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THE

DICTIONARY

OF

NATIONAL BIOGRAPHY

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THE *Dictionary of National Biography* comprises the following distinct works:

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   In two alphabetical series:

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   Vol. XXII (Supplementary).

   At the end of each of the 21 volumes is an alphabetical index of the lives in that volume and of those in vol. 22 which belong to the same part of the alphabet.

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THE

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OF

NATIONAL BIOGRAPHY

Founded in 1882 by

GEORGE SMITH

EDITED BY

Sir LESLIE STEPHEN

AND

Sir SIDNEY LEE

From the Earliest Times to 1900

VOLUME XXI

WHICHCORD—ZUYLESTEIN

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NOTE

In reprinting the twenty-two volumes of the main Dictionary in 1921–2 and again in 1937–8 it seemed best to leave the text unaltered. The bulk of the corrections hitherto received or collected by the present Publishers is insignificant when compared with the magnitude of the work, and would not justify the issue of a 'new edition' purporting to supersede the editions now in the libraries and in private hands. The collection and classification of such corrections for future use is, however, being steadily carried on; and students of biography are invited to communicate their discoveries to the Publishers.

Two changes have been made in reprinting:—

1. The lists of Contributors originally prefixed to each of the sixty-six volumes, and later combined in twenty-two lists, have been combined in one list which is now printed in Volume 1 only.

2. In using the main Dictionary (to 1900) it is necessary to remember that it is in *two* alphabetical series: Vols. 1–21, and the supplementary Vol. 22, in which were added lives of persons who had died too late for inclusion in their places (as well as lives of some who had been accidentally omitted). It has been sought to mitigate the inconvenience arising from this by adding to the index at the end of each volume those names, occurring in Vol. 22, which belong to the same part of the alphabet. These 'supplementary' names are added at the bottom of each page. It is thus possible to ascertain, by reference to a single volume, whether any person (who died before 1901) is or is not in the 22-volume Dictionary.

The opportunity has been taken, in accordance with the wishes of the donors, to commemorate upon each title-page the name of the munificent Founder.

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Note.—*Vols.* 1–21, *as originally issued* 1885–1890, *were edited by Sir Leslie Stephen; Vols.* 22–26, 1890–1891, *by Sir Leslie Stephen and Sir Sidney Lee; Vols.* 27–66, 1891–1901, *by Sir Sidney Lee.*

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WHICHCORD, JOHN (1823–1885), architect, born at Maidstone on 11 Nov. 1823, was the son of John Whichcord (1790–1860), an architect who designed two churches (St. Philip and Holy Trinity) in Maidstone, the Corn Exchange and Kent fire office in the same town, and various churches, parsonages, and institutions in the county of Kent (*Builder*, 1860, xviii. 383; *Arch. Publ. Soc. Dict.*)

The son, after education at Maidstone and at King's College, London, became in 1840 assistant to his father, and in 1844 a student at the Royal Academy. After prolonged travel in Italy, Greece, Asiatic Turkey, Syria, Egypt, and the Holy Land (1846–1850), and a tour in France, Germany, and Denmark (1850), he took a partnership (till 1858) with Arthur Ashpitel [q. v.] With him he carried out additions (1852) to Lord Abergavenny's house, Birling, Kent, and in 1858 built fourteen houses on the Mount Elliott estate at Lee also in Kent. His subsequent work consisted largely of office premises in the city of London, such as 9 Mincing Lane, 24 Lombard Street, 8 Old Jewry, Mansion House Chambers, the New Zealand Bank and the National Safe Deposit, all in Queen Victoria Street, and Brown Janson & Co.'s bank, Abchurch Lane. He built the Grand Hotel at Brighton and the Clarence Hotel at Dover, as well as St. Mary's Church and parsonage at Shortlands, near Bromley, Kent, where he also laid out the estate for building. One of Whichcord's best known works is the St. Stephen's Club (1874), a classical building with boldly corbelled projections, facing Westminster bridge (*Builder*, xxxii. 308). He designed the internal fittings for the house of parliament at Cape Town. Whichcord was often employed as arbitrator in government matters, and he was one of the surveyors to the railway department of the board of trade.

From 1854 he held the post of district surveyor for Deptford, and from 1879 to 1881 was president of the Royal Institute of British Architects, where he delivered various addresses and papers, and was largely instrumental in the establishment of the examination system (vide *Transactions R.I.B.A.*, 1845–80).

In 1865 Whichcord unsuccessfully contested the constituency of Barnstaple in the conservative interest; he was an ardent volunteer, and became in 1869 captain in the 1st Middlesex artillery volunteers, for which he raised a battery mainly composed of young architects and lawyers. He was elected in 1848 a fellow of the Society of Antiquaries.

He died on 9 Jan. 1885, and was buried at Kensal Green.

Whichcord published 'History and Antiquities of the Collegiate Church of All Saints, Maidstone,' with illustrations, in Weale's 'Quarterly Papers,' vol. iv. 1854, and various pamphlets.

[Builder, 1885, xlviii. 98; Archit. Publ. Soc. Dictionary.] P. W.

WHICHCOTE or WHITCHCOTE, BENJAMIN (1609–1683), provost of King's College, Cambridge, was the sixth son of Christopher Whichcote of Whichcote Hall in the parish of Stoke in Shropshire, where he was born on 4 May 1609 (*Baker MS.* vi. 82 *b*). His mother, whose name was Elizabeth, was the daughter of Edward Fox of Greet in the same county (Salter, Pref. to *Eight Letters*, &c., p. xvi). On 25 Oct. 1626 he was admitted a pensioner at Emmanuel College, Cambridge, on which occasion his name in the entry in the register is spelt 'Whitchcote.' His college

tutor was Anthony Tuckney [q. v.], a divine with whose subsequent career his own became closely interwoven. In 1629–30 he was admitted B.A., proceeded M.A. in 1633, in which year also he was elected a fellow of his college. According to his biographer, he was ordained by John Williams [q. v.], bishop of Lincoln, on 5 March 1636, 'both deacon and priest;' 'which irregularity,' says Salter, 'I know not how to account for in a prelate so obnoxious to the ruling powers both in church and state' (*ib.* p. xvii). In the same year he was appointed to the important post of Sunday afternoon lecturer at Trinity Church in Cambridge, a post which he continued to fill for nearly twenty years. About this time he received also his licence as university preacher.

His discourses at Trinity Church, which were largely attended by the university, survive only in the form of notes, but it was through these that he attained his chief contemporary celebrity. It was his aim 'to turn men's minds away from polemical argumentation to the great moral and spiritual realities lying at the basis of all religion—from the "forms of words" to "the inwards of things" and "the reason of them"' (*Letters*, p. 108).

In 1634 he succeeded to the office of college tutor, in which capacity 'he was famous for the number, rank, and character of his pupils, and the care he took of them.' Among those who afterwards attained to distinction were John Smith (1618–1652) [q. v.] of Queens', John Worthington [q. v.], John Wallis (1616–1703) [q. v.], the mathematician, and Samuel Cradock.

In 1640 he proceeded B.D.; in 1641 his candidature for the divinity chair at Gresham College was defeated by Thomas Horton (Ward, *Gresham Professors*, p. 65); and in 1643 his college presented him to the rectory of North Cadbury in Somerset. He now married Rebecca, widow of Matthew Cradock, governor of Massachusetts, and retired to Cadbury. In 1644, however, he was summoned back to the university by the Earl of Manchester, to be installed as provost of King's College in the place of the ejected Dr. Samuel Collins [q. v.] His honourable character and scrupulous nature were shown by the reluctance with which he at length, under considerable pressure, consented to supplant one whom he highly respected, as well as by the generosity which led him to stipulate that his predecessor should continue to receive a moiety of the stipend attaching to the provostship (Pref. &c. pp. xviii, xix). The arguments *pro* and *con* by which he ultimately arrived at the conclusion that duty required his acceptance of the post were committed by him to writing and are printed in Heywood (*King's College Statutes*, p. 290) from Baker MS. vi. 90. Alone among the newly installed heads of colleges at Cambridge he refused to take the covenant; he is even said to have 'prevailed to have the greatest part of the fellows of King's College exempted from that imposition, and preserved them in their places' (Tillotson, *Sermon*, p. 23).

In July 1649 he was created D.D. by mandate; about this time he resigned his Somerset living, but was soon afterwards presented by his college to the rectory of Milton in Cambridgeshire, which he continued to hold as long as he lived (Pref. p. xxii). In November 1650 he was elected vice-chancellor of the university, and while filling this office preached at the Cambridge commencement (July 1651) a sermon which was the occasion of a notable correspondence between himself and his former tutor, Tuckney (now master of Emmanuel). These letters, eight in number, were edited and published in 1753 by Dr. Salter, a grandson of Dr. Jeffery, Whichcote's nephew and editor; and an analysis and criticism of the same will be found in Tulloch's 'Rational Theology' (ii. 59–84). Generally speaking, they represent the main points at issue between a staunch and able upholder of the puritan orthodoxy as formulated in the Westminster confession, and one whose aim it was to bring about a fuller recognition of the claims of private judgment and of 'the rationality of Christian doctrine.' Rudely challenged at the outset, Whichcote's views eventually resulted in a movement represented by the body known as the Cambridge Platonists and, in a wider circle, as the Latitudinarians, a remarkable school of writers and thinkers for whom Burnet claims the high credit of having saved the church from losing her esteem throughout the kingdom.

In 1654, on the occasion of the peace with Holland, Whichcote appears as one of the contributors to the volume of verses ('Oliva Pacis') composed by members of the university to celebrate the event, and dedicated to Cromwell. In December 1655 he was invited by Cromwell to advise him, in conjunction with Cudworth and others, on the question of tolerating the Jews (Crossley's note to Worthington's *Diary*, i. 79). In 1659 he combined with Cudworth, Tuckney, and other Cambridge divines, in supporting Matthew Poole's scheme for the maintaining of students of 'choice ability at the university, and principally in order to the mini-

stry' (see POOLE, MATTHEW; *Autobiogr. of Matthew Robinson*, ed. Mayor, p. 193).

At the Restoration Whichcote shared the fate of the other heads of colleges who had been installed under puritan influences, and was ejected, not without resistance on his part, from his provostship, his successor being James Fleetwood [q. v.] of Edgehill celebrity. According to a letter written by Whichcote himself to Lauderdale, one of the objections urged against him had been that he had never been a fellow of the society (*Dawson Turner MS.* No. 648). Among those whom he befriended about the time of this crisis was Samuel Hartlib [q. v.], with whom he frequently corresponded (WORTHINGTON, *Diary*, Chetham Soc., vols. i. ii. passim). His compliance with the Act of Uniformity restored him to court favour, and in November 1662 he was appointed to the cure of St. Anne's, Blackfriars. When the church was burnt down in the Great Fire he retired to his living at Milton, and continued to reside there for some years; he 'preached constantly, relieved the poor, had their children taught to reade at his own charge, and made up differences among the neighbours' (TILLOTSON, *Sermon*, p. 24). In 1668 his friend Dr. John Wilkins [q. v.] was appointed to the bishopric of Chester, thereby vacating the vicarage of St. Lawrence Jewry, to which, by his interest, Whichcote was now appointed. The church, however, had to be rebuilt, and during the work, which occupied some seven years, he preached regularly before the corporation at Guildhall Chapel. In a letter written to Sancroft on 24 Dec. 1670 he gives an account of his services both to literature and to the church. In 1674, along with Tillotson and Stillingfleet, he co-operated with certain nonconformists in furthering Thomas Gouge's efforts to extend education in Wales.

In 1683 Whichcote was at Cambridge on a visit to Cudworth at Christ's College, when he took cold and eventually died. He was interred in St. Lawrence Church, where his funeral sermon was preached by Tillotson on 24 May. His epitaph is printed in Strype's 'Stow' (iii. 47–8). There are portraits of him in the provost's lodge at King's College and in the gallery and hall of Emmanuel, the last being noted by Dr. Westcott as especially 'characteristic.' He was a benefactor to the university library and also to King's and Emmanuel, at which last society he had founded, before his death, scholarships to the value of 1,000*l.*, 'bearing the name of William Larkin, who, making him his executor, entrusted him with the said summe to dispose of to pious uses at his own discretion' (*Baker MS.* B 89).

Whichcote left no children; his executors were his two nephews, the sons of Sir Jeremy Whichcote of the Inner Temple and deputy lieutenant of Middlesex. His sister Anne married Thomas Hayes, and was the mother of Philemon Hayes, minister of Childs Ercall (OWEN and BLAKEWAY, *Hist. of Shrewsbury*, i. 408 *n.* 7).

An able estimate of his merits as a divine, from the pen of Dr. Westcott, will be found in 'Masters of Theology,' ed. Barry, London, 1877.

Whichcote's works (all published posthumously) are: 1. '*Θεοφορουμένα Δόγματα*; or, some Select Notions of that Learned and Reverend Divine of the Church of England, Benj. Whichcote, D.D. Faithfully collected from him by a Pupil and particular Friend of his,' London, 1685. 2. 'A Treatise of Devotion, with Morning and Evening Prayer for all the Days of the Week,' 1697 (attributed to him, but no copy is known to exist). 3. 'Select Sermons,' with a preface by the third Earl of Shaftesbury, author of the 'Characteristics,' 1698; reprinted at Edinburgh in 1742 by Principal Wishart. 4. 'Several Discourses [ten in number], examined and corrected by his own Notes, and published by John Jeffery, D.D., archdeacon of Norwich,' London, 1701. 5. 'The True Notion of Place in the Kingdom or Church of Christ, stated by the late Dr. Whitchcot in a Sermon [on James iii. 18] preach'd by him on the malignity of Popery. Examined and corrected by J. Jeffery,' London, 1717. 6. 'The Works of the learned Benjamin Whichcote, D.D., rector of St. Lawrence Jewry, London,' 4 vols.; Aberdeen, 1751 (contains only the discourses). 7. 'Moral and Religious Aphorisms: collected from the manuscript Papers of the Reverend and Learned Doctor Whichcote, and published in MDCCIII by Dr. Jeffery. Now republished, with very large additions from the Transcripts of the latter, by Samuel Salter, D.D. . . . to which are added Eight Letters, which passed between Dr. Whichcote, provost of King's College, and Dr. Tuckney, master of Emmanuel College,' London, 1753.

[Preface to the Eight Letters by Salter, pp. xvi–xxviii; Tillotson's Sermon preached at the Funeral of the Reverend Benjamin Whichcot (with portrait), London, 1683; Tulloch's Rational Theology in England in the Seventeenth Century, ii. 2; unpublished notes by Professor J. E. B. Mayor in his Cambridge in the Reign of Queen Anne, pp. 297–306; information kindly afforded by the master of Emmanuel College.] J. B. M.

WHICHCOTE, GEORGE (1794–1891), general, born on 21 Dec. 1794, was the fourth son of Sir Thomas Whichcote, fifth baronet (1763–1824), of Aswarby Park, Lincolnshire, by his wife Diana (*d.* 1826), third daughter of Edmund Turnor of Panton and Stoke Rochford. In 1803 he entered Rugby school, where he fagged for William Charles Macready, the great actor. In December 1810, on leaving Rugby, he joined the 52nd foot as a volunteer, and received a commission as ensign on 10 Jan. 1811. In the same year he embarked on the Pompey, a French prize, to join the British army in the Spanish peninsula, where his regiment, with the 43rd and the 95th, formed the famous light division. He took part in the battle of Sabugal on 3 April, and in the combat of El Bodon on 25 Sept., though his regiment was not engaged. He assisted in the storming of Ciudad Rodrigo on 19 Jan. 1812, and of Badajoz on 6 April. On 8 July he became lieutenant, and on 22 July was present at the battle of Salamanca and at that of Vittoria on 21 June 1813, where the 52nd carried the village of Magarita with an impetuous charge. He took part with his regiment in the combats in the Pyrenees in July and August, the combat of Vera on 3 Oct., the battle of the Nivelle on 10 Nov., the battle of the Nive on 10–13 Dec., the battle of Orthes on 27 Feb. 1814, of Tarbes on 12 March, and of Toulouse on 12 April. He was the first man in the English army to enter Toulouse. While in command of an advanced picket he observed the French retreat, and, boldly pushing on, took possession of the town. At the close of the war the regiment was placed in garrison at Castelsarrasin on the Garonne, and afterwards was sent to Ireland. Whichcote took part in the battle of Waterloo, where the 52nd completed the rout of the imperial guard. He was quartered in Paris during the occupation by the allies, and on his return home received the Waterloo medal and the silver war medal with nine clasps, before he had attained his majority. After the peace the 52nd was ordered to Botany Bay, and Whichcote exchanged into the buffs.

On 22 Jan. 1818 he obtained his captaincy, and in 1822 again exchanged into the 4th dragoon guards. He was made major on 29 Oct. 1825, lieutenant-colonel on 28 June 1838, and colonel on 11 Nov. 1851. In 1825 he was placed on half-pay, and on 4 June 1857 he attained the rank of major-general; was promoted to be lieutenant-general on 31 Jan. 1864, and became a full general on 5 Dec. 1871. In 1887 he received a jubilee medal from the queen in recognition of his services, accompanied by an autograph letter. He died on 26 Aug. 1891 at Meriden, near Coventry, where he had resided since retiring from active service, and was buried there on 31 Aug. With the exception of Lieutenant-colonel Hewitt, he was the last officer of the English army surviving who had been present at Waterloo. In 1842 he married Charlotte Sophia (*d.* 1880), daughter of Philip Monckton. He had no issue.

[Times, 27 Aug. 1891; Coventry Standard, 28 Aug. 1891; Burke's Peerage and Baronetage; Rugby School Register; Army Lists.]

E. I. C.

WHICHELO, C. JOHN M. (*d.* 1865), watercolour-painter, is said to have been a pupil of John Varley [q. v.], but his manner suggests rather the influence of Joshua Cristall [q.v.] His earliest work was of a purely topographical character, and some of his drawings were engraved for Wilkinson's 'Londina Illustrata' and Brayley's 'Beauties of England and Wales.' He began to exhibit at the Royal Academy in 1810, sending chiefly marine views, and for a few years held the appointment of marine painter to the prince regent. In 1823 Whichelo became an associate of the Watercolour Society, and for forty years he was a regular contributor to its exhibitions, his subjects being mainly representations of English coast and harbour scenery, with a few views on Dutch rivers. He usually signed his drawings 'John Whichelo.' He died in September 1865.

[Redgrave's Dict. of Artists; Roget's Hist. of the 'Old Watercolour' Society.] F. M. O'D.

WHIDDON, JACOB (*d.* 1595), sea-captain, a trusted servant and follower of Sir Walter Ralegh, who speaks of him as 'a man most valiant and honêst,' seems to have been with Sir Richard Greynvile in his voyage to Virginia in 1585. In 1588 he commanded Ralegh's ship the Roebuck, in the fleet under Lord Howard, and is described as particularly active in the various services which could be performed by so small a vessel. He took possession of, and brought into Torbay, the flagship of Don Pedro de Valdes; he brought supplies of ammunition to the fleet, and was constantly employed in scouting duty. In 1594 he was sent out by Ralegh to make a preliminary exploration of the Orinoco. His object was frustrated by the governor of Trinidad, who imprisoned some of his crew, and practically obliged him to return to England without the information he sought. Whiddon was again with Ralegh in the

voyage to Guiana in 1595. He died on the return-journey to Trinidad and was buried there by Ralegh, who deeply deplored his premature death (*Discoverie of Guiana*, p. 5).

[Edwards's Life of Ralegh; Defeat of the Spanish Armada (Navy Records Soc.); Lediard's Naval Hist.] J. K. L.

WHIDDON, Sir JOHN (*d.* 1576), judge, was the eldest son of John Whiddon of Chagford in Devonshire, where his family had long been established. His mother, whose maiden name was Rugg, was also a native of Chagford. He studied law at the Inner Temple, and was elected a reader in the autumn of 1528. Failing to read on that occasion, his appointment was renewed for the following Lent; he was again elected to the office on 12 Nov. 1535, and was chosen treasurer on 3 Nov. 1538, holding the office for two years. He was nominated a serjeant at the close of Henry VIII's reign, and constituted by a new writ a week after the king's death. His arguments in court during Edward's reign are reported by Plowden. Whiddon was appointed a judge of the queen's bench, almost immediately after Mary's accession, by patent dated 4 Oct. 1553, and on 27 Jan. 1554–5 he was knighted. He was the first judge to ride to Westminster Hall on a horse or gelding instead of a mule, according to previous custom. In April 1557, after the rising of Thomas Stafford (1531?–1557) [q. v.], he was sent down to Yorkshire to try the prisoners, and it is said that he received the commission of general, giving him authority to raise forces to quell any further risings. It is even stated that, owing to the unsettled state of the country, he sat on the bench in full armour. His patent was renewed on Elizabeth's accession, and he continued in his office until his death. He died at Chagford on 27 Jan. 1575–6, and was buried in the parish church. He was twice married. By his first wife, Anne, daughter of Sir William Hollis, he had one daughter, Joan, married to John Ashley of London; by his second, Elizabeth, daughter and coheiress of William Shilston, he had six sons and seven daughters.

[Vivian's Visitations of Devon, 1895; Foss's Judges, v. 545; Prince's Worthies of Devon, 1701, p. 593; Machyn's Diary (Camden Soc.), p. 342; Calendar of Inner Temple Records, 1896, vol. i. passim; Dugdale's Origines Juridiciales, 1680, pp. 38, 118, 164, 170.] E. I. C.

WHINCOP, THOMAS (*d.* 1730), compiler, came of a London family which produced several divines of fair repute in the seventeenth century. John Whincop or Wincopp was appointed rector of St. Martin's-in-the-Fields in January 1641–2, a post which he resigned in 1643, though two years later he preached two sermons before the House of Commons (*Journals*, ii. 992). His son, Thomas Whincop, D.D., was appointed rector of St. Mary Abchurch on 10 Nov. 1681, preached the Spital sermon in 1701, and died in 1710 (Hennessy, *Novum Repertorium*, p. 297; cf. Cole, *Athenæ*, Add. MS. 5883, f. 23). The compiler may have been a son of this Dr. Whincop, but virtually nothing is known concerning him save that he lost considerable sums in the 'South Sea bubble' during 1721, and died at Totteridge, where he was buried on 1 Sept. 1730. Seventeen years after his death was printed, as by the late Thomas Whincop, 'Scanderbeg; or Love and Liberty: a Tragedy. To which is added a List of all the Dramatic Authors, with some Account of their Lives; and of all the Dramatic Pieces published in the English language to the year 1747' (London, 1747, 8vo). The work was nominally edited and brought up to date by Martha Whincop, the widow of the compiler, who dedicated the volume to the Earl of Middlesex and obtained a goodly list of subscribers; but it is clear that some of the articles were prepared by the biographical compiler John Mottley [q. v.], and it is probable that the whole 'List' was thoroughly revised by his hands (see *List*, pp. 264–8). The dramatic authors are divided into two alphabetical categories, those who flourished before and those who flourished after 1660, and the double columns are embellished by a number of small medallion portraits engraved by N. Parr. At the end is an index of the titles of plays. The book is neatly arranged, but cannot claim to be more than a hasty compilation, based for the most part upon the 'English Dramatic Poets' (1691) of Gerard Langbaine the younger. Whincop's labours have long since been merged in those of Victor, Baker, and Reed. The British Museum has a copy of the 'List' with copious manuscript notes by Joseph Haslewood.

[Baker's Biogr. Dram. i. 745; Lowe's Bibl. Account of Theatrical Literature, 1888, p. 360; Notes and Queries, 8th ser. iv. 9; Brit. Mus. Cat. The connection, if any, between Thomas Whincop and the William Whincopp, M.D. (1769–1832), noticed in Davy's Athenæ Suffolcienses, iii. f. 206, has not been discovered.] T. S.

WHINYATES, Sir EDWARD CHARLES (1782–1865), general, born on 6 May 1782, was third son of Major Thomas Whinyates (1755–1806) of Abbotsleigh,

Devonshire, by Catherine, daughter of Sir Thomas Frankland, bart., of Thirkleby Park, Yorkshire. He was educated at Mr. Newcombe's school, Hackney, and at the Royal Military Academy, Woolwich, which he entered as a cadet on 16 May 1796. He was commissioned as second lieutenant in the royal artillery on 1 March 1798, and became lieutenant on 2 Oct. 1799. He served in the expedition of that year to the Helder, and in the expedition to Madeira in 1801. When Madeira was evacuated at the peace of Amiens, he went with his company to Jamaica, and was made adjutant. On 8 July 1805 he was promoted second captain, and came home. He served as adjutant to the artillery in the attack on Copenhagen in 1807. In the following year he was posted to D troop of the horse artillery.

In February 1810 he embarked with it for the Peninsula, but the Camilla transport, on board of which he was, nearly foundered, and had to put back. Owing to this, D troop did not take the field as a unit till 1811; but Whinyates was present at Busaco on 27 Sept. 1810, and acted as adjutant to the officer commanding the artillery. He was at Albuera on 16 May 1811 with four guns, and there are letters of his describing this and subsequent actions (Whinyates, pp. 59 sq.) He and his troop took part in the cavalry affair at Usagre on 25 May, and in the actions at Fuentes de Guinaldo and Aldea de Ponte on 25 and 27 Sept.

In 1812 the troop was with Hill's corps on the Tagus; and at Ribera, on 24 July, Whinyates made such good use of two guns that the French commander Lallemand inquired his name, and sent him a message: 'Tell that brave man that if it had not been for him, I should have beaten your cavalry' (Whinyates, p. 63). The captain of D troop died at Madrid on 22 Oct., and for the next four months Whinyates was in command of it. It distinguished itself at San Muñoz on 17 Nov., at the close of the retreat from Burgos, five out of its six guns being injured. General Long, who commanded the cavalry to which it was attached, afterwards wrote of the troop that he had never witnessed 'more exemplary conduct in quarters, nor more distinguished zeal and gallantry in the field.'

On 24 Jan. 1813 Whinyates became captain, and consequently left the Peninsula in March. His service there won him no promotion, as brevet rank was not given at that time to second captains. In 1814 he was appointed to the second rocket troop, and he commanded it at Waterloo. Wellington, who did not believe in rockets, ordered that they should be left behind; and when he was told that this would break Whinyates's heart, he replied: 'Damn his heart; let my orders be obeyed.' However, Whinyates eventually obtained leave to bring them into the field, together with his six guns. When Ponsonby's brigade charged D'Erlon's corps, he followed it with his rocket sections, and fired several volleys of ground-rockets with good effect against the French cavalry (*Waterloo Letters*, pp. 203–10). He then rejoined his guns, which were placed in front of Picton's division. In the course of the day he had three horses shot under him, was struck on the leg, and severely wounded in the left arm. He received a brevet majority and the Waterloo medal, and afterwards the Peninsular silver medal with clasps for Busaco and Albuera.

At the end of 1815 the rocket troop went to England to be reduced, and Whinyates was appointed to a troop of drivers in the army of occupation, with which he remained till 1818. He commanded H troop of horse artillery from 1823 to 22 July 1830, when he became regimental lieutenant-colonel. He was made K.H. in 1823 and C.B. in 1831. He had command of the horse artillery at Woolwich from November 1834 to May 1840, and of the artillery in the northern district for eleven years afterwards, having become regimental colonel on 23 Nov. 1841.

On 1 April 1852 he was appointed director-general of artillery, and on 19 Aug. commandant at Woolwich, where he remained till 1 June 1856. He had been promoted major-general on 20 June 1854, and became lieutenant-general on 7 June 1856, and general on 10 Dec. 1864. He was made K.C.B. on 18 May 1860. He had become colonel-commandant of a battalion on 1 April 1855, and was transferred to the horse artillery on 22 July 1864. He was 'an officer whose ability, zeal, and services have hardly been surpassed in the regiment' (Duncan, ii. 37).

He died at Cheltenham on 25 Dec. 1865. In 1827 he had married Elizabeth, only daughter of Samuel Compton of Wood End, North Riding, Yorkshire. He left no children. He had five brothers, of whom four served with distinction in the army and navy.

The eldest, Rear-admiral Thomas Whinyates (1778–1857), born on 7 Sept. 1778, entered the navy as first-class volunteer on 24 May 1793. He commanded a boat in the attack and capture of Martinique in March 1794, and assisted in boarding the French frigate Bienvenue. He was also present at the capture of St. Lucia and Guadeloupe.

He was in Lord Bridport's action of 23 June 1795, and in that of Sir John Warren on 12 Oct. 1798. He was commissioned as lieutenant on 7 Sept. 1799, and as commander on 16 May 1805. In April 1807 he was appointed to the Frolic, an 18-gun brig of 384 tons. He took her out to the West Indies, and spent five years there, being present at the recapture of Martinique on 24 Feb. 1809, and of Guadeloupe on 5 Feb. 1810.

He was made post captain on 12 Aug. 1812, and on his way home, in charge of convoy, he was attacked on 18 Oct. by the United States sloop Wasp of 434 tons. The Frolic had been much damaged in a gale, and after an action of fifty minutes, in which more than half her crew were killed or wounded, including her commander, she was boarded and taken. She was recovered, and the Wasp was taken by the Poictiers the same day. The court-martial which tried Whinyates for the loss of his ship acquitted him most honourably, as having done all that could be done (James, *Naval History*, vi. 158–62). In 1815 he was appointed to a corvette, but she was paid off at the peace. He was promoted rear-admiral on 1 Oct. 1846, and died unmarried at Cheltenham on 15 March 1857. He received the silver war medal with five clasps.

The fourth son of Major Thomas Whinyates, Captain George Barrington Whinyates (1783–1808), born on 31 Aug. 1783, entered the navy as first-class volunteer in 1797, and saw much active service, chiefly in the Mediterranean. In 1805, as lieutenant in the Spencer, 74 guns, he served under Nelson in the blockade of Toulon, the voyage to the West Indies, and the blockade of Cadiz; but his ship, which formed part of the inshore squadron, was sent to Gibraltar for provisions three days before Trafalgar. He was in Duckworth's action off St. Domingo on 6 Feb. 1806. In 1807 he commanded the Bergère sloop in the Mediterranean and the Channel. He died of consumption, brought on by hardship and exposure, on 5 Aug. 1808.

The fifth son, Major-general Frederick William Whinyates (1793–1881), born on 29 Aug. 1793, was commissioned as second lieutenant in the royal engineers on 14 Dec. 1811, and became lieutenant on 1 July 1812. He was present at the bombardment of Algiers on 27 Aug. 1816, being in command of a detachment of sappers and miners on the Impregnable. He has left a graphic account of the bombardment, and of a conference with the dey three days afterwards (*Royal Engineers' Journal*, xi. 26). He received the medal. He served with the army of occupation in France, and made reports on some of the French fortresses (now in the Royal Engineers' Institute, Chatham). He was commanding royal engineer with the field force in New Brunswick when the disputed territory was invaded by the state of Maine in 1839. He was promoted lieutenant-colonel on 9 Nov. 1846, and colonel on 16 Dec. 1854. He retired as major-general on 13 Jan. 1855, and died at Cheltenham on 9 Jan. 1881. He married, on 25 Jan. 1830, Sarah Marianne, second daughter of Charles Whalley of Stow-on-Wold, Gloucestershire, and had six children, four of whom became officers of the army.

The sixth son, General Francis Frankland Whinyates (1796–1887), born on 30 June 1796, entered the East India Company's service at the age of sixteen, and was gazetted as lieutenant-fireworker in the Madras artillery in July 1813. After serving in Ceylon and against the Pindáris, he took part in the Mahratta war of 1817–19 as a subaltern in A troop horse artillery, and received the medal with clasp for Maheidpoor (21 Dec. 1817). Promoted captain on 24 Oct. 1824, he served at the siege of Kittoor at the end of that year. He was principal commissary of ordnance from 1845 to 1850, and then had command of the horse artillery, and of the Madras artillery as brigadier. He left India in 1854, having 'filled, with the highest credit to himself, every appointment and command connected with his corps' (general order, 10 Feb. 1854). He became major-general on 28 Nov. 1854, lieutenant-general on 14 July 1867, and general on 21 Jan. 1872. He died without issue at Bath on 22 Jan. 1887. On 7 Aug. 1826 he had married Elizabeth, daughter of John Campbell of Ormidale, Argyllshire.

[Whinyates Family Records, by Major-General Frederick T. Whinyates, 1894, 3 vols. 4to, with portraits (twenty-five copies privately printed); Whinyates pedigree in Genealogist, new ser. viii. 52–5; Proceedings of Royal Artillery Institution, vol. v. pp. vii–ix; Colonel F. A. Whinyates's From Coruña to Sevastopol, 1884; Duncan's History of the Royal Artillery; Records of the Royal Horse Artillery; O'Byrne's Naval Biogr.; Royal Engineers' Journal, xi. 31; information furnished by Major-general F. T. Whinyates.] E. M. L.

WHIPPLE, GEORGE MATHEWS (1842–1893), physicist, the son of George Whipple, a native of Devonshire, was born on 15 Sept. 1842 at Teddington, Middlesex, where his father was master of the public school. He was educated at the grammar school, Kingston-on-Thames, at Dr. Williams's private school at Richmond, Surrey,

and at King's College, London, taking a degree of B.Sc. at the university of London in 1871. During thirty-five years, from 4 Jan. 1858, when he entered the Kew Observatory in a subordinate capacity, he identified himself with the activity of that establishment, of which he became magnetic assistant in 1862, chief assistant in November 1863, and superintendent in 1876. He drew the plates for Warren de la Rue's 'Researches in Solar Physics,' 1865–6; improved the Kew magnetic instruments; invented, besides other optical apparatus, a device for testing the dark shades of sextants (*Proceedings Royal Society*, xxxv. 42); and made, with Captain Heaviside in 1873, a series of pendulum experiments, repeated with Colonel Herschel in 1881, and with General Walker in 1888, for determining the constant of gravitation. Wind-pressure and velocity were his lifelong study; he carried out at the Crystal Palace in 1874 a reinvestigation of the 'cup-anemometer' invented by Thomas Romney Robinson [q. v.]; and with General (Sir) Richard Strachey in 1890 conducted a research in cloud-photography under the meteorological council, communicating the results to the Royal Society on 23 April 1891 (*ib.* xlix. 467).

Whipple contributed freely to scientific collections, especially to the 'Quarterly Journal' of the Meteorological Society, of which body he became a member on 18 April 1874. He served on its council (1876 to 1887), and acted as its foreign secretary (1884–5). He sat also for many years on the council of the Physical Society of London, and was elected a fellow of the Royal Astronomical Society on 12 April 1872. He was assistant examiner in natural philosophy to the university of London (1876–81), and in the science and art department, South Kensington (1879–82 and 1884–9). The magnetic section of the 'Report on the Eruption of Krakatoa,' published by the Royal Society in 1888, was compiled by him. He died at Richmond in Surrey on 8 Feb. 1893.

[Men of the Time, 13th ed. 1891; Nature, 16 Feb. 1893; Times, 9 Feb. 1893; Quarterly Journal Royal Meteorological Society, xx. 113; Royal Society's Cat. Scientific Papers.]

A. M. C.

WHISH, Sir WILLIAM SAMPSON (1787–1853), lieutenant-general, Bengal artillery, son of Richard Whish, rector of West Walton and vicar of Wickford, Essex, by a daughter of William Sandys, was born at Northwold on 27 Feb. 1787. He received a commission as lieutenant in the Bengal artillery on 21 Aug. 1804, and arrived in India in December. He was promoted to be captain on 13 May 1807, and commanded the rocket troop of horse artillery of the centre division of the grand army under the Marquis of Hastings in the Pindari and Maratha war at the end of 1817 and beginning of 1818, after which he took the troop to Mirat, where, on 26 July 1820, he was appointed to act as brigade-major. He was promoted to be major on 19 July 1821.

He commanded the 1st brigade of horse artillery in the army assembled at Agra, under Lord Combermere, in December 1825, for the siege of Bhartpur. The place was captured by assault on 18 Jan. 1826, and Whish was mentioned in despatches and promoted to be lieutenant-colonel for distinguished service in the field from 19 Jan. On 23 Dec. 1826 he was appointed to command the Karnal and Sirhind division of artillery. He was made a companion of the order of the Bath, military division, on the occasion of the queen's coronation in 1838; appointed a colonel commandant of artillery, with rank of brigadier-general and with a seat on the military board, on 21 Dec.; and in February 1839 succeeded Major-general Faithful in command of the presidency division of artillery at Dum Dum. He was promoted to be major-general on 23 Nov. 1841, and went on furlough to England until the end of 1847.

Whish was appointed to the command at Lahore of the Punjab division on 23 Jan. 1848. In August he was given the command of the Multan field force, eight thousand strong, to operate against Mulraj, and towards the end of the month took up a position in front of Multan. The siege commenced on 7 Sept., but, owing to the defection of Shir Singh a week later, Whish withdrew his forces to Tibi, and a period of inaction followed, which enabled Mulraj, the defender of Multan, to improve his defences and to increase his garrison. In the beginning of November Mulraj threw up batteries which threatened Whish's camp, and on 7 Nov. a successful action resulted in the destruction of Mulraj's advanced batteries and the capture of five guns. On 21 Dec. Whish was reinforced by a column from Bombay, and on Christmas day was able to occupy his old position. On 27 Dec. the enemy were driven from the suburbs. The siege recommenced on the 28th, the city was captured on 2 Jan. 1849, and the siege of the citadel pressed forward. On 22 Jan. all was ready to storm when Mulraj surrendered.

Leaving a strong garrison in Multan, Whish marched to join Lord Gough, capturing the fort of Chiniot on 9 Feb. on

which day the advanced portion of his force reached Ramnagar. Anticipating Lord Gough's orders, Whish secured the fords of the Chenab at Wazirabad, and on 21 Feb. commanded the 1st division of Lord Gough's army at the battle of Gujrat. For his services he received the thanks of the governor-general of the court of directors of the East India Company, and of both houses of parliament. He was promoted to be a knight commander of the order of the Bath, military division (*London Gazette*, 23 March, 19 April, 6 June 1849), and was transferred to the command of the Bengal division of the army in March. In October 1851 he was appointed to the Cis-Jhelum division, but before assuming command went home on furlough. He was promoted to be lieutenant-general on 11 Nov. 1851. He died at Claridge's Hotel, Brook Street, London, on 25 Feb. 1853.

Whish married, in 1809, a daughter of George Dixon, by whom he left a family. His eldest son, G. Palmer Whish, general of the Bengal staff corps, served with his father at Gujrat. Another son, Henry Edward Whish, major-general of the Bengal staff corps, served with his father at the siege of Multan, and was in the Indian mutiny campaign.

[India Office Records; Stubbs's Hist. of the Bengal Artillery; Edwardes's Year on the Punjab Frontier, 1848–9; Gough and Innes's The Sikhs and the Sikh Wars; Lawrence-Archer's Commentaries on the Punjab Campaign, 1848–9; Times (London), 1 March 1853; Gent. Mag. June 1853; Men of the Reign.]

R. H. V.

WHISTLER, DANIEL (1619–1684), physician, son of William Whistler of Elvington, Oxfordshire, was born at Walthamstow in Essex in 1619. He was educated at the school of Thame, Oxfordshire, and entered Merton College, Oxford, in January 1639. He graduated B.A. in 1642. On 8 Aug. 1642 he began the study of physic at the university of Leyden, where he graduated M.D. on 19 Oct. 1645, having in the interval returned to Oxford to take his M.A. degree (8 Feb. 1644). His inaugural dissertation at Leyden, read 18 Oct. 1645, 'De Morbo puerili Anglorum, quem patrio idiomate indigenæ vocant "The Rickets,"' is his only published work, and is the first printed book on rickets. He reprinted it in 1684. The disease was at that time the subject of much active observation by Francis Glisson [q. v.], and a committee, seven in number, of the College of Physicians which worked with him had made the subject well known, though Glisson's elaborate 'Tractatus de Rachitide' did not appear till 1650. Whistler's thesis contains no original observations, but many hypotheses and reports of the views of others who are not named. It is clearly based on the current discussion, and takes nothing from the originality of Glisson's great work. He proposes the name 'Pædossplanchnosteocaces' for the disease, but no subsequent writer has used the word. He was incorporated M.D. at Oxford on 20 May 1647, and was elected a fellow of the College of Physicians on 13 Dec. 1649. On 13 June 1648 he was elected professor of geometry at Gresham College, and was at the same time Linacre reader at Oxford. He took care of wounded seamen in the Dutch war of 1652, and in October 1653 was desired to accompany Bulstrode Whitelocke [q. v.] to Sweden. His first case (Whitelocke, p. 188) was a broken arm, and his next a broken leg, and he himself set both. He spoke Latin and French, and wrote Latin verses on the abdication of Queen Christina of Sweden, which are printed in the 'Journal of the Swedish Embassy' (ii. 474). In July 1654 he returned to London. At the College of Physicians he delivered the Harveian oration in 1659, was twelve times censor, registrar from 1674 to 1682, treasurer in 1682, and in 1683 president. He married in 1657, and died on 11 May 1684, while president, of pneumonia, and was buried in Christ Church, Newgate Street. His house was in the college in Warwick Lane. He was thought agreeable by Samuel Pepys [q. v.], who often dined and supped with him. They walked together to view the ravages of the Great Fire of 1666. John Evelyn also liked his conversation. He was negligent as registrar, and as president of the College of Physicians took little care of its property. His portrait was presented in 1704 to the College of Physicians.

[Munk's Coll. of Phys. i. 249; Journal of the Swedish Embassy, London, 1772; Norman Moore's History of the First Treatise on Rickets, St. Bartholomew's Hospital Reports, vol. xx.; Ward's Gresham Professors; Pepys's Diary, 6 vols. 1889; Evelyn's Diary.]

N. M.

WHISTON, JOHN (*d.* 1780), bookseller, was the son of William Whiston [q. v.], and was probably born within five years of his father's marriage in 1699, though he is known to have been a younger son. He set up as a bookseller in Fleet Street, and enjoyed the coveted, though nominal, distinction of being one of the printers of the votes of the House of Commons. He was one of the earliest issuers of regular priced catalogues (Nichols, *Lit. Anecd.* iii. 668). In 1735 he bought and issued a priced catalogue of Edmund Chishull's library. Shortly after this date he seems to have been in partner-

ship with Benjamin White (*d.* 1794), but White subsequently withdrew and specialised in natural history and other costly illustrated books. In conjunction with White he issued in 1749 'Memoirs of the Life and Writings of Mr. William Whiston.' His mother died in January 1751, and his father followed her in the year ensuing, whereupon in 1753 John Whiston issued a 'corrected' edition of the 'Memoirs.' His publishing trade-mark was 'Boyle's Head.' With Osborne, Strahan, and other bookseller-publishers, Whiston took a leading part in promoting the 'New and General Biographical Dictionary,' issued in twelve volumes at six shillings each during 1761–2. The British Museum possesses a copy with a large number of marginal notes and addenda written by Whiston. Other biographical memoranda of no great value were supplied by Whiston to John Nichols, and acknowledged by him in his 'Literary Anecdotes.' Whiston's shop was known as a meeting-place and house of call for men of letters, and a comic encounter is reported to have taken place there between Warburton and his adversary, Dr. John Jackson. In 1765 Whiston bought the library of Adam Anderson (1692?–1765) [q. v.] He probably retired soon after this, and nothing further is known of him save that he died on 3 May 1780. His elder brother, George Whiston, is stated to have been for a time associated with him in the Fleet Street business (Nichols, *Lit. Anecd.* viii. 376), and to have died at St. Albans about 1775.

[Nichols's Literary Anecdotes and Lit. Illustrations, index, freq.; Allibone's Dict. of English Literature; Timperley's Cyclopædia, 1842, pp. 772, 782.] T. S.

WHISTON, WILLIAM (1667–1752), divine, born at Norton juxta Twycrosse, Leicestershire, on 9 Dec. 1667, was the son of Josiah Whiston, rector of the parish, by Catherine, daughter of Gabriel Rosse, the previous incumbent, who died in 1658. The elder Whiston had been a presbyterian, and only just escaped ejection after the Restoration. He was, according to his son, very diligent in his duties, even after he had become blind, lame, and, for a time, deaf. In his boyhood William was employed as his father's amanuensis, and the consequent confinement, he thought, helped to make him a 'valetudinarian and greatly subject to the *flatus hypochondriaci*' throughout his life. His father was his only teacher until 1684, when he was sent to school at Tamworth. The master was George Antrobus, whose daughter Ruth became his wife in 1699. In 1686 he was sent to Clare Hall, Cambridge. He was an industrious student, particularly in mathematics, but had much difficulty in supporting himself, as his father had died in January 1685–6, leaving a widow and seven children. He managed to live upon 100*l.* till he took his B.A. degree in 1690. He was elected to a fellowship on 16 July 1691 (*Memoirs*, p. 73), and graduated M.A. in 1693. He had scruples as to taking the oaths to William and Mary, and resolved not to apply to any bishop who had taken the place of one of the deprived nonjurors. He therefore went to William Lloyd (1627–1717) [q. v.], bishop of Lichfield, by whom he was ordained deacon in September 1693. He returned to Cambridge, intending to take pupils. He must have been regarded as a young man of high promise. Archbishop Tillotson (also educated at Clare Hall) sent a nephew to be one of his pupils. Whiston's ill-health, however, decided him to give up tuition. His 'bosom friend' Richard Laughton was chaplain to John Moore (1646–1714) [q. v.], bishop of Norwich. Moore had previously sent Whiston 5*l.*, to help him as a student, and now allowed an exchange of places between Whiston and Laughton. While chaplain to Moore, Whiston published his first book. He had been 'ignominiously studying the fictitious hypotheses of the Cartesian philosophy' at Cambridge, but he had heard some of Newton's lectures, and was induced to study the 'Principia' by a paper of David Gregory (1661–1708) [q. v.] His 'New Theory of the Earth' was submitted in manuscript to Newton himself, to Wren, and to Bentley. It was praised by Locke (letter to Molyneux of 22 Feb. 1696), who thought that writers who suggested new hypotheses ought to be most encouraged. Whiston's speculation was meant to supersede the previous theory of Thomas Burnet (1635?–1715) [q. v.] of the Charterhouse. He confirmed the narrative in Genesis on Newtonian grounds, explaining the deluge by collision with a comet. In 1698 he was presented by Bishop Moore to the vicarage of Lowestoft-with-Kissingland in Suffolk, worth about 120*l.* a year after allowing for a curate at Kissingland. He set up an early service in a chapel, preached twice a day at the church, and gave catechetical lectures. Part of the tithes of Kissingland belonged to John Baron (afterwards dean of Norwich), who offered to sell his property to the church for eight years' purchase (160*l.*) Whiston got up a subscription, advancing 50*l.* himself, and ultimately settled the tithe upon the vicarage on being reimbursed for his own expenses. His successor afterwards made him a yearly present of five guineas,

which was of considerable importance to him. In 1701 Whiston was appointed deputy to Newton's Lucasian professorship. He published an edition of 'Euclid' for the use of students. In 1703 he succeeded Newton as professor, and gave up his living. He delivered lectures (afterwards published) upon mathematics and natural philosophy, and was among the first to popularise the Newtonian theories. Roger Cotes [q. v.] was appointed to the new Plumian professorship in 1706, chiefly upon Whiston's recommendation, and in the next year he joined Cotes in a series of scientific experiments. In 1707 he was also permitted by the author to publish Newton's 'Arithmetica Universalis.' Whiston was active in other ways. He complains of the practice of the time in regard to fellowship elections. The candidates sometimes recommended themselves by prowess in drinking. Whiston proposed reforms of various kinds (*Memoirs*, pp. 42, 111). He was also a member of the Society for Promoting Christian Knowledge, founded by his friend Thomas Bray (1656–1730) [q. v.], and wrote a memorial for setting up charity schools throughout the kingdom. Meanwhile Whiston, like Newton, had unluckily been combining scientific with theological inquiries. He delivered the Boyle lectures in 1707, and in 1708 he wrote an 'imperfect' essay upon the 'Apostolical Constitutions,' which the vice-chancellor refused to license. Whiston wrote to the archbishops in July 1708, informing them that he was entering upon an important inquiry. It led him to the conclusion that the 'Apostolical Constitutions' was 'the most sacred of the canonical books of the New Testament,' and that the accepted doctrine of the Trinity was erroneous. Reports that he was an Arian, or, as he called himself, a Eusebian, began to spread, and his friends remonstrated. He told them that they might as soon persuade the sun to leave the firmament as change his resolution. He was finally summoned before the heads of houses, and banished from the university and deprived of his professorship, 30 Oct. 1710. Whiston went to London with his family, and towards the end of 1711 published his chief work, 'Primitive Christianity Revived.' The case was taken up by convocation, which voted an address for his prosecution. Various delays took place, till in 1714 a 'court' of delegates was appointed by the lord chancellor for his trial. The proceedings against him were dropped after the death of Queen Anne. (Whiston published an account of the proceedings against him at Cambridge in 1711 and 1718. Various 'papers' relating to the proceedings in convocation and the court of delegates were published by him in 1715. See also appendices to *Primitive Christianity*, and Cobbett's *State Trials*, xv. 703–16). Whiston was known to many leading divines of the time, especially to Samuel Clarke, who had succeeded him as chaplain to Moore, and Hoadly, who sympathised with some of his views, but were cautious in avowing their opinions. Whiston was now a poor man. He states (*Memoirs*, p. 290) that he had a small farm near Newmarket, and that he received gifts from various friends, and had in later years a life annuity of 20*l.* from Sir Joseph Jekyll [q. v.], and 40*l.* a year from Queen Caroline (continued, it is said, after her death by George II). These means, together with 'eclipses, comets, and lectures,' gave him 'such a competency as greatly contented him.' When Prince Eugène came to London in 1711–12, Whiston printed a new dedication to a previous essay upon the Apocalypse, pointing out that the prince had fulfilled some of the prophecies. The prince had not been aware, he replied, that he 'had the honour of being known to St. John,' but sent the interpreter fifteen guineas. In 1712 Whiston made a characteristic attempt to improve his finances. Simon Patrick, bishop of Ely, had in 1702 promised him a prebend which was expected to be vacated upon Thomas Turner's refusal to take the oaths [see Turner, Thomas, 1645–1714]. Whiston supposed (erroneously, it seems) that Turner managed to evade the oath and to keep his prebend. In 1712 he wrote to Turner mentioning this as a fact, and 'hinting' his expectations. Turner, he thought, having wrongfully kept the prebend, ought to contribute to the support of the rightful owner. Turner took no notice of what must have looked like an attempt at extortion. Whiston kept the secret, however, and in 1731 appealed to the corporation to which Turner had left a fortune, stating that he had lost 1,200*l.* by his acquiescence. He was again obliged 'to sit down contented' without any compensation.

Whiston was one of the first, if not the first person, to give lectures with experiments in London (cf. Desaguliers, John Theophilus, and De Morgan, *Budget of Paradoxes*, p. 93). He co-operated in some of them with the elder Francis Hauksbee [q. v.] The first, upon astronomy, were given at Button's coffee-house by the help of Addison and Steele (*Memoirs*, p. 257), both of whom he knew well. He amused great men by his frank rebukes. He asked Steele one day how he could speak for the Southsea directors after writing against them. Steele replied, 'Mr. Whiston, you can walk on foot and I cannot.'

When he suggested to Craggs that honesty might be the best policy, Craggs replied that a statesman might be honest for a fortnight, but that it would not do for a month. Whiston asked him whether he had ever tried for a fortnight (NICHOLS, *Lit. Anecd.* i. 504). Whiston's absolute honesty was admitted by his contemporaries, whom he disarmed by his simplicity. He gives various anecdotes of the perplexities into which he brought other clergymen by insisting upon their taking notice of vice in high positions. In 1715 he started a society for promoting primitive Christianity, which held weekly meetings at his house in Cross Street, Hatton Garden, for two years. The chairmen were successively the baptist John Gale [q. v.], Arthur Onslow [q. v.] (afterwards speaker), and the unitarian Thomas Emlyn [q. v.] (see W. CLARKE'S *Memoirs*; and for an account of the subjects discussed, WHISTON'S *Three Tracts*, 1742). To this society he invited Clarke, Hoadly, and Hare, who, however, did not attend. Whiston was on particularly intimate terms with Clarke. Clarke probably introduced him to the Princess of Wales (afterwards Queen Caroline), who enjoyed Whiston's plainness of speech and took his reproofs good-humouredly. Among the members of Whiston's society was Thomas Rundle [q. v.] (afterwards bishop of Derry). Whiston was afterwards shocked by hearing that Rundle attributed the 'Apostolical Constitutions' to the fourth century, and said, 'Make him dean of Durham, and they will not be written till the fifth.' Another member was Thomas Chubb [q. v.], of whose first book he procured the publication. He had afterwards to attack Chubb's more developed deism. A more decided opponent was Anthony Collins [q. v.], whose two books on the 'Grounds and Reasons,' &c. (1724), and the 'Scheme of Literal Prophecy' (1727) are professedly directed against Whiston's view of the prophecies. In the first (p. 273) he gives 'an account of Mr. Whiston himself,' praising his integrity and zeal. Whiston, he says, visits persons of the highest rank and 'frequents the most public coffee-houses,' where the clergy fly before him. Whiston was rivalled in popular estimation by that 'ecclesiastical mountebank' John Henley [q. v.] the 'orator.' Whiston accused Henley of immorality, and proposed in vain that he should submit to a trial according to the rules of the primitive church. The bishop of London declared that there was no canon now in force for the purpose, and Henley retorted by reproaching Whiston for bowing his knee in the house of Rimmon, that is, attending the Anglican services (WHISTON, *Memoirs*, pp. 215, 327, and his pamphlet *Mr. Henley's Letters and Advertisements, with Notes by Mr. Whiston*,' 1727, which is not, as Lowndes says, 'almost unreadable' on account of its 'scurrility').

Whiston meanwhile kept up his mathematics. He made various attempts to devise means for discovering the longitude. A large reward for a successful attempt was offered by parliament. Whiston co-operated with Humphrey Ditton [q. v.] in a scheme published in 1714, which was obviously chimerical. In 1720 he published a new plan founded on the 'dipping of the needle,' improved in 1721, but afterwards found that his 'labour had been in vain.' A public subscription, however, was raised in 1721 to reward him and enable him to carry on his researches. The king gave 100*l.*, and the total was 470*l.* 3*s.* 6*d.* Another sum of 500*l.* was raised for him about 1740, the whole of which, however, was spent in a survey of the coasts, for which he employed a Mr. Renshaw in 1744. A chart was issued, which he declares to be the most correct hitherto published. In 1720 a proposal to elect him a fellow of the Royal Society was defeated by Newton. Newton, according to Whiston, could not bear to be contradicted in his old age, and for the last thirteen years of his life was afraid of Whiston, who was always ready to contradict any one.

Whiston lectured upon various subjects, comprising meteors, eclipses, and earthquakes, which he connected more or less with the fulfilment of prophecies. In 1726 he had models made of the tabernacle of Moses and the temple of Jerusalem, and afterwards lectured upon them at London, Bristol, Bath, and Tunbridge Wells. These lectures and others preparatory to the restoration of the Jews to Palestine (an event which he regarded as rapidly approaching) were to be his 'peculiar business' henceforth. He continued, however, to publish a variety of pamphlets and treatises upon his favourite topics. His most successful work, the translation of Josephus, with several dissertations added, appeared in 1737, and has since, in spite of defective scholarship, been the established version. In 1739, on the death of his successor in the Cambridge professorship, Nicholas Saunderson [q. v.], he applied to be reinstated in his place, but received no answer. In his last years he took up a few more fancies, or, as he put it, made some new discoveries. He became convinced that anointing the sick with oil was a Christian duty. He found

that the practice had been carried on with much success by the baptists. He had hitherto attended the services of the church of England, though in 1719 Henry Sacheverell [q. v.] had endeavoured to exclude him from the parish church. Whiston declined an offer from a lawyer to prosecute Sacheverell gratuitously, saying that it would prove him to be 'as foolish and passionate as the doctor himself.' He published a curious 'Account' of Dr. 'Sacheverell's proceedings' in this matter in 1719. Gradually he became uncomfortable about the Athanasian creed, and finally gave up communion with the church and joined the baptists after Trinity Sunday 1747. He heard a good character of the Moravians, but was cured by perceiving their 'weakness and enthusiasm.' His 'most famous discovery,' or revival of a discovery, was that the Tartars were the lost tribes. He was still lecturing at Tunbridge Wells in 1746 when he announced that the millennium would begin in twenty years, and that there would then be no more gaming-tables at Tunbridge Wells or infidels in Christendom (*Memoirs*, p. 333). He appears there in 1748 in the well-known picture prefixed to the third volume of the 'Richardson Correspondence.' In 1750 he gave another series of lectures (published in second volume of 'Memoirs'), showing how his predictions were confirmed by the earthquake of that year, and that Mary Toft [q. v.], the rabbit-woman, had been foretold in the book of Esdras.

Whiston died on 22 Aug. 1752 at the house of Samuel Barker, husband of his only daughter, at Lyndon, Rutland. He was buried at Lyndon beside his wife, who died in January 1750–1. He left two sons, George and John [q. v.] A young brother, Daniel, was for fifty-two years curate of Somersham. He agreed with his brother's views, and wrote a 'Primitive Catechism,' published by his brother. He refused preferments from unwillingness to make the necessary subscriptions, and was protected, it is said, at the suggestion of Samuel Clarke, by the Duchess of Marlborough (Nichols, *Lit. Anecd.* viii. 376-7). He is apparently the Daniel who died on 19 April 1759, aged 82 (*ib.* i. 505).

Whiston belonged to a familiar type as a man of very acute but ill-balanced intellect. His learning was great, however fanciful his theories, and he no doubt helped to call attention to important points in ecclesiastical history. The charm of his simple-minded honesty gives great interest to his autobiography; though a large part of it is occupied with rather tiresome accounts of his writings and careful directions for their treatment by the future republishers, who have not yet appeared. In many respects he strongly resembles the Vicar of Wakefield, who adopted his principles of monogamy. His condemnation of Hoadly upon that and other grounds is in the spirit of Dr. Primrose (*Memoirs*, p. 209). It is not improbable that Whiston was more or less in Goldsmith's mind when he wrote his masterpiece.

Whiston's portrait, by Mrs. Sarah Hoadly, is in the National Portrait Gallery of London. A characteristic portrait, by B. White, is engraved in his 'Memoirs,' and also in Nichols's 'Literary Anecdotes' (i. 494). Another by Vertue was engraved in 1720.

Whiston's works, omitting a few occasional papers, are: 1. 'A New Theory of the Earth,' &c., 1696; appendix added to 5th edit. 1736. 2. 'Short View of the Chronology of the Old Testament,' &c., 1702. 3. 'Essay on the Revelation of St. John,' 1706 (nearly the same as 'Synchronismorum Apostolicorum Series,' 1713). 4. 'Prælectiones Astronomicæ,' 1707 (in English in 1715 and 1728). 5. 'The accomplishment of Scripture Prophecies,' 1708 (Boyle lectures). 6. 'Sermons and Essays upon several Subjects,' 1709. 7. 'Prælectiones Physio-Mathematicæ,' 1710 (in English in 1716). 8. 'Essay upon the Teaching of St. Ignatius,' 1710. 9. 'Historical Preface,' 1710 (in 1711 prefixed to 'Primitive Christianity,' and republished separately in 1718). 10. Two 'Replies to Dr. Allen,' 1711. 11. 'Remarks upon Dr. Grabe's 'Essay upon two Arabick MSS.,' 1711. 12. 'Primitive Christianity revived,' 1711, 4 vols. 8vo (containing the Epistles of Ignatius, the 'Apostolical Constitutions,' and dissertations; a fifth volume, containing the 'Recognitions of Clement,' was added in 1712). 13. 'Athanasius convicted of Forgery,' 1712. 14. 'Primitive Infant Baptism revived,' 1712. 15. 'Reflexions on an Anonymous Pamphlet' (i.e. Collins's 'Discourse of Freethinking'), 1712. 16. 'Three Essays' (on the Council of Nice, 'Ancient Monuments relating to the Trinity,' &c., and 'The Liturgy of the Church of England reduced nearer to the Primitive Standard'), 1713. 17. 'A Course of Mechanical, Optical, Hydrostatical, and Pneumatical Experiments,' 1713 (with F. Hauksbee). 18. 'A New Method of discovering the Longitude,' 1714 (with Humphrey Ditton). 19. 'An Argument to prove that . . . all Persons solemnly, though irregularly, set apart for the Ministry are real Clergymen . . .,' 1714. 20. 'A Vindication of the Sibylline Oracles,' 1715. 21. 'St. Clement's and St. Irenæus's Vindi-

cation of the Apostolical Constitutions,' 1715. 22. 'An Account of a Surprizing Meteor,' 1716 (another in 1719). 23. 'An Address to the Princes . . . of Europe for the Admission . . . of the Christian Religion to their Dominions,' 1716. 24. 'Astronomical Principles of Religion,' 1717. 25. 'Scripture Politics,' 1717 (to which is added 'The Supposal, or a New Scheme of Government,' privately printed in 1712). 26. 'A Defense of the Bishop of London,' 1719; a second 'Defense,' 1719. 27. 'Commentary on the Three Catholic Epistles of St. John,' 1719. 28. 'Letter to the Earl of Nottingham concerning the Eternity of the Son of God,' 1719, six editions; 'Reply' to the same in 1721. 29. 'The true Origin of the Sabellian and Athanasian Doctrines of the Trinity,' 1720. 30. 'The Longitude and Latitude discovered by the Inclinatory or Dipping Needle,' 1721. 31. 'A Chronological Table, containing the Hebrew, Phœnician, Egyptian, and Chaldean Antiquities,' 1721. 32. 'An Essay towards restoring the True Text of the Old Testament,' 1722 ('Supplement' in 1723). 33. 'The Calculation of Solar Eclipses without Parallaxes,' 1724. 34. 'The Literal Accomplishment of Scripture Prophecies,' 1724; answer to Collins's 'Grounds and Reasons' ('Supplement' in 1725). 35. 'Of the Thundering Legion,' 1725. 36. 'A Collection of Authentick Records, belonging to the Old and New Testaments' (in English), 1727. 37. 'The Horeb Covenant revived,' 1730. 38. 'Historical Memoirs . . . of Dr. Samuel Clarke,' 1730 (three editions). 39. 'Paraphrase on the Book of Job,' 1732. 40. 'The Testimony of Phlegon vindicated,' 1732. 41. 'Six Dissertations,' 1734. 42. 'Athanasian Forgeries, Impositions, and Interpolations' (by a 'Lover of Truth'), 1736. 43. 'The Primitive Eucharis revived,' 1736 (against Hoadly's 'Plain Account'). 44. 'The Astronomical Year,' 1737. 45. 'The Genuine Works of Flavius Josephus, the Jewish Historian, in English,' 1737 (often reprinted till 1879). 46. 'An Account of the Dæmoniacks,' 1737. 47. 'The Longitude found by the Ellipses . . . of Jupiter's Planets,' 1738. 48. 'The Eternity of Hell Torments considered,' 1740. 49. 'Three Tracts,' 1742. 50. 'The Primitive New Testament in English,' 1745. 51. 'Sacred History of the Old and New Testament; reduced into Annals,' 1748. 52. 'Memoirs of the Life and Writings of Mr. William Whiston, containing several of his Friends also, and written by Himself,' 1749; 2nd edit. 1753.

[Whiston's Memoirs is the chief authority for his life. References above are to the second edition. See also Nichols's Lit. Anecd. i. 494–506. For numerous references to Whiston's various controversies, see the Index to the same work; Notes and Queries, 9th ser. v. 143.] L. S.

WHITAKER. [See also WHITTAKER.]

WHITAKER, SIR EDWARD (1660–1735), born in 1660, admiral, was on 16 Oct. 1688 appointed lieutenant of the Swallow, then commanded by Matthew (afterwards Lord) Aylmer [q. v.] In 1689 he was in the Mary, in 1690 again with Aylmer, in the Royal Katherine, and on 15 May 1690 he was promoted to be captain of the Dover of 44 guns, in which, during the following three years, he made several rich prizes and captured many of the French privateers. In 1693–4 he was flag-captain to Aylmer in the Royal Sovereign. In 1695–6 he successively commanded the Elizabeth, Monck, and St. Andrew, and was flag-captain to Sir Clowdisley Shovell [q. v.] in the Victory. In 1698 he was living at Leigh in Essex. In May 1699 he was appointed to the Portland, and on 13 Jan. 1701–2 to the Ranelagh, one of the fifty ships commissioned on the same day. A month later, 16 Feb., he was appointed master-attendant at Woolwich, and seems to have held the office through the year. On 4 Jan. 1702–3 he was appointed to the Restoration, and, a few days later, from her to the Dorsetshire, one of the fleet with Rooke in the Mediterranean in 1704. In the capture of Gibraltar Whitaker acted as aide-de-camp to Sir George Byng [q. v.], 'his ship not being upon service,' commanded the boats in the attack, rallied the men when panic-struck by the explosion of a magazine, and hoisted the English colours on the bastion. In the battle of Malaga the Dorsetshire was one of the red squadron, and was closely engaged throughout. In 1705 Whitaker commanded the Barfleur; early in 1706 he was promoted to be rear-admiral of the blue, was knighted, and appointed to command a squadron off Dunkirk. In April he convoyed the Duke of Marlborough to Holland.

In 1708, with his flag in the Northumberland, he went out to the Mediterranean with Sir John Leake [q. v.], and in August commanded the detachment which co-operated in the reduction of Minorca. When Leake returned to England, Whitaker remained in command, and on 21 Dec. was promoted to be vice-admiral of the blue. A commission of 20 Dec. to be admiral of the blue seems to have afterwards been cancelled, and on 14 Nov. 1709 he was made vice-admiral of the white. In January 1708-9 he was relieved from the command in chief in the

Mediterranean by Sir George Byng, with whom he remained as second, till he again became chief by Byng's return to England in July 1709. In the summer of 1710 he also returned to England, and had no further sea service. He lived afterwards in retirement, and died on 20 Nov. 1735 at Carshalton in Surrey, where he was buried. His will (in Somerset House: Ducie, 260) was proved on 3 Dec. by his niece, Mary Whitaker, spinster, sole executrix. His wife Elizabeth (CHARNOCK, ii. 370) died on 1 Sept. 1727. The will mentions his nephew, Captain Samuel Whitaker (*ib.* iii. 118), who, as commanding a ship at Gibraltar and Malaga, has been often confused with his uncle; and his granddaughter Ann, daughter of his son, Captain Edward Whitaker, deceased, who is ordered to be brought up by Mary Whitaker, 'separate from and without the advice, direction, or control of her mother.' Mary afterwards married Peter St. Eloy, who administered her will on 26 July 1738.

[Charnock's Biogr. Nav. ii. 366; Memoirs relating to the Lord Torrington (Camden Soc.), pp. 140–3, 192–3, 195; Lediard's Naval History; Manning and Bray's Surrey, ii. 517, 548; Gent. Mag. 1735, p. 682; Official letters, and commission and warrant books in the Public Record Office.] J. K. L.

WHITAKER, EDWARD WILLIAM (1752–1818), divine, historian, and philanthropist, son of William Whitaker of London, serjeant-at-law, born in 1752, was matriculated at Christ Church, Oxford, 2 April 1773, and graduated B.A. 4 Feb. 1777. He was instituted to the rectory of St. John's, Clerkenwell, in 1778, afterwards to the rectory of St. Mildred, Bread Street, London, and from 1783 until his death he held the rectory of St. Mary-de-Castro with that of All Saints, Canterbury. He was the founder of the Refuge for the Destitute. For many years he resided at Egham, Surrey, where he kept a school. He died at Bread-street Hill, London, on 14 Oct. 1818.

His numerous works include: 1. 'Four Dialogues on the Doctrine of the Holy Trinity, taught throughout the Scriptures, and on other points which have of late been subjects of . . . discussion,' Canterbury, 1786, 8vo. 2. 'Sermons on Education,' London, 1788, 8vo. 3. 'A Letter to the People of the Jews,' London, 1788, 8vo. 4. 'A General and Connected View of the Prophecies relating to the times of the Gentiles, delivered by our blessed Saviour, the Prophet David, and the Apostles Paul and John; with a brief account of their accomplishment to the present age,' Egham, 1795, 12mo. An enlarged edition was published under the title of 'A Commentary on the Revelation of St. John,' London, 1802, 8vo. 5. 'Family Sermons,' 2nd edit. London, 1801–2, 3 vols. 8vo. 6. 'The Manual of Prophecy,' Egham, 1808, 12mo. 7. 'An Abridgment of Universal History,' London, 1817, 4 vols. 4to.

[Biogr. Dict. of Living Authors, 1816, p. 382; Darling's Cycl. Bibl. pp. 3180, 3181; Foster's Alumni Oxon. 1715–1886; Gent. Mag. 1818, ii. 474; Pinks's Clerkenwell, p. 229; Watt's Bibl. Brit.] T. C.

WHITAKER, SIR FREDERICK (1812–1891), premier of New Zealand, eldest son of Frederick Whitaker, deputy-lieutenant of Oxfordshire, was born on 23 April 1812 at Bampton, Oxfordshire, and brought up to the profession of a solicitor. In 1839, soon after he had qualified, he emigrated to Sydney, and thence went on to New Zealand in 1840, settling down to practice at Kororareka, then the seat of government, and moving with the government to Auckland in the following year. In 1842 he was appointed a county-court judge; but in 1844 these courts were abolished, and he once more returned to the practice of his profession.

In 1845 Whitaker was appointed an unofficial member of the legislative council; and during the first native war of 1845 and 1846 he was called upon to serve in the militia, of which he was a major. In 1851 he was elected to represent Auckland in the legislative council for the province of New Ulster; but the council was superseded before meeting by the constitution of 1852. Under the new constitution he was elected a member of the new provincial council, becoming somewhat later provincial law officer and a member of the provincial executive council. In 1853 he was nominated a member of the legislative council, and in 1854 took his seat as such in the first general assembly of the colony. In 1855 he was appointed attorney-general in succession to William Swainson (1809–1883) [q. v.], and later in the year he became speaker of the legislative council. On 7 May 1856, with the introduction of responsible government, Whitaker became attorney-general in the Bell-Sewell ministry, and, although before the end of May he was out of office, he was during June again attorney-general under (Sir) Edward William Stafford; in this capacity he was leader of the government in the legislative council. The two main questions which this government had to face were those of the organisation of provincial administrations and of the adjustment of native rights. On 12 July 1861 they were de-

feated on the question of native affairs and the war of 1860. Whitaker was out of office till 1 June 1863, when he became attorney-general to the Domett ministry without a seat in the cabinet; in October the ministry resigned because of internal dissensions, and Whitaker became premier at one of the most stormy periods of the colonial history. His bills for the suppression of rebellion and native settlements were severely criticised. He was soon involved in dispute with the governor, Sir George Grey, as to the conduct of the Maori war, which was then at its height (see *House of Commons Papers*, 1864 and 1865). Eventually he resigned, November 1864 [see WELD, SIR FREDERICK ALOYSIUS]. In 1865 he was elected superintendent of Auckland, and in the same year was member for Parnell in the house of representatives. He led the opposition to the change of the seat of government from Auckland to Wellington. His scheme for the administration of the land fund was one of the chief items of his policy.

In 1867 Whitaker retired from the assembly and the post of superintendent, and devoted himself to the practice of his profession, and to speculation in various businesses connected with timber and grazing as well as mining. He was for many years in partnership with Thomas Russell, and enjoyed a lucrative private practice, but his investments and speculations were unfortunate, and he died poor. A man of untiring industry and activity, he was a director of the Bank of New Zealand, the New Zealand Sugar Company, the New Zealand and River Plate Land Mortgage Company, and other local institutions or agencies. Some of his land claims, such as the matter of the Piako Swamp, came before the legislature and were the subject of acrimonious debate. In 1876 he once more returned to politics, and was elected for Waikato to the house of representatives; in September 1876 he became attorney-general in Atkinson's government, taking later the portfolio of posts and telegraphs. His land bill this year was strenuously opposed, and at last withdrawn. On 15 Oct. 1877 the government was defeated, and in the general election which followed he lost his seat. But the incoming ministry was short-lived, and when Sir John Hall formed his administration, Whitaker became attorney-general with a seat in the legislative council. It was during this term of office that he came into collision with Taiaroa, the Maori member, over his west coast settlements bill. On 21 April 1882, on Hall's resignation, he became premier and reconstructed the ministry; on 25 Sept. 1883 he resigned to attend to private affairs. He was created K.C.M.G. in February 1884. Again in October 1887 Whitaker resumed his old position of attorney-general under Sir Henry Atkinson, sitting in the council till his health began to fail in 1890; in December of that year the ministry resigned, and Whitaker decided to retire from public life. He died at his office on 4 Dec. 1891, and was buried in St. Stephen's cemetery with masonic honours and much sign of public mourning.

Whitaker has been described as 'probably the most remarkable public man in New Zealand' (GISBORNE, op. cit. p. 71), yet he worked with greater effect in subordinate position than when holding prominent office. As a premier he hardly succeeded; as adviser to many ministries his influence was powerful and efficient. He was neither a good speaker nor correspondent, yet he was skilful in drafting bills in clear and simple language. Rusden utterly and perhaps too severely condemns his high-handed policy towards the Maoris. He was certainly prominent in instigating measures which on their face disregarded the natives' interest. Whitaker married, in 1843, Augusta (*d.* 1884), stepdaughter of Alexander Shepherd, colonial treasurer of New Zealand, and left four sons—one of whom was in partnership with him—and three daughters.

[Auckland Weekly News, 12 Dec. 1891; Mennell's Dict. of Australasian Biography; Gisborne's New Zealand Rulers and Statesmen; Rusden's Hist. of New Zealand, vols. ii. and iii. passim.] C. A. H.

WHITAKER, JEREMIAH (1599–1654), puritan divine, was born at Wakefield, Yorkshire, in 1599. After being educated at the grammar school there under the Rev. Philip Isack, he entered Sidney-Sussex College, Cambridge, as a sizar in 1615, two years before Oliver Cromwell. In 1619 he graduated in arts, and for a time was a schoolmaster at Oakham, Rutland. In 1630 he was made rector of Stretton, Rutland; and on the ejection of Thomas Paske from the rectory of St. Mary Magdalen, Bermondsey, in 1644, Whitaker was chosen in his stead. When the Westminster assembly of divines was convened in June 1643, he was one of the first members elected, and in 1647 was appointed moderator. In the same year he was chosen by the House of Lords, along with Dr. Thomas Goodwin, to examine and superintend the assembly's publications. Whitaker died on 1 June 1654, and was buried in the chancel of St. Mary Magdalen's Church, Bermondsey. His epitaph is

printed in 'A New View of London,' 1708 (p. 389). While at Oakham he married Chephtzibah, daughter of William Peachey, a puritan minister of Oakham. William Whitaker (1629–1672) [q. v.] was his son.

Whitaker was a good oriental scholar, and unremitting in his labours, preaching, when in London, four times a week. A letter from him to Cromwell is preserved among the Sloane manuscripts in the British Museum (No. 4159, art. 360); he writes to excuse himself from attending in person to present a book to the Protector, 'being confined to my chamber vnder extreme tormenting paines of the stone, which forceth me to cry and moane night and day.'

[Living Loves between Christ and dying Christians, a funeral sermon by Simeon Ashe, 1654; Brook's Lives of the Puritans, 1813, iii. 190; Bailey's Life of Thomas Fuller, 1874, p. 111; Peacock's History of Wakefield Grammar School, 1892, p. 122; Manning and Bray's Surrey, i. 209, 214.] J. H. L.

WHITAKER, JOHN (1735–1808), historian of Manchester, son of James Whitaker, innkeeper, was born at Manchester on 27 April 1735, and attended the Manchester grammar school from January 1744–5 to 1752, when he entered Brasenose College, Oxford, with a school exhibition. He was elected on 2 March 1753 a Lancashire scholar of Corpus Christi College, and became fellow on 21 Jan. 1763. He graduated B.A. on 24 Oct. 1755, M.A. on 27 Feb. 1759, and B.D. on 1 July 1767. He was ordained at Oxford in 1760, and acted as curate successively at Newton Heath chapel, near Manchester, 1760–1, and at Bray, Berkshire. He was elected F.S.A. on 10 Jan. 1771, and later in the year published his first work, 'The History of Manchester,' vol. i. 4to, forming book i., and containing British and Roman periods. A second edition of this, in two vols. octavo, is dated 1773, and at the same time a quarto volume of 'The Principal Corrections' to the original edition was published. The second volume, embracing the Saxon period, was published in 1775, 4to, and never reissued in octavo, and only two of the projected four books were completed. A transcript of Whitaker's manuscript continuation to the fifteenth century is preserved at the Chetham Library, Manchester. This work has been termed 'an antiquarian romance,' and Francis Douce [q. v.], on leaving his annotated copy to the British Museum, applied the inappropriate epithet 'blockhead' to the author. In spite of its diffuseness and untenable hypotheses, it is a valuable and interesting book, showing acute research and profound learning, as well as bold imagination and originality. Some of its weaknesses were ably criticised by John Collier (Tim Bobbin) in 'Remarks on the History of Manchester,' by Muscipula, 1771, and 'More Fruit from the same Pannier,' 1773 (cf. *Trans. Lanc. and Chesh. Antiq. Soc.* 1895). Whitaker next published 'The Genuine History of the Britons asserted in a . . . Refutation of Mr. Macpherson's "Introduction to the History of Great Britain and Ireland,"' 1772, 8vo, 2nd edit. corrected, 1773, which would have been more valuable if it had been less controversial. For a short time (November 1773 to February 1774) he held the morning preachership at Berkeley Chapel, London, but left it owing to a dispute, concerning which he published an intemperate 'State of the Case.' While in London he made the acquaintance of Dr. Johnson and Edward Gibbon. The first volume of the latter's 'Decline and Fall of the Roman Empire' was submitted in manuscript to Whitaker, but Gibbon withheld his chapter on Christianity, and Whitaker first read it in the published volume, whereupon he wrote indignantly to the author.

In 1776 he actively participated in measures for the improvement of the town of Manchester, and in an angry paper war which arose in connection with the improvement bill. During the next year he wrote 'An Ode' to promote the formation of the Manchester regiment, intended for 'reducing the American rebels.' The regiment never reached its destination, but was diverted to Gibraltar, where it won its laurels.

On 22 Aug. 1777 he was presented by Corpus Christi College to the rectory of Ruan Lanyhorn, Cornwall. In 1787 he published 'The Charter of Manchester translated, with Explanations and Remarks,' prepared at the request of a committee of inhabitants engaged in vindicating the rights of the town against the lord of the manor. For this service he received the thanks of the townspeople in 1793. In his 'Mary Queen of Scots vindicated,' 1787, 3 vols. 8vo, he went beyond all previous writers in defending the queen and incriminating her enemies. A second edition is dated 1790, and to the same date belongs a volume of 'Additions and Corrections.' In 1791 and 1794 he announced the 'Private Life of Mary Queen of Scots.' This was not published until George Chalmers made use of the unfinished manuscript in his life of the queen, 1818. His 'Origin of Arianism disclosed,' 1791, 8vo, while praised by William

van Mildert [q. v.] in his Boyle lectures, was severely handled by Coleridge (*Literary Remains*, 1838, iv. 296). In 1791 he published 'Gibbon's History of the Decline and Fall of the Roman Empire, in vols. iv. v. and vi. reviewed' (styled by Macaulay 'pointless spite, with here and there a just remark'); and in 1794 'The Course of Hannibal over the Alps ascertained,' 2 vols. 8vo. The latter was the subject of 'A Critical Examination' by Alexander Fraser Tytler (Lord Woodhouslee) [q. v.], 1794, 2 vols. 8vo. In 1804 he issued his 'Ancient Cathedral of Cornwall historically surveyed,' 2 vols. 4to, perhaps his ablest production.

He died at Ruan rectory on 30 Oct. 1808. He married Jane, daughter of the Rev. John Tregenna, rector of Mawgan-in-Pyder, Cornwall, and had by her three daughters; she died on 30 Dec. 1828.

His other works were: 1. 'A Course of Sermons upon Death, Judgment, Heaven, and Hell,' 1783; another edition, 1820. 2. 'The Real Origin of Government,' 1795, expanded from a sermon against the results of the French Revolution. It was denounced by Sheridan and others in the House of Commons. 3. 'The Life of St. Neot,' 1809, upon which he was engaged when he died. He contributed to Richard Polwhele's 'Poems chiefly by Gentlemen of Devonshire and Cornwall,' 1792; wrote an introduction and notes to Flindell's Bible, 1800; and 'Remarks on St. Michael's Mount,' in vol. iii. of Polwhele's 'Cornwall;' besides articles in the 'English Review,' the 'British Critic,' and the 'Anti-Jacobin Review.' Among his contemplated but unaccomplished works were histories of London and Oxford, a military history of the Romans in Britain, notes on Shakespeare, and illustrations to the Bible.

His letters to George Chalmers between 1791 and 1804 remain in manuscript in the Chetham Library. They show, *inter alia*, that he hankered after the wardenship of Manchester Collegiate Church. Other letters, to George Browne of Bodmin, are in the British Museum (Addit. MS. 29763). Polwhele, Britton, Wolcott (Peter Pindar), and others attest great admiration for Whitaker's intellectual eminence and conversational powers. A good portrait, after a miniature by H. Bone, is engraved in Britton's 'Autobiography,' 1850, i. 335.

[Polwhele's Biogr. Sketches, iii. 1; Polwhele's Reminiscences, i. 83, ii. 185; Polwhele's Traditions, p. 152; Chalmers's Biogr. Dict.; Gent. Mag. 1808, ii. 1035; Smith's Manchester School Register, i. 18; Baines's Lancashire, ed. Harland, i. 410; J. E. Bailey's Memoir in Papers of the Manchester Literary Club, 1877; Britton's Autobiogr. i. 215, 335; Britton's Reminiscences, ii. 170, 205, 379; Boase and Courtney's Bibliotheca Cornubiensis, ii., and the authorities cited there; Palatine Notebook, i. 77 (with portrait); the Life of S. Drew, 1834, contains letters from Whitaker; Nichols's Illustr. of Lit. viii. 563; Worthington's Diary and Corresp. (Chetham Soc.) ii. 237; Boswell's Johnson (ed. G. B. Hill), ii. 108, iii. 333; Imperial Magazine, iii. 1238; Trevelyan's Life of Macaulay, 1897, ii. 285; Southey's Doctor, i. 20.] C. W. S.

WHITAKER, JOHN (1776–1847), composer, and a member of the music publishing firm of Button, Whitaker, & Co., St. Paul's Churchyard, was born in 1776. He was a teacher of music, and organist to St. Clement's, Eastcheap. In 1818 Whitaker collected and published 'The Seraph,' two volumes of sacred music, for four voices, of which many pieces are original. He was better known as a writer of occasional songs introduced in musical plays at the principal theatres between 1807 and 1825. Among those which attained great popularity were: 'Fly away, dove,' sung by Miss Cawse on her début in the 'Hebrew Family;' 'O say not woman's heart is bought,' 'Go, Rover, go,' 'Remember me,' 'The Little Farmer's Daughter,' 'My Poor Dog Tray,' 'The Lily that blooms,' 'Paddy Carey's Fortune,' and 'Hot Codlins.'

A more lasting claim to celebrity is afforded by Whitaker's beautiful glee, originally written for three voices, 'Winds, gently whisper.' He died at Thavies' Inn, Holborn, on 4 Dec. 1847.

[Grove's Dict. of Music, iv. 450; Genest's Hist of the Stage, vols. viii. ix.; Quarterly Musical Magazine, 1825, p. 259; Gent. Mag. 1848, i. 105; Whitaker's preface to 'The Seraph.'] L. M. M.

WHITAKER, JOSEPH (1820–1895), publisher, born in London on 4 May 1820, was the son of a silversmith. At the age of fourteen he was apprenticed to Mr. Barritt, bookseller, of Fleet Street. Nine years later young Whitaker was with John William Parker [q. v.] of the Strand. He next entered the house of J. H. & J. Parker of Oxford, for whom he became the London agent, and opened a branch at 377 Strand. Here, in 1849, he originated the 'Penny Post,' the first penny monthly church magazine, which long continued in its original form, and edited an edition of the 'Morning' and 'Evening Church Services.' In 1850 he projected and published for four years the 'Educational Register' and 'Whitaker's Clergyman's Diary;' the latter is still issued by the Com-

pany of Stationers. He commenced business on his own account as a theological publisher in Pall Mall, and removed in 1855 to 310 Strand, where he published, with the assistance of Thomas Delph, 'The Artist,' a fine-art review. Between 1856 and 1859 he edited the 'Gentleman's Magazine,' and in January 1858 started the 'Bookseller,' intended primarily as an organ for booksellers and publishers, but also adapted to the requirements of book-buyers generally. The new monthly journal was very successful, and was warmly supported by the bookselling and publishing trade. With it, in 1860, was merged 'Bent's Literary Advertiser;' the form of the periodical has remained practically unaltered for over forty years.

His name has become familiar throughout English-speaking countries owing to 'Whitaker's Almanac.' This was commenced in 1868; thirty-six thousand copies of the first issue were subscribed before publication. As an example of the wise forethought of its originator, it is noticeable that the 'Almanac,' like the 'Bookseller,' has been little changed since the first number, except in the direction of natural expansion. Whitaker had a large share in the organisation of a relief fund, which ultimately reached 2,000*l.*, for the Paris booksellers and their assistants in 1871. As a distributor of the fund he was one of the first Englishmen who entered Paris after the siege. In 1874 he produced the 'Reference Catalogue of Current Literature,' consisting of a collection of catalogues of books on sale by English publishers, with an elaborate index. Other editions of this useful compilation appeared in 1875, 1877, 1880, 1885, 1889, and 1894; the latest, in two very thick volumes, was published in 1898.

He published a few devotional works, among which may be mentioned 'The Daily Round' (1880, and many subsequent editions) and Ridley's 'Holy Communion.' He was always a keen and judicious defender of the interests of the bookselling trade, and was recognised as an authority upon copyright. In 1875 he was elected a fellow of the Society of Antiquaries. He died at Enfield on 15 May 1895. He had a family of fifteen children, of whom the eldest,

Joseph Vernon Whitaker (1845–1895), born on 3 Feb. 1845, was educated at Bloxham school. He preferred a life of adventure to business, and, after a voyage to the East Indies, enlisted in the army, and became a full sergeant at the age of twenty-one. Having purchased his discharge, he entered the office of the 'Bookseller' for a year or two. At the invitation of George William Childs of Philadelphia he went to the United States, and was editor of the 'American Literary Gazette,' and subsequently acted as sub-editor of the 'Public Ledger' for three years. He returned to England in 1875 to resume his connection with the 'Bookseller,' of which he ultimately became editor, as well as of the 'Reference Catalogue,' mentioned above. In 1880, in conjunction with his father, he started the 'Stationery Trades' Journal.' He took an active interest in all trade questions, especially those of a social and charitable character. He died in London on 15 Jan. 1895, in his fiftieth year. He married, in 1875, an American lady, who bore him two children, one of whom survived the father.

[Bookseller, 6 Feb. 1895 (with portrait), 8 June 1895 (with portrait); Publishers' Circular, 19 Jan., 18 May, 25 May (with portrait) 1895; Athenæum, 19 Jan., 18 May 1895; Times, 16 Jan. 1895.] H. R. T.

WHITAKER, THOMAS DUNHAM (1759–1821), topographer, born at Rainham on 8 June 1759, was son of William Whitaker (1730–1782), curate of Rainham, Norfolk, by his wife Lucy, daughter of Robert Dunham, and widow of Ambrose Allen. In 1760 his father removed to his ancestral house at Holme, in the township of Cliviger, Lancashire, and the boy was in November 1766 placed under the care of the Rev. John Shaw of Rochdale. In November 1774, after spending a short time with the Rev. W. Sheepshanks of Grassington in Craven, he was admitted of St. John's College, Cambridge, and went into residence in October 1775. He took the degree of LL.B. in November 1781, intending to enter the legal profession, which purpose was set aside on the death of his father in the following year, when he settled at Holme. He was ordained in 1785, but remained without pastoral charge until 1797, when he was licensed to the perpetual curacy of Holme, having rebuilt that chapel at his own cost in 1788. He completed his degree of LL.D. in 1801. In 1809 he attained the great object of his wishes in becoming vicar of the extensive parish of Whalley, Lancashire. The rectory of Heysham, near Lancaster, was presented to him in January 1813. He resigned it in 1819. On 7 Nov. 1818 he became vicar of Blackburn, which benefice he retained, together with Whalley, until his death. When settled at Holme he instituted a sort of local literary club. He devoted much attention to improving his estate there, taking especial delight in planting. He received the gold medal of the Society of Arts for the greatest number of larch trees planted

in one year. He had great influence with the people of his parishes, and on several occasions exerted it with good effect in quelling disturbances, particularly at Blackburn in 1817. For his 'patriotic services' he was presented with a public testimonial in April 1821.

He died at Blackburn vicarage on 18 Dec. 1821, and was interred at Holme, his coffin being made out of a tree of his own planting, hollowed out by his own directions. He married, 13 Jan. 1783, Lucy, daughter of Thomas Thoresby of Leeds, and left several children, of whom one, Robert Nowell Whitaker, succeeded him at Whalley vicarage (cf. FOSTER, *Lancashire Pedigrees*). There are portraits of Whitaker by W. D. Fryer, engraved in his 'Craven' and 'Whalley,' and by James Northcote, engraved in 'Loidis and Elmete,' and a smaller copy in the 'Gentleman's Magazine,' February 1822. A bust was executed by Macdonald. A monument raised by public subscription was placed in Whalley church in 1842. His library was sold at Sotheby's in 1823, and his coins and antiquities, with the exception of his Roman altars and inscriptions, which he bequeathed to St. John's College, Cambridge, were dispersed in 1824.

Towards the end of the eighteenth century Whitaker projected his topographical works, which long had great fame on account of their scholarship and literary charm. His works were: 1. 'History of the Original Parish of Whalley and Honour of Clitheroe, in the Counties of Lancaster and York,' 1801, 4to; 2nd edit. 1806, 3rd edit. 1818; 4th edit. (enlarged by John Gough Nichols and Ponsonby A. Lyons), 1872–6, 2 vols. 4to. 2. 'History and Antiquities of the Deanery of Craven,' 1805, 4to; 2nd edit. 1812; 3rd edit. (by Alfred William Morant) 1878, 4to. 3. 'De Motu per Britanniam Civico annis 1745 et 1746,' 1809, 12mo, being an account in Latin based on John Home's 'History of the Rebellion of 1745.' 4. 'Life and Original Correspondence of Sir George Radcliffe, Knt., LL.D., the Friend of the Earl of Strafford,' 1810, 4to. 5. 'The Sermons of Dr. Edwin Sandys, formerly Archbishop of York, with a Life of the Author,' 1812, 8vo. 6. 'Visio Will'i de Petro Plouhman . . . or the Vision of William concerning Piers Plouhman,' 1813, 4to. 7. 'Pierce the Ploughman's Crede, edited from the edition of 1553,' 1814, 4to. 8. 'Loidis and Elmete, or an Attempt to illustrate . . . the Lower Portions of Airedale and Wharfdale,' 1816, fol. (uniform with No. 8). An appendix was published in 1821. 9. 'The History of Richmondshire, in the North Riding of Yorkshire,' 1823, 2 vols. fol. This was a portion of a projected history of Yorkshire, to be completed in about seven folio volumes. It is the least satisfactory of his topographies, though the most pretentious. A series of thirty-two beautiful plates, after J. M. W. Turner, add to the value and distinction of the work. Some of this artist's early drawings appeared in Whitaker's first book.

Whitaker re-edited Thoresby's 'Ducatus Leodiensis' (2nd edit. with notes and additions, 1816). He also projected, but did not finish, several other works, including a history of Lonsdale (1813), new editions of John Whitaker's 'History of Manchester' and Horsley's 'Britannia Romana,' and even a new edition of Tim Bobbin's 'Lancashire Dialect' [see COLLIER, JOHN].

He published ten occasional sermons and a political speech, and wrote at least twenty-eight articles in the 'Quarterly Review' between 1809 and 1818.

[Memoir, by J. G. Nichols, prefixed to 4th edit. of History of Whalley, 1872; Nichols's Literary Anecdotes and Illustr. of Lit.; Gent. Mag. 1822, i. 83, 105, 312; Allibone's Dict. of Authors, iii. 2679; Boyne's Yorkshire Library, 1869. Wilson's Miscellanies (Chetham Soc.) contain several of Whitaker's letters. An early manuscript commonplace book by Whitaker is in the Chetham Library, Manchester.] C. W. S.

WHITAKER, TOBIAS (*d.* 1666), physician, was born probably in 1600 or 1601. He practised physic first in Norwich, and in 1634, while residing in that town, published 'Περὶ ὑδροποσίας,' London, 12mo. Between 1634 and 1638 he removed to London, and in 1638 brought out his most important work, 'The Tree of Humane Life, or the Bloud of the Grape, proving the Possibilitie of maintaining Humane Life from Infancy to Extreame Old Age, without any Sicknesse, by the Use of Wine' (London, 8vo) This defence of wine, which he regarded as a universal remedy against disease, was republished in 1654, and translated into Latin under the title 'De Sanguine Uvæ' (Frankfort, 1655, 8vo; Hague, 1660, 1663, 12mo). In September 1660 he was appointed physician in ordinary to the royal household with a salary of 50*l.* a year (*Cal. State Papers*, Dom. 1660–1, p. 281). In 1661 he published 'An Elenchus of Opinions concerning the Smallpox,' London, 12mo, to which was prefixed his portrait engraved by John Chantrey; another edition appeared in 1671. Whitaker died early in 1666, before 21 May (cf. *ib.* 1664–5 p. 129, 1665–6 p. 406).

'The Tree of Life' is ascribed by Wood to William Whitaker, a candidate of the Royal

College of Physicians, who died in the parish of St. Clement Danes in January 1670-1 (Wood, *Fasti Oxon.*, ed. Bliss, ii. 178; Foster, *Alumni Oxon.*, 1500–1714; Munk, *Royal Coll. of Phys.* i. 268).

[Whitaker's Works; Granger's Biogr. Hist. iv. 6; Watt's Bibl. Brit.] E. I. C.

WHITAKER, WILLIAM (1548–1595), master of St. John's College, Cambridge, and a leading divine in the university in the latter half of the sixteenth century, was born 'at Holme in the parish of Burnley, Lancashire, in 1548, being the third son of Thomas Whitaker of that place, by Elizabeth his wife, daughter of John Nowell, esq., of Read, and sister of Alexander Nowell, dean of St. Paul's' (Cooper, *Athenæ Cantabr.* ii. 196). After receiving the rudiments of learning at his native parish school, he was sent by his uncle, Alexander Nowell [q. v.], to St. Paul's school in London, and thence proceeded to Cambridge, where he matriculated as a pensioner of Trinity College on 4 Oct. 1564. He was subsequently elected a scholar on the same foundation, proceeded B.A. in March 1568, and on 6 Sept. 1569 was elected to a minor fellowship, and on 25 March 1571 to a major fellowship, at his college. In 1571 he commenced M.A. Throughout his earlier career at the university he was assisted by his uncle, who granted him leases, 'freely and without fine' (Churton, *Nowell*, p. 306), towards defraying his expenses. Whitaker evinced his gratitude by dedicating to Nowell a translation of the Book of Common Prayer into Greek, and a like version of Nowell's own larger catechism from the Latin into Greek.

The marked ability with which he acquitted himself when presiding as 'father of the philosophy act' at an academic commencement appears to have first brought him prominently into notice. He also became known as an indefatigable student of the scriptures, the commentators, and the schoolmen, and was very early in his career singled out by Whitgift, at that time master of Trinity, for marks of special favour (*Opera*, vol. ii. p. v). On 3 Feb. 1578 he was installed canon of Norwich Cathedral, and in the same year was admitted to the degree of B.D., and incorporated on 14 July at Oxford (Foster, *Alumni Oxon.* 1500–1714). In 1580 he was appointed by the crown to the regius professorship of divinity, to which Elizabeth shortly after added the chancellorship of St. Paul's, London, and from this time his position as the champion of the teaching of the church of England, interpreted in its most Calvinistic sense, appears to have been definitely taken up. In 1582, on taking part in a disputation at commencement, he took for his thesis, 'Pontifex Romanus est ille Antichristus, quem futurum Scriptura prædixit.' His lectures, as professor, afterwards published from shorthand notes taken by John Allenson, a fellow of St. John's (Baker, *Hist. of St. John's College*, p. 185), were mainly directed towards the refutation of the arguments of divines of the Roman church, especially Bellarmine and Thomas Stapleton (1535–1598) [q. v.] He also severely criticised the Douay version of the New Testament, thereby becoming involved in a controversy with William Rainolds [q. v.]

On 28 Feb. 1586 Whitaker, on the recommendation of Whitgift and Burghley, was appointed by the crown to the mastership of St. John's College. The appointment was, however, opposed by a majority of the fellows on the ground of his supposed leanings towards puritanism. His rule as an administrator justified in almost equal measure the appointment and its objectors. The college increased greatly in numbers and reputation, but the puritan party gained ground considerably in the society. Whitaker was a no less resolute opponent of Lutheranism than of Roman doctrine and ritual, and under his teaching the doctrine of Calvin and Beza came to be regarded as of far higher authority than that of the fathers and the schoolmen.

In the discharge of his ordinary duties as master his assiduity and strict impartiality in distributing the rewards at his disposal conciliated even those who demurred to his theological teaching, and Baker declares that the members of the college were 'all at last united in their affection to their master,' and that eventually 'he had no enemies to overcome.'

In 1587 he was created D.D.; and in 1593, on the mastership of Trinity College falling vacant by the preferment of Dr. John Still [q. v.] to the bishopric of Bath and Wells, he was an unsuccessful candidate for the post. In the following year he published his 'De Authoritate Scripturæ,' written in reply to Stapleton, prefixing to it a dedication to Whitgift (18 April 1594), the latter affording a noteworthy illustration of his personal relations with the primate, and also of the Roman controversialist learning of that time. In May 1595 he was installed canon of Canterbury; but his professorship, mastership, and canonry appear to have left him still poor, and in a letter to Burghley, written about a fortnight before his death, he complains pathetically at being so frequently passed over amid 'the great

preferments of soe many.' He may possibly have been suffering from dejection at this time, owing to the disagreement with Whitgift in which, in common with others of the Cambridge heads, he found himself involved in connection with the prosecution of William Barrett [q. v.] In November 1595 he was deputed, along with Humphrey Gower [q. v.], president of Queens' College, to confer with the primate on the drawing up of the Lambeth articles. On this occasion he appears to have pressed his Calvinistic views warmly, but without success, and he returned to Cambridge fatigued and disappointed. An illness ensued by which he was carried off on 4 Dec. in the forty-seventh year of his age.

There are two portraits of Whitaker in the master's lodge at St. John's College (one in the drawing-room, the other in the hall), both bearing the words, 'Dr. Whitaker, Mr. 1587,' and one at the Chetham Hospital and Library at Manchester. His portrait has also been engraved by William Marshall in Thomas Fuller's 'Holy State,' 1642, and by John Payne. His epitaph, in Latin hexameters on a marble tablet, has been placed on the north wall of the interior of the transept of the college chapel; it is printed in 'Opera,' i. 714.

His hopes of preferment were disappointed probably owing to the fact that he was twice married, and thus forfeited in some measure the favour of Elizabeth. The maiden name of his first wife, who was sister-in-law to Laurence Chaderton [q. v.], was Culverwell; his second wife, who survived him, was the widow of Dudley Fenner [q. v.] He had eight children: one of the sons, Alexander, who was educated at Trinity College, afterwards became known as the 'Apostle of Virginia;' a second, Richard, was a learned bookseller and printer in London (Churton, *Nowell*, pp. 331–3).

No English divine of the sixteenth century surpassed Whitaker in the estimation of his contemporaries. Churton justly styles him 'the pride and ornament of Cambridge.' Bellarmine so much admired his genius and attainments that he had his portrait suspended in his study. Joseph Scaliger, Bishop Hall, and Isaac Casaubon alike speak of him in terms of almost unbounded admiration.

The following is a list of Whitaker's published works, those included in the edition of his theological treatises reprinted by Samuel Crispin at Geneva in two volumes, folio, in 1610, being distinguished by an asterisk: 1. 'Liber Precum Publicarum Ecclesiæ Anglicanæ . . . Latine Græceque æditus,' London, 1569. 2. Greek verses appended to Carr's 'Demosthenes,' 1571. 3. 'Κατηχισμός, . . . τῇ τε Ἑλλήνων καὶ τῇ Ῥωμαίων διαλέκτῳ ἐκδοθεῖσα,' London, 1573, 1574, 1578, 1673 (the Greek version is by Whitaker, the Latin by Alexander Nowell). 4. 'Ioannis Iuelli Sarisbur. . . . adversus Thomam Hardingum volumen alterum ex Anglico sermone conversum in Latinum a Gulielmo Whitakero,' London, 1578. 5*. 'Ad decem rationes Edmundi Campiani . . . Christiana responsio,' London, 1581; a translation of this by Richard Stock [q.v.] was printed in London in 1606. 6*. 'Thesis proposita . . . in Academia Cantabrigiensi die Comitiorum anno Domini 1582; cujus summa hæc, Pontifex Romanus est ille Antichristus,' London, 1582. 7*. 'Responsionis . . . defensio contra confutationem Ioannis Duræi Scoti, presbyteri Iesuitæ,' London, 1583. 8*. 'Nicolai Sanderi quadraginta demonstrationes, Quod Papa non est Antichristus ille insignis . . . et earundem demonstrationum solida refutatio,' London, 1583. 9*. 'Fragmenta veterum haereseon ad constituendam Ecclesiæ Pontificiæ ἀποστασίαν collecta,' London, 1583. 10. 'An aunswere to a certaine Booke, written by M. William Rainoldes . . . entituled A Refutation,' London, 1585; Cambridge, 1590. 11*. 'Disputatio de Sacra Scriptura contra hujus temporis papistas, inprimis Robertum Bellarminum . . . et Thomam Stapletonum . . . sex quæstionibus proposita et tractata,' Cambridge, 1588. 12*. 'Adversus Tho. Stapletoni Anglopapistæ . . . defensionem ecclesiasticæ authoritatis . . . duplicatio pro authoritate atque αὐτοπιστίᾳ S. Scripturæ,' Cambridge, 1594. 13*. 'Prælectiones in quibus tractatur controversia de ecclesia contra pontificios, inprimis Robertum Bellarminum Iesuitam, in septem quæstiones distributa,' Cambridge, 1599. 14. 'Cygnea cantio . . . hoc est, ultima illius concio ad clerum, habita Cantabrigiæ anno 1595, ix Oct.' Cambridge, 1599. 15*. 'Controversia de Conciliis, contra pontificios, inprimis Robertum Bellarminum Iesuitam, in sex quæstiones distributa,' Cambridge, 1600. 16*. 'Tractatus de peccato originali . . . contra Stapletonum,' Cambridge, 1600. 17*. 'Prælectiones in controversiam de Romano Pontifice . . . adversus pontificios, inprimis Robertum Bellarminum,' Hanau, 1608. 18. 'Prælectiones aliquot contra Bellarminum habitæ' (in Conr. Decker 'De Proprietatibus Iesuitarum,' Oppenheim, 1611). 19. 'Adversus universalis gratiæ assertores prælectio in 1 Tim. ii. 4' (in Pet. Baro's 'Summa Trium de Prædestinatione Sententiarum,' Harderwyk, 1613). 20. 'Prælec-

tiones de Sacramentis in Genere et in Specie de SS. Baptismo et Eucharistia,' Frankfort, 1624. 21. 'Articuli de prædestinatione . . . Lambethæ propositi, et L. Andrews de iisdem Iudicium,' London, 1651.

Other works by Whitaker are extant in manuscript; the Bodleian Library has 'Commentarii in Cantica,' and 'Prælectiones in priorem Epistolam ad Corinthios' by him; Caius College, 'Theses: de fide Davidis; de Prædestinatione;' and St. John's College, Cambridge, a treatise on ecclesiastical polity (MS. H. 8), which Baker (*Hist. of St. John's College*, p. 188) thinks was probably from his pen, although it leans somewhat to Erastianism.

[Vitæ et mortis doctissimi sanctissimique Theologi Guillielmi Whitakeri vera descriptio (by Abdias Ashton), in Opera, i. 698–704; Epicedia in obitum ejusdem theologi a variis doctis viris Græce et Latine scripta, ib. i. 706–714 (a collection of more than ordinary interest); Life by Gataker in Fuller's Abel Redivivus, pp. 401–8; Churton's Life of Nowell, pp. 325–34; Strype's Life of Whitgift; Baker's Hist. of St. John's College, ed. Mayor; Baker MSS.; Heywood and Wright's Cambridge University Transactions; Cooper's Athenæ Cantabr. vol. ii.; Mullinger's Hist. of the University of Cambridge, vol. ii.] J. B. M.

WHITAKER, WILLIAM (1629–1672), puritan divine, son of Jeremiah Whitaker [q. v.], was born at Oakham, Rutland, in 1629, and in his fifteenth year was admitted a member of Emmanuel College, Cambridge, where he became noted for his skill in the classical and oriental languages. Richard Holdsworth [q. v.], master of the college, set him the task of translating Eustathius upon Homer, and he performed it in a highly creditable manner. He took the degree of B.A. in 1642. Two years later he was admitted a fellow of Queens' College by virtue of a parliamentary ordinance, and in 1646 he graduated M.A. as a member of that college. In 1652 he took orders and became minister of Hornchurch, Essex. He succeeded his father in the living of St. Mary Magdalen, Bermondsey, in 1654, and he was one of the London ministers who drew up and presented to the king the memorial against the oppression of the Act of Uniformity. After his ejectment he gathered a private congregation, which assembled in a small meeting-house in Long Walk, Bermondsey. For many years his house was full of candidates in divinity, and he had many foreign divines under his care. He died in 1672.

He has two sermons in Annesley's 'Morning Exercises,' and in 1674 eighteen of his sermons, which had been taken in shorthand, were published by his widow, with a dedication to Elizabeth, countess of Exeter, and a sketch of the author's character by Thomas Jacomb, D.D.

[Funeral Sermon by Samuel Annesley, LL.D., 1673; Addit. MS. 5883, f. 16 *b*; Calamy's Life of Baxter, ii. 25; Silvester's Life of Baxter, pp. 285, 430, pt. iii. 87, 95; Palmer's Nonconf. Memorial, 2nd edit. pp. 157, 431; Dunn's Seventy-five Eminent Divines, p. 70.] T. C.

WHITBOURNE, Sir RICHARD (*fl.* 1579–1626), writer on Newfoundland, born at Exmouth in Devonshire, was 'a traveler and adventurer into foreign countries' at fifteen years of age. His journeys extended to 'France, Spaine, Italy, Sauoy, Denmarke, Norway, Spruceland, the Canaries, and Soris Ilands.' He made his first voyage to Newfoundland about 1579 in a vessel of 300 tons, freighted by Edward Cotton of Southampton. He visited the island again in 1583 in a Southampton vessel of 220 tons, and was eye-witness of Sir Humphrey Gilbert's formal annexation of the country, the ceremony taking place in the harbour of St. John's. In 1585 he paid a third visit in a ship of which he was part owner, and saw Sir Bernard Drake [q. v.] capture 'many Portugall ships laden with fish.' In 1588 Whitbourne equipped a ship at his own expense to serve against the Spanish armada, commanding her in person, and on taking leave of the English admiral, Lord Howard, received 'favorable letters' from him. He made several other voyages to Newfoundland, and occasionally fell in with pirates. In 1611 he met the famous Peter Easton, for whom he subsequently solicited a pardon at court, and in 1614 encountered Sir Henry Mainwaring. On 11 May 1615 he sailed from Exeter in a bark equipped at his own charge bearing a commission from the court of admiralty to hold courts of vice-admiralty in Newfoundland, the first attempt to create a formal court of justice in the country. He proceeded to the various harbours, called the masters of the English ships together and held courts, in which he carefully inquired into disorders committed on the coast, receiving presentments and transmitting them to the admiralty.

In 1616 a ship of Whitbourne's was rifled 'by a French pyrate of Rochell,' one Daniel Tibolo, by which he lost more than 860*l*. In 1617 he was sent for by Sir William Vaughan [q. v.], who was attempting to people Newfoundland with Welshmen, and in the year following was entrusted with the conduct of a second detachment of colo-

nists, who were conveyed in a ship belonging to Whitbourne to Vaughan's settlement, Golden Grove, now known as Trepaney Harbour. The venture was a failure, owing chiefly to the idleness of the Welsh colonists, and it nearly ruined Whitbourne, who says pathetically that, 'after the more than forty yeeres spent in the foresaid courses, there remaines little other fruite vnto me, sauing the peace of a good conscience' and the contentment of health. In 1620, while residing in London 'at the signe of the Gilded Cocke in Pater-noster-Row,' he published his 'Discovrse and Discovery of New-fovndland, with many reasons to prooue how worthy and beneficiall a Plantation may there be made, after a far better manner than now it is. Together with the laying open of Certaine Enormities and abuses committed by some that trade to that Countrey, and the meanes laide doune for reformation thereof. Imprinted at London by Felix Kyngston, for William Barret,' 4to. Whitbourne's treatise found favour with James I, and the archbishops of Canterbury and York were enjoined by letters from the lords of the council to recommend the work and to assist in making collections for Whitbourne in the 'severall parishes of this Kingdome' to defray the cost of printing it. By a proclamation, dated 12 April 1622, James reiterated these injunctions, and granted Whitbourne the sole right of printing his book for twenty-one years. In 1622 Whitbourne supplemented the original edition with 'A Discourse containing a loving invitation . . . to all such as shall be Adventurers . . . for the advancement of his Majesties . . . Plantation in the New-foundland,' London, 4to. Some copies also contain a letter from the bishop to the clergy of his diocese directing them to recommend the work from their pulpits, and to make a special collection for the author. The 'Discourse' was dedicated to the king, with a supplementary address 'to his Maiesties good Subiects,' and an autobiographical introduction. The account of Newfoundland is interesting and valuable, full of amusing detail, and written with a literary skill hardly to be looked for in one who had been a mariner from fifteen years of age. The 'Discourse' had considerable fame at the time of its appearance, and is several times quoted and referred to by Captain John Smith. Another edition of the 'Discourse' was published in 1623 (London, 4to).

Whitbourne soon after received the honour of knighthood; but his circumstances continued straitened, and he grew tired of the inactivity of his life ashore. On 13 July 1626 Edward Drake wrote to Edward Nicholas, recommending him as peculiarly qualified to command a ship, and on 10 Nov. he himself solicited the favour of Buckingham, sending a certificate of his good services and losses, signed by Sir Edward Seymour, John Drake, and eight others (*Cal. State Papers*, Dom. 1625–6, p. 374, Colonial 1574–1660, p. 82). On 11 Oct. 1627 he wrote to Hugh Peachey, stating that he had been appointed lieutenant on the Bonaventure, under Sir John Chudleigh, to hasten the ship round the Downs (*ib.* Dom. 1627–8, p. 382). The date of his death is unknown.

A rough draft of Whitbourne's 'Discourse,' in manuscript, with many alterations in the author's own hand, is preserved in the British Museum (Addit. MS. 22564). The 'Discourse' was abridged and translated into German by Theodor de Bry in 1628, for the thirteenth part of his 'Historia Americæ,' a collection of the writings of explorers of all nationalities. It also appeared in a similar collection by Levinus Hulsius (Theil 20), published in 1629 at Frankfort-on-Main, and in 1634 in the Latin version of De Bry's collection. Some parts of the 'Discourse' were also reprinted in 1870, under the editorship of T. Whitburn, with the title 'Westward Hoe for Avalon,' London, 8vo.

[Whitbourne's Works; Prowse's Hist. of Newfoundland, 1895; Brown's Genesis of the United States, 1890, ii. 1050–1; Works of John Smith (Arber's English Scholars' Library), 1884.]

E. I. C.

WHITBREAD, SAMUEL (1758–1815), politician, was only son of Samuel Whitbread (*d.* 1796) of Southill, Bedfordshire, by his first wife, Harriet, daughter of William Hayton of Ivinghoe. Samuel Whitbread the elder came of a nonconformist family in Bedfordshire, where he inherited a small property. As a young man he entered a London brewery, in the first instance as a clerk, and in course of time became possessor of the whole brewery through hard work and good luck. After realising a large fortune he purchased Lord Torrington's Southill estate in 1795 (Lysons, *Bedfordshire*, p. 134), and for a time supported the tory interest in Bedfordshire (*Cornwallis Corresp.* ii. 104).

Samuel Whitbread the younger was born at Cardington, Bedfordshire, in 1758. His early home education was remarkable for strictness approaching severity, and a strong religious character. An only son, he was the object of great parental care; at Eton, where he was a contemporary and friend of Charles Grey (afterwards second Earl Grey)

he was accompanied by a private tutor; thence he was sent to Christ Church, Oxford, and matriculated in July 1780. His progress at Oxford not satisfying his father, he was removed to St. John's College, Cambridge, whence he graduated B.A. in 1784, and was then sent on a foreign tour throughout Europe, under the charge of William Coxe [q. v.] the historian. He returned in May 1786. For the next three years he completely devoted himself to the business of the brewery. His marriage in 1789 with Elizabeth, the eldest daughter of Sir Charles (afterwards first Earl) Grey, and sister of his old schoolfellow, inclined his interests to politics, and at the general election in 1790 he was elected as a whig to represent Bedford. Almost immediately he began to take a prominent part in the debates in the house, and in November 1790 energetically attacked the government for waste of money on military preparations. A speech on 12 April 1791, in which he severely and powerfully criticised the ministerial policy, attracted public attention. From the first he attached himself closely to Fox, who soon admitted him to his confidence in foreign affairs, and in June and July 1791 he took a part in the correspondence with Fox's emissaries at St. Petersburg, who, if not actually assisting in bringing about, were rejoicing at, the failure of Pitt's negotiations. Well qualified by the special information he possessed, he was entrusted with one of the opposition motions in the debate on the Russian armament, and, though the motion was lost by a considerable majority on this occasion, he greatly distinguished himself. Whitbread now rapidly developed into a leading spirit in opposition, and an earnest opponent of everything savouring of oppression and abuse. He proved himself a constant advocate of negro emancipation, the extension of religious and civil rights, and the establishment of a form of national education. He consistently cherished a belief in the possibility of maintaining peace with France, and on 15 Dec. 1792 strongly supported Fox's motion for sending a minister to negotiate with France. In the beginning of 1793 he presented petitions in favour of reform from Birmingham and other great towns in the north of England, and he expressed his conviction of the necessity for reform on 7 May 1793. Towards the end of 1795, when there was great distress and the wages of agricultural labourers were at the lowest point, Whitbread brought in a bill (9 Dec.) to enable the magistrates to fix the minimum as well as the maximum wage at quarter sessions; this proposal was opposed by Pitt and defeated. In 1796 he was one of those who left the house with Fox on the occasion of the seditious assembly bill being referred to the committee of the house, and the following year he moved an inquiry into the conduct of the administration (3 March 1797) and a vote of censure (9 May).

He continued steadily to harass the government, supporting Arthur O'Connor [q. v.] on his trial at Maidstone, May 1798, urging the consideration of the French overtures for peace, 3 Feb. 1800, and opposing (March 1801) the continuance of the act for the suppression of rebellion in Ireland. On the conclusion of peace in 1802, he expressed his approval of the Addington ministry by supporting the address, 17 Nov. 1802. He was quite unable to understand the unstable character of the peace, and even in May 1803 separated himself from some of his own party by imagining that its continuance could be procured through the intervention of Russia.

The report of the commissioners (1805) who had been appointed to inquire into the abuses of the naval department set forth a case of suspicion against Lord Melville [see Dundas, Henry, first Viscount Melville]. Whitbread was accepted by his party as their instrument of attack on the friend of Pitt. He commenced proceedings by moving a series of resolutions, 8 April 1805, detailing and attacking the whole conduct of the treasurer of the navy, and, despite Pitt's strenuous endeavours to prevent the passing of the resolutions, they were adopted by the house on the casting vote of the speaker. Encouraged by this success, Whitbread immediately moved, on 10 April, an address to the king to remove Melville from his presence and councils for ever, but after a debate this motion was withdrawn. Whitbread now moved (25 April) for a select committee, and on their report gave notice of moving for the impeachment of Melville and of resolutions to follow against Pitt. Though Whitbread's motion for the impeachment of Melville was lost in the first instance (11 June), and an amendment in favour of criminal prosecution adopted, it was subsequently agreed to, and on 26 June, accompanied by nearly a hundred members, he carried up the impeachment to the bar of the House of Lords. His name was now placed at the head of the committee appointed by the commons to draw up the articles of impeachment, and he was appointed manager on the nomination of Lord Temple. He entered on the task with the energy of an enthusiast, and the same session moved for a bill of indemnity in favour of those who had been in office under Melville who should

give evidence on his impeachment. On 29 April 1806, on the first day of the trial in Westminster Hall, Whitbread opened all the charges in a speech of three hours and twenty minutes. Later in the trial he offered himself as a witness to prove the substance of the charges before the commons, and was severely cross-examined. He began his reply on the entire case on 16 May, and concluded it on the following day. Melville was acquitted on all the charges on 12 June. In his management of the trial Whitbread appears to have been somewhat masterful, and to have insisted on his own methods in opposition to the general views of the managers and of his friend Romilly in particular (Colchester, *Diary*, ii. 58). His diligence in preparing the case was remarkable, but he is said to have been so occupied with displaying his own wit and eloquence, or, as the Duchess of Gordon expressed it, 'with teaching his drayhorse to caper,' that his speeches failed to convince (Holland, *Memoirs of the Whig Party*, i. 234). Rowlandson records the result of the trial by his cartoon, 'The Acquittal, or upsetting the Porter Pot' (20 June 1806).

On the approaching death of Fox (September 1806) the inclusion of Whitbread in the ministry was under consideration (Buckingham, *Memoirs of Court and Cabinets of George III*, iv. 65), but on this occasion Lord Grey appears without sufficient warrant to have vouched for his brother-in-law having no desire for office (*ib.*) At this period he certainly deserved well of his party, for his attack on Melville, which he followed up by a vigorous exposure of the conduct of the Duke of York, was popular in the country and improved the position of the whigs (Le Marchant, *Life of Lord Spencer*, p. 115; see art. Johnstone, Andrew James Cochrane).

In 1807 Whitbread brought in a poor-law bill of the most elaborate and unwieldy character. His speech, delivered on 19 Feb. 1807, was published in pamphlet form. His scheme comprised the establishment of a free educational system, the alteration of the law of settlement, the equalisation of county rates, and a peculiar proposal for distinguishing between the deserving and undeserving poor by the wearing of badges. It excited considerable public interest, and was keenly criticised in the press by Malthus, Bone, Bowles, and others. The portions of the main scheme dealing with education and the law of settlement were subsequently converted into separate bills which passed their second reading; the parochial schools bill, under which children between the ages of seven and fourteen and unable to pay were entitled to two years' free education, was regarded as such a practical proposal that it was circulated in the country for the consideration of the magistrates. The proposed measures, though containing much that was good and exhibiting political foresight, were hurriedly prepared, and showed want of exact knowledge on the part of their author. They were committed, but subsequently abandoned (29 July).

Whitbread's attitude with regard to the conduct of the war and foreign affairs now began to cause differences of opinion between himself and other leading members of the opposition, and in December 1807 his brother-in-law (now Lord Grey) privately warned him of the dangers attending his peace-at-any-price policy. But he was not to be restrained, and insisted upon moving a peace resolution on 29 Feb. 1808, wherein it was stated that there was 'nothing in the present state of affairs which should preclude his majesty from embracing the opportunity of commencing negotiations.' George Ponsonby [q. v.], acting in concert with Lords Grenville and Grey, moved and carried the previous question by 211 to 58, but Whitbread's following was probably increased by mistake (*Life of Lord Grey*, p. 183). His action on this occasion caused a party split, which resulted in the practical disbandment of the opposition in 1809. Though Ponsonby had been accepted as leader of the opposition by Whitbread with certain reservations on 11 Dec. 1807 (Buckingham, *Memoirs of the Court and Cabinets of George III*, iv. 219), yet a section of the party, following Whitbread, Folkestone, and Burdett, had in 1809 completely asserted its independence (*ib.* p. 414); and their strongly expressed policy that 'peace should be the cry of the nation' and the furious attack on the Duke of York caused open variance between them and Lords Grenville and Grey in April 1809 (Colchester, *Diary*, ii. 177). As the regular opposition relaxed its efforts, so Whitbread and his following redoubled their energies and became the only forcible organs of liberal principles in the house (Le Marchant, *Life of Lord Spencer*, p. 115).

From 1809 up to the time of his death Whitbread spoke more frequently than any member of the House of Commons. His opinion that publicity was the very essence of the British constitution accounts for the earnestness with which he attacked abuses of all kinds, and the frequent debates he occasioned on foreign affairs. His criticism of Lord Chatham's conduct with regard to the Scheldt operations was highly successful and greatly inspirited the opposition; his

motion on 23 Feb. 1810 for an address to the king asking for all papers submitted at any time by the Earl of Chatham was carried by seven votes, and the subsequent motion of censure on Lord Chatham's conduct by thirty-three (2 March 1810). Despite the carrying of this resolution, it is said that Chatham only resigned on Whitbread threatening publicly to ask whether he was still master-general of the ordnance.

On the tumults preceding Sir Francis Burdett's arrest, Whitbread, though generally in sympathy with the extremists, played the part of prudent adviser to his friend, and urged him not to resist the speaker's warrant; he also affirmed in the house the legality of the warrant and the consequent proceedings.

He was one of the few who uniformly and on principle expressed disapprobation of the regency bill, and on 25 Feb. 1811 he moved for a committee to inspect the journals of the House of Lords concerning the king's illness in 1804, and condemned the conduct of Lord Eldon in 1801 and 1804. When in 1811 it appeared certain that the whigs would secure office, it was arranged, despite objection to him from the Grenvilles, that Whitbread should be secretary of state for home affairs (Brougham, *Autobiography*, vol. ii.) The calculations of the opposition were, however, upset by the abrupt determination of the regent to maintain in office the Perceval administration. After Perceval's death, Whitbread pursued his independent course in opposition, acting separately from the bulk of his party.

In the summer of 1812 he appears to have made the acquaintance of the Princess of Wales (*ib.* ii. 148). From the first he deemed it his duty to stand by her, 'considering her as ill-used as possible, and without any just ground' (*ib.* ii. 165). Although his action was absolutely independent and alienated him from some of his own relatives (Adolphus, *Memoirs of Caroline*, i. 561), he was on better terms with the whigs now than in 1809. In the House of Commons he constituted himself champion to the princess, and, with his usual earnestness, attempted on all occasions to do her service. His zeal, however, outran his discretion when, in a long speech on 17 March 1813, he made a groundless charge against Lord Ellenborough and the other commissioners who had inquired into the princess's conduct, of suppressing a portion of Mrs. Lisle's evidence. On this occasion his friends in the commons censured him for his rash credulity, and Lord Ellenborough in the House of Lords on 22 March 1813 denounced the accusation 'as false as hell in every part.' Whitbread with characteristic obstinacy refused to admit himself in the wrong (*Hansard*, pp. 25, 274). His ardour on behalf of the princess was not checked by this episode, and he continued to exert himself in her support. On her departure from England in August 1814 he wrote expressing 'his unalterable attachment, his devotion and zeal for her re-establishment' (Adolphus, *Memoirs of Caroline*, i. 565).

During the last year of Whitbread's life his desire for peace, despite all change of circumstance on the continent, determined his conduct in opposition. He questioned the grounds of war with America on 8 Nov. 1814, urged the maintenance of peace on 20 March 1815 whether the Bourbon dynasty or Napoleon should prove successful, protested on 3 April against the declaration of the allies in congress against Napoleon, and on 28 April moved an address praying the crown not to involve the country in a war upon the ground of excluding a particular person from the government of France. When, however, war was actually entered upon, he supported the vote of credit for its prosecution.

During the last few years of his life the part taken by Whitbread in the rebuilding and reorganisation of Drury Lane Theatre occasioned him great anxiety and annoyance, and is said to have materially affected his health. On the burning down of the old theatre, 24 Feb. 1809, he became a member, and soon after chairman, of the committee for the rebuilding of the theatre. A bill for its re-erection by subscription was passed through parliament, and Whitbread supported the interests of Drury Lane in the commons, successfully opposing the introduction of bills for the establishment of rival theatres, one of his arguments being that the more theatres the worse actors and no one good play (9 May 1811, 20 March 1812). In 1811 and 1812 he was much occupied with the rebuilding and reorganisation of the theatre, which was opened again on 10 Oct. 1812. Innovations which he attempted by beginning the performances at an earlier hour and by playing every night the whole year round involved him in disputes and difficulties with other theatres (*Addit. MS.* 27925, f. 40), but his monetary relations with Sheridan were to him a source of still greater annoyance. His businesslike abilities enabled him to stand firm against Sheridan's powers of persuasion (Moore, *Life of Sheridan*, ii. 443), but there does not appear to be any ground for the suggestion that he treated Sheridan harshly,

or that at this time he was suffering from disease of the brain.

Whitbread died by his own hand on 6 July 1815, having cut his throat at his town house, 35 Dover Street. At the inquest, held the same day, the jury found that he was in a deranged state of mind at the time the act was committed; his friend Mr. Wilcher gave evidence that his despondency was due to belief that his public life was extinct. He was buried at Cardington in Bedfordshire. His widow died on 28 Nov. 1846. Whitbread died possessed of five-eighths of the brewery, his father by will having made it compulsory on him to retain a majority of the shares in his own hands. He left two sons—William Henry (*d.* 1867), M.P. for Bedford 1818–37; and Samuel Charles—and two daughters, Elizabeth (*d.* 1843), who married William, eighth earl Waldegrave; and Emma Laura (*d.* 1857), who married Charles Shaw-Lefevre, viscount Eversley [q. v.]

In the opinion of a good judge of character, Whitbread 'was made up of the elements of opposition' (Ward, *Diary*, ed. Phipps, i. 403). His eloquence was more suited for attack in debate than defence. Lord Byron considered him the Demosthenes of bad taste and vulgar vehemence, but strong and English; his peculiar and forcible Anglicism was also noted by Wilberforce, who, however, thought 'he spoke as if he had a pot of porter to his lips and all his words came through it' (Wilberforce, *Life*, v. 339). He was, in the words of Romilly, 'the promoter of every liberal scheme for improving the condition of mankind, the zealous advocate of the oppressed, and the undaunted opposer of every species of corruption and ill-administration;' but too vain and rash to acquire any real ascendency over the minds of well-educated men (Holland, *Memoirs of Whig Party*, ii. 237). Whitbread was frequently portrayed by both Rowlandson and Gillray in their political cartoons, and is invariably distinguished by a porter-pot or some reference to Whitbread's 'entire.'

A half-length portrait of Whitbread was painted by Thomas Gainsborough. An engraved portrait, from an original drawing, appears in Adolphus's 'Memoir of Caroline' (i. 461); and another engraved portrait, by W. Ward, after the painting by H. W. Pickersgill, was published on 27 June 1820.

[Hansard, 1806–15, passim; Annual Register; Hone's Tributes of the Public Press to the Memory of the late Mr. Whitbread, 1815; Authentic Account of the Death of Mr. Whitbread, 1815; Sir F. Grey's Life of Lord Grey; Le Marchant's Life of Earl Spencer (which contains a short biography of Whitbread, pp. 172–80); Diary and Correspondence of Lord Colchester; Edinburgh Review, April 1838; Memoirs of the Life of Sir S. Romilly; Moore's Memoirs.]

W. C–R.

WHITBREAD, THOMAS (1618–1679), jesuit. [See Harcourt, Thomas.]

WHITBY, DANIEL (1638–1726), polemical divine and commentator, son of Thomas Whitby, rector (1631–7) of Rushden, Northamptonshire, afterwards rector of Barrow-on-Humber, Lincolnshire, was born at Rushden on 24 March 1638 (manuscript note in British Museum copy, 3226 bb., 36, of his *Last Thoughts*, 1728). After attending school at Caister, Lincolnshire, he became in 1653 a commoner of Trinity College, Oxford, matriculating on 23 July, when his name is written Whitbie. He was elected scholar on 13 June 1655; graduated B.A. on 20 April 1657, M.A. on 10 April 1660, and was elected fellow in 1664. In the same year he came out as a writer, or rather compiler, against Roman catholic doctrine, attacking Hugh Paulinus or Serenus Cressy, D.D. [q. v.] He was answered by John Sergeant [q. v.], to whom he replied in 1666. Seth Ward [q. v.], bishop of Salisbury, made him his chaplain in 1668, giving him on 22 Oct. the prebend of Yatesbury, and on 7 Nov. the prebend of Husborn-Tarrant and Burbage. In 1669 he became perpetual curate of St. Thomas's and rector of St. Edmund's, Salisbury. He next wrote on the evidences (1671). On 11 Sept. 1672 he was installed precentor at Salisbury, and at once accumulated B.D. and D.D. (13 Sept.) He resumed his anti-Romish polemics in 1674, and continued to publish on this topic at intervals till 1689.

Considerable popularity had attended Whitby's earlier controversial efforts; he lost it by putting forth anonymously, late in 1682, 'The Protestant Reconciler,' pleading for concessions to nonconformists, with a view to their comprehension. A fierce paper war followed, in which Lawrence Womock [q. v.], David Jenner [q. v.], and Samuel Thomas [q. v.] took part. In contemporary pamphlets Whitby, nicknamed Whigby, was unfavourably contrasted with Titus Oates; ironical letters of thanks were addressed to him, purporting to come from Münster anabaptists and others. The university of Oxford in convocation (21 July 1683) condemned the proposition 'that the duty of not offending a weak brother is inconsistent with all human authority of making laws concerning indifferent things,' and ordered Whitby's book to be forthwith burned by

the university marshal in the schools quadrangle. Seth Ward extorted from Whitby a retractation (9 Oct. 1683) in which he accused himself of 'want of prudence and deference to authority,' revoked 'all irreverent and unmeet expressions,' and renounced the above proposition and another similar one. He further issued a 'second part' of the 'Protestant Reconciler,' urging dissenters to conformity.

In 1684 he published in Latin a compendium of ethics. In 1689 he wrote in favour of taking the oaths to William and Mary. He took a small part in the Socinian controversy [see SHERLOCK, WILLIAM, D.D.] by publishing (1691) a Latin tract on the divinity of Christ. On 14 April 1696 he received the prebend of Taunton Regis. His *magnum opus*, which has retained a certain reputation to the present century, is a 'Paraphrase and Commentary on the New Testament,' begun in 1688 and published in 1703, fol. 2 vols.; latest edition, 1822, 4to. Doddridge (*Works*, 1804, v. 472) thought it, with all deductions, 'preferable to any other.' In his commentary he opposes Tillotson's view of hell torments. Faith he defined as mere assent to Gospel facts as true. A Latin appendix (1710) is an unwise attack on the critical labours of John Mill [q. v.] Of this 'Examen' use was made by Anthony Collins [q. v.]; it was reprinted (Leyden, 1724) by Sigebert Haverkamp. A later Latin dissertation (1714) rejects the authority of the fathers as interpreters of Scripture, or as entitled to determine controversies respecting the Trinity. He had been led to this position by his antagonism (1707) to the arguments on which Henry Dodwell the elder [q. v.] based his rejection of the natural immortality of the soul. He made further use of it in criticisms directed (1718) against George Bull [q. v.] and (1720–1) Daniel Waterland [q. v.] His knowledge of the fathers was accurate, but not profound.

Meanwhile his busy pen was engaged (1710–11) in refuting the Calvinistic positions of John Edwards (1637–1716) [q. v.] He is usually ranked as an Arminian, but his strenuous denial of the imputation of Adam's sin soon carried him beyond Arminian lines. In the Bangorian controversy he wrote (1714 and 1718) in defence of Hoadly. On the doctrine of our Lord's deity, which he had defended in 1691 and had firmly upheld throughout his New Testament commentary (1703), he was shaken by the treatise (1712) of Samuel Clarke (1675–1729) [q. v.] Of this there are marked evidences in his criticisms of Bull and Waterland, but the extent of his departure from 'the received opinion' was not revealed till the posthumous publication ('by his express order') in April 1727 of his 'Last Thoughts,' which he calls his 'retractation,' and which 'clearly shows his unitarianism' (letter of 17 July 1727 by Samuel Crellius, in 'Thesaurus Epistolicus La-Crozianus,' quoted in WALLACE'S *Antitrinitarian Biography*, 1850, iii. 471).

Whitby suffered in his later years from failing sight, and employed an amanuensis, otherwise he retained his faculties, including a tenacious memory, to a very advanced age. He was 'very well, and at church [according to Noble he had preached extempore] the day before he died; and returning home was seized with a fainting, and died the night following' (SYKES). He died on 24 March 1725–6, his eighty-eighth birthday. His portrait, painted by E. Knight, was engraved (1709) by Van der Gucht. He was short and very thin; always studious, using no recreation except tobacco, affable in disposition, but utterly ignorant of business matters. To his piety and unselfishness there is full testimony.

Sykes gives a list of thirty-nine publications by Whitby, not counting several separate sermons. The chief are:

I. (against Romanism): 1. 'Romish Doctrines not from the Beginning,' 1664, 4to. 2. 'An Answer to "Sure Footing,"' Oxford, 1666, 8vo (with appended 'Answer to Five Questions'). 3. 'A Discourse concerning the Idolatry of . . . Rome,' 1674, 8vo. 4. 'The . . . Idolatry of Host-Worship,' 1679, 8vo. 5. 'A Discourse concerning . . . Laws . . . against Heretics . . . approved by . . . Rome,' 1682, 4to. 6. 'Treatise in confutation of the Latin Service,' 1687, 4to. 7. 'The Fallibility of the Roman Church,' 1687, 4to. 8. 'A Demonstration that . . . Rome and her Councils have erred,' 1688, 4to. 9. 'Treatise of Traditions,' pt. i. 1688, 4to; pt. ii. 1689, 4to. 10. 'Irrisio Dei Pannarii Romanensium,' 1716, 8vo (in English).

II. (on the evidences): 11. 'Λόγος τῆς πίστεως . . . the Certainty of Christian Faith,' Oxford, 1671, 8vo. 12. 'Discourse concerning the Truth . . . of the Christian Faith,' 1691, 4to. 13. 'The Necessity . . . of . . . Revelation,' 1705, 8vo. 14. 'Ἡ λογικὴ λατρεία . . . Reason is to be our guide in . . . Religion,' 1714, 8vo.

III. (against Calvinism): 15. 'A Discourse concerning . . . Election and Reprobation,' 1710, 8vo. 16. 'Four Discourses . . . Personal Election or Reprobation,' 1710, 8vo (includes replies to Edwards). 17. 'Tractatus de Imputatione . . . Peccati Adami posteris ejus,' 1711, 8vo.

IV. (on the fathers): 18. 'Reflections on

. . . Dodwell,' 1707, 8vo. 19. 'Dissertatio de S. Scripturarum Interpretatione secundum Patrum Commentarios,' 1714, 8vo. 20. 'A Discourse, showing that . . . the Ante-Nicene Fathers . . . are . . . agreeable to the Interpretations of Dr. Clarke,' 1714, 8vo (against Robert Nelson [q. v.])

V. (on the Trinity): 21. 'Tractatus de vera Christi Deitate adversus Arii et Socini hæreses,' 1691, 4to (shows extensive knowledge of Socinian writers). 22. 'A Dissuasive from enquiring into the Doctrine of the Trinity,' 1714, 8vo. 23. 'A . . . Confutation of the Doctrine of the Sabellians,' 1716, 8vo. 24. 'Disquisitiones Modestæ in Bulli Defensionem Fidei Nicænæ,' 1718, 8vo. 25. 'A Reply to Dr. Waterland's Objections,' 1720, 8vo; second part 1721, 8vo. 26. (posthumous) 'Ὕστεραι Φροντίδες; or . . . Last Thoughts . . . added, Five Discourses,' 1727, 8vo (edited by Arthur Ashley Sykes [q.v.]); 2nd ed. 1728, 8vo; reprinted with additions by the Unitarian Association, 1841, 8vo.

Volumes of his sermons were issued in 1710, 1720, 1726.

[Short Account, by Sykes, prefixed to Last Thoughts, 1727; Wood's Athenæ Oxon. (Tanner), ii. 1068; Wood's Athenæ Oxon. (Bliss), iv. 671; Wood's Fasti (Bliss), ii. 198, 223, 332–3; Biographia Britannica, 1763, vi. 4216 (article by 'C.,' i.e. Philip Morant [q. v.]); Noble's Continuation of Granger, 1806, ii. 112; Le Neve's Fasti (Hardy), 1854, ii. 644, 657, 664; Foster's Alumni Oxon. 1892, iv. 1612.] A. G.

WHITBY, Stephen of (*d.* 1112), abbot of St Mary's, York. [See Stephen.]

WHITCHURCH or **WHYTCHURCH**, EDWARD (*d.* 1561), protestant publisher, was a substantial citizen of London in the middle of Henry VIII's reign. His business was probably that of a grocer. He accepted with enthusiasm the doctrines of the protestant reformation. In 1537 he joined with his fellow citizen Richard Grafton [q. v.] in arranging for the distribution of printed copies of the Bible in English. In that year Grafton and Whitchurch caused copies of the first complete version of the Bible in English, which is known as 'Thomas Matthews's Bible' and was printed at Antwerp, to be brought to London and published there. Whitchurch's name does not appear in the rare volume, but his initials, 'E. W.,' are placed below the woodcut of the 'Prophete Esaye' [see Rogers, John, 1500?–1555]. In November 1538 Coverdale's corrected version of the New Testament was printed in Paris at the expense of Grafton and Whitchurch, whose names appear on the title-page as publishers of the work in England. Subsequently they resolved to reprint the English Bible in Paris in a more elaborate shape, but after the work was begun at the French press the French government prohibited its continuance. Thereupon Grafton and Whitchurch set up a press in London, 'in the House late the Graye Freers,' and, with some aid from Thomas Berthelet, they published the work, which was known as 'the Great Bible,' in April 1539. No fewer than seven editions appeared before December 1541. The second edition of 1540, with Cranmer's 'prologe,' seems to have been printed independently by both Whitchurch and Grafton. Half the copies bear the name of Whitchurch as printer, and half that of Grafton. The third, fourth, and fifth editions (July and November 1540, and May 1541) bear Whitchurch's imprint only. Whitchurch and Grafton printed jointly the New Testament in English after Erasmus's text in 1540; the primer in both English and Latin in 1540; and two royal proclamations on ecclesiastical topics on 6 May and 24 July 1541 respectively [see Grafton, Richard].

After Cromwell's fall, Whitchurch and Grafton offended the government by displays of protestant zeal. On 8 April 1543 Whitchurch, Grafton, and six other printers were committed to the Fleet prison for printing unlawful books; Whitchurch and Grafton were released on 3 May following (*Acts of Privy Council*, ed. Dasent, i. 107, 125; Strype, *Ecclesiastical Memorials*, i. i. 566). On 28 Jan. 1543–4 Grafton and Whitchurch received jointly an exclusive patent for printing church service books (Rymer, *Fœdera*, xiv. 766). On 28 May 1546 they were granted ointly an exclusive right to print primers in Latin and English.

In secular literature Whitchurch published during the same period on his own account a new edition of Richard Taverner's 'Garden of Wysedome' (1540?); Traheron's translation of Vigo's 'Workes of Chirurgerye' (1543, new ed. 1550); Thomas Phaer's 'Newe Boke of Presidentes' (1543); Roger Ascham's 'Toxophilus' (1545); and William Baldwin's 'Morall Phylosophye' (1547).

In Edward VI's reign Whitchurch was established at the sign of the Sun in Fleet Street, and was on terms of intimacy with the protestant leaders. His press was busy until the king's death, and he was occasionally employed by the government to print official documents. Early in 1549 Whitchurch and Grafton printed the first edition of the Book of Common Prayer (Cardwell, *Two Books of Common Prayer*, pp. xxxviii–xliv). He reprinted single-handed an edition of the

New Testament in small octavo in 1547. Many editions of the prayer-book and of the Psalter in Sternhold and Hopkins's version came from his press during the next five years. He reprinted the Great Bible in small folio in 1549, and again in folio in 1553. He helped to project and he printed the translation of Erasmus's paraphrase of the New Testament, in which Nicholas Udall [q. v.], John Old, the Princess Mary, and others took part; the first volume appeared in 1548, the second in 1549. John Rogers was for some time Whitchurch's guest at his house in Fleet Street, and he published for him on 1 Aug. 1548 his book on 'The Interim.' In 1549 he issued a sermon by Bishop Hooper.

The accession of Queen Mary imperilled Whitchurch's position. He was excepted from pardon in the proclamation of 1554 directed against those who refused allegiance to the new ecclesiastical régime. He probably fled to Germany. His name was omitted from the list of stationers to whom Queen Mary granted the charter of incorporation constituting them the Stationers' Company in 1556, nor was he mentioned in the confirmation of that charter by Queen Elizabeth on 10 Nov. 1559. But after Elizabeth's accession Whitchurch resumed business in London, and in 1560 he published a new edition of Thomas Phaer's 'Regiment of Life.' This was his last undertaking. He is apparently the 'Maister Wychurch' who was buried at Camberwell on 1 Dec. 1561.

Whitchurch married, after 1556, the widow of Archbishop Cranmer; she was Margaret, niece of Osiander, pastor of Nuremberg. She survived Whitchurch, and married on 29 Nov. 1564 a third husband, Bartholomew Scott of Camberwell, justice of the peace for Surrey (*Narratives of the Reformation*, Camden Soc. p. 244).

[Ames's Typogr. Antiq. ed. Herbert; Strype's Works; Chester's Life of John Rogers; Dore's Old Bibles, 2nd ed. 1888.] S. L.

WHITE, ADAM (1817–1879), naturalist, was born at Edinburgh on 29 April 1817, and educated at the high school of that city. When quite a lad he went to London with an introduction to John Edward Gray [q. v.], and became an official in the zoological department of the British Museum in December 1835. He held the post till 1863, when mental indisposition, consequent on the loss of his wife, necessitated his retirement on a pension.

He never permanently recovered, although, even when an inmate of one of the Scottish asylums, he edited and largely contributed to a journal the contents of which were supplied by the patients.

He was a member of the Entomological Society of London from 1839 to 1863, and a fellow of the Linnean Society of London from December 1846 to 1855. He died at Glasgow on 4 Jan. 1879. His work, except in a few instances in which he wrote to order, has proved, under the test of time, to be of exceptional value.

He was author of: 1. 'List of Crustacea in the . . . British Museum,' London, 1847, 12mo. 2. 'Nomenclature of Coleopterous Insects in the . . . British Museum,' pts. i–iv. vii. and viii., London, 1847–55, 12mo. 3. 'A Popular History of Mammalia,' London, 1850, 8vo. 4. 'A Contribution towards an Argument for the Plenary Inspiration of Scripture. . . . By Arachnophilus,' London, 1851, 8vo. 5. 'A Popular History of Birds,' London, 1855, 8vo. 6. 'A Popular History of British Crustacea,' London, 1857, 8vo. 7. 'Tabular View of the Orders and Leading Families of Insects' (engraved by J. W. Lowry), London, 1857, and many subsequent issues undated. 8. 'Tabular View of the Orders and Leading Families of Myriapoda, Arachnida, and Crustacea' (engraved by J. W. Lowry), London, 1861, and many subsequent issues undated. 9. 'Heads and Tales; or Anecdotes . . . of Quadrupeds and other beasts,' London and Edinburgh, 1869, 8vo; 2nd ed. 1870. Between 1850 and 1855 he contributed parts iv., viii., xiv., xv., and xvii. to the 'List of British Animals in the British Museum.' He contributed notes on natural history specimens to numerous narratives of exploring expeditions published between 1841 and 1852.

He edited: 1. 'A Collection of Documents on Spitzbergen and Greenland' [Hakluyt Society's works, No. 18], 1855. 2. 'The Instructive Picture Book, or Progressive Lessons from the Natural History of Animals and Plants,' edited by A. White and R. M. Stark, 1857; 10th ed. 1877. 3. 'Spring . . . by R. Mudie,' fifth thousand [1860].

He also wrote upwards of sixty papers, mostly on insects and crustacea, for various scientific journals between 1839 and 1861, and contributed 'Some of the Invertebrata' to the 'Museum of Natural History,' by Sir J. Richardson and others, Glasgow (1859–1862), 8vo; another issue (1868).

[Entom. Monthly Mag. xv. 210; Proc. Linn. Soc. i. 310; Brit. Mus. Cat.; Nat. Hist. Mus. Cat.; Roy. Soc. Cat.] B. B. W.

WHITE, ALICE MARY MEADOWS (1839–1884), composer, daughter of Richard Smith, lace merchant, was born in London

on 19 May 1839. She studied under Sir William Sterndale Bennett [q. v.] and Sir George Alexander Macfarren [q.v.], and first attracted attention as a composer by a quartet performed in 1861 by the Musical Society of London. She had an exceptional musical faculty, and produced in rapid succession quartets, symphonies, concertos, and cantatas, many of which were heard at the concerts of leading societies. A setting of Collins's ode, 'The Passions,' was performed at the Hereford Festival of 1882. She also set the 'Ode to the North-East Wind' (1880) and Kingsley's 'Song of the Little Baltung' (1883). She composed many piano pieces, songs and duets, one of the most popular of which is the duet 'Maying,' for tenor and soprano, the copyright of which sold in 1883 for 663*l*. All her work bore the impress of high artistic culture. She was married to Frederick Meadows White, Q.C., in 1867, and died in London on 4 Dec. 1884.

[Times, 8 Dec. 1884; Musical World, 13 Dec. 1884; Musical Times, January 1885, where a list of her compositions, drawn up by her husband, is given; Grove's Dict. of Music; information from Richard Horton Smith, esq., Q.C., M.A.] J. C. H.

WHITE, ANDREW (1579–1656), jesuit missionary, born in London in 1579, was educated in the English College at Douay, where he was ordained a secular priest about 1605. On his return to England he was arrested under the laws in force against missionary priests, was cast into prison, and, with forty-five other priests, was condemned to perpetual banishment in 1606. He was admitted to the Society of Jesus at Louvain in 1607, was again sent to England in 1609, and he appears as a missioner in London in 1612. On 15 June 1619 he was professed of the four vows. At different periods he was prefect of studies and professor of sacred scripture, dogmatic theology and Hebrew in the jesuits' colleges at Valladolid and Seville. In 1625 he was a missioner in the Suffolk district, and he was afterwards superior of the Devon district. In 1628 he was appointed professor of theology and Greek in the college of his order at Liège. He was labouring in the Hampshire district in 1632, and he was sent to America in 1633 to found the Maryland mission, of which he was styled the apostle. He acquired the native language of the Indians, and was twice declared superior of the mission. In 1644, having been taken prisoner by a band of marauding soldiers, he was carried in chains to London, tried on a charge of high treason, under the statute of 27 Elizabeth, for being a priest in England, but was acquitted on the plea that he was in this country by force and against his will. He was still kept in prison, however, and soon afterwards he was condemned to perpetual banishment. After a sojourn in the Austrian Netherlands he returned to England, became chaplain to a noble family in the Hampshire district, and died there on 6 June 1656.

He was author of: 1. A Grammar, Dictionary, and Catechism of the Timuquana Language of Maryland. The catechism only is known to be extant; it was found by Father William McSherry in the archives of the jesuits at Rome. 2. 'Narrative of a Voyage to Maryland,' written in Latin, in April 1634. A translation into English by N. C. Brooks appeared in 'A Relation of the Colony of the Lord Baron of Baltimore, in Maryland, near Virginia; a Narrative of the first Voyage to Maryland, by Father Andrew White, and sundry reports from Fathers Andrew White, John Altham, John Brock, and other Jesuit Fathers of the Colony to the Superior General at Rome. Copied from the archives of the Jesuits' College at Rome, by the late Rev. William McSherry, of Georgetown College.' This is printed in Peter Force's 'Tracts relating to the Colonies in North America,' vol. iv. No. 12 (Washington, 1846, 8vo). It is reprinted in Foley's 'Records' (iii. 339–61). The Maryland Historical Society printed the original Latin with a translation, edited by the Rev. E. A. Dalrymple, 1874; and a corrected version is given in the 'Woodstock Letters' (i. 12–24, 71–80, 145–55, ii. 1–13).

There is a picture of the baptism of King Chilomacon by Father White in Tanner's 'Societas Jesu Apostolorum Imitatrix' (Prague, 1694). It is reproduced in Shea's 'History of the Catholic Church in the United States.'

[De Backer, Bibl. des Écrivains de la Compagnie de Jésus, 1876, iii. 1525; Dodd's Church Hist. iii. 313; Florus Anglo-Bavaricus, p. 55; Foley's Records, iii. 334, vii. 834; Oliver's Jesuit Collections, p. 221; Pilling's Bibl. of the Languages of the North American Indians, pp. 790, 802; Shea's Hist. of the Catholic Church in the United States, i. 40–67; Southwell's Bibl. Scriptorum Soc. Jesu, p. 60.] T. C.

WHITE, ANTHONY (1782–1849), surgeon, born in 1782 at Norton in Durham, a member of a family long resident in the county, was educated at Witton-le-Wear, and afterwards at Cambridge, where he graduated bachelor of medicine from Emmanuel College in 1804, having been admitted a pensioner on 18 May 1799. He was apprenticed to Sir Anthony Carlisle [q. v.], and was ad-

mitted a member of the Royal College of Surgeons of England on 2 Sept. 1803. He was elected an assistant-surgeon to the Westminster Hospital on 24 July 1806, surgeon on 24 April 1823, and consulting surgeon on 23 Dec. 1846. At the College of Surgeons he was elected a member of the council on 6 Sept. 1827, and two years later, 10 Sept. 1829, he was appointed a member of the court of examiners in succession to William Wadd [q. v.] In 1831 he delivered the Hunterian oration (unpublished), and he became vice-president in 1832 and again in 1840, serving the office of president in 1834 and 1842. He also filled the office of surgeon to the Royal Society of Musicians.

White suffered severely from gout in his later years, and died at his house in Parliament Street on 9 March 1849. As a surgeon he is remarkable because he was the first to excise the head of the femur for disease of the hip-joint, a proceeding then considered to be so heroic that Sir Anthony Carlisle and Sir William Blizard threatened to report him to the College of Surgeons. He performed the operation with complete success, and sent the patient to call upon his opponents. His besetting sin was unpunctuality, and he often entirely forgot his appointments, yet he early acquired a large and lucrative practice.

White published: 1. 'Treatise on the Plague,' &c., London, 1846, 8vo. 2. 'An Enquiry into the Proximate Cause of Gout, and its Rational Treatment,' London, 1848, 8vo; 2nd edit. 1848; American edit. New York, 1852, 8vo.

A three-quarter-length portrait in oils by T. F. Dicksee, engraved by W. Walker, was published on 20 Aug. 1852. A likeness by Simpson is in the board-room of the Westminster Hospital.

[Gent. Mag. 1849, i. 431; Lancet, 1849, i. 324.] D'A. P.

WHITE, BLANCO (1775–1841), theological writer. [See WHITE, JOSEPH BLANCO.]

WHITE, CHARLES (1728–1813), surgeon, only son of Thomas White (1696–1776), a physician, and Rosamond his wife, was born at Manchester on 4 Oct. 1728 and educated there by the Rev. Radcliffe Russel. At an early age he was taken under his father's tuition, and subsequently studied medicine in London, where he had John Hunter as a fellow-student and friend, and afterwards in Edinburgh. Returning to Manchester, he joined his father, and in 1752 was instrumental, along with Joseph Bancroft, merchant, in founding the Manchester Infirmary, in which hospital he gave his services as surgeon for thirty-eight years. On 18 Feb. 1762 he was admitted fellow of the Royal Society and member of the Corporation (now the Royal College) of Surgeons. In 1781 he took an active part in the foundation of the Manchester Literary and Philosophical Society, and was one of its first vice-presidents. In 1783 he shared in the formation of a college of science, literature, and art, in which he and his son, Thomas White, lectured on anatomy. These were the first of such lectures in Manchester, and, it is believed, in the provinces. In conjunction with his son, and with the assistance of Edward and Richard Hall, he founded in 1790 the Manchester Lying-in Hospital, now St. Mary's Hospital, and was consulting surgeon there for twenty-one years.

White was equally accomplished in the three departments of medicine, surgery, and midwifery, and was the first to introduce what is known as 'conservative' surgery. In 1768 he removed the head of the humerus for caries; in 1769 he first proposed excision of the hip, and was one of the first to practise excision of the shoulder-joint. He was also the first to describe accurately 'white leg' in lying-in women. He was widely known for his successful operations in lithotomy, but especially for the revolution he effected in the practice of midwifery, which he rescued from semi-barbarism and placed on a rational and humane basis.

De Quincey, in his 'Autobiography' (ed. Masson, i. 383), has an interesting personal sketch of White, whom he styles 'the most eminent surgeon by much in the north of England,' and gives a description of his museum of three hundred anatomical preparations, the greater part of which he presented to St. Mary's Hospital, Manchester, in 1808. A large portion was destroyed at a fire there in February 1847.

White had an attack of epidemic ophthalmia in 1803, which ended in blindness in 1812. He died at his country house at Sale in the parish of Ashton-on-Mersey, Cheshire, on 20 Feb. 1813. In the church of Ashton-on-Mersey a monument to him and several members of his family was afterwards erected.

He married, on 22 Nov. 1757, Ann, daughter of John Bradshaw, and had eight children. His second son, Thomas, who died in 1793, was a physician, and appears as one of the characters in Thomas Wilson's 'Lancashire Bouquet' (Chetham Soc. vol. xiv.) Thomas's son John was high sheriff of Cheshire in 1823, and was famous for his fox-hunting and equestrian exploits.

A good portrait of White was painted by J. Allen and engraved by William Ward.

An earlier portrait, by W. Tate, is preserved at the Manchester Infirmary, where there is also a bust, executed for and presented by Charles Jordan in 1886. There are portraits of Charles White and his father in Gregson's 'Fragments of Lancashire,' 1824, and a view of White's house, King Street, Manchester, in Ralston's 'Manchester Views,' 1823 (this house stood on the site of the Town Hall, now the Free Reference Library).

His works include: 1. 'Account of the Topical Application of the Spunge in the Stoppage of Hæmorrhage,' 1762. 2. 'Cases in Surgery,' 1770. 3. 'Treatise on the Management of Pregnant and Lying-in Women,' 1773; 2nd edit. 1777; 3rd, 1784; 5th, 1791; an edition printed at Worcester, Massachusetts, 1793; a German translation, Leipzig, 1775. 4. 'Inquiry into the Nature and Causes of that Swelling in one or both of the Lower Extremities which sometimes happens to Lying-in Women,' 1784 and 1792, part ii. 1801; German translation, Vienna, 1785 and 1802. 5. 'Observations on Gangrenes and Mortifications,' Warrington, 1790 (Italian version, 1791). 6. 'An Account of the Regular Gradation in Man and in different Animals and Vegetables, and from the former to the latter,' 1799, 4to. This treatise on evolution occasioned a reply from Samuel Stanhope Smith, president of New Jersey College. One of his contributions to the 'Memoirs of the Manchester Literary and Philosophical Society' was on the cultivation of certain forest trees, a subject in which he was much interested, having planted a large collection of trees at Sale.

[Thomas Henry's paper in Memoirs of Manchester Lit. and Phil. Soc. 2nd ser. iii. 33; Prof. J. George Adams's Charles White: surgeon and obstetrician (Med. Libr. and Hist. Journal, Brooklyn, 1907); Smith's Manchester School Register, i. 164; R. Angus Smith's Centenary of Science in Manchester; Palatine Notebook, i. 113; Hibbert-Ware's Foundations in Manchester, ii. 148, 311; Thomson's Hist. of Royal Society; Ormerod's Cheshire; Cat. of Surgeon-general's Library, Washington.] C. W. S.

WHITE, FRANCIS (1564?–1638), bishop of Ely, son of Peter White (*d.* 19 Dec. 1615), curate, afterwards vicar, of Eaton Socon, Bedfordshire, was born at Eaton Socon about 1564 (parish register begins in 1566). His father had five sons, all clergymen, of whom John White, D.D. (1570?–1615), is separately noticed. Francis, after passing through the grammar school at St. Neots, Huntingdonshire, was admitted pensioner at Gonville and Caius College, Cambridge, on 20 March 1578–9, aged 15. He graduated B.A. in 1582–3, M.A. in 1586, and was ordained priest by the bishop of London on 17 May 1588. His early preferments were the rectory of Broughton-Astley, Leicestershire, a lectureship at St. Paul's, London, and the rectory of St. Peter's, Cornhill, London (not in Newcourt). In the controversy against Rome he took a prominent part. His first publication, 'in answer to a popish treatise, entituled, White dyed Black,' was 'The Orthodox Faith and Way to the Church,' 1617, 4to; reprinted at the end of the 'Workes' (1624, fol.) of John White, his brother. He graduated D.D. in 1618. Early in 1622 he was employed by James I as a disputant against John Fisher (1569–1641) [q. v.], to stay the Roman catholic tendencies of Mary, countess of Buckingham [see under Villiers, Sir Edward]. He held two 'conferences;' the third (24 May 1622) was entrusted to William Laud [q. v.] White's 'Replie' to Fisher (1624, fol.) was dedicated to James I, whose copy is in the British Museum; it was reprinted by subscription, Dublin, 1824, 2 vols. 8vo. An account, from the other side, is in 'Trve Relations of Svndry Conferences,' 1626, 4to, by 'A. C.' On 14 Sept. 1622 White was presented to the deanery of Carlisle (installed 15 Oct.) He took part, in conjunction with Daniel Featley or Fairclough [q. v.], in another discussion with Fisher, opened on 27 June 1623, at the house of Sir Humphrey Lynde, in Sheer Lane, London; a report was published in 'The Fisher catched in his owne Net,' 1623, 4to; and more fully (by Featley) in 'The Romish Fisher cavght and held in his owne Net,' 1624, 4to.

In 1625 White became senior dean of Sion College, London. He was consecrated bishop of Carlisle on 3 Dec. 1626 at Durham House, London, by Neile of Durham, Buckeridge of Rochester, and three other prelates, John Cosin [q. v.] preaching the consecration sermon. His elevation was much canvassed; a letter (13 Feb. 1627–8) in Archbishop Ussher's correspondence states that he 'hath sold all his books to Hills the broker . . . some think he paid for his place.' It was said that he had 'sold his orthodoxe bookes and bought Jesuits'.' Sir Walter Earle referred to the matter in parliament (11 Feb. 1628), quoting the line 'Qui color albus erat, nunc est contrarius albo' (appendix to 'Sir Francis Seymor his . . . Speech,' 1641, 4to). On 22 Jan. 1628–9 he was elected bishop of Norwich (confirmed 19 Feb.) He was elected bishop of Ely on 15 Nov. 1631 (confirmed 8 Dec.) Shortly afterwards he held a conference at Ely House, Holborn, with Theophilus Brabourne [q. v.] on the

Sabbath question, and had much to do with Brabourne's subsequent prosecution. His 'Treatise of the Sabbath-Day,' 1635, 4to, 3rd ed. 1636, 4to, was dedicated to Laud, and written at the command of Charles I. White treated the question doctrinally; its historical aspect was assigned to Peter Heylyn [q. v.] He visited Cambridge in 1632, to consecrate the chapel of Peterhouse, and was entertained at his own college, 'where with a short speech he encouraged the young students to ply their books by his own example.' His last publication was 'An Examination and Confutation of . . . A Briefe Answer to a late Treatise of the Sabbath-Day,' 1637, 4to; this 'Briefe Answer' was a dialogue (by Richard Byfield [q. v.]), with title, 'The Lord's Day is the Sabbath Day,' 1636, 4to. He died at Ely House, Holborn, in February 1637-8, and was buried in St. Paul's Cathedral. His will, dated 4 March 1636-7, proved 27 Feb. 1637-8 by his relict, Joane White, shows that he survived a son, and left married daughters and several grandchildren; the bulk of his property, which was not large, went to his grandson Francis White. His portrait (1624, æt. 59), engraved by Thomas Cockson or Coxon [q. v.], was prefixed to his 'Replie' to Fisher, and reproduced by an opponent in 'The Answere vnto the Nine Points,' 1626, 4to, for the purpose of rallying White on the vanity of the inscription and the luxury of his attire. Another engraving, by G. Mountin, was reproduced at Frankfort in 1632.

[Fuller's Worthies (Nichols), 1811, i. 469 (under Huntingdonshire); Stow's Survey of London (Strype), 1720, vol. ii. App. p. 137; Granger's Biographical Hist. of England, 1775, i. 357; Gorham's Hist. and Antiq. of Eynesbury and St. Neot's, 1824, i. 210–16; Le Neve's Fasti (Hardy), 1854, i. 344, ii. 471, iii. 243, 246; Cox's Literature of the Sabbath Question, 1865, i. 166, 188; Venn's Caius College, 1897, i. 101; Stubbs's Registrum Sacrum Anglicanum, 1897, p. 117; Notes and Queries, 9th ser. v. 143; White's will at Somerset House.] A. G.

WHITE, FRANCIS (*d.* 1711), original proprietor of White's Chocolate House, who may very probably have been of Italian origin with a name anglicised from Bianco, set up a chocolate house on the east side of St. James's Street, upon the site now occupied by 'Boodle's,' in 1693. It was perhaps started in rivalry with the tory 'Cocoa Tree' at the west end of Pall Mall. White's customers grew more and more select and exclusive, and in 1697 he changed his quarters for others on the west side of the street. A number of the early 'Tatlers' of 1709 are dated from 'White's Chocolate-house' in accordance with Steele's announcement in the first number, 'All accounts of gallantry, pleasure, and entertainment shall be under the article of White's Chocolate-house; poetry under that of Will's Coffee-house; learning under the title of Grecian; foreign and domestic news you will have from St. James's Coffee-house.' We learn from the same authority that the charge for entrance at White's was sixpence, the charge at the majority of coffee-houses being only one penny. Francis White prospered in his business until his death in February 1711, in which month he was buried in St. James's, Piccadilly. By his will he left a sum of 2,500*l.*, including legacies, to his sister Angela Maria, wife of Tomaso Casanova of Verona, and to his aunt Nicoletta Tomasi of Verona. The widow, Elizabeth White, carried on the chocolate-house, already established as the favourite resort in the new west end for aristocratic members of the whig party; she made it equally well known as a place for the sale of opera and masquerade tickets. Upon her death, shortly before 1730, the proprietorship fell to John Arthur, formerly assistant to Francis White. The famous club within the chocolate-house, the history of which is so intimately bound up with that of the oligarchic *régime* down to 1832, is believed to have originated about 1697, but the first list of rules and members is dated 1736. Long before this 'White's' had become notorious for betting and high play (cf. SWIFT, *Essay on Education*; POPE'S 3rd Epistle, 'To Lord Bathurst;' and HOGARTH, *Rake's Progress*, plates iv. and vi.: the plate last mentioned has reference to the fire by which the chocolate-house was burned to the ground in April 1733, see *Daily Courant*, 30 April). In 1755 the club was removed to the 'great house' in St. James's Street (east side)—the premises in which it still flourishes.

[The History of White's Club, 1892, 2 vols. 4to (chaps. i–iii.); Timbs's Clubs and Club Life of London, 1872, pp. 92–103; Steele's Tatler, ed. Aitken, i. 12; Pope's Works, ed. Elwin and Courthope, iii. 41, 134, 430, 487, iv. 320, 488; National Review, 1857, No. viii.; Ashton's Social Life in the Reign of Anne, p. 167; Notes and Queries, 3rd ser. ii. 127, 7th ser. xii. 288.] T. S.

WHITE, FRANCIS BUCHANAN WHITE (1842–1894), botanist and entomologist, born at Perth, 20 March 1842, was the eldest son of Francis White. Educated at a school attached to St. Ninian's Cathedral, and by a private tutor, in his native town, he entered the university of Edin-

burgh in 1860, and in 1864 graduated M.D., his thesis being 'On the Relations, Analogies, and Similitudes of Insects and Plants.' After his marriage in 1866 he spent nearly a year on the continent, and then settled in Perth, passing several months, however, almost every year, in some part of Scotland the natural history of which he wished to study. Being independent of his profession, he devoted himself entirely to the study of plants and animals, his contributions to the 'Entomologist's Weekly Intelligencer' beginning as early as 1857. Devoted throughout his life to the study of the Lepidoptera, investigating their distribution, variation, and structure, he from 1869 made a special study of the Hemiptera, collecting specimens of this group of insects from all parts of the world. In botany he devoted much attention to local distribution, altitude, and life-histories, and to 'critical' groups, such as the willows; and it was his desire for extreme accuracy and thoroughness that delayed the publication of his 'Flora of Perthshire' until after his death. In 1867 he joined in founding the Perthshire Society of Natural Science, of which he was president from 1867 to 1872 and from 1884 to 1892, secretary from 1872 to 1874, and editor from 1874 to 1884 and from 1892 to 1894. His communications to this society, many of which are printed in its 'Proceedings' and 'Transactions,' number a hundred, and it is by following the scheme mapped out in his presidential addresses that the museum of this society at Perth has become recognised as a model for all local museums. In 1871 he induced the society to establish 'The Scottish Naturalist,' a magazine which he carried on until 1882, but which was afterwards merged in the 'Annals of Scottish Natural History.' White, who had great powers of endurance as a mountaineer and was very fond of alpine plants, initiated the Perthshire Mountain Club as an offshoot from the Society of Natural Science; and in 1874 he was one of the founders of the Cryptogamic Society of Scotland, of which he acted as secretary. He was one of the first to recognise the need for co-operation among local natural history societies, and, acting on this conviction, brought about the East of Scotland Union of Naturalists' Societies, over which he presided at its first meeting, which was held at Dundee in 1884. He died at his residence, Annat Lodge, Perth, 3 Dec. 1894, and was buried in the Wellshill cemetery, Perth. White married Margaret Juliet, daughter of Thomas Corrie of Steilston, Dumfries, who survived him. He had been a member of the Entomological Society of London from 1868, and of the Linnean Society from 1873. A bronze mural memorial to him has been erected in the Perth Museum, and a stained-glass window in St. Ninian's Cathedral.

In addition to his numerous papers contributed to the 'Entomologist's Monthly Magazine,' the 'Journal of Botany,' the 'Transactions of the Botanical Society of Edinburgh,' and the journals already mentioned, White's writings include articles on a cockroach, the earwig, ants, the bee, locusts, and grasshoppers in 'Science for All' (vols. iii–v.); a 'Report on Pelagic Hemiptera, collected by H.M.S. Challenger,' in the seventh volume of the 'Reports' of that expedition, pp. 82, with three plates, written in 1883; and a 'Revision of the British Willows,' in the 'Journal of the Linnean Society' for 1889 (vol. xxvii.) His views on the latter group are also represented by a classification in the 'London Catalogue of British Plants,' ninth edition, 1895, an arrangement characterised by a wide recognition of the existence of hybridism among these plants. His separate publications were: 'Fauna Perthensis—Lepidoptera,' 1871, a small quarto monograph, intended as the first of a series, but not continued; and 'The Flora of Perthshire,' Edinburgh, 1898, with a portrait and full bibliography.

[Memoir, by Professor James W. H. Trail, prefixed to White's Flora of Perthshire.]

G. S. B.

WHITE, GILBERT (1720–1793), naturalist, born on 18 July 1720 at the parsonage of Selborne in Hampshire (of which parish his grandfather, Gilbert White, was then vicar), was the eldest son of John White (1688–1758), barrister-at-law, who married (1719) Anne (1693–1739), only child of Thomas Holt (*d.* 1710), rector of Streatham in Surrey. The elder Gilbert White (1650–1728), who married Rebecca Luckin (*d.* 1755, ætat. 91), was the fourth son of Sir Sampson White (1607–1684) and Mary, daughter of Richard Soper of East Oakley, Hampshire. Sir Sampson was possessed of Swan Hall in the parish of Witney and county of Oxford (an estate which passed into the female line and was subsequently sold), and was mayor of Oxford in 1660, when in that capacity he attended the coronation of Charles II, and claimed successfully the right of acting as butler to the king, being knighted for his service.

John White seems to have left Selborne soon after the birth of his eldest son, the naturalist, and to have lived for the next half-dozen years at Compton, near Guildford; but he had returned to Selborne by 1731,

and there ended his days. One of his sisters, Elizabeth (1698–1753), was married to Charles White (*d.* 1763), apparently a cousin, who held the livings of Bradley and Swarraton (both in Hampshire), besides being, through his wife, owner of the house at Selborne, built on land bought by the elder Gilbert, and then distinguished as having belonged to one Wake. This house has been subsequently known as 'The Wakes,' and at the death of Charles White in 1763 it passed to Gilbert, the naturalist, who had already resided there for some time.

Gilbert had six brothers and four sisters; one of the former and two of the latter died in infancy. Those who grew up were Thomas (1724–1797), presumably godson of Thomas Holt (not the rector of Streatham, just mentioned, but receiver to the Duke of Bedford's estate at Thorney in the Isle of Ely), whose property he inherited and name he prefixed to his own, but he did not enter upon the enjoyment of the bequest until 1776, when he retired from the business he had carried on as a wholesale ironmonger in Thames Street, and took up his abode in South Lambeth. He was a man of considerable attainments, writing on various subjects in the 'Gentleman's Magazine,' and was elected F.R.S. in 1777.

The next brother was Benjamin (1725–1794), the successful publisher of Fleet Street, who left several sons: Benjamin and John, who carried on their father's business at 'The Horace's Head;' and Edmund, vicar of Newton Valence, near Selborne.

Then came John (1727–1781) of Corpus Christi College, Oxford, who, taking orders, proceeded as chaplain to the forces at Gibraltar; and, doubtless through the influence of the governor of that fortress, Cornwallis, was subsequently (1772) presented by the governor's brother (archbishop of Canterbury) to the living of Blackburn in Lancashire. John White had a strong taste for natural history, as his correspondence with Linnæus (whose letters to him were first printed by Sir William Jardine in *Contributions to Ornithology*, 1849, pp. 27–32, 37–40) and with his brother Gilbert (printed by Bell, as below) shows. This correspondence chiefly related to a zoology of Gibraltar (*Fauna Calpensis* it was named), which he wrote but never succeeded in publishing. The manuscript of the introduction exists, and is not remarkable for style or matter. Of the rest of the work, which has excited so much curiosity, nothing more is known than that it was completed. After his death his widow, Barbara Mary (1734–1802), daughter of Gwynatt Freeman of London, resided at Selborne, keeping house for her brother-in-law, Gilbert, to the time of his death; and her son John, subsequently in medical practice at Salisbury, was for a time his pupil, and seems to have been one of his favourite nephews.

Gilbert's other brothers, Francis (*b.* 1728–9) and Henry (1733–1788), were of less note; but the latter was rector of Fyfield, near Andover, and the extracts from his diary (in *Notes on the Parishes of Fyfield, &c.* Revised and edited by Edward Doran Webb, Salisbury, 1898) show that in quiet humour and habit of observation he was worthy of his more celebrated brother.

Of the sisters, one, Ann (*b.* 1731), was married to Thomas Barker of Lyndon in Rutland, by whom she had a son Samuel, a frequent correspondent of his uncle Gilbert, with whose pursuits he had much sympathy; the other, Rebecca (*b.* 1726), became the wife of Henry Woods of Shopwyke and Chilgrove, near Chichester, at which place her brother often stayed on his way to and from Ringmer, near Lewes, where lived an aunt Rebecca (*d.* 1780), the wife of Henry Snooke, whom he visited nearly every year as long as she lived. Three other aunts must also be noticed: Mary (*d.* 1768), married to Baptist Isaac, rector of Whitwell and Ashwell in Rutland, where Gilbert passed three months in 1742, before leaving Oxford; Dorothea (*d.* 1731), the wife of William Henry Cane, who succeeded her father in 1727 as vicar of Selborne; and Elizabeth (*d.* 1753), married to Charles White, rector of Bradley and Swarraton, as before mentioned.

Gilbert was presumably sent to a school at Farnham, whose 'sweet peal of bells,' heard of a still evening at his brother's house, Mareland (in the parish of Bentley), brought him in his last year 'agreeable associations' of his youth (*Zoologist*, 1893, pp. 448, 449). Subsequently he went to the grammar school at Basingstoke, then kept by Thomas Warton (1688?–1745) [q. v.], whose two celebrated sons were White's fellow pupils, and we have White's own statement (*Antiquities of Selborne*, chap. xxvi.) that while at Basingstoke he was 'eye-witness [of], perhaps a party concerned in, undermining a portion of the fine old ruin known as Holy Ghost Chapel.' At Easter 1737 he seems to have been at Lyndon, where, according to the diary of his future brother-in-law (Barker), the departure of wild geese and the coming of the cuckoo were noted by 'G. W.'—an early evidence of the observant naturalist's bent. A list in his own hand of thirty books (mostly classical, but some religious) which he took back with him to school in January 1738–9

is in the possession of his collateral descendant, Mr. Rashleigh Holt-White, the present head of the family. In the December following he was admitted a commoner of Oriel College, Oxford, though he did not enter into residence there until November 1740. In 1742 he passed three agreeable months with his uncle Isaac at Whitwell (Bell, ii. 165), but it may be presumed that he lived with his father at Selborne during the greater part of the time when he was not in residence at Oxford. On 17 June 1743 he obtained his 'testamur,' and a few days after graduated B.A. Returning to Oxford, he attended Dr. Bradley's mathematical lectures, and in the March following he was elected a fellow of his college, where he resided during the summer and early autumn. After a visit to Selborne he went back to Oxford, and again attended Bradley's lectures. In September and October of 1745 he was at Ringmer, the house of his uncle Snooke, whose wife, Gilbert's aunt, was owner of the tortoise, always associated with his name. Early in February 1745–6 his mother's relative, the second Thomas Holt before mentioned, died, leaving a considerable estate, subject to annuities, to Gilbert's next brother Thomas. Gilbert attended the sick-bed, and found himself executor and trustee of the property under the deceased's will. This led him to pass some months at Thorney in the Isle of Ely—not his first visit to that part of the country, for he mentions having seen Burleigh before—and to go into Essex, where Holt had property, of which Gilbert wrote an excellent and businesslike account to his father. The winding-up of the affairs of this estate took some time. In connection with it, he passed a week at Spalding in June 1746 (letter to Pennant, 28 Feb. 1767); but the next month he was staying with a college friend, Thomas Mander (elected fellow of Oriel at the following Easter), who seems to have been somewhat of a natural philosopher, at Toddenham in Gloucestershire, returning to Oxford in October to take his M.A. degree. In the following April (1747) he received deacon's orders from Thomas Secker [q. v.], bishop of Oxford, let his rooms at Oriel, and returned to Selborne, becoming, though unlicensed, curate at Swarraton for his uncle Charles White. Later in the year he was again with his friend Mander in Gloucestershire, and shortly after he had a severe attack of small-pox at Oxford. In due time he was ordained priest by the bishop of Hereford, on letters dimissory from Bishop Hoadly; and continued to make Selborne his home while doing duty at Swarraton. In the summer of 1750 he went into Devonshire on a visit to his college friend and contemporary Nathaniel Wells, rector of East Allington, near Totnes, staying there at least as late as the middle of September (*Garden Kalendar*, 21 July 1765), and becoming well acquainted with the district known as the South Hams (letter to Pennant, 2 Jan. 1769).

In the following year (1751) White sent the verses, originally written 'out of the fens of Cambridgeshire' (Mulso, *in litt.* 12 Sept. 1758), entitled 'Invitation to Selborne,' to Miss Hetty (or Hecky as she was called in her family) Mulso. They were forwarded through the lady's brother John, who had been White's contemporary at Oriel. Mulso, in acknowledging their receipt, somewhat severely criticised them. This version differed considerably from that which was long after published, and it is to be remarked that all the phrases objected to by Mulso and his sister in the early copy disappeared from the later version. The long and interesting series of unpublished letters written by John Mulso to Gilbert White (extending from 1744 to 1790), and now in the possession of the Earl of Stamford, a great-grandson of Henry White (who has kindly allowed the present writer access to them), give no encouragement to the notion announced originally by Jesse in his edition of the 'Natural History of Selborne,' and adopted by Bell and others, that there was ever any very particular attachment, much less an engagement to marry, between Hester Mulso, who subsequently became Mrs. Chapone [q. v.], and Gilbert White. He was on the most friendly terms with the whole of the Mulso family, and these letters of Mulso, all of which seem to have been most carefully preserved, throw much light on the earlier portion of White's career, hitherto little known. White's letters to Mulso were destroyed many years ago.

In July 1751 White visited his sister, lately married to Barker, at Lyndon, and was afterwards at Stamford. Mulso at this time writes of his having a pretty collection of Gilbert's travels, which indeed must have covered the greater part of the south of England and a good deal of the midlands. We know that he had been in Essex, and he must at some time have visited Norfolk, since he mentioned to Pennant (2 Jan. 1769) the mean appearance of its churches. The most northern limit of his journeys that can be traced is the Peak of Derbyshire (letter to Churton, 4 Dec. 1789). Towards the end of 1751 he became curate to Dr. Bristow, who had succeeded as vicar of Selborne, and was for a time non-resident, since White lived

in the parsonage-house; but this was a temporary arrangement, and in April 1752 he, doubtless by virtue of seniority as a fellow of his college, to which the right of nomination fell, exercised his claim to the proctorship of the university of Oxford. About the same time he was also appointed dean of Oriel, the most important post in the college next to the provostship, which shows that the alleged dissatisfaction of some of its members at his claiming the proctorship was not deeply grounded. On quitting his offices he undertook the curacy of Durley, near Bishop's Waltham, at which place he resided for a year, and while there, according to Bell, who has printed the accounts (ii. 316–46), the actual expenses of the duty exceeded the receipts by nearly 20*l.* (*ib.* vol. i. p. xxxv). Mulso's letters about this time express the surprise with which he and others of White's friends regarded his acceptance of this charge, though admitting 'it was your [i.e. G. W.'s] sentiment that a clergyman should not be idle and unemployed.'

This sentiment, to which he adhered for the whole of his life, by no means interfered, however, with his rambling habits, which he continued to indulge, though for the next few years precise information as to the places he visited—a stay of some weeks at 'the hot wells near Bristol' excepted—is not forthcoming. Whenever he went to Mulso, who at this time had a small cure at Sunbury, he was expected to preach a sermon, and the same demand was probably made at other places. At this time nearly all his journeys seem to have been performed on horseback, and several passages in Mulso's letters show that he took care to be well mounted.

On 2 Feb. 1754 White was at Harting in Sussex, where his mother had some property, and was apparently staying with Dr. Durnford the vicar. Durnford's wife was sister to William Collins [q. v.], the poet. Mr. Gordon (*History of Harting*, p. 208) suggests that the visit was to inquire after that unhappy man, with whom White in his undergraduate days had been intimately acquainted. It seems very doubtful whether Collins had been moved to Chichester so early in the year. But White was for many years after frequently with his sister (Mrs. Woods) at Chilgrove, and at Chichester—usually on his way to and from his aunt's at Ringmer. In a letter written by White many years later to the 'Gentleman's Magazine' (1781, pp. 11, 12), the authorship of which is vouched for by Mr. Moy Thomas in the memoir prefixed to his edition of the poet's works (pp. xxx, xxxi) and confirmed by Bell (vol. i. p. lviii), he states that he had not seen Collins since he was carried to a madhouse at Oxford, and declares his ignorance of when or where Collins died.

That White had many good friends in his college there can be no doubt. In February 1755 Mulso wrote to him, 'Young Mr. Shaw of Cheshunt would yesterday have persuaded me that Dr. Hodges [provost of Oriel] was dead, and you was going to be provost in his room;' and two months later, 'You give me pleasure hearing of the stand against the perverse party at Oriel; I would the provost should live until you succeed him (if that is English; it sounds rather Irish).' On 14 Jan. 1757 Dr. Hodges died, and thirteen days later there was a college meeting, attended by White, for the election of his successor. Chardin, fourth son of Sir Christopher Musgrave of Edenhall, was chosen; but it is evident that White had some strong supporters. Mulso, writing shortly after, says: 'As you have not been the man on this occasion, I am not sorry for Chardin's success'—they had been old friends—and again, a month later, 'With regard to the affair at Oriel, I heartily wish you had put yourself up from the beginning, if anything that we could have done would have given you success.' A few months later the living of Moreton-Pinkney in Northamptonshire, which was in the gift of Oriel, fell vacant, and White, as fellow, did not hesitate to assert his right to it. It was a small vicarage, and had long been held by a non-resident incumbent. In accordance with the custom of the age, White thought that the practice hitherto prevailing need not be set aside. Musgrave, the new provost, was of a different opinion, and recorded in his memorandum book (which by favour of Dr. Shadwell is here quoted) under date of 15 Dec. 1757—'Morton Pinkney given to Mr. White as senr. petitioner, tho' without his intentions of serving it, and not choosing to wave his claim tho' Mr. Land wd. have accepted it upon the other more agreeable terms to the society. I agreed to this to avoid any possibility of a misconstruction of partiality'—this last sentence evidently (from what we now know) referring to the recent contest for the provostship, when White and Musgrave were competitors. The provost, from a proper sense of duty we may consider, nearly a year later (1 Nov. 1758) made another entry in the same book, that he 'hinted to Mr. White's friends that I was ignorant what his circumstance really was, but suppose his estate incompatible [with the terms of his fellowship] and beg'd he might be inform'd that if a year of grace was not applied [for]

in the regular time . . . it cd. not be granted.' The suspicions of the provost, subsequently set at rest, as would seem by a letter of his to White of 24 Dec. 1758 (Bell, ed. vol. i. p. xxxviii), were doubtless excited by the fact that, some two months before, the father of Gilbert White had died, and he, being the eldest son, might naturally be presumed to have inherited property of an amount that by statute or custom would have voided his fellowship. It is certain that this was not the case. Gilbert's father was never a rich man; he had a large family to educate; he had retired on his marriage from the bar, where his practice was inconsiderable, and even the house at Selborne (The Wakes) in which he lived was not his own, but belonged to a relative. Stronger evidence to this effect is afforded by the fact that in 1750 he borrowed money (10*l.* or so) of his son Gilbert, which was not repaid until May 1753 (Bell's ed. ii. 332), and a careful examination of the family papers made by the present Mr. Holt-White shows that Gilbert's patrimony must have been of the slenderest. He had, indeed, little more than his fellowship and eventually his Northamptonshire living upon which to depend until the death of his uncle Charles in 1763 put him in possession of The Wakes, which he and his father before him had occupied as tenants. Even that inheritance was of small pecuniary value (the annual rent was but five guineas), though it was obviously the thing he most desired, and it was apparently with the view of living at Selborne that soon after his father's death he had given up the curacy at Durley and accepted that of Faringdon, an adjoining parish. For a short time he held the curacy of West Deane in Wiltshire, where, according to Mulso, he felt lonely and unhappy by reason of its distance from Selborne. Mulso's letters constantly allude to White's narrow means, while praising his economy and hoping for his preferment. It might be inferred from one letter (23 March 1759), though this is uncertain, that he had taken a legal opinion as to the propriety of holding his fellowship, and that the reply satisfied him, as well as others, that he could do so. A little earlier (4 Feb. 1759) Mulso had met Musgrave, the new provost, and asked him as to his own intentions and those of the college towards White, receiving for an answer that 'it was in your own [G. W.'s] breast to keep or leave your fellowship, for nobody meant to turn you out if you did not choose it yourself.' Some two years later the two men seem to have been quite reconciled. White was at Oxford, and Mulso was able to write (13 Jan. 1761): 'The provost and you begin to have your own feels for one another, such as you had before competitions divided you . . . and as I know you have the good of the foundation at heart, it will make you forget what was disagreeable in his election.' In January 1768 Musgrave died very suddenly, and Mulso thought that White might be his successor; but, though the idea must have crossed his mind (letter of 26 July 1768), the opportunity was lost.

Meanwhile Mulso, whose mother was the sister of Bishop Thomas, was rapidly rising in the church; he kept harping on his friend's prospects, suggesting even an application to the lord chancellor for a living, and it seems that on the promotion of Sir Robert Henley [q. v.] to be lord keeper in 1757 and chancellor in 1761, White, with whom he was acquainted, had hope of obtaining some preferment in the neighbourhood of Selborne, which would have allowed him still to reside there. On his uncle Charles's death in 1763, application was undoubtedly made for one of his livings (probably Bradley), which were in the private patronage of Henley, by that time Lord Northington; but the latter was dissatisfied with what he termed the 'cold, lingering manner' in which White had voted for Richard Trevor [q. v.], bishop of Durham, in the contest of 1759 with Lord Westmorland for the chancellorship of Oxford, and so withheld the boon.

White's desire, which in no long time became a determination, to live and die at Selborne, was the reason why he passed benefice after benefice which came to his turn as fellow of his college. Yet his love of his native place, the beauties of which he and his brothers were at no small pains and expense to improve, did not stay his practice of taking long riding journeys—a 'hussar parson' Mulso calls him in one of his letters (February 1762)—and visiting his relations in Sussex, in London, and in Rutland, or his friends at Oxford and other places. In 1760, having at the time no clerical duty (Moreton-Pinkney being permanently served by a curate), he was absent for six months with his brothers Thomas and Benjamin at Lambeth, or with his sister (Mrs. Barker) at Lyndon. He undoubtedly took what nowadays might be called an easy view of some of the duties of his cloth; but the tradition, which can hardly be ill-founded, has come down of his especial kindliness to his poorer parishioners and neighbours, while the absence of ambition in his character, except perhaps in regard to the provostship of his college, is manifest. Despite his moderate

income, and the calls which some members of his family made upon his generosity, he was able to use hospitality, and relatives and friends were from time to time entertained by him.

In August 1772 his brother John, whom he calls his most constant correspondent—though few of his letters have been preserved—returned from Gibraltar, and his only son, born in 1759, a promising lad, who had preceded his father to England, was received at Selborne, where he became a favourite with his uncle Gilbert. White read Horace with him, and generally looked after his education; while 'Jack,' as the nephew was commonly called, acted as his amanuensis and made himself generally useful. Even laming his uncle's horse did not ruffle the owner's temper, and Jack subsequently justified the good opinion formed of him, settling at Salisbury in medical practice. The terms on which he was with his other nephew, Sam Barker, and his hitherto unpublished correspondence with his niece Mary ('Molly'), the daughter of Thomas, who afterwards married her cousin Benjamin, the son of Benjamin, strongly show his affection for his family.

Turning to the life which White led as a naturalist—the life which especially entitles him to distinction—we find that in 1751 he began to keep a 'Garden Kalendar' on sheets of small letter-paper stitched together. This he continued until 1767, after which year he adopted a more elaborate form, a 'Naturalist's Journal,' invented and supplied to him by Daines Barrington [q. v.], and printed for Benjamin White, a copy being each year prepared for filling in by an observer. Both of these diaries, for so they may be called, are now in the library of the British Museum; but though each has been cursorily inspected by naturalists, and certain excerpts were printed from the former by Bell (ii. 348–59), and from the latter by Dr. John Aikin (1747–1822) [q. v.] in 1795, and in 1834 by Jesse (*Gleanings in Nat. Hist.*, 2nd ser. pp. 144–80), who gave also a facsimile reproduction of one of its pages (18–24 June 1775), neither seems to have been studied by a competent zoologist. Yet a close examination of these documents is absolutely needed to attain a true knowledge of White's life. That he was a born naturalist none will dispute; in his earliest letter to Pennant (10 Aug. 1767) he says he was attached to natural knowledge from his childhood; but it is no less certain that the habit of observation and reflection on what he observed grew upon him daily. It has been suggested (*Saturday Review*, 24 Sept. 1887) that he, like Robert Marsham, the correspondent of his closing days, acquired from Stephen Hales [q. v.], the rector of the neighbouring Faringdon, who was well known to White himself, his father, and grandfather (letter to Marsham, 13 Aug. 1790), 'the taste for observing and recording periodic natural phenomena.' This may have been so, though from his own statement it is not likely. In the letter to Pennant just mentioned White lamented throughout life 'the want of a companion to quicken my industry and sharpen my attention.' The 'Miscellaneous Tracts' of Benjamin Stillingfleet [q. v.] are often cited with approval by White, and their publication in 1759 must have encouraged him to pursue the course he had early adopted; while still later the five little annual volumes of Scopoli (1769–1772), which he was fond of quoting, must have had the same effect. There is abundant proof that in his youth he was an enthusiastic sportsman, although at the same time a reflective one (cf. his letter No. xxiii. to Barrington). So keen was he in his undergraduate days at Oxford, as one of Mulso's letters (16 Aug. 1780) reminds him, that he used to practise with his gun in summer, and fetch down migrant birds in order to steady his hand for the winter; and in early years to shoot woodcocks, even when paired, in March (Barrington, *Miscellanies*, pp. 217, 218). It must by degrees have dawned on him that the kind of observation needed for the successful pursuit of sport, just as of horticulture, might be rendered more valuable by the study of plants and animals on a principle more or less methodical. Even in 1753 we find him (Bell, ii. 338) buying Ray's 'Synopsis Methodica Avium et Piscium,' and this was the book which, in regard to zoology, served him as his guide to the last, though he to some extent availed himself of the improvements introduced from time to time into systematic natural history by Linnæus. Yet it would seem that he did not seriously take up the study of botany until 1766; but he then for the rest of his life pursued it to a good end.

White was in the habit of paying at least one annual visit to London, where his brothers Thomas and Benjamin were established. It may be inferred from his advice subsequently given to Ralph Churton (30 March 1784) that he attended, as a visitor, many meetings of the Royal Society and of the Society of Antiquaries (*ib.* ii. 198). On his visits to London (which seem to have generally been early in the year) he met several men of high scientific position. He was there in the spring of 1767, and then, through

his brother Benjamin, the publisher of Pennant's works, made Pennant's personal acquaintance (cf. his first letter to him 4 Aug. 1767, first printed by Bell, i. 27, in 1877). Pennant, having in hand a new edition of his 'British Zoology' (1768–1770), was naturally pleased at falling in with an observer who had so much valuable information to impart, and a correspondence sprang up between them which lasted until the completion of the new (so-called fourth) edition (1776), the proofs of which were revised by White. Unfortunately Pennant's letters are not forthcoming, though White's, being subsequently returned to him, form the basis of the celebrated 'Natural History of Selborne.' There cannot be a doubt that they were originally written merely for Pennant's own use, without any thought of separate publication. Certain writers have been ready to depreciate Pennant, both as a zoologist and as an antiquary; but with him White found himself on the best of terms, praising his candour. He did, indeed, complain to his brother John in February 1776 of the state of the proof-sheets sent for revision, and at another time he contrasted Lever's generous conduct with that of Pennant, to the advantage of the former, though it was the latter who gave him the much-esteemed Scopoli (*ib.* ii. 41). White was very ceremonious in his correspondence. Mulso, who always wrote to him 'My dear Gil,' often protested against being addressed, in the letters now unhappily destroyed, 'My dear Sir,' and White frequently began his letters to his nephew in the same formal style; yet, in 1769, in an unpublished letter, sold by Messrs. Sotheby & Co. in April 1895, he gently rallied Pennant on the honour, of which the latter was very proud, of being elected to the Academy of Sciences of Drontheim (Trondhjem), humorously suggesting that henceforth he would be bound to believe in Bishop Pontoppidan's Kraken and Sea-Serpent under pain of expulsion. Bell (vol. i. p. xli) complains of Pennant's scant recognition of White's discoveries, but ignores the fact that White in correcting the proofs of the fourth edition of the 'British Zoology,' and making additions thereto, would naturally not introduce his own name on every occasion. In the preface Pennant generally but fully acknowledges White's services.

White's personal acquaintance with Daines Barrington did not begin until May 1769, when they met in London, though more than a year before the latter had sent him a copy of the 'Naturalist's Journal' (an invention of Barrington's) through his brother Benjamin, who published it. Thereupon followed a series of letters which, continued until 1787, form the second part of the 'Natural History of Selborne,' though some 'letters' appear, as in the former part consisting of Pennant's letters, to have been subsequently added by way of completing the work. With his usual perversity Barrington chose to disbelieve in the migration of the swallow-kind, and, with his usual casuistry, attempted to defend the position he took up. It seems to have been his influence that from time to time disturbed White's mind on the subject, sending him to search for torpid swallows among the shrubs and holes of Selborne Hanger (Letters li. and lvii. to Barrington; Jesse, *Gleanings in Natural History*, 2nd ser. p. 151); and, when he had actually seen their migration in progress (Letter xxiii. to Pennant), causing him to ignore the significance of his observation. The hold that this uncertainty had upon him lasted to the end, for in a letter to Marsham (Bell, ii. 302) only a few days before his death he repudiated the supposition that he had written in the 'Gentleman's Magazine' against the torpidity of swallows, as it would not 'be consistent with what I have sometimes asserted so to do.' This is the more extraordinary, since through one brother he had positive assurance of the migration of swallows in southern Spain, and through another brother, the bookseller, he had opportunities (of which he certainly availed himself) of knowing what was published on the subject. He could hardly have been unaware of the 'Essays upon Natural History' brought out by George Edwards (1694–1773) [q. v.] in 1770, one of which contains views on migration, which are mostly sound, though possibly the remarkable 'Discourse on the Emigration of British Birds' printed ten years later by John Legg (Salisbury, 1780), being a local publication and anonymous, may have escaped White's notice.

It is certain that during his annual visits to London White made other scientific acquaintances. He is found writing to (Sir) Joseph Banks [q. v.] (Bell, ii. 241) in fulfilment of a promise so early as the spring of 1768. A few months later that intrepid naturalist sailed with Cook on his memorable voyage in the success of which White took the greatest interest (*ib.* vol. i. pp. xliv–xlviii), while subsequently he knew Daniel Charles Solander [q.v.], Banks's companion; the elder Forster, the naturalist of Cook's second voyage, as well as William Curtis [q. v.], the entomologist and botanist (*ib.* ii. 17); Sir Ashton Lever [q. v.], who formed the enormous museum known by his name; and John Lightfoot (1735–1788) [q. v.] of

Uxbridge, Pennant's fellow-traveller. It is evident, too, that White's sympathies were not limited to the animals of his own country, as is shown by the interest he took in his brother's zoological investigations at Gibraltar, and in the Chinese dogs brought home by Charles Etty, a son of the vicar of Selborne (Letter lviii. to Barrington), to say nothing of his desire to see the swallows of Jamaica (Letter vii. to the same).

It is perhaps impossible now to ascertain when the notion of publishing his observations in a separate work first occurred to White, or when he formed the determination of doing so. Early in 1770 Barrington must have made some suggestion on the subject, to which White replied on 12 April in hesitating terms: 'It is no small undertaking for a man unsupported and alone to begin a natural history from his own autopsia!' Something must also have passed between him and Pennant, for the next year, in a letter to him of 19 July, of which only an extract has been printed (Bell, vol. i. p. xlix), he says: 'As to any publication in this way of my own, I look upon it with great diffidence, finding that I ought to have begun it twenty years ago.' In 1773, writing to his brother John, he says (*ib.* ii. 21): 'If you don't make haste I shall publish before you;' and again in 1774 (*ib.* ii. 28): 'Out of all my journals I think I might collect matter enough and such a series of incidents as might pretty well comprehend the natural history of this district. . . . To these might be added some circumstances of the country—its most curious plants, its few antiquities—all which altogether might soon be moulded into a work, had I resolution and spirits to set about it.' The following year, however, he seems to have made up his mind, though in the spring of 1775 his eyes suffered 'from overmuch reading' (*ib.* ii. 40). In October he wrote (*ib.* pp. 44, 45), 'Mr. Grimm has not appeared,' he being the Swiss draughtsman who eventually executed the plates for the work. Writing from London to Sam Barker on 7 Feb. 1776, he was still in doubt, at any rate, as to the form of publication he should adopt; but he had been to see Grimm, who a few weeks later came to Selborne, and is called 'my artist' (*ib.* ii. 128), taking views of the Hermitage and other places subsequently engraved for the volume; while White declares his intention 'some time hence' to publish 'in some way or other' a new edition of his papers on the 'Hirundines.' Those memorable monographs, almost the earliest in zoological literature, he had communicated through Barrington, at whose instigation they were written (*ib.* ii. 20), in 1774 and 1775 to the Royal Society, for insertion in the 'Philosophical Transactions.' There they were printed, although very carelessly, as the author justly complained (*ib.* ii. 115). He had intended another paper, on 'Caprimulgus,' to follow, but Barrington, having quarrelled with the Society (*ib.* ii. 43), would not present it (*ib.* ii. 229). In the first half of 1777 White had a severe illness (J. Mulso, *in litt.* 1 June 1777), which must have interfered with his work on which he had begun to be seriously engaged. Moreover, the antiquarian portion—for he had decided to include in it an account of the antiquities of Selborne (Bell, ii. 137)—obviously required much labour, and he spent a good part of October in that year at Oxford, investigating the archives of Magdalen College, to which the priory of Selborne had been united on its suppression some fifty years before the general dissolution of the monasteries. In this task White was greatly assisted by his friend Richard Chandler (1738–1810) [q.v.], the celebrated Greek traveller and antiquary, who not only examined for him the records relating to Selborne possessed by that college, but also those which he was allowed to borrow from the dean and chapter of Winchester. About 1779 White became acquainted with Ralph Churton [q.v.], from whom he received no little assistance, as appears by their correspondence first published by Bell (ii. 186–230). Still, progress was slow, and he complained to Sam Barker that 'much writing and transcribing always hurts me' (*ib.* ii. 139). Mulso's letters repeatedly urge greater speed, but White was not to be hurried in the execution of his self-imposed task. He evidently determined that what he had to do he would do with his might, and the result justified his delay. It was not until January 1788 that he wrote to Sam Barker (*ib.* ii. 168) that he had at length put his 'last hand' to the book; but still there was the index to make —'an occupation full as entertaining as that of darning of stockings'—and the actual publication did not take place until the end of that year, the volume bearing on its title-page the date 1789. Almost coincident with its appearance was the death of his youngest brother Harry, of Fyfield, with whom he was always on most affectionate terms, and the loss was evidently much felt by him. The book was published by White's brother Benjamin. His brother Thomas, who had been constantly urging the publication, if he were not its prime instigator, wrote (anonymously, of course) a review of

it in the 'Gentleman's Magazine,' which, speaking of it highly as it deserved, yet betrayed no excess of fraternal partiality. John Mulso, whose taste and critical faculty, originally keen, seem to have been blunted by the lazy life he had now so long led as a well-beneficed ecclesiastic, expressed his approval in warm though not very enthusiastic terms, partly, perhaps, because he seems to have before read the natural history portion of the 'piece,' and he lamented that his own name, as that of the friend at Sunbury mentioned by the author, did not 'stand in a book of so much credit and respectability.' The correspondence with Churton, whence most information of White's life at this period is obtainable, contains no letter between the beginning of December 1788 and the end of July 1789, and it was not until the following October that he says he was reading the book with avidity, this being after White had written to him (Bell, ii. 214): 'My book is still asked for in Fleet Street. A gent. came the other day, and said he understood that there was a Mr. White who had lately published two books, a good one and a bad one; the bad one was concerning Botany Bay ['A Journal of a Voyage to New South Wales,' by John White (no relation), 1790], the better respecting some parish.' Churton justly complained that the index was not more copious, and the same complaint may be made in regard to every edition that has since appeared. Soon after this, White wrote that Oxford appeared every year to recede further and further from Selborne, and it is clear that the infirmities of age had come upon him. For at least ten years he had suffered from deafness, and his letters, though showing no indication of decay in mental power, seem to have been written at longer intervals. Yet in March 1793 Churton canvassed him for his vote in favour of George Crabbe [q.v.] as professor of poetry at Oxford, and appeared to think he might come to the university to give it.

Whatever may have been its reception on the part of White's family and friends, the merits of the book were speedily acknowledged by naturalists who were strangers to him. Within six months of its appearance George Montagu (1751–1815) [q. v.], hardly then known to fame, but not many years after recognised as a leading British zoologist, wrote that he had been 'greatly entertained' by it (*ib.*, ii. 236), plying its author with inquiries which were sympathetically answered. Another letter of the same kind followed a few weeks later, telling White 'Your work produced in me fresh ardour, and, with that degree of enthusiasm necessary to such investigations, I pervaded the interior recesses of the thickest woods, and spread my researches to every place within my reach that seemed likely.' The next year brought another correspondent, and one whose scientific reputation was assured. This was Robert Marsham of Stratton-Strawless in Norfolk (the place where Stillingfleet had written his 'Tracts'), White's senior by twelve years, who (introduced to the new work by his neighbour, William Windham the statesman) wrote that he could not deny himself 'the honest satisfaction' of offering the author his thanks for 'the pleasure and information' he had received from it. Most fortunately the correspondence which thereupon began between these two men is almost complete, there being but two of White's letters missing. It has been published by Mr. Southwell in the 'Transactions of the Norfolk and Norwich Naturalists' Society' for 1875–6 (ii. 133–95), was thence reprinted by Bell (ii. 243–303), and White's side of it by Mr. Harting as an appendix to his second edition. Here we see that White's interest in all branches of natural history was to the very end as keen as ever—for his last letter to Marsham was dated but eleven days before his death—while every characteristic of his style, its unaffected grace, its charming simplicity, and its natural humour is maintained as fully as in the earliest examples which have come down to us, so that this correspondence is a fitting sequel to that between himself and Pennant and Barrington. White's pleasure at Marsham's approval is unmistakable. 'O that I had known you forty years ago!' is one of White's exclamations to Marsham, the significance of which may be seen when read in connection with that passage in his earliest letter to Pennant (10 Aug. 1767), wherein he wrote: 'It has been my misfortune never to have had any neighbours whose studies have led them towards the pursuit of natural knowledge.'

During White's last years there his sister-in-law, widow of his brother John, continued to keep house for him at Selborne. On the death of his aunt Mrs. Snooke in 1780 he had become possessed of property which could not have been inconsiderable, including 'the old family tortoise,' and he was thereby enabled the more easily to gratify his disposition towards hospitality. From his correspondence with his niece 'Molly,' the Barkers, and Churton—who seems to have usually passed Christmas with him—we see how open his door was to members of his family and to his friends, despite his increasing deafness. Mulso, writing to him in

December 1790, says: 'Alas! my good friend, how should we now do to converse if we met? for you cannot hear, and I cannot now speak out.' Many times in the correspondence with Marsham each complained of the hold which 'the Hag procrastination' had taken upon himself, but there is really little sign of the power of 'this dæmon' upon White, and his 'Naturalist's Journal' was continued until within four days of his death. On 14 June 1793 the son of his oldest friend, John Mulso (who had died in September 1791), came to Selborne, where he stayed for a night, and next day White wrote his last letter to Marsham, which ended with the words, 'The season with us is unhealthy.' In it he said he had been annoyed in the spring by a bad nervous cough and 'a wandering gout.' His fatal illness must have been of short duration, though, according to Bell, it was attended by much suffering. On the 26th he died at his house, The Wakes, which has since been visited by so many of his admirers. He lies buried among his kinsfolk on the north side of the chancel of Selborne church, 'the fifth grave from this wall' as recorded on a tablet originally placed against it on the outside, but since removed within, and inappropriately affixed to the south wall of the building. The grave, however, is still marked by the old headstone bearing the initial letters of his name and the day of his death.

That White's 'Selborne' is the only work on natural history which has attained the rank of an English classic is admitted by general acclamation, as well as by competent critics, and numerous have been the attempts to discover the secret of its ever-growing reputation. Scarcely two of them agree, and no explanation whatever offered of the charm which invests it can be accepted as in itself satisfactory. If we grant what is partially true, that it was the first book of its kind to appear in this country, and therefore had no rivals to encounter before its reputation was established, we find that alone insufficient to account for the way in which it is still welcomed by thousands of readers, to many of whom—and this especially applies to its American admirers—scarcely a plant or an animal mentioned in it is familiar, or even known but by name.

White was a prince among observers, nearly always observing the right thing in the right way, and placing before us in a few words the living being he observed. Of the hundreds of statements recorded by White, the number which are undoubtedly mistaken may be counted almost on the fingers of one hand. The gravest is perhaps that on the formation of honeydew (Letter lxiv. to Barrington); but it was not until some years later that the nature of that substance was discovered in this country by William Curtis [q. v.], and it was not made known until 1800 (*Transactions Linnæan Society*, vi. 75-91); while we have editor after editor, many of them well-informed or otherwise competent judges, citing fresh proofs of White's industry and accuracy. In addition White was 'a scholar and a gentleman,' and a philosopher of no mean depth. But it seems as though the combination of all these qualities would not necessarily give him the unquestioned superiority over all other writers in the same field. The secret of the charm must be sought elsewhere; but it has been sought in vain. Some have ascribed it to his way of identifying himself in feeling with the animal kingdom, though to this sympathy there were notable exceptions. Some, like Lowell, set down the 'natural magic' of White to the fact that, 'open the book where you will, it takes you out of doors;' but the same is to be said of other writers who yet remain comparatively undistinguished. White's style, a certain stiffness characteristic of the period being admitted, is eminently unaffected, even when he is 'didactic,' as he more than once apologises for becoming, and the same simplicity is observable in his letters to members of his family, which could never have been penned with the view of publication, and have never been retouched. Then, too, there is the complete absence of self-importance or self-consciousness. The observation or the remark stands on its own merit, and gains nothing because he happens to be the maker of it, except it be in the tinge of humour that often delicately pervades it. The beauties of the work, apart from the way in which they directly appeal to naturalists, as they did to Darwin, grow upon the reader who is not a naturalist, as Lowell testifies, and the more they are studied the more they seem to defeat analysis.

No portrait of White was ever taken, and, though some have pleased themselves with a tradition that one of the figures in the frontispiece of the quarto editions of his book was intended to represent him, Bell's authority (vol. i. p. lviii *n.*) for otherwise identifying each of those figures must be accepted. Bell was told by Francis White, the youngest son of Gilbert's youngest brother, that he well remembered his uncle, who 'was only five feet three inches in stature, of a spare form and remarkably upright carriage.'

A complete bibliography of White's writ-

ings would occupy many pages, owing to the number of editions and issues (eighty or more) through which his chief work has passed. A full list has been attempted in 'Notes and Queries' for 1877–8 (5th ser. vols. vii. to ix.), and by Mr. Edward A. Martin (*A Bibliography of Gilbert White*, Westminster [1897], 8vo), who wrote apparently in ignorance of what had appeared in 'Notes and Queries.' The first publication to be noticed is the 'Account of the House-Martin or Martlet. In a letter from the Rev. Gilbert White to the Hon. Daines Barrington' (*Phil. Trans.* vol. lxiv. pt. i. pp. 196–201). This letter bears date 20 Nov. 1773, and was 'redde' to the Royal Society on 10 Feb. 1774. It is reprinted in the 'Natural History of Selborne' as letter xvi. to Barrington. Next there is 'Of the House-Swallows, Swift, and Sand-Martin. By the Rev. Gilbert White, in Three Letters to the Hon. Daines Barrington' (*ib.* vol. lxv. pt. ii. pp. 258–76). These were read to the same society on 16 March 1775, and were respectively dated 29 Jan. 1775, 28 Sept. 1774, and 26 Feb. 1774; but the annual dates of the first and last should be reversed, and White complains of various other misprints. They reappeared in the 'Natural History of Selborne' as letters xviii. xxi. and xx. to Barrington. These were but forerunners of the great work which bore on its title-page, 'The | Natural History | and | Antiquities | of | Selborne, | in the | County of Southampton: | with | Engravings, and an Appendix. | London: | printed by T. Bensley; | for B. White and Son, at Horace's Head, Fleet Street. | M.DCC.LXXXIX.' It is in quarto, pp. vi, 468 + 13 unnumbered, being twelve of index and one of errata. The author's name is not on the title-page, but appears as 'Gil. White' on p. v. It has an engraved title-page, and seven copperplates, besides one inserted on p. 307. Contemporary advertisements show that it was issued in boards at the price of one guinea, and it was the only English edition published in the author's lifetime. Two years after his death there appeared 'A | Naturalist's Calendar | with Observations in Various Branches | of | Natural History; | extracted from the papers | of the late | Rev. Gilbert White, M.A. | of Selborne, Hampshire, | Senior Fellow of Oriel College, Oxford. | Never before published. | London: | printed for B. and J. White, Horace's Head, | Fleet Street. | 1795.' This is in octavo, and contains pp. 170 + 6 unnumbered. It was compiled by Dr. John Aikin, who signs the 'Advertisement.' The text begins at p. 7, and to face p. 65 is a coloured copperplate by J. F. Miller, after Elmer's picture of 'A Hybrid Bird;' but so badly done as to misrepresent not only the original, but also the watercolour drawing from which the plate is copied. In 1802 appeared 'The Works in Natural History of the late Rev. Gilbert White . . . comprising the Natural History of Selborne; the Naturalist's Calendar; and Miscellaneous Observations, extracted from his papers. To which are added a Calendar and Observations by W. Markwick, Esq.' This was published in two volumes octavo by John (the son of the elder Benjamin) White in Fleet Street, who added the brief sketch of his uncle's life, which has been constantly reprinted, and it is often spoken of as Aikin's or Markwick's edition; but whether the latter had more to do with it than allow a calendar, kept by himself in Sussex, to be printed alongside of that compiled by Aikin from White's journals is doubtful. The coloured plate of the 'Hybrid Bird' is repeated, with considerable modification of tinting, from the former publication; but the 'Antiquities' of the original work are omitted. S. T. Coleridge's copy of this edition, with his manuscript comments, is in the British Museum. In 1813 two editions appeared—one in two volumes octavo, practically a reprint of the last, with the addition of the poems, now for the first time published, and the other in a single quarto volume, a reprint of the original, together with all the other matter subsequently added, and twelve copperplates instead of the nine of the *editio princeps*, one of the new engravings being that of a picture presented to Selborne church by Benjamin White, and some rational notes by John Mitford (1781–1859) [q. v.] of Benhall, after whom this edition is often named. In 1822 appeared another edition in two volumes octavo, which is almost a reprint of the octavo of 1813, as is also one published in 1825. In 1829 came out two editions in 12mo—one forming vol. xlv. of 'Constable's Miscellany;' the other, on larger paper, by Shortreed, each being published by Constable, and containing an introduction and some notes by Sir William Jardine; but the dates of the letters, the plates, antiquities, calendars, many observations, and the poems are omitted. One or the other of these was reissued in succeeding years (1832, 1833, and 1836) with a mere change of date on the title-page; but, in 1853, a very superior edition in octavo, with additional notes by Jardine, came out as a volume of the 'National Illustrated Library.' This gives the antiquities, and though the woodcuts are of poor quality, the insertion of a map of the district and the excellence of the notes

render it very serviceable; and it has since been reprinted or reissued several times (1879, 1882, 1890, &c.) But Jardine in 1851 brought out another edition containing notes by Edward Jesse [q. v.], who, in 1834, had printed in the second series of his 'Gleanings in Natural History' (pp. 144–210) a considerable number of hitherto unpublished extracts from White's 'Naturalist's Journal,' which for a time was in his possession, giving also a facsimile of one page of it, comprising the week 18–24 June [1775].

In 1833 also appeared an edition (in one volume octavo, but bearing no date) including the antiquities, 'with notes by several eminent naturalists,' who were William Herbert (afterwards dean of Manchester), Robert Sweet, and James Rennie. This is the best edition published up to that time, and is commonly known as Rennie's; but four years after (1837) there appeared one, based upon it, which is better still, and is known as Bennett's, since Edward Turner Bennett, though dying before it left the press, supervised it, adding notes of his own, and others by Bell, Daniell, Owen, and Yarrell, as well as a selection from those in Rennie's edition. This, with some fair woodcuts, remained for a long while the standard, but in time became out of date, whereupon in 1875 a revision of it (illustrated by a number of copies of Bewick's woodcuts of birds, and the facsimile from White's journal formerly given by Jesse) was brought out with fresh notes by Mr. Harting, and it has several times since been reissued, with the addition of White's letters to Marsham. It includes the antiquities, and takes a high rank among editions. In 1833 also Captain Thomas Brown brought out at Edinburgh, with notes of his own, a new edition of the natural history only, forming vol. i. of a series called 'The British Library,' and this, being stereotyped, has been over and over again reissued with a new title-page and a changed date. Furthermore, still in the same year (1833), there appeared an edition of the natural history, 'arranged for young persons,' which is now known to have been done by Georgiana, lady Dover [see Ellis, George James Welbore Agar-], and is dedicated to her son, H. A[gar]-E[llis] (afterwards Lord Clifden). It is the first 'bowdlerised' edition, chiefly remarkable for the omission of a few passages; but the intention was good, and the book has subsequently found its way into children's hands, it having been latterly adopted by the Society for Promoting Christian Knowledge, and many times reprinted, with new illustrations by Joseph Wolf [q.v.], and a few notes by Bell; while it is the foundation also of a large number of reprints in America, ranging from 1841 to the present time.

A handy edition, including the antiquities, with good notes by Blyth, but very poor woodcuts, which has since been reissued several times, was brought out in 1836; and in 1843, a very pretty one, with a few judicious notes by Leonard Jenyns. In 1854 there was started a series of editions of the natural history, published by Messrs. Routledge, of which the first contained notes by John George Wood [q. v.], of a kind very inferior to those by all the preceding editors, Brown excepted. Year after year this series has continued, the price of one of the issues being sixpence, and that further reduced, in 1875, to threepence for an issue of selections, with an introduction by Mr. Haweis.

In 1875 there appeared an edition, with numerous illustrations, by P. H. Delamotte, with unsatisfactory notes by Frank Buckland, and a chapter on the antiquities by Roundell Palmer, first lord Selborne [q. v.] The memoir is slight, and the five new letters are unimportant. This volume has had a large sale, and two cheaper issues since published are very popular, as well as one founded upon it, but printed in America in 1895 under the supervision of Mr. John Burroughs.

In 1876 the newly discovered and delightful correspondence between White and Marsham was first printed by the Norfolk and Norwich Naturalists' Society, annotated by Mr. Southwell and others, and next year appeared in two volumes the classical edition of Thomas Bell (1792–1880) [q.v.], the possessor and occupant formerly for forty years of White's house at Selborne, an edition which, from the great amount of new information it gives, throws all others into the shade. To Bell's edition reference has been chiefly made throughout this article. Of two editions announced in 1899, one has a preface by Grant Allen, with illustrations by Mr. E. H. New and Coleridge's manuscript notes from the copy of Markwick's edition in the British Museum; the other, edited by Dr. Bowdler Sharpe from the original manuscript, includes for the first time the whole of 'The Garden Kalendar' kept by White from 1751, which is edited by Dean Hole, and numerous illustrations by Mr. J. G. Keulemans, and others.

A German translation by F. A. A. Meyer was published at Berlin in 1792 (16mo) under the title of 'White's Beyträge zur Naturgeschichte von England.' It consists of extracts so put together as to lose their

epistolary character, though the name of letters is kept up. White's first six letters to Pennant are condensed into an 'Erster Brief,' while the last and 'Vierzehnter Brief' is compounded of three of those to Barrington. The translation is not very accurate, and the editor's remarks, whether inserted in the text between brackets or as footnotes, often convey a sneer.

[Various editions, especially that by Thomas Bell (2 vols. 1877), of The Natural History and Antiquities of Selborne; unpublished letters and documents; a 'Life,' as yet unfinished and in manuscript, by White's great-great-nephew, Rashleigh Holt-White, esq.; series of unpublished letters from John Mulso to Gilbert White (1744–90) in the possession of the latter's relative, William, earl of Stamford; extracts from documents in Oriel College, Oxford, furnished by Charles Lancelot Shadwell, esq., D.C.L., and a contribution by him to A. Clark's Colleges of Oxford, 1891, p. 121; anonymous article 'Selborne' in the New Monthly Magazine, vol. xxix., for December 1830; Edward Jesse's Gleanings in Natural History, 2nd ser., London, 1834; Correspondence of Robert Marsham and Gilbert White, with notes by Thomas Southwell and others, in Trans. Norfolk and Norwich Naturalists' Society, ii. 133–95 (1876); 'The Published Writings of Gilbert White,' Notes and Queries, 5th ser. vols. vii–ix. (1877–8); 'Gilbert White of Selborne' (revised proof of the full article by Richard Hooper), Temple Bar Magazine, vol. lv. April 1878; review of Bell's edition, Nature, xvii. 399, 400 (21 March 1878); Spectator, 13 July 1878; articles in the Saturday Review, 10 and 24 Sept. 1887; 'Gilbert White in Sussex,' by H. D. Gordon, Zoologist, 1893, pp. 441–50; 'Gilbert White of Selborne,' by W. W. Fowler, Macmillan's Magazine for July 1893, pp. 182–9; E. A. Martin's Bibliography of Gilbert White, 1897; Clutterbuck's Notes on the Parishes of Fyfield (extracts from Henry White's Diary), &c., edited by E. D. Webb, Salisbury, 1898.] A. N–N.

WHITE, HENRY (1812–1880), historical and educational writer, born on 23 Nov. 1812, was the son of Charles White of Minster Street, Reading. He was educated at Reading grammar school under Richard Valpy [q. v.], and proceeded to Trinity College, Cambridge. He also studied at the university of Heidelberg, where he obtained the degree of Ph.D. In the earlier part of his career, after working at Geneva with Merle d'Aubigné for some time, he was chiefly occupied with scholastic work, and published several historical text-books of considerable merit. Perhaps the best known is his 'History of France,' Edinburgh, 1850, 12mo, which attained an eighth edition in 1870. In 1858 he was appointed to superintend the compilation of the 'Catalogue of Scientific Papers' issued by the Royal Society, and was engaged in this work until his death. For some years he also acted as literary critic to the 'Atlas' during the editorship of Henry James Slack [q. v.]

In 1867 he published his most important book, 'The Massacre of St. Bartholomew, preceded by a History of the Religious Wars in the Reign of Charles IX,' London, 8vo, a work of genuine research. White's was the first English treatise to show that the massacre was the result of a sudden resolution, and not of a long-prepared conspiracy. The merits of his monograph were recognised by Alfred Maury, who reviewed it elaborately in the 'Journal des Savants.' White died in London on 5 Jan. 1880. In 1837 he married Elizabeth King of Boulogne-sur-Mer, and left issue.

Besides the works already mentioned, White was the author of: 1. 'Elements of Universal History,' Edinburgh, 1843, 12mo; 13th ed. Edinburgh, 1872, 8vo. 2. 'Outlines of Universal History,' Edinburgh, 1853, 8vo; 10th ed. 1873, 12mo. 3. 'History of Great Britain and Ireland,' Edinburgh, 1849, 12mo; 20th ed. 1879. He also compiled several school histories, and between 1843 and 1853 translated Merle d'Aubigné's 'History of the Reformation.' In conjunction with Thomas W. Newton he prepared the 'Catalogue of the Library of the Museum of Practical Geology,' published in 1878.

[Information kindly given by Mr. Henry White's son, Mr. A. Hastings White; Allibone's Dict. of Engl. Lit.; Trübner's American, European, and Oriental Record, 1880, p. 12; Athenæum, 1880, i. 58.] E. I. C.

WHITE, HENRY KIRKE (1785–1806), poetaster, born in Nottingham on 21 March 1785, was son of a butcher. His mother, whose name was Neville, came of a Staffordshire family, and at one time kept a boarding-school for girls. The house in which Henry is said to have been born is still pointed out in Exchange Alley, Nottingham; the lower portion remains a butcher's shop, the upper portion is a tavern with the sign of 'The Kirke White.'

After receiving an elementary education at small private schools, he was at the age of fourteen put to work at a stocking loom. But he chafed against such employment. He developed literary tastes, and began writing poetry. He joined a literary society and showed promise as an orator. Within a year he obtained more congenial employment with a firm of lawyers at Nottingham. His parents could not afford to pay a pre-

mium, and he was accordingly compelled to serve two years before being articled. He signed his articles in 1802. His employers noticed his promise, and advised him to study Latin. In ten months he could read Horace 'with tolerable facility,' and had begun Greek. Soon afterwards he acquired some knowledge of Spanish and Portuguese, and read many books on natural science. He continued his poetic endeavours, and contributed to the 'Monthly Preceptor'—a periodical which offered prizes to youthful writers. Subsequently he sent poems and essays to the 'Monthly Mirror,' in which his work attracted the favourable notice of one of the proprietors, Thomas Hill (1760–1840) [q. v.], and of Capel Lofft. White now developed a strong evangelical piety. He read with appreciation Scott's 'Force of Truth,' and made up his mind to go to Cambridge and take holy orders. With a view to raising some of the needful funds, he, with the sanguineness of youth, prepared in 1802 a volume of poems for the press. The Duchess of Devonshire accepted the dedication, and the volume appeared in 1803 under the title of 'Clifton Grove, a sketch in verse, with other poems, by Henry Kirke White of Nottingham.' In the preface White confessed that the verses came from a very youthful pen. The work was of modest merit; the title poem showed the influence of Goldsmith's 'Deserted Village,' and a reviewer in the 'Monthly Review' for February 1804 justly and courteously said that the boyish verse was not distinctive. White sent a letter of complaint to the editor, and the reviewer next month replied in a kindly tone that he adhered to his first opinion. Meanwhile the book came under the notice of Southey, who exaggerated its literary value, and encouraged White to regard himself as a victim of the critic's malignity. Thenceforth Southey deeply interested himself in White's career (Southey, *Correspondence*, ii. 91). The volume of poems was not a pecuniary success, and White, compelled to look elsewhere for assistance to enable him to enter the university, obtained an introduction through his employer at Nottingham to Charles Simeon of King's College, Cambridge. Simeon was impressed by White's piety, and procured him a sizarship at St. John's; Wilberforce and other sympathisers guaranteed him a small supplementary income, and he quitted his legal employment in 1804 to spend a year in preparation for the university with a clergyman named Grainger of Winteringham, Lincolnshire. There overwork injured his health, which had already shown signs of weakness.

In October 1805 he entered St. John's College, and at once distinguished himself in classics. At the general college examination at the end of the first term, and again at the end of the summer term of 1806, he came out first of his year. But his health was failing, and consumption threatened. The college provided a tutor for him in mathematics during the long vacation of 1806. His health proved unequal to the strain. At the beginning of the October term he completely broke down, and he died in his college rooms on 19 Oct. 1806. In 1819 a tablet to his memory, with a medallion by Chantrey and an inscription by Professor William Smyth, was placed above his grave in All Saints' Church, Cambridge, at the expense of a young American admirer, Francis Boott [q. v.] of Boston, subsequently well known in England as a botanist. The original model of Chantrey's medallion is in the National Portrait Gallery. The museum at Nottingham possesses two portraits of White, one (in profile) by T. Barber, and another by J. Hoppner, R.A. There is a third (anonymous) portrait in the National Portrait Gallery.

White left in manuscript a mass of unpublished verse and prose. His relatives placed it in Southey's hands, and Southey compiled from it 'The Remains of Henry Kirke White . . . with an Account of his Life,' which he published in two volumes in 1807. The volume contained 'Clifton Grove' and many poems written by White in childhood, together with a series of hymns and a fragment of an epic on the life of Christ called 'The Christiad,' which death prevented White from completing. Waller's lyric 'Go, lovely Rose,' was reprinted with a new concluding stanza by White. The chief contribution in prose was a series of twelve essays on religious and philosophic topics called 'Melancholy Hours.' In the prefatory memoir Southey emphasised the pathos of White's short career, and wrote with enthusiasm of his poetic genius. The 'Remains' was well received, and passed through ten editions by 1823. The work was often reprinted subsequently both in England and America. It was published for the first time in America at Boston in 1829. Ten of White's hymns were included by Dr. W. B. Collyer in his 'Supplement to Dr. Watts's Psalms and Hymns,' London, 1812, and are still in common use.

Many early readers of the 'Remains' shared Southey's high opinion of White's literary merits. In 1809 Byron wrote sym-

pathetically in his 'English Bards and Scotch Reviewers:'

Unhappy White! while life was in its spring
And thy young muse just shook her joyous wing,
The spoiler came; and all thy promise fair
Has sought the grave, to sleep for ever there.
'Twas thine own genius gave the final blow
And helped to plant the wound that laid thee low.

Byron also wrote of White to Dallas on 27 Aug. 1811: 'Setting aside his bigotry, he surely ranks next Chatterton. It is astonishing how little he was known; and at Cambridge no one thought or heard of such a man till his death rendered all notice useless. For my own part I should have been proud of such an acquaintance; his very prejudices were respectable.' But Southey's charitable judgment, which Byron echoed, has not stood the test of time. White's verse shows every mark of immaturity. In thought and expression it lacks vigour and originality. A promise of weirdness in an early and prophetic lyric, 'A Dance of Consumptives' (from an unfinished 'Eccentric Drama'), was not fulfilled in his later compositions. The metrical dexterity which is shown in the addition to Waller's 'Go, lovely Rose,' is not beyond a mediocre capacity. Such popularity as White's work has enjoyed is to be attributed to the pathetic brevity of his career and to the fervour of the evangelical piety which inspired the greater part of his verse and prose.

[Southey's Memoir prefixed to Remains, 1807; Brown's Nottinghamshire Worthies, pp. 283–99; Julian's Dict. of Hymnology; Kirke White's Homes and Haunts, by J. T. Godfrey and J. Ward, Nottingham, 1908.] S. L.

WHITE, HUGH (*fl.* 1107?–1155?), chronicler. [See HUGH.]

WHITE, JAMES (1775–1820), author of 'Falstaff's Letters,' baptised on 7 April 1775, was the son of Samuel White of Bewdley in Worcestershire. Born in the same year as Charles Lamb, he was educated with him at Christ's Hospital, where he was admitted on 19 Sept. 1783 on the presentation of Thomas Coventry. He left the school on 30 April 1790 in order to become a clerk in the treasurer's office. After remaining for some years in that position he founded an advertising agency at 33 Fleet Street, which is still carried on. To this business he united that of agent for provincial newspapers.

White was the lifelong friend of Charles Lamb. He was introduced by Lamb to Shakespeare's 'Henry IV,' and was at once fascinated by the character of Falstaff, whom he frequently impersonated in the company of his friends. By his success in sustaining the character at a masquerade he roused the jealousy of several small actors hired for the occasion, and according to his friend and schoolfellow John Mathew Gutch [q. v.], he was generally known as 'Sir John' among his intimates. In 1796 he published 'Original Letters, &c., of Sir John Falstaff and his Friends' (London, 8vo). William Ireland's forgery, 'Vortigern,' was produced at Drury Lane in the same year, and the 'Letters' were prefaced by a dedication in black letter to 'Master Samuel Irelaunde,' the forger's father, which was probably written by Lamb. The 'Letters' were held in the highest esteem by Lamb, who induced Coleridge to notice them in the 'Critical Review' for June 1797, and himself contributed an appreciation of them to the 'Examiner' for 5 Sept. 1819. 'The whole work,' he wrote, 'is full of goodly quips and rare fancies, all deeply masked like hoar antiquity.' Notwithstanding his enthusiasm, which led him to purchase every second-hand copy he found on the booksellers' stalls and present it to a friend in the hope of making a convert, the sale of the 'Letters' was inconsiderable, and they brought their author little fame. A second edition appeared in 1797, composed of unsold copies of the first with new title-pages, but the work was not reprinted until 1877, when a new edition was issued with an elaborate memoir (London, 12mo).

White died in London at his house in Burton Crescent, on 13 March 1820. He married a daughter of Faulder the bookseller, and left three children. He was a man of infinite humour, one 'who carried away with him half the fun of the world when he died' (*Essays of Elia*). Lamb always spoke of him with great affection. 'Jem White,' he said to Le Grice in 1833, 'there never was his like. We shall never see such days as those in which he flourished.' He commemorated White's annual feast to the chimney-sweeps in one of his most familiar essays, and in the essay 'On some Old Actors' he gives a pleasant account of White's discomfiture by Dodd the comedian.

The author of 'Falstaff's Letters' must be distinguished from JAMES WHITE (*d.* 1799), scholar and novelist, who was probably a relative. This James White was elected a scholar of Trinity College, Dublin, in 1778, and graduated B.A. in 1780. He was well versed in the Greek language, edited one or two classical works, and wrote three historical novels of some merit. Towards the close of his life his conduct be-

came eccentric, and he imagined himself the victim of a conspiracy. He died, unmarried, at the Carpenters' Arms in the parish of Wick in Gloucestershire on 30 March 1799, in great destitution. He was the author of: 1. 'Hints of a Specific Plan for the Abolition of the Slave Trade,' 1788, 8vo. 2. 'Conway Castle,' and other poems, London, 1789, 4to. 3. 'Earl Strongbow; or the History of Richard de Clare and the Beautiful Geralda,' London, 1789, 2 vols. 12mo; German translation by Georg Friedrich Beneke, Helmstädt, 1790, 8vo. 4. 'The Adventures of John of Gaunt,' 1790, 3 vols. 12mo; German translation, Helmstädt, 1791, 8vo. 5. 'The Adventures of King Richard Cœur de Lion,' London, 1791, 3 vols. 12mo. 6. 'Letters to Lord Camden,' 1798. He also translated: 7. 'The Oration of Cicero against Verres,' 1787, 4to. 8. Jean Paul Rabaut Saint-Etienne's 'History of the French Revolution,' London, 1792, 8vo; 2nd edit. 1793. 9. 'Speeches of M. de Mirabeau the Elder,' Dublin, 1792, 8vo (*Annual Register*, 1799, ii. 11; Reuss, *Register of Living Authors*, 1770–90; *ib.* 1790–1803; *Cat. of Dublin Graduates*).

[The Lambs, their Lives, their Friends, and their Correspondence, by W. C. Hazlitt, 1897, pp. 24–6; Life, Letters, and Writings of Lamb, ed. Fitzgerald, 1886; Letters of Lamb, ed. Ainger, 1888; Letters of Lamb, ed. Hazlitt, 1882–6 (Bohn's Standard Library); Hazlitt's Mary and Charles Lamb, 1874; Charles Lamb and the Lloyds, ed. E. V. Lucas, 1898, pp. 48–50; Southey's Life and Corresp. 1850, vi. 286–287; Gent. Mag. 1820, i. 474.] E. I. C.

WHITE, JAMES (1803–1862), author, born in Midlothian in March 1803, was the younger son of John White of Dunmore in the county of Stirling, by his wife Elizabeth, daughter of John Logan of Howden in Midlothian. After studying at Glasgow University he matriculated from Pembroke College, Oxford, on 15 Dec. 1823, graduating B.A. in 1827. He served as curate of Hartest-cum-Boxsted in Suffolk, and on 27 March 1833 he was instituted vicar of Loxley in Warwickshire. Ultimately, on succeeding to a considerable patrimony on the death of his wife's father, he resigned his living and retired to Bonchurch in the Isle of Wight. In this retreat he turned his attention to literature, in which he had already made some essays, producing between 1845 and 1847 a succession of Scottish historical tragedies, works of some merit, though only moderately successful. Another tragedy, 'John Savile of Haystead' (London, 1847, 8vo), was acted at Sadler's Wells Theatre in 1847. At a later time he brought out several historical sketches of a popular character, written with considerable power of generalisation. The best known is 'The Eighteen Christian Centuries' (Edinburgh, 1858, 8vo), which reached a fourth edition in 1864.

White died at Bonchurch on 26 March 1862. He married in 1839 Rosa, only daughter of Colonel Popham Hill. By her he had one son, James (1841–1888), and three daughters. White possessed a charming style, and interested his readers by his clearness of thought and his ability in selecting and arranging detail. He was the friend of Charles Dickens, who in 1849 took a house at Bonchurch for some months in order to be near him. One of his tragedies was dedicated to Dickens. His portrait was painted in 1850 by Robert Scott Lauder.

Besides the works already mentioned, White was the author of: 1. 'The Village Poorhouse; by a Country Curate,' London, 1832, 12mo. 2. 'Church and School: a Dialogue in Verse,' London, 1839, 12mo. 3. 'The Adventures of Sir Frizzle Pumpkin,' London, 1836, 8vo. 4. 'The Earl of Gowrie: a Tragedy,' London, 1845, 8vo. 5. 'The King and the Commons: a Drama,' London, 1846, 8vo. 6. 'Feudal Times; or the Court of James III: a Scottish historical Play,' London, 1847, 16mo. 7. 'Landmarks of the History of England,' London, 1855, 8vo. 8. 'Landmarks of the History of Greece,' London, 1857, 8vo. 9. 'Robert Burns and Walter Scott: two Lives,' London, 1858, 12mo. 10. 'History of France,' Edinburgh, 1859, 8vo; 2nd ed. 1860. 11. 'History of England,' London, 1860, 8vo. Some translations from Schiller by White were published in 'Blackwood's Magazine,' xliii. 267, 684, 725.

[Burke's Landed Gentry, s.v. 'White of Kellerstain;' Gent. Mag. 1862, i. 651; Foster's Alumni Oxon. 1715–1886; Foster's Index Eccles.; Allibone's Dict. of Engl. Lit.; Forster's Life of Dickens, ii. 394–6, iii. 104.] E. I. C.

WHITE, JAMES (1840–1885), founder of the Jezreelites. [See Jezreel, James Jershom.]

WHITE, JEREMIAH (1629–1707), chaplain to Cromwell, was born in 1629. He was admitted a sizar of Trinity College, Cambridge, on 7 April 1646, proceeded B.A. in 1649, and M.A. in 1653. In his student years he experienced much mental distress owing to religious difficulties, but ultimately found consolation in the doctrine of the restoration or restitution of all things. On leaving the university he passed at once to Whitehall, and became domestic chaplain to Cromwell and preacher to the council of

state. His attractive person and witty conversation soon made him popular. His position in the household of the Protector brought him into close relationship with his family, and White allowed his ambition to go so far as to aspire to the hand of Cromwell's youngest daughter Frances. It is said that the lady did not look upon him with disfavour. The state of things came to Cromwell's knowledge. With the help of a household spy he managed to surprise the two at a moment when his chaplain was on his knees before his daughter kissing her hand. 'Jerry,' who was never at a loss for something to say, explained that for some time past he had been paying his addresses to the lady's waiting woman, but being unsuccessful in his endeavours, he had been driven to soliciting the Lady Frances's interest on his behalf. The opportunity thus offered was not neglected by Cromwell. Reproaching the waiting woman with her slight of his friend, and gaining her consent to the match, he sent for another chaplain and had them married at once.

At the Restoration White found himself without fixed income, but abstained from the religious disputes of the day. It is probable that his popularity gained him some form of maintenance. In 1666 the estate of 'old Mrs. Cromwell' was in his hands. He collected much information with respect to the sufferings of the dissenters after the Restoration, but refused a thousand guineas from James II for his manuscript, being disinclined to discredit the established church. His manuscript is not known to be extant. White never himself conformed to the church of England. He preached occasionally in an independent church in Meeting-house Alley, Queen Street, Lower Rotherhithe, which was built soon after the Restoration.

White was a conspicuous member of the Calves' Head Club at its annual meetings on 30 Jan., when the 'Anniversary Anthem' was sung, and wine in a calf's skull went the round to the memory of 'the patriots who had relieved the nation from tyranny.' He died in 1707. A glowing character is given of him in the 'Monthly Miscellany' for 1707 (i. 83–5, 116–18). There is a portrait of White incorrectly attributed to Van Dyck. An engraving is prefixed to his work, 'A Persuasive to Moderation,' published after his death in 1708.

His publications include: 1. 'A Funeral Sermon on the Rev. F. Fuller,' London, 1702. 2. 'The Restoration of all Things,' (anon.), London, 1712, 1779 (3rd edit.), 1851 (in vol. iii. of the Universalist's Library). Extracts from the work were published in a volume entitled 'Universal Restoration,' with others of a like nature by 'some of the most remarkable authors who have written in defence of that interesting subject' (London, 1698). 3. 'A Persuasive to Moderation,' London, 1708 (1725 ?). This is an enlargement of part of White's preface to Peter Sterry's 'The Rise, Race, and Royalty of the Kingdom of God in the Soul.'

[Palmer's Nonconformist's Memorial, i. 211; Preface to White's Restoration, 1712; Oldmixon's Hist. of the Stuarts, p. 426; Notes and Queries, 1st ser. vii. 388; Cal. of State Papers, 1665–6, p. 299; Wilson's Dissenting Churches, iv. 367; Thoresby's Diary, i. 7; The Secret Hist. of the Calves' Head Club, p. 10; Granger's Biogr. Hist. (cont. by Noble) ii. 151; Pepys's Diary, 19 Sept. 1660, 13 Oct. 1664; Admission registers of Trinity College, Cambridge, per the Master; University registers, per the Registrary.] B. P.

WHITE, JOHN (1510?–1560), bishop of Winchester, was the son of Robert White of Farnham, where he was born in 1510 or 1511 (his brother John became lord mayor of London in 1563: see pedigree in Manning and Bray's *History of Surrey*, iii. 177; but *Collectanea Topographica et Genealogica*, vii. 212, says this is incorrect). In 1521, at the age of eleven, he was admitted scholar at Winchester, whence he proceeded as fellow to New College, Oxford (Kirby, p. 111). He was admitted full fellow in 1527, graduated B.A. on 13 Dec. 1529, M.A. on 30 Jan. 1534, B.D. (?) before 1554 (see Rymer, *Fœdera*, xv. 388), and D.D. 1 Oct. 1555. In 1534 he resigned his fellowship, being then master of Winchester College, of which he was made warden in February 1541 (Willis, *Mitred Abbies*, i. 333). Of his life at Winchester different accounts are given; favourable by Pits (*De Rebus Anglicis*, 1619, p. 763, partly on report of Christopher Johnson, himself master of Winchester), who describes him as 'acutus poeta, orator eloquens, theologus solidus, concionator nervosus;' and unfavourable by Bale (*Scriptt. Britann. Illustr.* p. 737), who describes him with scandalous suggestiveness, and dubs him 'saltans asinus.' He was appointed in March 1540–1 a prebendary of Winchester. Under Edward VI he began to attract attention as an opponent of the protestants. He was examined by the council on 25 March 1551, when he admitted receiving 'divers books and letters from beyond sea,' and was committed to the Tower (*Hatfield MS.* i. 83; *Acts P. C.* 1550–2, p. 242).

On 14 June following the council, 'upon

knowledge of some better conformytie in matters of religion,' transferred him to Cranmer's custody 'till suche tyme as he may reclamye him' (*ib.* p. 302; Strype, *Cranmer*, p. 233). Cranmer was apparently successful, for in the same year White became rector of Cheyton, Surrey, and on 24 May 1552 he was admitted to the prebend of Eccleshall in Lichfield Cathedral (Le Neve, *Fasti*, i. 601). He entered into controversy with Peter Martyr, and was the first, Fuller says, who treated theological disputes in verse (see list of his works below). John Philpot [q. v.], archdeacon of Winchester, excommunicated him 'for preaching naughty doctrine' (Philpot, *Works*, Parker Soc. p. 82); but White seems to have retained his preferments, and is said to have been instrumental in preserving the college of St. Mary at Winchester, when the adjoining college of St. Elizabeth, the site of which he purchased, was destroyed (see Milner, *Winchester*, i. 362).

On the accession of Mary he came at once into prominence. He sat on several of the commissions which restored and deprived bishops. He preached at St. Paul's on 25 Nov. 1553 in favour of the restoration of religious processions (Machyn, p. 49). He was elected bishop of Lincoln on 1 March 1554 (Le Neve, *Fasti*; but see Rymer's *Fœdera*, xv. 374, for licence), was consecrated in St. Saviour's, Southwark, on 1 April by Bonner, Tunstall, and Gardiner (Stubbs, *Registrum Sacrum Anglicanum*, ed. 1897, p. 104), and received restitution of the temporalities of the see on 2 May 1554. He was 'provided' to the see by the pope in a consistory on 6 July (Raynaldus, ann. 1554, § 5). He was granted the next presentation to the archdeaconry of Taunton on 2 Nov. (*Hist. MSS. Comm.* Wells MSS. p. 239). On the arrival of Philip II he was one of those who received him at the west door of Winchester Cathedral (*Cal. State Papers*, For. 1553–8, pp. 106–7). He preached at the opening of parliament on 21 Oct. 1555 (*ib.* Venetian, 1555–6, p. 217). He had already become famous in the pursuit of heretics, and on 30 Sept. 1555 he presided at Ridley's trial. He then twitted the accused with his change of opinion on the doctrine of the eucharist (Parsons, *Conversion of England*, iii. 209 sqq.; cf. Foxe, *Actes and Monuments*). He was one of the executors of Gardiner's will, preached at the requiem mass for him on 18 Nov. 1555, and went with the funeral procession (23 Feb. 1556) from St. Saviour's, Southwark, to Winchester. On 22 March 1556 he was one of the consecrators of Reginald Pole. In this year he visited his large diocese by commission of the new archbishop (interesting details in Strype, vi. 389, and see Dixon's *History of the Church of England*, iv. 597–9). He retained the wardenship of Winchester with the bishopric of Lincoln (cf. *Cal. Hatfield MSS.* v. 221).

The appointment to Winchester was delayed till Philip's return to England (*Cal. State Papers*, Venetian, 1555–6, p. 281), and when White was at last nominated to the see the bulls for his translation were long delayed, and were very costly (*ib.* For. 1553–8, pp. 227, 228, 242, and Venetian, 1555–6, pp. 393, 477). Pole, it is said, had wished to hold the bishopric *in commendam*, and White, who desired it especially because of his birth and long association, could only obtain it on his promise to pay 1,000*l.* a year to the cardinal as long as he lived, and to his executors a year after his death (Matthew Parker, *De Antiq. Brit. Eccl.* p. 353). The *congé d'élire* to the dean and chapter was dated 16 July 1556. White had already received custody of the temporalities on 16 May 1556, and they were formally restored to him on 31 May 1557 (Rymer, *Fœdera*, xv. 436, 437, 441, 466; cf. Machyn, p. 103).

He continued to preach constantly in London (*ib.*), notably before several heretics at St. Saviour's, Southwark, on 23 May 1557, when Gratwick stood up and 'played the malapert fellow with' him (White, in Foxe, iii. 688). He tried the same heretic two days later, and is charged by Foxe with great harshness (Gratwick's own declaration is in Foxe, iii. 663).

On 13 Dec. 1558 he preached the funeral sermon of Queen Mary, from the text Ecclesiasticus iv. 2. He spoke warmly of her, but charily of Elizabeth; and a passage in which, referring to the preachers of the day, he said 'melius est canis vivus leone mortuo,' was taken, probably unjustly, to refer to the new sovereign. He was at once commanded to 'keep his house,' but on 19 Jan. 1558–9 he was called before the council, and, 'after a good admonicion geven him, was sett at lyberty and discharged' (*Acts P. C.* 1558–70, p. 45). On 18 March he voted against the supremacy bill in the House of Lords, and on 31 March 1559 he took part in the conference in the choir of Westminster Abbey between nine Romanists and nine Anglicans (*Cal. State Papers*, Spanish, 1558–67, pp. 45, 46–8, Dom. 1547–1550, p. 127, and Venetian, 1558–80, pp. 65, 69; see Camden, *Annals*, p. 27; Parsons, *A Review of Ten Public Disputations*, 1604, pp. 77 sqq.; Burnet, *History of the Reformation*, ii. 388, 396). White declared that he was not ready

to dispute, as they 'had not their wrytynge ready to be read there,' and the conference broke up not without disorder. It was renewed on 3 April, and at the close White, with the bishop of Lincoln [see WATSON, THOMAS, 1513–1584], was removed to the Tower (*Acts P. C.* 1558–70, p. 78). On 21 June he was deprived of his bishopric (deprivation formally completed on 26 June, MACHYN, p. 201), and was sent back to the Tower after a new attempt had been made to induce him to take the oath of supremacy (*Cal. State Papers*, Spanish, 1558–67, p. 79, cf. Venetian, 1558–80, p. 104). Before long his health began to fail (STRYPE, *Annals*, i. 142–3), and on 7 July he was released to live with his brother, Alderman John White, 'near Bartholomew Lane.' He was now dependent on his friends for maintenance (5 Aug. 1559, *Cal. State Papers*, Venetian, 1558–80, p. 117). He was shortly afterwards allowed to retire to the house of his sister, wife of Sir Thomas White, at South Warnborough, Hampshire, where he died on 12 Jan. 1560, 'of an ague' (MACHYN, *Diary*). He was buried in Winchester Cathedral on 15 Jan. He had many years before written his own epitaph, but this, though in the cathedral, was not apparently placed over his grave. He 'gave much to his servants' (MACHYN), and was a benefactor to New College, Oxford (WOOD, *History and Antiquities*, ed. Gutch, p. 185), and to Winchester (WOOD, *Athenæ Oxon.* i. 314).

White is spoken of as a severe and grave man, more of a theologian than a courtier. His enemies accused him of pride and covetousness.

Very few of White's works have survived (PITS, *De Rebus Anglicis*, p. 763). We have his 'Diacosio-Martyrion' (London, 1553), to which is added 'Epistola Petro Martyri;' both are concerned with the doctrine of the eucharist. His 'Carmina in Matrimonium Philippi regis cum Maria regina' are quoted by many writers (e.g. FOXE, *Actes and Monuments*, ii. 1642), but no separate copy is known to exist. They were probably published in his 'Epigrammatium liber i.' of which Pits says, 'Vidi aliquando Oxonii exemplar,' but no copy is now known. His 'Sermon preached at the Funeral of Queen Mary' is in British Museum Sloane MS. 1578; and an inaccurate copy is printed in Strype's 'Memorials' (App. lxxxiv. p. 277).

[Further details as to degrees will be found in Boase's Registers of University of Oxford (Oxf. Hist. Soc.), i. 130. Dates of preferments, &c., in Rymer's Fœdera, vol. xv., Le Neve's Fasti, and Godwin's Catalogues of the Bishops of England. See also Wood's Athenæ Oxon. and Fasti; Cal. State Papers, Dom., For., Spanish, and Venetian; Hist. MSS. Comm. Reps. Hatfield, pt. i. and Wells Cathedral; Gough's Index to Parker Soc. Publ. passim; Acts of the Privy Council, ed. Dasent; Strype's Eccles. Memorials and Cranmer; Camden's Annals; Harrington's Brief View of the Church of England; Burnet's Hist. of the Reformation, vol. ii.; Parsons's Conversion of England; Foxe's Actes and Monuments; Heylyn's Ecclesia Restaurata; Milner's Hist. of Winchester, vol. i.; Parker, De Antiquit. Brit. Eccles.; Andrewes's Tortura Torti, p. 146; Tanner's Bibliotheca Britannico-Hibernica, p. 761; Warton's Life of Sir T. Pope; Holinshed's Chronicle, vol. iii.; Fuller's Worthies, ed. Nichols, i. 405; Cassan's Bishops of Winchester; Wood's Athenæ Oxon.; Bridgett and Knox's Catholic Hierarchy, 1889; Gee's Elizabethan Clergy, 1898.] W. H. H.

WHITE or WITH, JOHN (*fl.* 1585–1593), Virginian pioneer, sailed with Sir Richard Grenville from Plymouth on 9 April 1585, and was one of the 107 men whose names are recorded by Hakluyt as those of the first settlers in Virginia. They were left by Grenville on the island of Roanoke under the governorship of (Sir) Ralph Lane [q. v.]; but in June 1586, at their own earnest request, they were taken back to England by Drake. Two years later one of the colonists, Thomas Harriot [q. v.], wrote for the edification of Ralegh (at whose expense the experiment had chiefly been made) his 'Briefe and True Report of the new found land of Virginia' (London, 1588, 8vo; and Frankfort, 'sumptibus Theodori De Bry,' 1590). The Frankfort edition was illustrated by twenty-three copperplates from drawings by John White, including a 'carte of all the coast of Virginia,' which formed the basis of the subsequent 'Map of Virginia' (1612) of John Smith.

In July 1587 a hundred and fifty new settlers were sent out by Ralegh under John White, who is generally identified with the draughtsman of the previous expedition (cf. STEVENS, *Bibl. Historica*, 1870, p. 222). In August White wished to send home two of his subordinates to represent the needs of the colonists, but the wish of the colony generally was that White himself should undertake the mission. He was reluctant to leave some relatives who had accompanied the expedition, but eventually on 27 Aug. he sailed, and after a painful voyage reached Southampton on 8 Nov. With him there landed an Indian, who was baptised in Bideford church, but died within the year. In April 1588 Ralegh sent White back with two small relief vessels, but the sailors, as usual, had thoughts for nothing

but Spanish prizes, and, after having been worsted in an encounter, the vessels had to put back to Plymouth 'to the utter destruction of the unhappy colonists.' He managed ultimately, in March 1590, to sail upon what he states in his letter to Hakluyt to be his fifth voyage to the West Indies, in one of the ships of a merchant, John Wattes (probably Sir John Watts [q.v.], lord mayor in 1606-7), the captain of which undertook to land supplies at Roanoke. On 15 Aug. they weighed anchor off that island, cheered by the sight of some ascending smoke, but when next day they went ashore, nothing of the former colonists could be found. White arrived back at Plymouth on 24 Oct. On 4 Feb. 1593 from his 'house at Newtowne in Kylmore,' he wrote a letter to Hakluyt, in which he apologises for his 'homely stile,' giving details of his last voyage. This letter was printed in Hakluyt's third volume (1600, pp. 288–95).

In Additional MS. 5270 (now in the print room at the British Museum) are some watercolour drawings by White of Virginian subjects. Some of these drawings are copied in Additional MS. 5253.

[Stith's Hist. of Virginia, i. 25; Doyle's English in America, Virginia, pp. 91 sq.; Archæologia Americana, iv. 21; Winsor's Hist. of America, iii. 124; Drake's Making of Virginia, 1894; Kohl's Maps relating to America, Washington, 1857, pp. 42 sq.] T. S.

WHITE, JOHN (1570–1615), divine, son of Peter White, vicar of St. Neots, Huntingdonshire, and of the neighbouring parish of Eaton Socon, Bedfordshire, was born at Eaton Socon in 1570, and educated at St. Neots grammar school. He was admitted a sizar of Gonville and Caius College, Cambridge, on 15 Feb. 1585–6, was scholar from Lady-day 1588 to Michaelmas 1592, and graduated B.A. in 1589–90, M.A. in 1593, and D.D. in 1612. He was appointed vicar of Eccles, Lancashire, and fellow of the Collegiate Church, Manchester, in 1606, and resigned these offices in 1609 on being presented by Sir John Crofts to the rectory of Barsham, Suffolk. In 1614 or 1615 he was made chaplain in ordinary to James I.

White in his will speaks of the 'distresses' that he suffered at Eccles, 'which I was never able to look through to this day.' It is inferred from this that he was in poverty when he died, at the age of 45, in 1615, in Lombard Street, London. He was buried on 28 May 1615 at the church of St. Mary Woolnoth. He left seven children. The eldest, John, entered Gonville and Caius College in 1611, aged 16, and became vicar of Eaton Socon; another son is mentioned by Fuller as a druggist in Lombard Street, London.

White wrote 'The Way to the True Church: wherein the principal Motives perswading to Romanisme are familiarly disputed and driven to their Issues,' London, 1608, 4to. Further editions of this learned defence of the reformed faith came out in 1610, 1612, and 1616.

It was answered at first by A. D. or Fisher, alias Piercy, to whom White rejoined in 'A Defence of the Way to the True Church against A.D. his Reply,' 1614, 4to. White's 'Defence' occasioned 'A Discovery of certain notorious Shifts, Evasions, and Untruths uttered by M. J. White . . . By W. G.,' London, 1619, 4to. Meanwhile White's original work evoked Thomas Worthington's 'Whyte dyed Black, or a Discovery of many most Foule Blemishes, Impostures and Deceipts which D. Whyte hath practysed in his Book,' &c., 1615, 4to. A reply to Worthington was published after White's death, namely in 1617, by his brother Francis White [q.v.], afterwards bishop of Ely. A third reply to White's original book was 'A Treatise of the Church, in which it is proved Mr. J. W. his Way to the True Church to be indeed no Way at all to any Church,' 1616, 4to.

John White also published: 1. 'English Paradise, discovered in a Latine Prospect of Jacobs Blessing, a Sermon on Gen. xxvii. 27,' London, 1612, 4to. 2. 'Two Sermons: the Former at Pauls Crosse on 1 Tim. ii. 1, upon the Anniversary Commemoration of the Kings most happy Succession to the Crowne of England; the Latter at the Spittle on 1 Tim. vi. 17,' London, 1615, 4to. His works were collected and republished by his brother Francis in 1624 in one volume folio, with a portrait of the author.

[Fuller's Worthies, ed. Nuttall, ii. 103; Wood's Athenæ Oxon. ed. Bliss, iii. 236; Gorham's Eynesbury and St. Neots, 1820, p. 223; Raines's Fellows of Manchester College, i. 104; Venn's Biographical Hist. of Gonville and Caius College, 1897, i. 127; French's Chetham's Church Libraries, p. 52; Arber's Stationers' Register, iii. 382; Granger's Biogr. Hist. 1824, ii. 62; Thoresby's Ducatus Leodiensis, ed. Whitaker, p. 255 (wrong with respect to White's parentage); Catalogues of Brit. Mus., Bodl. Libr., and Manchester Free Libr.; note from the Rev. J. M. S. Brooke, rector of St. Mary Woolnoth.] C. W. S.

WHITE *alias* **BRADSHAW, JOHN**, afterwards **AUGUSTINE** (1576–1618), Benedictine monk, was born near Worcester, probably at Henwick, in 1576, of parents of good con-

dition and of the old faith. Father Oldcorne, the jesuit, was chaplain at Hindlip, and it was most likely through him that young White was introduced to Henry Garnett [q. v.], the jesuit superior, who sent him to St. Omer. On 21 Feb. 1596 he arrived at the jesuit seminary at Valladolid, one of the establishments founded by Robert Parsons (1547–1610) [q. v.], which accustomed the English secular clergy to the Spanish and jesuit influences necessary for the realisation of his intrigues concerned with the succession to the English crown. White was made prefect over his companions. During a dangerous illness in the winter of 1598–9 he vowed to become a Benedictine monk if his life were spared. Already several English youths in Rome, dissatisfied with the attempts the jesuits were making to secure the mastery over the secular priests at home, had joined the Italian monks of Monte Cassino and other Benedictine monasteries with the hope of one day returning to England. White was the first to leave the seminary for the monastery of San Benito in Valladolid, April 1599. After a month's postulancy he was sent to Compostella, where he was received as a novice on 26 May and took the name of Augustine. In 1600 he was professed with four others (one of them being John (Leander) Jones [q.v.]), who had followed him from the seminary. He then went to the university of Salamanca. On 5 Dec. 1602, in spite of the opposition of the jesuits, Clement VIII granted formal permission to the English Benedictines to return to their country as missionaries. As soon as the news arrived in Spain, White with three others set out for England on 26 Dec., and arrived just as Elizabeth was dying.

White had been appointed superior over his companions. He seems to have worked at first in his native county. He is also very likely the White mentioned as a priest haunting Worcestershire and the neighbouring counties (*State Papers*, Dom. James I, vol. xiii. No. 52). The Benedictines were received with open arms by their co-religionists, and the secular clergy gave them a special welcome as allies in the struggle against the jesuits. So many desired to join their order that it was soon evident that steps must be taken to find a spot more accessible than Spain for a monastery in which English subjects could be trained. So in the spring of 1604 White set out again for Spain to attend the general chapter and lay before his superiors the plan. On his way he called upon the nuncio in Paris, and there it was that most likely his attention was first directed to Douai as a suitable position for the proposed foundation, it being a university town with rich abbeys close at hand. The Spanish abbots agreed to the proposal, and White returned to England with the title of vicar-general.

During the early part of 1605 White was engaged in a scheme for purchasing a toleration from the government (*Westminster Archives*, viii. 99). Garnett, the jesuit superior, had lately failed in a similar attempt, and did his best to prevent White's success. It was very likely about this time that White came into personal contact with Cecil, who, tradition asserts (Weldon, manuscript *History*), was so struck with the loyalty and Christian spirit of the monk that he promised as far as in him lay that no Benedictine should suffer the penalty of the law for exercising his priestly functions.

In the autumn of 1605 Thomas Arundell, first lord Arundell of Wardour [q. v.], had taken command of an English regiment in the service of the Archduke Albert. He 'brought Father Augustine Bradshaw [White] out of England with him to be chaplain-general of that regiment' (*Downside Review*, xvi. 30 seq.) Coniers, a jesuit and confessor to the English College at Douai, also joined the camp at Ostend as one of the chaplains, but he by no means liked being under the command of the Benedictine chaplain-general. Every means was taken, therefore, by the jesuits to secure White's removal. All other plans failing, it was determined to get rid of White by procuring the dismissal of Lord Arundell. James Blount, one of the officers, was sent, with recommendations, 'to blast his late colonel' at the Spanish court, and succeeded so well that at the end of May 1606 Lord Arundell and almost half of the officers were cashiered, and with them, of course, the chaplain-general White. The nuncio at Brussels, Frangipani, and William Giffard, dean of Lille, also lost their posts, being favourers of the Benedictine.

Why the jesuits were so incensed against White is clear from the history of the foundation of the monastery at Douai. Parsons, as a means to an end, had secured the control, directly or indirectly, over all the seminaries on the continent in which the English secular clergy were educated. At Douai, the only college nominally in the hands of the clergy, he was also in power, as the president, Dr. Thomas Worthington [q. v.], had made a secret vow of obedience to the jesuit. Under Worthington the state of the college, both material and intellectual, had been reduced with the express purpose, so the logic of

events proves, of lowering the standard of the secular clergy. If the Benedictines, with their tradition of learning, were to be allowed to settle in Douai, it would entirely upset the intentions that Parsons had as regards the secular college and the English mission. The maladministration would be exposed, and students leave the college for the monastery. The new foundation was made early in 1605, and White, as vicar-general, had control over it, although his work as chaplain-general and the defence of his position kept him away from Douai till the September of 1606, when he was actually in residence as prior. Very soon he found that Dr. Worthington had been appointed to head the attack. In June 1607 he went to Brussels to defend his monastery, and had an interview with the nuncio Caraffa, who told him that he sent for him to counsel him to leave Douai, for that 'the jesuits and the president will never let you be quiet.'

White had already found another spot in case the jesuits succeeded in driving him out of Douai. Through the good offices of William Giffard, an old disused collegiate church at Dieulewart in Lorraine was transferred to him in December 1606. White, however, succeeded at Rome and Madrid in defeating the opposition to the establishment at Douai, where Philip Caverel, abbot of St. Vedast's in Arras, promised to build and endow a house for them. The monastery of St. Gregory was founded at Douai, where it remained flourishing until the French revolution, when the community passed over to England and finally settled at Downside, near Bath.

While thus engaged in a life and death struggle White was able to help the secular clergy. He obtained, from the munificent Caverel, Arras College in Paris as a house of study for the English clergy who were to devote themselves to writing. The house was to be modelled after the idea of Chelsea College, lately established for Anglican divines by James I. When Worthington was released from his vow of obedience at Parsons's death (15 April 1610), he became reconciled to White, who informed the arch-priest George Birkhead [q. v.] that he might deal confidently with the president. Thus the clergy were induced to forgive the grievous wrong that misguided president had done them.

As vicar-general, White was constantly in England superintending the numerous subjects who were working on the mission. In 1614 there were over eighty. Before Parsons's death White began his negotiations for a reunion of all Benedictines in England into one congregation. The monks from Italy (never more than a dozen) had secured for two of their own men, Edward Maihew [q. v.] and Sadler, an aggregation to the monastery of Westminster, then represented by old Father Robert (or Sigebert) Buckley [q. v.] These two were joined later on by a third (19 Dec. 1609), who therefore represented the old historic English congregation. White's subjects were numerous: they possessed houses and men. The Italians had neither; the old English had only the succession. These two latter were desirous of a union, and White entered enthusiastically into the project. What would suit the smaller bodies would be for the Anglo-Spanish monks to furnish men, money, and houses, while the others acted as superiors. The incongruity of such an arrangement did not seem to strike White, who, on 13 Feb. 1610, signed an agreement of ten articles. His precipitate action was greatly resented by the rest of his brethren, and the monks at Douai appealed to the Spanish general, and White was summoned to Spain in 1612. The result was that he was removed from his vicarship and John (Leander) Jones set up in his place. The union with the old English congregation was eventually brought about under more equitable terms. On his way back from Spain White came under the notice of the famous Capuchin Joseph de Tremblai, afterwards known as the 'Grey Cardinal.' The friar was then engaged in his work of reforming certain abbeys, and had lately taken interest in the order of Fontevrault. Under his influence the Abbess Louise de Bourbon, with her coadjutrix Antoinette d'Orléans, was desirous of restoring monastic observance in the houses of monks and nuns subject to her rule. White was recommended by De Tremblai 'as one full of zeal, sanctity, ability, and energy.' He began his work in October 1613, and was so successful that he was called to a like work in the abbeys of Chelles, Remiremont, and Poitiers. He became also engaged in a projected union of the monks of Fontevrault with the English monks at Douai. But, although this would have been of material advantage to the latter, further reflection showed the vicar-general that it would drain the mission of men and be a tax beyond the strength of his English monks. So the matter was dropped, and White withdrawn. He was then sent to found a house for English monks in Paris, and for one year presided over its destinies. In 1616, having a well-earned reputation for observance, he was sent to reform the

Cluniac priory of Longueville, near Rouen, where he died on 4 May 1618.

White was a frank, open-minded man, with a singular winning way, which gained him many friends. Dauntless and warm-hearted, his generous nature led him into impetuous actions which caused difficulties a more prudent man would have escaped. It is perhaps open to question whether he would have succeeded so well as he did had he not had the help of such men as John Roberts (1576–1610) [q. v.] and John (Leander) Jones to supply the deficiencies of his character. The only known portrait is reproduced in the 'Downside Review,' vol. xvii., from the original in possession of Miss Berkeley of Spetchley.

[Dodd's Church History, vol. iii.; Tierney, vols. iii. iv. v.; Lewis Owen's Running Register; Weldon's History (MS.) and Chronological Notes; Ely's Certaine Briefe Notes; Reyner's Apostolatus Benedictinorum in Anglia; Maihew's Trophæa; A reply to Fr. Parsons's Libel, by W. C.; Records of the English Catholics, i. ii. Brit. Mus. Add. MS. 21203; Cotton MS. Plut. ciii. E. 14; Taunton's English Black Monks of St. Benedict; Gasquet's Henry VIII and the English Monasteries; R. B. Camm's A Benedictine Martyr; Downside Review, vols. xvi. and xvii.; Ampleforth Journal, ii., and various manuscripts quoted from the archives of the diocese of Westminster, the old chapter, the Stonyhurst (jesuit) collections, the registers of the college of Valladolid, and manuscripts from Monte Cassino and Silos.] E. L. T.

WHITE, JOHN (1590–1645), parliamentarian, commonly called 'Century White,' was the second son of Henry White of Henllan (now written Hentland), in the parish of Rhoscrowther, Pembrokeshire, where he was born on 29 June 1590. His mother was Jane, daughter of Richard Fletcher of Bangor, who appears to have been a near relative of Richard Fletcher [q. v.], bishop of London (Dwnn, *Her. Visitations*, i. 129, and cf. p. 161; Phillipps, *Pedigrees of Pembrokeshire*, pp. 131, 139). White was descended from a family of wealthy merchants of that name which had been closely identified for many generations with the town of Tenby. One of them, Thomas White (*d.* 1492), who was six times mayor of that town between 1457 and 1481, aided the earls of Richmond and Pembroke to escape from Tenby to Brittany after the battle of Tewkesbury (1471), and was in turn rewarded by receiving from the former, after he had ascended the throne, a grant of all his lands in the neighbourhood of Tenby (Laws, *Little England beyond Wales*, pp. 216, 226; cf. Owen, *Pembrokeshire*, i. 30). Thomas's brother, John White, was mayor seven times between 1482 and 1498. Their tombs, with recumbent figures—'beautiful works of art,' in a good state of preservation—are in Tenby church (Fenton, pp. 450–2; Norris, *Tenby*, Laws, pp. 233–4; *Arch. Cambr.* 4th ser. xi. 130).

John White, who, with his elder brother, Griffith, matriculated at Jesus College, Oxford, on 20 Nov. 1607 (Foster, *Alumni Oxon.* 1500–1714), proceeded thence to the Middle Temple, where he was called to the bar in 1618, and became autumn reader or bencher in 1641. White is said to have been a puritan from his youth. In 1625 he and eleven others formed themselves into a committee known as the feoffees for impropriations. A large fund was speedily raised by voluntary contributions for the purpose of buying up impropriate tithes, so as to make a better provision for a preaching ministry. Their proceedings were, however, attacked by Peter Heylyn [q.v.], and in 1632 William Noye [q. v.], at the instigation of Laud, exhibited an information against them in the exchequer chamber. On 11 Feb. 1632–3 the court decreed the dissolution of the feoffment and the confiscation of all its funds and patronage to the king's use, while the feoffees appear to have been censured in the Star-chamber (Heylyn, *Cyprianus Anglicus*, 1668, pp. 210–12; Gardiner, *Hist. of England*, vii. 258, quoting *Exchequer Decrees*, iv. 88). It was probably during this time that White had occasion to appear before Laud as counsel about a benefice, and when that business was done Laud 'fell bitterly on him as an underminer of the church.'

On 26 Oct. 1640 White was returned to parliament for Southwark, his colleague being Edward Bagshaw [q. v.] (*Members of Parliament*, i. 494). When, in the following month, it was decided that there should be a grand committee of the house to inquire into the immoralities of the clergy, White was at once elected its chairman, and he also presided over an acting sub-committee for considering how to replace the scandalous ministers by puritan preachers. When another committee was appointed in December 1642 to relieve plundered ministers, its proceedings got interwound with the previous one, White being at the head of the whole agency. According to an opponent (Thomas Pierce, *The New Discoverer Discover'd*, 1659, p. 140), it was White's boast that 'he and his had ejected eight thousand churchmen in four or five years;' but according to a recent estimate (Masson) the committee during its whole existence ejected no more than about sixteen hundred. With the view

of publishing alike a report and a defence of the proceedings of the committee, White issued on 19 Nov. 1643 'The first Century of Scandalous Malignant Priests, made and admitted into Benefices by the Prelates' (London, 4to). So indecent are the cases reported in this work that, according to Wood, White's own party dissuaded him 'from putting out a second century,' while another writer (PIERCE, *loc. cit.*) says that the author 'was ashamed to pursue his thoughts of any other.' No second volume ever appeared.

With reference to the episcopacy, White advocated a 'root and branch' policy of extirpation, and two of his speeches on this subject were published, namely, that delivered in June 1641 on the introduction of the first bill for the exclusion of the bishops, and another concerning the trial of the twelve bishops, delivered on 17 Jan. 1641–2, on which day he was also appointed a member of the commons' committee to hear the bishops' defence in the House of Lords. He was also occasionally entrusted with the task of licensing publications, and was charged by the church party with being too ready to license works attacking the church (cf. CLARENDON, *Hist. of England*, iii. 56). He gave evidence against Laud on two occasions —first along with (Sir) Richard Pepys the elder [q. v.] on 22 March 1643–4, with reference to Laud's removal of Edward Bagshaw from the readership of the Middle Temple; and secondly, on 5 July, as to Laud's attack upon himself when he appeared before him as counsel ('Troubles and Trials' in LAUD's *Works*, iv. 132–3, 304–5). Towards the end of 1643 he published a book called 'A Looking Glass for Cowardly Governors.' He was also frequently deputed by the House of Commons to draft letters and impeachments. The first charter of the colony of Massachusetts was procured probably under his advice, and was perhaps actually drafted by him also. His name appears among the members of the company at meetings held before their embarkation, but he did not himself emigrate. He also drew up in October 1629 the articles agreed upon 'between the Planters and Adventurers for the performance of what shall be determined,' and was chosen one of the umpires to settle any disputes that might arise (*Collections of the Massachusetts Hist. Soc.* 4th ser. ii. 217–20, quoting BROOK's *Lives of the Puritans* and YOUNG's *Chronicles*, pp. 69, 74, 86, 101–2). White has sometimes been confused with John White, the Patriarch of Dorchester, who was also concerned in the settlement of Massachusetts, and is separately noticed below.

He died on 29 Jan. 1644–5, and was buried at the Temple Church, at the high altar, on the Middle Temple side, the members of the House of Commons attending his funeral in a body. The memorial inscription placed over him contained the following verses:

Here lyeth John, a burning, shining light,
His name, life, actions were all White.

He was twice married, his first wife being Janet, daughter of John ap Griffith Eynon of Jeffreston, Pembrokeshire (*Pembr. MS. Pedigrees*, 1685, *penes* Henry Owen, esq., F.S.A.) By his second wife, Winifred, daughter of Richard Blackwell of Bushey, Hertfordshire, he had four sons and five daughters, who survived him. His third wife, who survived him, was Mary, eldest daughter of Thomas Style of Little Missenden, Buckinghamshire (DUGDALE, *Origines Juridiciales*, ed. 1671, p. 179; cf. FOSTER, *Alumni Oxon.*)

Contemporaries describe White as a grave and learned lawyer, an opinion confirmed by his two published speeches. His hostility to the episcopal system was extreme, and after his death his enemies tried to damage his reputation by charging him with conjugal infidelity and open immorality (*Mercurius Aulicus*, 31 Jan. 1644–5).

His elder brother, Griffith, who married Elizabeth, daughter of Roger Lort of Stackpole, was high sheriff of Pembrokeshire in 1626, and proved one of the staunchest and most active parliamentarians in that county throughout the whole of the civil war (PHILLIPS, *Civil War in Wales*, i. 396, ii. 4, 80–1, 85, 150, 164; LAWS, *Little England*, pp. 321, 323, 325, 327, 335, 337).

[Wood's Athenæ Oxon. iii. 105, 144; Neal's Hist. of the Puritans, 1822, ii. 361–5, iii. 23–34, 226; Reliquiæ Baxterianæ, i. 19; Fuller's Church Hist. 1845, vi. 67; Clarendon's Hist. of England, iii. 56; Whitelocke's Memorials, p. 128; Commons' Journals, vol. ii.; Masson's Life of Milton, iii. 28–30, 268; Cambrian Journal, viii. 295, ix. 265; Williams's Eminent Welshmen, p. 517.] D. Ll. T.

WHITE, JOHN (1575–1648), called the Patriarch of Dorchester, son of John White, who held a lease under New College, Oxford, by his wife Isabel, daughter of John Rawle of Lichfield, was baptised at Stanton St. John, Oxfordshire, on 6 Jan. 1575. His elder brother, Josias, was rector of Hornchurch, Essex, 1614–23, and father of James, a wealthy merchant of Boston, Massachusetts (*Essex Archæol. Trans.* new ser. iv. 317). In 1587 he entered Winchester school, whence he was elected a fellow of New College in 1595 (KIRBY, *Winchester Scholars*, p. 153).

He graduated B.A. on 12 April 1597, M.A. on 16 Jan. 1601 (Foster, *Alumni Oxon.* 1500–1714). He was appointed rector of Holy Trinity, Dorchester, in 1606, and for the rest of his long life was identified with that place. A moderate puritan, he effected great reforms in the character of its inhabitants, who Fuller says were much enriched by him, 'for knowledge caused piety, and piety bred industry, so that a beggar was not to be seen in the town. All the able poor were set on work, and the impotent maintained by the profit of a public brewhouse and other collections' (*Worthies*, ii. 340). The same authority says 'he had perfect control of two things, his own passions and his parishioners' purses,' which he drew upon for his philanthropic ends. While at Dorchester he expounded all through the Bible once and half through again.

About 1624 White interested himself in sending out a colony of Dorset men to settle in Massachusetts, where such as were nonconformists might enjoy liberty of conscience. The experiment not proving at first successful, White undertook to procure them a charter and to raise money for their necessary operations. Through his exertions the Massachusetts Company, of which Sir Richard Saltonstall was a chief shareholder, was formed, and purchased their interest for 1,800*l.*, payable in sums of 200*l.* at the Royal Exchange every Michaelmas from 1628. The council for New England signed the Massachusetts patent on 19 March 1628, and the king confirmed it by a charter dated 4 March 1629. John Endecott [q. v.] was sent out as governor. Francis Higginson [q. v.] and Samuel Skelton were chosen and approved by White as ministers, and sailed for the Dorchester colony on 4 May 1629 in the George Bonaventura. John Winthrop [q. v.] sailed in the Arbella, White holding a service on board before she sailed. White was a member of the company, and on 30 Nov. he was nominated one of the committee to value the joint stock. In 1632 and 1636 he was corresponding with John Winthrop (who urged White to visit the colony) about cod-lines and hooks to be sent, as well as flax of a suitable growth for Rhode Island (*Cal. State Papers*, Colonial Ser. America, 1574–1660, pp. 154, 155, 214, 216, 220).

In the winter of 1629–30 he preached at the opening of a congregational church at the new hospital in Plymouth. He is credited with having drawn up 'the governor and company's Humble Request to the rest of their Brethren in England,' London, 1630, 4to; and on the authority of Increase Mather [q. v.], as well as from internal evidence of style and matter, must be accepted as author of the anonymous 'Planters' Plea,' London, 1630, 4to. This work, unknown to Cotton Mather, Prince, Hutchinson, and Bancroft, historians of New England, contains the earliest trustworthy information on the first planting of the colony. It has become extremely scarce, but a copy is in the British Museum, and part of chap. viii. with chap. ix. is reprinted in Alexander Young's 'Chronicles of Massachusetts Bay,' Boston, 1846, 8vo.

About 1635 or 1636 White was examined before Sir John Lambe [q. v.] about some papers seized in his study, and relating to a considerable sum of money sent by White to Dr. John Stoughton. This eventually turned out to be in part a legacy from one Philippa Pitt, bequeathed to White *in pios usus*, and in part disbursements for the colonists in New England. White produced minute particulars of these in his note-books, and at last, after six months' attendance before the court of high commission, he was discharged and the informant reproved for 'twattling' (*Cal. State Papers*, Dom. 1635 and 1635–6, passim). In the beginning of the Long parliament White and many of his congregation took the covenant. Wood calls him 'a moderate, not morose or peevish puritan,' and says he conformed to the ceremonies of the church of England.

When the war broke out about 1642, a party of Prince Rupert's horse burst into White's house at Dorchester, plundered it, and carried off his books. He took refuge at the Savoy, where he ministered until, after the ejection of Daniel Featley [q. v.], he was appointed rector of Lambeth on 30 Sept. 1643, and given the use of Featley's library until his own could be recovered. He was chosen one of the Westminster assembly of divines, and at their opening service in St. Margaret's (25 Sept. 1643) prayed a full hour to prepare them for taking the covenant (Whitelocke, *Memorials*, p. 74). He constantly attended the sittings of the assembly, and signed the petition for the right to refuse the sacrament to scandalous persons, presented to the House of Lords, 12 Aug., was one of the assessors, and in 1645 was chosen on the committee of accommodation.

Upon the death of Robert Pinck [q. v.] in November 1647, White was designed warden of New College, but he declined to go to Oxford, being 'sick and infirm, a dying man' (1646). Perhaps he returned to Dorchester before his death, which took place on 21 July 1648. He was buried in the porch of St. Peter's Chapel (belonging to Trinity), Dorchester, but no inscription appears.

White married Ann, daughter of John Burges of Peterborough, sister of Cornelius Burges [q. v.], and left four sons: John, Samuel, Josiah, and Nathaniel. The eldest entered the ministry, and became rector of Pimperne, Dorset (cf. *Lords' Journals*, viii. 352, 452, 489; Calamy, *Nonconformist's Memorial*, ed. Palmer, ii. 145).

Besides the 'Planters' Plea' and a few separate sermons and short treatises, White was author of: 1. 'A Way to the Tree of Life: Sundry Directions for the Profitable Reading of the Scriptures,' London, 1647, 8vo. 2. 'David's Psalms in Metre, agreeable to the Hebrew. To be sung in usuall Tunes To the benefit of the Churches of Christ,' London, 1655, 12mo. 3. 'A Commentary upon the Three First Chapters of the First Book of Moses called Genesis,' London, 1656, fol. The preparation of this for the press was entrusted to Stephen Marshall [q. v.], but as he died (1655) before it was ready, a further note by Thomas Manton [q. v.] accompanied John White junior's dedication to Denzil Holles [q. v.]

[Brook's Lives of the Puritans, iii. 88; Wood's Athenæ Oxon. ed. Bliss, iii. 236; Prince's Chronological Hist. i. 144, 153, 158, 171, 178, 183, 195, 200, 205; Mauduit's Short View of the Hist. Massachusetts Bay, 1774, p. 24; Hutchinson's Hist. of Massachusetts Bay, i. 8, 9; Hubbard's Hist. of New England, pp. 16, 106; Rhode Island Hist. Coll. iv. 67; Everett's Dorchester in 1630, Boston, 1855, pp. 22–7; Young's Chronicles of Massachusetts Bay, passim; Massachusetts Hist. Coll. 4th ser. vol. ii.; Mather's New England, bk. i. p. 19; Prynne's Canterburies Doome, p. 362; Wharton's Troubles and Tryals of Laud, i. 174, 175; Fuller's Worthies, ii. 340; Mitchell's Westminster Assembly, xiv. 98, 141, 297, 409; Wood's Hist. of the Colleges and Halls, ed. Gutch, p. 235; Cal. State Papers, Dom. 1628–9, p. 543, 1631–3, pp. 360, 402, 1638–9; Hutchins's Hist. of Dorset, ii. 375, iv. 152; Masson's Milton, ii. 522, 549, 558, 605; Appleton's Cyclop. of American Biogr. vi. 472; Allibone's Dict. of Engl. Lit.; Chalmers's Biogr. Dict.; Bancroft's Hist. of America, i. 264.]

C. F. S.

WHITE, JOHN (1826–1891), historian of the Maoris, son of Francis White, was born in England in 1826, and went out to New Zealand with his father in 1832, settling first at Kororareka; the sack of that place by the Maoris drove them to Auckland in 1844. He was early attracted towards the Maori race and their customs, and was employed by the government in positions where he came much into contact with them. Subsequently he was gold commissioner at Coromandel, and received the appointment of official interpreter and agent for the purchase of native lands; in this last capacity he succeeded in obtaining for the colonists the title to most of the lands round Auckland. At a later date he became magistrate of Central Wanganui. He died suddenly at Auckland on 13 Jan. 1891.

White was employed by the government of New Zealand to compile a complete history of the traditions of the Maori race; he had completed four volumes only at the time of his death. They appeared in 1889 with the title 'The Ancient History of the Maori' (Wellington, 8vo). He was also author of a novelette, entitled 'Ta Rou, or the Maori at Home.'

[Mennell's Dict. of Australasian Biography; Auckland Weekly News, 24 Jan. 1891, p. 7.]

C. A. H.

WHITE, JOHN TAHOURDIN (1809–1893), classical scholar, born in 1809, was the second son of John White of Selborne in Hampshire. He matriculated from Corpus Christi College, Oxford, on 28 Jan. 1830, was elected an exhibitioner in the same year, and graduated B.A. in 1834, M.A. in 1839, and B.D. and D.D. in 1866. He was ordained deacon in 1834 as curate at Swinnerton in Staffordshire. He was appointed reader at St. Stephen Walbrook in 1836, and acted as assistant master at Christ's Hospital from 1836 to 1869. In 1837 he became curate at St. Ann, Blackfriars, was ordained priest in 1839, and in 1841 was appointed curate at St. Martin Ludgate, serving until 1868, when he was instituted rector. He died at 17 Cambridge Road, Brighton, on 17 Dec. 1893.

White was an able classical scholar, and published numerous scholastic works and critical editions of Greek and Latin authors. He is best known perhaps for his 'Grammar School Texts,' a series of Latin and Greek authors most commonly read in schools. In conjunction with Joseph Esmond Riddle [q. v.] he brought out in 1862 'A Latin-English Dictionary,' London, 8vo, founded on Ethan Allen Andrews's translation of Wilhelm Freund's 'Wörterbuch der lateinischen Sprache.' Freund's 'Wörterbuch' was published at Leipzig between 1834 and 1845, and Andrews's translation at New York in 1852. White and Riddle's 'Dictionary' was largely superseded by that by Charlton T. Lewis and Charles Short in 1879. A 'College Latin-English Dictionary' of intermediate size appeared in 1865, and a 'Junior Student's Complete Latin-English and English-Latin Dictionary' in 1869. White also edited Robert Lynam's 'History of the Roman Emperors' (London, 1850, 2 vols. 8vo).

[Times, 21 Dec. 1893; Foster's Alumni Oxon. 1715-1886; Simms's Bibliotheca Stafford. 1894; Allibone's Dict. of Engl. Lit.] E. I. C.

WHITE, JOSEPH (1745–1814), orientalist and theologian, was born at Stonehouse (or, according to another account, Stroud) in Gloucestershire in 1745, and was the son of Thomas White, a journeyman weaver. He received his earliest education in one of the Gloucester charity schools, and started life in his father's employment. His talents and attainments, however, attracted the notice of some wealthy neighbours, who enabled him to pursue his studies at Ruscomb, and again at Gloucester, and the liberality of John Moore (1730–1805) [q.v.] (afterwards bishop of Bangor and archbishop of Canterbury) enabled him to enter Wadham College, Oxford, as a commoner on 6 June 1765. In September of that year he became scholar of his college, where he shortly afterwards obtained the Hody exhibition for Hebrew, as well as other prizes. He was fellow from 1771 until 1788, and filled various college offices. He graduated B.A. on 5 April 1769, M.A. on 19 Feb. 1773, B.D. on 17 May 1779, and D.D. on 17 Dec. 1787. At his patron's desire he devoted himself to the study of Syriac, Arabic, and Persian, and in 1775, by a unanimous vote, was elected to the Laudian chair of Arabic. At the suggestion of Bishop Lowth the delegates of the Clarendon press entrusted to White the task of completing and issuing an edition of the Philoxenian (or rather Harklensian) version of the New Testament, for which Glocester Ridley [q.v.] had left materials based on two manuscripts which he had brought from the east and afterwards presented to New College. Ridley's materials were, however, of little use to White, who had both to copy the manuscripts and translate the text himself. His edition appeared in 1778, and exhibited both his scholarship and his accuracy in a favourable light; and since no other edition of this important version has ever appeared, it is the work by which he is still remembered. A volume of comments which he at one time planned as a supplement to the edition never appeared. From 1780 to 1783 he was occupied in preparing an edition of the Persian text of the 'Institutes of Timur,' of which a specimen was issued in the former year, while the whole appeared in 1783, at the expense of the East India Company. The text was accompanied by a translation into English from the pen of Major Davy, then Persian secretary to the governor-general of Bengal. In 1783 White, who was already one of the preachers at Whitehall Chapel, was appointed to the recently founded Bampton lectureship for 1784, his subject being a comparison between 'Mahometism' and Christianity, which his studies had well qualified him to treat. He was, however, somewhat diffident of his rhetorical ability, and, regarding the appointment as the chance of his life, he took the dangerous step of secretly associating with himself some persons in whose capacity he had confidence, and to one of these, Samuel Badcock [q. v.], a clergyman in poor circumstances, he entrusted the composition of one entire discourse and of large portions of others, including the exordium to the series. The result justified his selection of coadjutors; the sermons, which contained among other matter a courteous answer to Gibbon, as well as a reply to Hume, were greatly admired when delivered, and favourably received by the press; and indeed, though the thought is shallow, the arrangement is lucid, the manner exceedingly refined, and the language everywhere choice and felicitous, and in the fifth lecture even exquisite. Badcock, who as newspaper writer did something to press the sale of the book, of which several editions were speedily exhausted, kept silence while praises that were due to him were lavished on White; but his silence was not gratuitous, and the day when some important preferment should be White's reward was anxiously expected by both. In 1787 White was, through Moore's interest, presented by the dean and chapter of Ely to the rectory of Melton in Suffolk; and supposing this to be all that the Bampton lectures would produce, he hurried on the printing of a learned work, the Arabic description of Egypt by Abdullatif, a writer of the last century of the caliphate. But he despaired too soon; for early in 1788 he was presented by Lord-chancellor Thurlow to a prebend at Gloucester Cathedral, of which the value was considerable. His preferment came none too early. Shortly after the presentation Badcock died, and White, in his letter of condolence to his sister, requested her to return all letters of his that might be found in Badcock's papers; but Miss Badcock, knowing or guessing the value of the correspondence, took the opinion of R. Gabriel, to whom her brother had been curate, and who had some dealings with White of a nature to give him a clue to the relations between the two men. Among the papers was found a bond for 500*l.* which White at first refused to pay, alleging a legal flaw, and also asserting that it was for help which had never been actually rendered, but afterwards agreed to renew, hoping thereby to prevent the truth about the lectures getting abroad. His compliance came too late.

Gabriel had meanwhile circulated the story, and being challenged from several quarters to produce evidence for his assertion, at length published a number of White's letters to Badcock, giving irrefragable evidence of the joint authorship, and also suggesting that yet other hands had been employed on the discourses. Gabriel's pamphlet ran through several editions; and additional force was lent to it by a rejoinder from one of White's partisans, in which Gabriel was virulently attacked, but his charges were left unanswered. White kept silence as long as possible. At last, in 1790, being compelled to answer, he published an account of his literary obligations, in which he apparently endeavoured to conceal nothing, but maintained still that the 500*l.* bond was for help in a projected history of Egypt, of which his 'Abdullatif' was to be the forerunner. His pamphlet seems to have satisfied the public, but White did not attempt again the rôle of popular preacher.

Between 1790 and 1800 he published little. In the latter year his edition of 'Abdullatif' at last appeared, with a dedication to Sir William Scott. He had printed the text sixteen years before, but, not being satisfied with it, had presented the copies to Paulus of Jena, afterwards famous as the leader of rationalism, who issued the work in Germany. White's edition embodied a translation which had been commenced by the younger Edward Pococke [see under Pococke, Edward], but was completed by White himself. This is the only part that ever appeared of a great work on Egypt which he seems to have planned, and which Badcock was to have rendered popular in style. The time, however, was by no means ripe for such a work, and the elaborate monograph on Pompey's Pillar which White published in 1804 became antiquated as soon as the science of Egyptology was started. The rest of White's literary work was concentrated on the textual study of the Old and New Testaments, and earned him in 1804 the regius professorship of Hebrew at Oxford, carrying with it a canonry of Christ Church. Besides various pamphlets, in which he advocated a retranslation of the Bible, and proposed a new edition of the Septuagint, to be based on the Hexaplar-Syriac manuscript then recently discovered at Milan, he published in 1800 a 'Diatessaron or Harmony of the Gospels,' and in his edition of the 'New Testament in Greek' (1st edit. 1808; often reprinted) endeavoured to simplify and popularise Griesbach's 'Critical Studies.' His last work, 'Criseos Griesbachianæ in Novum Testamentum Synopsis' (1811) contains a summary of the more important results. Both as a theologian and as a critic he was ultra-conservative.

White died at Christ Church, Oxford, on 23 May 1814. He married, in 1790, Mary Turner, sister of Samuel Turner (1749?–1802) [q.v.], who visited Thibet as a British envoy. Her death in 1811 affected him severely.

Persons who knew White declared him to be of an indolent disposition, and it is a fact that in most of his books he embodied where possible the labours of others. His linguistic attainments were, however, very great, and compare favourably with those of the most eminent orientalists of his time, with many of whom, including Silvestre de Sacy, he was in communication. His portrait was painted by William Peters and presented to the university of Oxford. It was engraved by Joseph Thompson and appeared in the 'European Magazine' for October 1796.

[Nichols's Illustrations of the Literary Hist. of the Eighteenth Century, iv. 858–65; Gardiner's Register of Wadham Coll. vol. ii.; Langlès's Nécrologie de J. W.; Gent. Mag. 1814, i. 626.] D. S. M.

WHITE, JOSEPH BLANCO (1775–1841), theological writer, was born at Seville on 11 July 1775, and christened José Maria. His grandfather, an Irish Roman catholic, as the heir of an uncle, Philip Nangle, had become head of a large mercantile house at Seville. His father, after some early misfortunes, carried on the business successfully, and married an Andalusian lady of noble descent and small property. Other Irishmen became partners in the house, and formed a 'small Irish colony,' in which some English was spoken; although the Whites translated their name into Blanco and became virtually Spaniards. Joseph was put into his father's office at the age of eight. He hated the business, and preferred lessons on the violin. His mother thought commerce degrading, and had him taught some Latin. At twelve he declared his desire to become a priest, in order to escape the counting-house. His mother induced his father to consent. He was allowed to attend a school, and at fourteen he was sent to study philosophy at a Dominican college. An accident led him to read the works of Feyjoo (1701–1764), who had attacked the scholastic philosophy still dominant in Spanish colleges. This induced the boy to revolt against the repulsive teaching of his masters. He was then allowed to enter the university (October 1790). He formed a friendship with a senior student of literary tastes,

and they started a little society to read papers on 'poetry and eloquence.' He also gained some knowledge of French and Italian literature. He was, however, still studying theology with a view to the priesthood, and had taken the 'four minor orders' at the age of fourteen. At twenty-one he took subdeacon's orders, though with some misgivings. Both his parents were very devout, and he complains bitterly of the long services which he had been forced to attend, from the age of eight. From fourteen he had daily to read his breviary and to spend an hour in 'pious reading' and meditation. The 'spiritual exercises' in which he had afterwards to join had a powerful effect upon him. Though they excited him so far as to suppress his scruples about taking orders, his taste was shocked by the 'cloying and mawkish devotion,' and by the material imagery employed to stimulate the emotions.

While a subdeacon Blanco was elected fellow of the college of Maria à Jesu at Seville, a position of trifling emolument, but conferring some social advantages. He became reconciled for a time to his profession, and at Christmas 1800 was ordained priest. He gained some credit by performing public exercises as candidate for a stall in the cathedral of Cadiz; and in 1802 was appointed, in spite of some intrigues, to a chaplaincy in the Chapel Royal of St Ferdinand at Seville. Meanwhile his religious scruples had been again awakened. He was popular as a confessor, and his experience convinced him that the system had demoralising effects especially upon the nuns. One of his two sisters had taken the veil, fell into bad health, and died in consequence of the unwholesome life in the convent. His indignation increased his doubts, and, though he endeavoured to confirm his faith by preaching a sermon against scepticism, he at last gave up his belief in Christianity. He made the acquaintance of two priests of similar opinions, who lent him freethinking books, carefully hidden for fear of the inquisition. His mental struggles led to a bad illness, and he was profoundly affected by the decision of his younger sister to enter 'one of the gloomiest nunneries at Seville.' She had already become hysterical; she soon developed mental and physical disease, and died a few years later. Blanco obtained leave to reside for a time at Madrid in order to escape his painful position. There he was appointed for a time 'religious instructor' to a newly founded Pestalozzian school. Meanwhile the French were entering Spain. Blanco hoped that the rule of Joseph Buonaparte would be fatal to the inquisition and the religious orders. He yielded, however, to his patriotic sentiments, and returned to Seville. There he was appointed as co-editor with a Professor Antillon of the 'Semanario Patriótico,' a paper established by the central junta. His political philosophy was not approved, and the paper was suppressed. He was appointed, however, to draw up a report on the constitution of the cortes, and compelled the inquisition to hand over to him some of the prohibited books in their possession. When the advance of the French forced the junta to leave Seville, Blanco White resolved to escape from the country and the priesthood. He fled with some of his friends to Cadiz, where he was in some danger, as the patriots thought that fugitives must be traitors. He claimed, however, to be a British subject, and conclusively demonstrated the fact by replying 'damn your eyes' to the official who inquired into his character. He was allowed to sail in the English packet, and reached Falmouth on 3 March 1810. A son of the painter, John Hoppner [q. v.], was carrying despatches by the same boat, and brought him to London. Hoppner the elder had just died, and Blanco White was at a loss in a strange city. He had thought of obtaining employment as a musician in a theatre. Some Englishmen who had travelled in Spain, especially Lord Holland, John George Children [q. v.], and Lord John Russell, received him kindly. He applied to Richard, son of Lord Wellesley, for employment at the foreign office. Wellesley introduced him to the French bookseller Dulau, and through Dulau he was introduced to one Juigné, a French refugee priest, who had become a printer in London. Juigné agreed to give him 15*l.* a month to conduct a monthly periodical to be called the 'Español.' Blanco (who now added White to his name) wrote the original matter, and filled the rest up with translated documents, to be circulated in Spain in defence of the national cause. The labour was considerable, and Blanco White gave offence to one party by supporting the independence of the Spanish colonies in America. He says that he was libelled and seriously threatened with assassination. Juigné also had tricked him into a very bad bargain. The paper was partly circulated by the English government, which, however, did not dictate his politics. He constantly consulted Lord Holland and Holland's friend, John Allen. The paper was carried on with success till after the final expulsion

of the French, when he was rewarded by a life pension of 250*l.* a year from the English government. Blanco White's health, however, had broken down, and his life was ever afterwards tormented by repeated if not continuous illness. Besides writing, he had worked hard to improve his English and to learn Greek. He had also renewed his theological studies and become a Christian again, finding, as he thought, that the church of England had cast off the corruptions which had driven him from catholicism. He took the sacrament in his parish church in 1812; and, after dropping the 'Español,' signed the Thirty-nine articles on 10 Aug. 1814 to qualify himself for acting as an English clergyman. He settled at Oxford to pursue his studies. He read prayers occasionally at St. Mary's, and felt a revival of his religious enthusiasm. He left Oxford in 1815 to become tutor to Lord Holland's son. He led an ascetic life in the singularly uncongenial atmosphere of Holland House. The Hollands were personally kind to the last, but he found his duties as a tutor irksome, and finally retired from his position in June 1817. He lived for a time with his friend James Christie in London, then stayed for a couple of years with a Mr. Carleton at Little Gaddesden, Hertfordshire; and in 1821 returned to London to live near the Christies. His ill-health depressed him, and he felt himself a burden to his friends, who, however, seem all to have been greatly attracted by his amiable character. In 1820 he was slowly improving, and was invited by Thomas Campbell, then editor of the 'New Monthly,' to contribute articles. The first part of his book, 'Doblado's Letters,' appeared in the 'New Monthly,' and made him generally known. He wrote the article upon 'Spain' in the supplement to the 'Encyclopædia Britannica.' He was engaged at the end of 1822 by Rudolph Ackermann [q. v.] to write the chief part of a journal intended for Spanish America, called 'Variedades.' He was to have 300*l.* a year as editor, and carried on the work till October 1825 (*Life*, i. 225, 397). He gave it up upon becoming interested in the controversy between Southey and Charles Butler upon the merits of the Roman and Anglican churches. He published his 'Evidences against Catholicism' in 1825. It was warmly praised by his friend Southey. To prove his independence, he declared that he would never accept preferment. By this book and its sequels he became a protestant champion, and scandalised his friends at Holland House by turning even against catholic emancipation, though with some hesitation. In 1826 the university of Oxford conferred the M.A. degree upon him in recognition of his services to the church, and in October he settled at Oxford as a member of Oriel College, intending to pursue his studies. He was made a member of the Oriel common-room, and was welcomed by the men who were soon afterwards to be leaders of the Oxford 'movement.' Newman (who played the violin with him), Pusey, Hurrell Froude, and others were on very friendly terms; but his closest friendship was with Whately. Whately and his friend Nassau Senior were interested in a new quarterly which was started in 1828 as the 'London Review.' Blanco White was appointed editor, and Newman was one of his contributors. The 'Review,' however, was too ponderous, and died after two numbers. Meanwhile White's knowledge of the catholic church made him interesting to the rising party. He was officiating as a clergyman, and preached to the university. He explained the use of the breviary to Pusey and Froude (*Life*, i. 439). His knowledge of the scholastic philosophy, then hardly known at Oxford, interested his friends. When Hampden preached the Bampton lectures of 1832 upon the corruptions of the true faith introduced by the schoolmen, he was thought to have been inspired by Blanco White. Liddon says that the 'germ' of the book is in Blanco White's 'Facts and Inferences' (an early version of his 'Heresy and Orthodoxy;' see *Life*, iii. 362). Mozley in his 'Reminiscences' takes the same view, although Hampden's friends denied what appears to be at least a grave overstatement. The general argument was too familiar to require a special suggestion, though Blanco White may have drawn Hampden's attention to the particular line of inquiry. Blanco White's later career made it desirable for Hampden's opponents to attribute the book to heterodox inspiration.

Blanco White's singularly sensitive character made his Oxford residence uncomfortable. He was keenly annoyed by the attacks of the protestant party when he voted for Peel at the election of 1829. He thought that the university generally disliked him as a foreigner and an outsider. Not being a fellow, he was only on sufferance in the Oriel common-room; the servants were impertinent, and junior fellows took precedence of him. Rough raillery from old-fashioned dons stung him to the soul; and he was humiliated by civilities as savouring of charity. When his friend

Whately left Oxford on becoming archbishop of Dublin in 1831, the position became intolerable (see *Life*, iii. 126, &c., and MOZLEY). Whately soon offered him a home. He was to live as one of the family and to act as tutor to two lads, sons of Whately himself and of their common friend Senior. Blanco White accordingly went to Dublin in the summer of 1832. He lived on the most friendly terms with Whately and his wife, and began to write a history of the inquisition (*Life*, i. 497). He found the subject too painful; but in 1833 he published an answer to Moore's 'Travels of an Irish Gentleman in search of a Religion,' calling it 'Second Travels,' &c. The name expressed his own history. He had been continually oscillating in his views, and his physical sufferings gave a morbid tinge to his mental troubles. He had been convinced by catholic writers that orthodox dogmas rested upon authority, and by protestants that the authority of the church was indefensible. As he was still a Christian by sentiment, the only solution was to accept a purely rational religion; and this, he finally concluded, was to be found in unitarianism. He could no longer live with an archbishop; and in January 1835 he left Dublin for Liverpool. There he attended the unitarians' services, and was especially delighted by the preaching of Dr. Martineau, whose views he thoroughly approved (*Life*, ii. 92). Newman, on hearing of his secession, sent him an affectionate letter, which, however, was nothing but 'a groan, a sigh, from beginning to end' (*Life*, ii. 117). Whately annoyed him by enormously long letters of severe remonstrance (WHATELY, *Life*, i. 250–90), but continued his friendly relations. Blanco White found congenial friends at Liverpool, including his biographer, John Hamilton Thom [q. v.] He settled there for the rest of his life. In October 1835 Whately sent him 100*l.*, and repeated the gift annually, except in 1838, when Blanco White refused it upon obtaining, through Lord Holland, a sum of 300*l.* from the queen's bounty. Blanco White seems to have been always in want of money, in spite of his pension. On accepting the annuity he told Mrs. Whately that he was beginning for the first time in his life to be economical. His great temptation was to buy books. He had also spent much upon a son, Ferdinand White, who was patronised by Lord Holland, and became major in the 40th regiment (*Life*, i. 224, 395). Nothing is said of the mother, but a reference to an unhappy and clandestine attachment during his last years in Spain (*Life*, i. 117) probably explains the facts. Blanco White speaks of his son with great tenderness. During the Liverpool period White was able to do some desultory work, and he contributed to the 'London and Westminster Review,' then under J. S. Mill, with whom he had very friendly correspondence (Letters in *Life*, vol. ii., and *Theological Review*, iv. 112). He also corresponded with Professor Baden-Powell and the American unitarians Channing and Andrews Norton. His health rapidly declined, and he suffered great pain. He was removed in February 1841 to Greenbank, the house of William Rathbone the younger [see under RATHBONE, WILLIAM, 1757–1809], and died there on 20 May following.

Blanco White's sweetness of character is shown by the warmth and endurance of his friendships. Southey knew him before 1817, and later letters (given in Blanco White's *Life*) show a warm regard. Coleridge was another friendly correspondent. In later years some of his orthodox friends, such as Newman, were alienated by his secession, though retaining a kindly feeling. Thom says that when he left Dublin more than one clergyman offered him a home (*Life*, ii. 76 *n.*) His friends were always trying to provide for him. John Allen, master of Dulwich College, procured his nomination as a fellow in 1831; but the final decision was by lot, and Blanco White drew the blank (*ib.* i. 227, 471). He was frequently employed as tutor to children, but admits that 'the impatience of an old nervous invalid' unfitted him for the task (*ib.* ii. 10 *n.*) His ill-health prevented him from finishing any work worthy of the remarkable abilities which he clearly possessed. He complains that he had partly forgotten his Spanish without feeling completely at home in English. He applies to himself the speech of Norfolk (*Richard II*, act i. sc. iii.) upon the loss of his native language (*Life*, i. 176). Though the defect hardly appears in his style, it is the more remarkable that he wrote what Coleridge declared to be 'the finest and most grandly conceived sonnet in our language' (Letter of 28 Nov. 1827 in *Life*, i. 439). The sonnet (on 'Night and Death') had been published in the 'Bijou' for 1828, apparently through an oversight of Coleridge, without the author's approval (*ib.* p. 443). An amended version is given in Blanco White's 'Diary,' 16 Oct. 1838 (*ib.* iii. 47; see MAIN's *Treasury of English Sonnets*, p. 397, and *Three Hundred English Sonnets*, p. 304). Probably he will continue to be known by it when his other works, in spite of the real interest of his views, have been forgotten.

Blanco White's works are: 1. 'Sermon in Spanish on the Evidences of Christianity,' (Thom, i. 113). 2. 'Sermon in Spanish on the Slave Trade' (Thom, iii. 174, 180). 3. 'Oda á la Instalacion de la Junta Central de España,' 1808. 4. 'Preparatory Observations on the Study of Religion, by a Clergyman,' 1817. 5. 'Letters from Spain; by Don Leucadio Doblado,' 1822, 1 vol. 8vo (partly published in 'New Monthly Magazine'); 2nd edit. with name in 1825. 6. 'Practical and Internal Evidence against Catholicism, with Occasional Strictures on Mr. Butler's "Book of the Roman Catholic Church,"' 1825, 1 vol. 8vo. 7. 'The Poor Man's Preservative against Popery,' 1825, 1 vol. 8vo; several later editions. 8. 'A Letter to Charles Butler, Esq., on his Notice of the "Practical, &c., Evidences,"' 1826, 1 vol. 8vo. 9. 'Second Travels of an Irish Gentleman in search of a Religion . . . not by the Editor of "Captain Rock's Memoirs"' (i.e. Thomas Moore), 1833, 2 vols. 12mo. 10. 'The Law of Anti-Religious Libel reconsidered in a Letter to the Editor of the "Christian Examiner," by J. Search,' 1834, 1 vol. 8vo. 11. 'An Answer to some friendly Remarks' (on the last), with appendix on an epigram of Martial supposed to refer to Christian martyrs, 1836, 8vo. 12. 'Observations on Heresy and Orthodoxy,' 1835, 1 vol. 8vo. Blanco White also translated into Spanish Porteus's 'Evidences,' Paley's 'Evidences,' the Book of Common Prayer, some of the Homilies, and Cottu's work upon the 'English Criminal Law;' and supervised Scio's translation of the Bible. A list of his contributions to the 'Quarterly Review,' the 'New Monthly,' the 'London Review' of 1829, the 'Dublin University Review,' the 'London' and the 'London and Westminster Review,' and the 'Christian Teacher' is given in Thom (iii. 468).

The 'Rationalist a Kempis' (1898) is a short selection of passages from the third volume of Thom's 'Life,' with a memoir by James Harwood.

[The Life of the Rev. Joseph Blanco White, edited by John Hamilton Thom, 1845, 3 vols. 8vo. This consists of an autobiography, originally addressed in letters to Whately, ending at his arrival in England, and continued to his death by letters and extracts from full diaries. Thom wrote an earlier life in the 'Christian Teacher,' vol. iii. Whately, who was apparently afraid that some scandal might arise from his friendship with a unitarian, refused to give letters, and protested passionately against the life (see article by Thom in Theological Review, 1867, iv. 82–112). Memorials of R. D. Hampden, 1871, pp. 23, 27; Locker-Lampson's My Confidences, 1896, p. 68; Liechtenstein's Holland House, i. 142, ii. 183; Memoir of T. G. Children, 1853, pp. 90, 109; Mozley's Reminiscences, 1882, i. 56–62, 352–61; Newman's Letters, 1891, i. 132, 146, 192–6, 201, 206, 210, 219, 271, ii. 122, 129, 165; Life of Whately, 1866, i. 178, 248–90, 382, ii. 32, 123; Liddon's Life of Pusey, i. 165–6, 314, 360, ii. 109.] L. S.

WHITE, Sir MICHAEL (1791–1868), lieutenant-general, born at St. Michael's Mount in 1791, was the third son of Robert White, major in the 27th dragoons, by his wife Anne, daughter of Sir John St. Aubyn, fourth baronet (1726–1772), of St. Michael's Mount. He was educated at Westminster school, and obtained a cornetcy in the 24th dragoons on 15 Aug. 1804. On 14 May 1805 he was promoted lieutenant. Proceeding to India, he was engaged in active service in 1809 on the banks of the Sutlej. On 7 Nov. 1815 he attained his captaincy, and in 1817 he was present at the capture of Hatras. He served through the Mahratta campaign of 1817–18, and at the siege and capture of Bhartpúr in 1825–6. He was promoted major on 10 Jan. 1837, and lieutenant-colonel on 13 Dec. 1839. He commanded the cavalry throughout the Afghan campaign of 1842, accompanying the army under General Sir George Pollock [q. v.] which forced the Khaibar Pass, stormed the heights at Jagdalak, defeated the enemy at Tezín, captured the position at Haft Kotal, and finally occupied the Afghan capital Kábul. After the conclusion of the campaign, on 29 Dec. 1842, he was nominated C.B. He served in the Sikh war in 1845–6, under Sir Hugh Gough (first Viscount Gough) [q. v.] He commanded the cavalry at the battle of Mudki on 18 Dec. 1845, when his horse was wounded. At the battle of Ferozshah on 21 Dec., where he commanded a brigade, he was wounded and had his horse killed under him, and at Sobraon he behaved with such conspicuous gallantry that he was nominated aide-de-camp to the queen. On 1 April 1846 he attained the rank of colonel.

Three years later the second Sikh war began in the Punjab, and White commanded the first brigade of cavalry throughout the campaign. At the disastrous affair at Ramnagar on 22 Nov. 1848, he assailed the Sikh cavalry, taking the command of the cavalry on the fall of Lieutenant-colonel William Havelock [q. v.] On 13 Jan. 1849 he was present at the dearly bought victory of Chillianwallah, where he protected the left of the infantry, and on 21 Feb. 1849 he took part in the victory at Gujrat. On 20 June 1854 he received the rank of major-general, and on 26 Aug. 1858 he was appointed colonel

of the 7th dragoons. On 31 Aug. 1860 he attained the rank of lieutenant-general, and on 10 Nov. 1862 was nominated K.C.B. He died in London at 15 Pembridge Crescent, Bayswater, on 27 Jan. 1868. In 1816 he married Mary, daughter of Major Mylne of the 24th dragoons.

[Gent. Mag. 1868, i. 400; Boase and Courtney's Bibliotheca Cornub.; Barker and Stenning's Westminster School Reg.; Army Lists; Times, 1 Feb. 1868; Colburn's United Service Mag. 1868, i. 446; Thackwell's Narrative of the Second Seikh War, 1851, pp. 35–6, 169.]

E. I. C.

WHITE, Sir NICHOLAS (*d.* 1593), master of the rolls in Ireland, described as of Whites Hall, near Knocktopher, co. Kilkenny, a descendant of one of the early Pale settlers, was a relative apparently, perhaps the son, of James White of Waterford, gentleman, to whom Henry VIII in 1540 granted a lease of the rectory of Dunkitt in co. Kilkenny (*Cal. Fiants*, Hen. VIII, p. 154). He is surmised to be identical with the 'Nicholas Whyt' mentioned in the codicil to the will of James Butler, ninth earl of Ormonde and Ossory (Morrin, *Cal. Patent Rolls*, i. 133). He is mentioned in April 1563 as a justice of the peace for the counties of Kilkenny and Tipperary, and the following year as recorder of the city of Waterford (*Cal. Fiants*, Eliz. Nos. 542, 666). Visiting England subsequently, he made a favourable impression on Elizabeth and Cecil. On 4 Nov. 1568 the queen directed him to be appointed to the seneschalship of Wexford and the constableship and rule of Leighlin and Ferns, in the room of Thomas Stucley [q. v.] On 18 Jan. following he obtained a grant of the reversion of the lands of Dunbrody in co. Wexford, and of sundry other leases (cf. *Cal. Fiants*, Nos. 1527, 1537, 1543, 1558, 1562, 1572, 1638), with instructions at the same time to be admitted a privy councillor (*Cal. State Papers*, Irel. Eliz. i. 392, 400). It is noteworthy that his advancement was attributed to the influence of the Earl of Ormonde (*ib.* i. 404).

On his way back to Ireland he had a curious interview with Mary Queen of Scots at Tutbury in February 1569, of which he sent a detailed account to Cecil (Haynes, *Burghley Papers*, pp. 509–12). During the Butlers' war his property was plundered, and he himself obliged for a time to take refuge in Waterford (*Cal. State Papers*, Irel. Eliz. i. 406, 412). On 28 May, in consideration of his losses, he obtained a grant of the lands of St. Katherine's, Leixlip (*Cal. Fiants*, Eliz. No. 1369; cf. *Cal. Hatfield MSS.* i. 413), where he afterwards established his residence. As seneschal of Wexford he kept a firm hand over the Kavanaghs (*Cal. State Papers*, Irel. Eliz. i. 426), and by his conduct at the siege of Castle Mocollop in May 1571 won the approbation of the lord justice, Sir William Fitzwilliam (*ib.* i. 457). In September he repaired, with permission from the state to be absent six months, to England. On 14 July 1572 he was appointed master of the rolls in Ireland (patent, 18 July) in succession to Henry Draycott, with concession to retain the office of seneschal of Wexford for the further space of eight months, 'in the hope that he may more effectually prosecute those that murdered his son-in-law, Robert Browne' (*Cal. Patent Rolls*, i. 548; Smyth, *Law Officers*, p. 60; see also under O'Byrne, Fiagh MacHugh). At the same time the lord chancellor was directed to accept a surrender from him of his lands in counties Tipperary, Waterford, and Kilkenny for a regrant of them to him in fee-simple.

After his return to Ireland in the autumn of 1572 a dispute arose between him and Archbishop Adam Loftus [q. v.], on the death of the lord chancellor, Robert Weston [q. v.], as to the custody of the great seal, which Loftus claimed *ex officio* (*Cal. State Papers*, Irel. Eliz. i. 506, 509). The incident caused bad blood between him and the officials of English birth, and was followed by disastrous consequences for him. A year or two later he supported the agitation of the gentry of the Pale against cess by refusing to sign the order for their committal [see under Nugent, Sir Christopher, 1544–1602], and drew down upon him the wrath of Sir Henry Sidney, who described him to Walsingham as 'the worst of Irishmen' (*ib.* ii. 117). He offered an explanation of his conduct to Burghley on 13 June 1577, alleging that he had no intention to impugn the queen's prerogative (*Hatfield MSS.* ii. 154, 186). But Sidney, who from the first had disliked him as belonging to the faction of his enemy, the Earl of Ormonde, was in no humour to brook opposition from him, and a charge being preferred against him by the attorney-general, Thomas Snagge [q. v.], of remissness in the execution of the duties of his office and of maintaining any cause that touches his countrymen 'how foul soever it be' (*Cal. State Papers*, Irel. Eliz. ii. 124, 126), he was in April 1578 suspended from the mastership of the rolls (*Cal. Fiants*, Eliz. No. 3267). He found, however, a friend in Sir William Drury [q. v.], and in September received permission to repair to England to

plead his cause with Burghley (*ib.* No. 3509). He succeeded in clearing himself of the charges preferred against him by Snagg; but returning to Ireland, and being reinstated in his office, he found a bitter enemy in Sir Henry Wallop [q.v.], who protested strongly against a concordatum of a thousand marks that had been allowed him (*Cal. State Papers*, Irel. Eliz. ii. 223). He was with the army under Sir William Pelham [q. v.] in Munster during the summer of 1580, corresponding regularly the while with Burghley, to whom he sent Dr. Sanders's 'sanctus bell, and another toy after the manner of a crosse supporting a booke,' discovered at Castle Island (*ib.* ii. 236), from which it may be inferred that so far as his religion was concerned there was nothing to find fault with. His misadventure in the matter of the cess did not prevent him generously pleading the cause of Chief-justice Nicholas Nugent [q.v.] to Burghley (*ib.* ii. 300), and it was probably owing to this circumstance that he was fiercely denounced by Wallop as 'a solicitor for all traitors' (*ib.* ii. 415). Even his successful management of Fiagh MacHugh, the O'Conors, and Kavanaghs, as reported by the council, received from Wallop a sinister interpretation. 'The cawse,' he wrote to Walsingham, 'that moved him to apprehend the bad fellowes we comende him for in owr joynt letter, grywe by menes that I dyd openly in counsell, the end of the last terme, charge him upon his evell delynge with us bothe in impoynyng and crosynge owr doynges, that he was a comon advocate for traytors and evell men, that he never apprehendyd, or cawsed to be apprehended, anye traytor, rebell, or evell dysposed parson, nor ever woulde come to the examynatyon or araynement off any traytor or conspyrator' (*ib.* ii. 428). It might have been deemed by Wallop sufficient pledge for his loyalty that he was the author (*ib.* iv. 292) of the extraordinary trial by combat in September 1583 between Teige MacGilapatrick O'Conor and Conor MacCormack O'Conor (*Cal. Carew MSS.* ii. 361), in which both combatants lost their lives.

With the arrival of Sir John Perrot as deputy in 1584 White's prospects improved. From Perrot he received the honour of knighthood at his taking the oath in Christ Church on 21 June. His gratitude naturally inclined him to take the part of the lord deputy in the many disputes in which the latter was involved almost from the beginning of his government. But neither his gratitude nor his admiration of Perrot's good qualities blinded him to the defects in his character (cf. *Cal. State Papers*, Irel. Eliz. iii. 138). Going the Leinster circuit in the autumn of the same year (1584), White caused forty-eight of the hundred and eighty-one prisoners sent up for trial to be executed, and in the fulfilment of his duty even ventured to visit the redoubtable Fiagh MacHugh O'Byrne in his fastness of Ballinacor, 'where law never approached' (*ib.* ii. 531). In December he was sent down into Connaught in order to investigate the charges of extortion preferred against the late governor, Sir Nicholas Malby [q. v.], and on 15 July 1585 was appointed a commissioner for compounding for cess in that province (*ib.* ii. 542; *Cal. Fiants*, No. 4745). In September 1586 he and Sir Lucas Dillon attended the lord deputy thither, greatly to the annoyance of Sir Richard Bingham [q.v.], who confidentially described them as 'fit instruments' in Perrot's hands to discover anything against him (*ib.* iii. 182). Dillon besought Burghley not to let 'the place of our birth scandalise our faithful service;' but the fact that they were regarded as wholly subservient to Perrot rendered any cordial action between them and the English section in the council impossible. Everything that White did was misinterpreted. His account of the quarrel between the lord deputy and Marshal Bagenal in the council chamber, though certainly the fairest, was impugned, and an attempt even made to deprive him of the custody of Duncannon Fort, which formed part of his estate at Dunbrody, under the pretence that 'it was unmeet that the same should be put into the hands of any of this country's birth' (*ib.* iii. 449). Perrot's successor, Sir William Fitzwilliam, shared the general prejudice against him, alleging that neither he nor Sir Lucas Dillon would set their hand to any letters 'wherein Sir John Perrot is mentioned not to their liking' (*ib.* iv. 116). In 1589 he was included in the commission for effecting a pacification with the Burkes, whom the alleged arbitrary conduct of Bingham had caused to revolt. In announcing the ill-success of their efforts to Burghley, he remarked that there was a general inclination to lay the blame on Bingham; for himself, he afterwards inclined to take Bingham's part in the matter, as being in his opinion 'altogether inclined to follow the mildest course' (*ib.* iv. 161, 263, 276). Shortly afterwards he was involved in the revelations of Sir Denis O'Roughan in the charge of high treason preferred against Perrot, and Fitzwilliam, who was apparently too glad of an excuse for removing him, caused him in June 1590, though extremely ill, to be placed under restraint, at the same time taking effective

measures to prevent any personal application on the part of his son to the queen (*ib.* iv. 343, 354, 357). Two months later he was sent over to England, and, after examination by Sir John Popham (1531?–1607) [q. v.], was committed to the Marshalsea (*ib.* iv. 359, 388). In a subsequent examination in the Star-chamber he admitted that Perrot had complained that the queen's fears hampered his service; but otherwise nothing of material importance was elicited from him (*ib.* iv. 439). He was not deprived of his office, and, being allowed to return to Ireland, he died there at the end of March or the beginning of April 1593 (cf. *Cal. Fiants*, Nos. 5820, 5836).

White married a niece of Arthur Brereton of Killyon, co. Meath, by whom he had two sons—Thomas, educated at Cambridge and died in November 1586, and Andrew, likewise educated at Cambridge, who succeeded him—and two daughters, one of whom married Robert Browne of Mulcranan, co. Wexford, the other being the wife of Christopher D'Arcy of Platten, co. Meath.

[Authorities as quoted.] R. D.

WHITE, RICHARD (*d.* 1584), Roman Catholic martyr, is said to have belonged to an old Welsh family of the name of Gwyn settled at Llanidloes, Montgomeryshire, where he is reported to have been born. It is further said that 'he was twenty years of age before he did frame his mind to like of good letters,' after which he proceeded to Oxford, but left there shortly afterwards for St. John's College, Cambridge, where he lived by the charity of the college. According to this account his friends at the university, discovering 'Gwyn' to be the Welsh for 'White,' began to call him by the latter name, which he thereafter adopted. He is said to have quitted Cambridge soon after Elizabeth's accession, and acted for some sixteen years as schoolmaster in East Denbighshire and Flintshire. There seems reason to believe, however, that the martyr was not the Richard Gwyn of St. John's College, but a younger Richard White of Christ's College, Cambridge, who matriculated as a pensioner in May 1571, graduating B.A. and M.A. (1578). Falling under the influence of a Douay missioner, the future martyr was arrested in July 1580 for absenting himself from church, and was committed to Ruthin gaol by Judge Puleston. During the next four years he was kept a close prisoner, and was eventually indicted for high treason in denying the queen's supremacy. With two other fellow prisoners he is said to have been sent before the council of the marches at Bewdley (? Ludlow), where he was tortured with the view of eliciting information to incriminate others; but to no effect. He was finally brought up at the Wrexham assizes, on 9 Oct. 1584, before Sir George Bromley, Simon Thelwall, and others. The jury, after being locked up in the church all night, returned a verdict of 'guilty,' and Thelwall, in Bromley's absence, pronounced the usual sentence, which was carried out in all its barbarity on 15 Oct. His head and one of his quarters were set up on Denbigh Castle, and the other quarters were exposed at Wrexham, Ruthin, and Holt.

White left behind him a widow (who was a native of Overton) and three children.

[There are two contemporary accounts of White's martyrdom, one printed (at ff. 172 *b* to 203 *a*) in the Concertatio Ecclesiæ Catholicæ (3rd edit. London, 1589) of Dr. J. Bridgewater, or 'Aquipontanus.' This (which gives the dates of White's trial and execution as 11 and 17 Oct. respectively) has been followed in Challoner's Catholic Martyrs, 1877, pp. 109–11. The other account, which is much fuller and contains a copy of a letter by White describing one of his trials, is from a contemporary manuscript preserved at the Catholic Mission House, Holywell; it was printed in full by Richard Simpson in the Rambler, new ser. 1860, iii. 233, 366, and by Chevalier Lloyd in his History of Powys Fadog, iii. 128–64. See also Williams's Montgomeryshire Worthies, p. 85; A. N. Palmer's Wrexham Church, pp. 36, 62, 71, 119, and his Town, Fields, and Folk of Wrexham, pp. 9, 10. A pedigree of the Gwyns of Llanidloes (from Harl. MS. 9864) is given in Lloyd's Powys Fadog, v. 59–62; cf. Dwnn's Heraldic Visitations, i. 310.]

D. Ll. T.

WHITE, RICHARD (1539–1611), jurist and historian, was son of Henry White of Basingstoke, Hampshire, who died at the siege of Boulogne in 1544, and whose grandfather had almost half the town of Basingstoke in his own possession. His mother was Agnes, daughter of Richard Capelin of Hampshire. He was born at Basingstoke in 1539, entered Winchester school in 1553, and was admitted perpetual fellow of New College, Oxford, in 1557 (Kirby, *Winchester Scholars*, p. 131). He took the degree of B.A. on 30 May 1559, but afterwards left the college, and the time allowed for his absence having elapsed, his fellowship was declared void in 1564. Shortly before that time he went to Louvain and afterwards to Padua, where he was created doctor of the civil and canon laws. At length, going to Douay, he was constituted the king's professor of those laws. He continued to reside for more than twenty years

at Douay, where he married twice and acquired great wealth by each wife. By order of the pope he was made, though out of his ordinary turn, 'magnificus rector' of the university, and about the same time he was created 'comes palatinus.'

After the death of his second wife he was, by dispensation of Clement VIII, ordained priest, and about the same time a canonry in the church of St. Peter at Douay was bestowed upon him. In his favourite study of British history he received encouragement from Thomas Godwell, bishop of St. Asaph, Sir Henry Peacham, and Sir Francis Englefield, formerly privy councillors to Queen Mary; but chiefly from Cardinal Baronius, with whom he maintained a constant correspondence (Dodd, *Church Hist.* ii. 383). He died at Douay in 1611, and was buried in the church of St. Jacques in that city (*Addit. MS.* 5803, ff. 99, 100).

His works are: 1. 'Ælia Lælia Crispis. Epitaphium antiquum quod in agro Bononiensi adhuc uidetur; a diuersis hactenus interpretatum uarie: nouissime autem a Ricardo Vito Basinstochio, amicorum precibus explicatum,' Padua, 1568, 4to. Dedicated to Christopher Johnson, chief master of Winchester school; reprinted, Dort, 1618, 16mo. 2. 'Orationes: (1) De circulo artium et philosophiæ. (2) De eloquentia et Cicerone. (3) Pro divitiis regum. (4) Pro doctoratu. (5) De studiorum finibus. Cum notis rerum variarum et antiquitatis,' Arras, 1596, 8vo. The first two, delivered at Louvain, were published by Christopher Johnson, 1564, 1565, and ordered by him to be read publicly in Winchester school. 3. 'R. Viti . . . Notæ ad leges Decem-virorum in duodecim tabulis; institutiones juris civilis in quattuor libris: primam partem Digestorum in quattuor libris,' 2 parts, Arras, 1597, 8vo. 4. 'Historiarum (Britanniæ) libri (1–11) . . . cum notis antiquitatum Britannicarum' [edited by Thomas White], 7 parts, Arras and Douay, 1597–1607, 8vo. The author's portrait is prefixed to this work. 5. 'Oratio septima de religione legum Romanorum, ad reverendum Dominum, Dominum Nicolaum Manifroy, electum Abbatem Bertinianum,' Douay, 1604, 8vo. 6. 'Brevis explicatio privilegiorum iuris et consuetudinis circa venerabile sacramentum Eucharistiæ,' Douay, 1609, 8vo. 7. 'De Reliquiis et Veneratione Sanctorum,' Douay, 1609. 8. 'Brevis explicatio Martyrii Sanctæ Ursulæ et undecim millium Virginum Britannarum,' Douay, 1610, 8vo.

[Dodd's Church Hist. ii. 382; Duthillœul's Bibl. Douaisienne, 1842, pp. 145, 160, 161; Foster's Alumni Oxon. 1500–1714; Granger's Biogr. Hist. of England, 5th edit. i. 272; Kirby's Annals of Winchester College, p. 276; Lowndes's Bibl. Man. ed. Bohn, p. 2902; Pits, De Angliæ Scriptoribus, p. 806; Records of the English Catholics, i. 446; Tanner's Bibl. Brit.; Wood's Athenæ Oxon. ed. Bliss, ii. 118.] T. C.

WHITE, *alias* Johnson, RICHARD (1604–1687), devotional writer, was born in the diocese of Winchester, of poor Roman catholic parents, in 1604, and entered the English College at Douay in 1623, when he adopted the name of Johnson, which he retained for the rest of his life. He was ordained priest on 23 Feb. 1629–30. On 23 May 1630 he was sent from Douay to assist Stephen Barnes as confessor of the English Augustinian canonesses of St. Monica's at Louvain. He acted in that capacity for twenty years, and for thirty-six years after Barnes's death he was principal confessor to the community. He died in the convent on 12 Jan. 1686–7.

He left in manuscript a large number of devotional treatises, most of which were lost at the time of the French Revolution. One of them, entitled 'The Suppliant of the Holy Ghost: a Paraphrase of the "Veni Sancte Spiritus,"' was printed at London in 1878, 8vo, under the editorship of the Rev. Thomas Edward Bridgett, who appended to it two other treatises, believed to have been also written by White, entitled 'A Paraphrase of the Pater Noster' and 'Meditations on the Blessed Sacrament.'

[Memoir by Bridgett; Records of the English Catholics, i. 23.] T. C.

WHITE, ROBERT (1540?–1574), musician, was probably born about 1540. His father, who outlived him, was also named Robert. A John White supplicated Mus. Bac. Oxon. in 1528. There is some reason to suppose that the elder Robert White was an organ-builder. In 1531, and on several subsequent occasions until 1545, a Magister White repaired the organ of Magdalen College, Oxford. He was wrongly identified by Cope with the composer, but may have been his father. The parish of St. Andrew's, Holborn, in 1553 'gave young Whyte 5*l.* for y^e^ great orgaynes wh his father made for y^e^ church.' This organ was sold in 1572 to 'Robert White, gentleman of Westminster,' and John Thomas. In 1574 the elder Robert White had been for some time living with his son at Westminster, and these entries may not improbably all refer to him.

The first definite fact recorded of the younger White is that, having studied music ten years, he graduated Mus. Bac. Cantabr. on 13 Dec. 1560. He was required, under penalty

of 40*s.* fine, to compose a communion service to be sung in St. Mary's Church on commencement day. 'Omnia peregit' was added in the grace book. In a set of part-books, written in 1581, preserved at Christ Church, Oxford, White is styled 'batchelar of art, batchelar of musick;' but in his own and his wife's wills 'batchelar of musick' only. Very soon after graduating, and not later than Michaelmas 1562, White succeeded Dr. Christopher Tye [q. v.] as master of the choristers at Ely Cathedral, and was paid the same salary, 10*l.*, as Tye, who had been also styled organist, had received. White probably married Ellen Tye at Doddington not long afterwards. The baptism of their daughter Margery is recorded on 23 Dec. 1565 at Ely. He must have resigned his appointment in 1566, as John Farrant [see under Farrant, Richard] received a year's salary as master of the choristers at Michaelmas 1567. White was appointed in or before 1570 master of the choristers and organist at Westminster Abbey; to the former post was allotted, by Queen Elizabeth's foundation, 'a house, 4*l.* in regard, and 3*l.* 6*s.* 4*d.* for every one of the tenne Queresters, besydes a yerely lyverey to each one, and a bushell of wheate weekely.' Between 1570 and 1573 three daughters of Robert White were baptised at St. Margaret's, Westminster. All these apparently died during the pestilence of 1574, and were buried in the churchyard of St. Margaret's; and on 7 Nov. Robert White made his will, directing he should be buried near them. He was buried on 11 Nov., and on the 21st his wife made her will. She died soon after, and letters of administration were taken out on 8 Dec. Two daughters, Margery and Anne, survived. Robert White possessed the estate of Swallowfield and Winslowes at Nuthurst, West Sussex, which he bequeathed to his wife. From her will it appears that she had sisters named Mary Rowley [see Tye, Christopher] and Susan Fulke, a brother-in-law Thomas Hawkes, and an aunt Anne Dingley. She left the children in charge of her mother, Katherine Tye, probably Dr. Tye's widow.

Robert White in his short life attained a high reputation as a composer. The part-books at Christ Church contain the couplet:

> Maxima musarum nostrarum gloria White,
> Tu peris: æternum sed tua musa manet.

Baldwin, writing in 1591, begins his list of great musicians with White. Morley mentions him among the famous Englishmen 'nothing inferior' to the best masters on the continent, and justifies the use of a sixth as the beginning of a composition, by the authority of White and Lassus. But as White had published nothing, he became forgotten and confused with later musicians named White (see below), until Burney rediscovered him.

In Barnard's 'Selected Church Musick,' 1641, there is one anthem by White, 'The Lord blesse us;' but it was not included in Boyce's 'Cathedral Music.' Burney printed another, 'Lord, who shall dwell in Thy tabernacle,' from the Christ Church part-books. Burns's 'Anthems and Services' contains a third, 'O praise God in His holiness.' Arkwright's Old English Edition, No. xxi., has 'The Lord blesse us' in score, and 'O how glorious art Thou!' All these are anthems for five voices, except 'O praise God,' which is for double choir. There are unprinted works, generally to Latin words, in early manuscripts at Buckingham Palace, the British Museum, the Royal College of Music, the Bodleian and Christ Church libraries at Oxford, St. Peter's, Cambridge, Tenbury, and several cathedrals. A fairly complete list is given in Grove's 'Dictionary,' iv. 452. White completed a setting of the 'Lamentations' which had been begun by Tallis, and at Buckingham Palace there is a continuation by White of a motet by Tye. Except some fancies for the lute, no instrumental music by White is known.

White's printed anthems are models of pure polyphony, beautifully melodic themes joining in harmonies of the richest effect. The warm eulogies of Burney, Fétis, and Ambros, and the great value of White's very few known works, have caused general expectation that his unprinted works are also masterpieces. Nagel, who judges that White, though superior to all his predecessors, lived a few years too soon for the perfect union of spiritual beauty with formal mastery, proclaims that it is a bounden duty of the English nation to edit White's complete works. Some who have scored various manuscripts report less favourably, and have found a stiffness which suggests an earlier period, and might rather be expected from the John White at Oxford in 1528. In a set of part-books at the British Museum (Addit. MSS. 17802–5) there is a 'Libera me' constructed upon a plain-song in long notes. Burney possessed an important manuscript, at present undiscoverable, containing twenty-seven pieces by White, of which he speaks with enthusiasm.

Matthew White (*fl.* 1610–1630), to whom Robert White's works are often attributed in seventeenth-century manuscripts, was at Wells Cathedral, and in 1611 organist of Christ Church, Oxford. In 1613

he was sworn a gentleman of the chapel royal, but resigned next year. In 1629 he accumulated the degrees of Mus. Bac. and Mus. Doc. Oxon. Anthony Wood, in his 'Lives of English Musicians' (*Wood MSS.* 19 D 4 in the Bodleian Library) confuses Matthew with Robert White. The collections (now at the Royal College of Music) from which Barnard compiled his 'Selected Church Musick' contain an anthem by M. White (Foster, *Alumni Oxonienses*, p. 1615; *Cheque-Book of the Chapel Royal*, Camden Soc. 1872).

William White (*fl.* 1620), of whom nothing is recorded, has left some anthems in Additional MSS. 29372–7 at the British Museum, and among the choir-books at St. Peter's, Cambridge; and some fancies for instruments in the Bodleian and Christ Church libraries at Oxford, and Additional MSS. 17792–6. One of the 'Songs' by Thomas Tomkins (*d.* 1656) [q. v.], published about 1623, is dedicated to Will. White. He also has been confused with Robert White.

[Introd. to Arkwright's Old English Edition, xxi, where the wills of Robert and Ellen White are printed; Morley's Plaine and Easie Introduction to Practicall Musicke, reprint of 1771, pp. 170, 238, 249, 258; Abdy Williams's Musical Degrees, pp. 80, 155; Foster's Alumni Oxon. p. 1614; Burney's General Hist. of Music, iii. 65–71; Ambros's Geschichte der Musik, iii. 459; Rimbault's Early English Organ-builders, pp. 40, 72; Grove's Dict. of Music and Musicians, iii. 273, iv. 452, 817; Nagel's Geschichte der Musik in England, ii. 64–9, 287; Davey's Hist. of English Music, pp. 57, 134, 155, 234, 493; MSS., and Works quoted; information from Mr. Arkwright.] H. D.

WHITE, ROBERT (1645-1703), draughtsman and engraver, was born in London in 1645, and became a pupil of David Loggan [q.v.] He was the most esteemed and industrious portrait engraver of his time, and his plates, which number about four hundred, comprise most of the public and literary characters of the period. A large proportion of them were executed *ad vivum*, the rest from pictures by Lely, Kneller, Riley, Beale, and others, and they have always been greatly valued for their accuracy as likenesses. Of the plates engraved by White from his own drawings the best are the portraits of Prince George of Denmark, the Earl of Athlone, the Duke of Leeds, and the Earl of Seaforth; and the groups of the seven bishops, the bishops' council, the lords justices of England, and the Portsmouth captains who declared for King William. He engraved the plates to Sandford's account of the funeral of the Duke of Albemarle, 1670; the first Oxford 'Almanac,' 1674; a set of portraits of members of the Rawdon family; the plates to Gwillim's 'Heraldry' and Burnet's 'History of the Reformation,' and many book-titles and frontispieces. A few scarce mezzotint portraits of noblemen bear White's name as the publisher, and are assumed to have been executed by him. White was celebrated for his original portraits, which he drew in pencil on vellum with great delicacy and finish, in the manner of Loggan. He died in reduced circumstances in Bloomsbury Market, where he had long resided, in November 1703. A portrait of White was engraved by W. H. Worthington for Wornum's edition of Walpole's 'Anecdotes.'

George White (1684?–1732), mezzotint engraver, son of Robert, was born about 1684, and instructed by his father. He completed some of the plates left unfinished by the latter, and himself executed a few in the line manner; but, being deficient in industry, he at an early period turned to the less laborious method of mezzotint. A portrait of Jean-Baptiste Monnoyer, which he executed in this style from a painting by Kneller, was greatly admired and brought him much employment. He became the ablest mezzotint engraver that had yet appeared in England, and was the first to make use of the etched line to strengthen the work. White's plates number about sixty, of which the best are the portraits of William Dobson, George Hooper, bishop of St. Asaph, Tycho Wing, and 'Old' Parr. White, like his father, drew portraits in pencil on vellum with great success; he also practised in crayons, and latterly took to painting in oils. He died at his house in Bloomsbury on 27 May 1732. His plate of the 'Laughing Boy' after Hals, a masterly work, was published after his death, with laudatory verses.

[Walpole's Anecdotes of Painting; Vertue's Collections in Brit. Museum (Addit. MSS. 23072 f. 2, and 23076 f. 38); Dodd's Engravers (Addit. MS. 33407); Chaloner Smith's British Mezzotinto Portraits; Bell's Oldham, 1854, p. 230.] F. M. O'D.

WHITE, ROBERT (1802–1874), antiquary, the son of a border farmer, was born on 17 Sept. 1802 at the Clock Mill, near the gipsy village of Yetholm in Roxburghshire. While he was a boy his father removed to Otterburn in Redesdale. There he herded his father's cattle, managing at the same time to acquire a knowledge of books, and filling his mind with border lore. His father's landlord, James Ellis [q. v.], the friend and correspondent of Sir Walter Scott, encouraged him, and made him welcome in his library,

where he spent the winter evenings, copying whole volumes of his patron's treasures. After spending a short time with a weaver in Jedburgh he returned to employment on the farm. In 1825 he found employment in Newcastle in the counting-house of Robert Watson, a plumber and brassfounder at the High Bridge. White remained with Watson until Watson died forty years later.

At Newcastle White found time and opportunity for study. By abstemious living he was able to devote part of his small income to the purchase of books, and in time he accumulated a library containing many rare and valuable volumes. His holidays were usually spent in rambles on the border with his friend James Telfer [q.v.], the Saughtrees poet, steeping himself in border minstrelsy and gathering knowledge of border life. His first poem, 'The Tynemouth Nun,' was written in 1829, and at the suggestion of the antiquary, John Adamson (1787–1855) [q. v.], it was printed in the same year for the Typographical Society of Newcastle. After this successful essay he devoted himself to the preservation and reproduction of local legend and song, contributing to many local publications. In 1853 he printed for distribution among his friends a poem on 'The Wind' (Newcastle, 8vo), and in 1856, also for private circulation, another poem entitled 'England' (Newcastle, 8vo). About this time, or a little earlier, he became a member of the Newcastle Society of Antiquaries, to which he contributed a paper on the battle of Neville's Cross (*Arch. Æliana*, new ser. i. 271–303). Encouraged by its reception, he published a volume on the 'History of the Battle of Otterburn' (London, 1857, 8vo), adding memoirs of the warriors engaged. This was followed in 1858 by a paper read to the Newcastle Society on the battle of Flodden (*ib.* iii. 197–236), and in 1871 by a 'History of the Battle of Bannockburn' (London, 8vo). These monographs were rendered valuable by White's intimate acquaintance with local legend, and by his topographical knowledge, which enabled him to elucidate much that hitherto had remained obscure. He died unmarried at his house in Claremont Place, Newcastle, on 20 Feb. 1874.

White was also the author, apart from other antiquarian papers, of 'Going Home,' a poem [1850?], 8vo; 'A Few Lyrics,' Edinburgh, 1857, 8vo, reprinted from Charles Rogers's 'Modern Scottish Minstrel,' 1855 (for private circulation); and 'Poems, including Tales, Ballads, and Songs,' Kelso, 1867, 8vo (with a portrait). He edited the 'Poems and Ballads of John Leyden,' Kelso, 1858, 8vo, with a memoir supplementing that by Sir Walter Scott. Several of his songs are to be found in the 'Whistle Binkie' collection and in Alexander Whitelaw's 'Book of Scottish Song' (1844).

[Memoir by Richard Welford in the Newcastle Weekly Chronicle, 1 Oct. 1892; Memoir by John Helson in the Hawick Advertiser, 25 Sept. 1869.] E. I. C.

WHITE, ROBERT MEADOWS (1798–1865), Rawlinson professor of Anglo-Saxon at Oxford University, born on 8 Jan. 1798, was the eldest son of Robert Gostling White (*d.* 18 Oct. 1828), a solicitor at Halesworth in Suffolk, by his second wife, Elizabeth Meadows (*d.* 25 Sept. 1831). In 1813 Robert was placed under John Valpy at Norwich, where John Lindley [q. v.], the botanist, and Rajah Sir James Brooke [q.v.] were his fellow pupils. On 26 July 1815 he matriculated from Magdalen College, Oxford, and in the same year was elected a demy, graduating B.A. on 14 Dec. 1819, M.A. on 28 Feb. 1822, B.D. on 21 Nov. 1833, and D.D. on 23 Nov. 1843. He was ordained deacon in 1821 and priest in 1822. In 1824 he was elected a fellow of Magdalen College, retaining his fellowship till 1847. From 1832 till 1840 he acted as a college tutor. On 15 March 1831 he became proctor, and on 23 April 1834 he was chosen Rawlinson professor of Anglo-Saxon, holding that post for the statutable period of five years.

Anglo-Saxon professors at that time were sometimes defined as 'persons willing to learn Anglo-Saxon.' White, however, was known as a scholar before he was elected to the chair. He had already contemplated the publication of a Saxon and English vocabulary, and only abandoned the project because it appeared likely to clash with the 'Anglo-Saxon Dictionary' then being prepared by Joseph Bosworth [q. v.] On giving up this design, he turned his attention about 1832 to editing the 'Ormulum,' a harmonised narrative of the gospels in verse, preserved in a unique manuscript in the Bodleian Library. The task, owing to other demands on his time, occupied nearly twenty years. In the course of his researches he visited Denmark in 1837, and extended his travels to Moscow, where he was arrested and suffered a short detention for visiting the Kremlin without an official order. His edition of the 'Ormulum' was issued in 1852 from the university press, and in the following year an elaborate criticism of it was published in English by Dr. Monicke, a German professor.

In 1839, at the end of his term of office, White was presented to the vicarage of Woolley, near Wakefield, by Godfrey Went-

worth of that parish, to whose son William he had acted as tutor. After Wentworth's death he left Woolley, and went to Lord Yarborough at Brocklesby Park in Lincolnshire, where he acted as tutor to the baron's grandsons. In 1842 he was presented to the rectory of Little and Great Glemham in Suffolk by the Hon. Mrs. North, Lord Yarborough's sister, and on 29 Oct. 1846 he was presented by Magdalen College to the rectory of Slimbridge in Gloucestershire, which he retained until his death. He died unmarried at Cheltenham on 31 Jan. 1865, and was buried at Slimbridge, in the churchyard, near the chancel south wall.

His younger brother, JOHN MEADOWS WHITE (1799?–1863), solicitor, was born at Halesworth in 1799 or 1800, and entered into partnership with his father there. He removed to London, where he became the partner of T. Barett in Great St. Helen's Street, and rose to great eminence as a parliamentary solicitor. He was engaged in the preparation of many measures of social, legal, and ecclesiastical reform, such as the new poor law, the commutation of tithes, and the enfranchisement of copyholds. On the subject of tithes he became a great authority, and issued several treatises on tithe legislation. He was a solicitor of the ecclesiastical commission, and died at Weymouth on 19 March 1863. On 17 Sept. 1825 he married at Halesworth Anne, daughter of Robert Crabtree, an attorney of that place, and by her had a large family.

Besides publications on tithe law he was the author of: 1. 'Some Remarks on the Statute Law of Parish Apprentices,' Halesworth, 1829, 8vo. 2. 'Remarks on the Poor Law Amendment Act,' London, 1834, 8vo. 3. 'Parochial Settlements an Obstruction to Poor Law Reform,' London, 1835, 8vo. 4. 'Remarks on the Copyhold Enfranchisement Act,' London, 1841, 12mo. 5. 'The Act for the Commutation of certain Manorial Rights in respect of Lands of Copyhold and Customary Tenure,' London, 1841, 12mo (*Gent. Mag.* 1863, i. 667; Brit. Museum *Addit. MS.* 19168, f. 211).

[Gent. Mag. 1865, ii. 111–13; Allibone's Dict. of English Lit.; Davy's Suffolk Collections in Brit. Museum Addit. MS. 19155, f. 92; Bloxam's Registers of Magdalen Coll. vii. 265–9; Cox's Recollections of Oxford, 1868, pp. 246–7.]

E. I. C.

WHITE, SAMUEL (1733–1811), schoolmaster. [See WHYTE.]

WHITE, STEPHEN (1575–1647?), Irish jesuit, born in 1575, was a native of Clonmel (HOGAN, *Hibernia Ignatiana*, p. 229). He was educated at the Irish seminary at Salamanca, where he was a reader in philosophy. He joined the jesuits in 1596. In 1606 he became professor of scholastic theology at Ingoldstadt, and returned to Spain in 1609 (*ib.* p. 179), but did not live there long. John Lynch describes him as 'doctor and emeritus professor of theology at Ingoldstadt, Dillingen, and other places in Germany; a man full of almost every kind of learning' (*Cambrensis Eversus*, ii. 394). He was for a long time rector of the college at Cassel. He is chiefly remembered for his labours among Irish manuscripts preserved in German monasteries, and may be said to have opened that rich mine. He corresponded in a friendly way with Ussher, who acknowledges his courtesy and testifies to his immense knowledge, not only of Irish antiquities, but of those of all nations. He was a good Hebrew scholar.

In 1621 White transcribed at Dillingen a manuscript of Adamnan's life of St. Columba, lent to him for the purpose by the Benedictines of Reichenau, and now preserved at Schaffhausen. This is the most important of the manuscripts used by Reeves in settling the standard text. White lent his transcript to Ussher before 1639, when the latter published his great work on ecclesiastical antiquities. Ussher prints a long extract from an unpublished life of Columba which Reeves believed to have been written by White. The 'Tertia Vita S. Brigidæ' printed by John Colgan [q. v.] in his 'Trias Thaumaturga' was transcribed by White from a very old manuscript at St. Magnus, Ratisbon. Colgan calls him 'vir patriarum antiquitatum scientissimus et sitientissimus.' At St. Magnus he also found a manuscript life of St. Erhard, and sent a transcript to Ussher. At Kaiserheim White transcribed for Hugh Boy Macanward [q. v.] the life of Colman, patron saint of Austria. He also copied manuscripts at Biberach and at Metz. White was long resident at Schaffhausen, and is sometimes spoken of as 'Scaphusio-Helvetius.' His best known work, the 'Apologia pro Hiberniâ,' is believed to have been written as early as 1615, and was long supposed to be lost. Lynch used an imperfect copy for his 'Cambrensis Eversus.' The manuscript from which the 'Apologia' is printed was found in the Burgundian library at Brussels in 1847.

White was in Ireland from 1638 to 1640, and gratefully acknowledges the kindness of Ussher, who often asked him to dinner ('quod modestè renui'), and who admitted him freely to his house and library (letter to Colgan). White appears to have been

alive in 1647, when Colgan published his 'Trias Thaumaturga,' but nothing is known of him after that date.

Of White's numerous works the following are printed in the 'Bibliotheca Historico-philologico-theologica,' Bremen, 1719–25: 1. 'Dissertatio de genuinâ humanæ libertatis naturâ atque indole.' 2. 'Dissertatio quâ divina rationis auctoritas contra ψευδεπιγραφειαν loci 2 Cor. x. 5 modestè vindicatur.' 3. 'Vita Johannis Jezleri.' 4. 'Schediasma, in quo Augustini, Lutheri, supralapsariorumque sententia a Manichæismi calumniâ pro pace inter protestantes facilius conciliandâ vindicatur.' 5. 'Schediasma, in quo argumenta quibus vir celeb. Joh. Christianus Loers . . . corpora etiam angelis vindicatum ivit, ad rationis trutinam modestè exiguntur.' White's 'Apologia pro Hibernià adversus Cambri calumnias' was edited by M. Kelly, Dublin, 1849. A 'Letter to Colgan,' dated 31 Jan. 1640 N.S., in which White gives an account of his studies, is printed from the St. Isidore's manuscript in Reeves's 'Memoir,' Dublin, 1861.

[Memoir of White by Bishop William Reeves (1861), notes to Works of Adamnan, Index to Ussher's Works, Memoir of Colgan in vol. i. of the Ulster Journal of Archæology—all by Reeves; Kelly's notes to White's Apologia and to Lynch's Cambrensis Eversus; Hogan's Hibernia Ignatiana and Life of Fitzsimon; Ware's Writers of Ireland, ed. Harris; Brit. Mus. Cat. s.v. 'Vitus.'] R. B–L.

WHITE, Sir **THOMAS** (1492–1567), founder of St. John's College, Oxford, born at Reading (for the site, see Coates's *Reading*, p. 405 *n.*) in 1492, was the son of William White of Rickmansworth, Hertfordshire, clothier, and his wife Mary, daughter of John Kebblewhite of South Fawley, Buckinghamshire (Chauncey, *Antiquities of Herts*, p. 481 *a*, gives Rickmansworth as his birthplace, erroneously). He was probably taught first at the Reading grammar school, founded by Henry VII, to which he gave two scholarships; but he was brought up 'almost from infancy' in London. He was apprenticed at the age of twelve to Hugh Acton, a prominent member of the Merchant Taylors' Company, who left him 100*l.* on his death in 1520. With this and his small patrimony he began business for himself in 1523. In 1530 he was first renter warden of the Merchant Taylors' Company. From this he passed on to the senior wardenship about 1533, and was master probably in 1535 (Clode, *History of the Merchant Taylors' Company*, ii. 100).

He appears in 1533 as one of those to whom the nun of Kent made revelations. In 1535 he was assessed for the subsidy at 1,000*l.*, which shows him to have been by this time a prosperous clothier (Clode, vol. ii. App. p. 4). In 1542 and 1545 he made large loans to the cities of Coventry and Bristol. He resided in the parish of St. Michael, Cornhill, and in 1544 was elected by the court alderman for Cornhill. On his refusing 'to take upon himself the weight thereof,' he was committed to Newgate, and the windows of his shop were ordered to be 'closed so long as he should continue in his obstinacy' (17 June, 36 Hen. VIII, Repertory 11, f. 78 *b*). He was not long recalcitrant. In the same year, being then alderman, he contributed 300*l.* to the city's loan to the king. In 1547 he was sheriff. In 1549–50 he aided his guild with money to purchase the obit rent charges. In 1551 the trust-deed between his company and the city of Coventry was drawn up, by which large sums became available after his death for the charity loans, &c. In 1553 he was one of the promoters of the Muscovy Company (Macpherson, *Annals of Commerce*, ii. 114). He was elected lord mayor on 1 Aug. 1553, and assumed office on 28 Oct. Machyn (p. 46) records the splendour of his pageant. Between the date of his election and the end of the year he was knighted by the Earl of Arundel, as deputy for the queen, probably on 10 Dec. (Wriothesley, *Chron.* ii. 105); there is MS. authority for both 2 and 20 Oct., dates which being anterior to his entry on office are less likely to be correct.

He sat on 13 Nov. on the commission for the trial of Lady Jane Grey and her adherents. On 3 Jan. 1553–4 he received the Spanish envoys, and ten days later restored the custom of going in procession to St. Paul's for the high mass. On the breaking out of Wyatt's rebellion he arrested the Marquis of Northampton on 25 Jan. 1553–4. He received Mary on 1 Feb. when she made her appeal to the loyalty of the citizens, and on the 3rd repulsed the rebels from the bridge-gate, Southwark. His prudence and sagacity preserved London for the queen. On 10 Feb. he presided over the commission to try the rebels. In the further suppression of tumult, he seems to have come into conflict with Gardiner in the Star-chamber (cf. Clode, ii. 128, 138). On 7 March 1554, in pursuance of the queen's proclamation, he issued orders to the aldermen to admonish all residents of their wards to follow the catholic religion, which he repeated with special application in April. The unpopularity caused by this possibly led to an attempt to assassinate him as he was hearing a sermon at St. Paul's on 10 June. On

19 Aug. he received Philip and Mary at their entry in state into the city. His mayoralty was marked by several sumptuary regulations, and by a proclamation (May 1554) against games, morris-dances, and interludes.

At the end of his year of office White devoted himself to acts of benevolence outside the city. His friend Sir Thomas Pope (1507?–1559) [q.v.] had recently founded a college (Trinity) in Oxford. White already held land in the neighbourhood of Oxford (*Letters and Papers of Henry VIII*, xv. 296), and the example of Pope turned his thoughts to the endowment of a college. He is said to have been directed by a dream to the site of the dissolved Cistercian house of St. Bernard outside the city walls (Taylor, manuscript *History of College*; Plot, *Natural History of Oxfordshire*, p. 169; Griffin Higgs's manuscript *Nativitas*, and Coates's *Reading*, p. 409). On 1 May 1555 he obtained the royal license to found a college for 'the learning of the sciences of holy divinity, philosophy, and good arts,' dedicated to the praise and honour of God, the Blessed Virgin Mary, and St. John Baptist (the patron saint of the Merchant Taylors' Company). The society was to consist of a president and thirty graduate or non-graduate scholars (royal patent of foundation in college manuscripts). In 1557 the scope and numbers of the foundation were enlarged (5 March, 4 & 5 Philip and Mary; the statutes were further revised under Dr. Willis, cf. Taylor's manuscript *History*). The endowment of the college connected it closely with the neighbourhood of Oxford, but it was not a rich foundation. The statutes given were based on those of William of Wykeham for New College. Many letters among the college manuscripts show White's constant care of the college he had founded. In 1559 he purchased Gloucester Hall, Oxford, where he is said to have resided in his later years. He was frequently entertained at Trinity College (Warton, *Life of Pope*, p. 123 *n.*) Gloucester Hall he made into a hall for a hundred scholars. It was opened on St. John Baptist's day, 1560. Sir Thomas White's association with Cumnor is emphasised by the fact that in this hall the body of Amy Robsart lay before burial at St. Mary's. His interest in education was not confined to his own college. He took a considerable part in the foundation of the Merchant Taylors' school, for which Richard Hilles was mainly responsible. In 1560 he sent further directions and endowments to his college. But from 1562 he suffered severely from the falling-off in the cloth trade. He was unable to fulfil the obligation of his marriage contract. He was still able, however, to settle some considerable trusts on different towns, the London livery companies, and his own kindred. These arrangements were finally completed in his will, dated 8 and 24 Nov. 1566 (full detail in Clode, ii. 176–81). At the beginning of the next year (2 Feb. 1566–7) he made further statutes for his college, by which he ordered that forty-three scholars from the Merchant Taylor's school should be 'assigned and named by continual succession' to St. John's College by the master and wardens of the company and the president and two senior fellows of the college.

On 12 Jan. 1567 he had written a touching letter to his college, of which he desired that each of the fellows and scholars should have a copy, counselling brotherly love, in view doubtless of the religious differences which had already caused the cession of two, if not three, presidents.

Later letters concerned the jointure of his wife and the performance of choral service in the college chapel (for these see Clode, pt. ii. chap. xiv.) He died on 12 Feb. 1566–7 either in the college or at Gloucester Hall. He was buried in the college chapel. Edmund Campion [q. v.] delivered a funeral oration (college manuscripts).

White died a poor man. Much of what he had intended for his college never reached it, and the provisions of his will in regard both to his property and the college would have been still less fully carried out but for the astute management ('partly by pious persuasions, and partly by judicious delays') of his executor, Sir William Cordell [q. v.], master of the rolls (college manuscripts; and cf. *Cal. State Papers*, Dom. 1547–80, p. 417; cf. art. Roper, William).

White was a man of sane judgment and genuine piety; he has rarely, if ever, been surpassed among merchants as a benefactor to education and to civic bodies.

There are several portraits of Sir Thomas White, but it is doubtful if any were painted from life. A large picture in the hall of St. John's College is similar to those belonging to the Merchant Taylors' Company, to Leicester (see Coates, *Reading*, p. 410), and to nearly all of the towns to which he left benefactions (cf. *Hist. MSS. Comm.* Reading, p. 206, Lincoln, p. 88). Smaller portraits are in the bursary and the president's lodging at St. John's College. From one of these there is a mezzotint by Faber. Tradition says that for the original picture Sir Thomas White's sister (whose portrait is in the president's lodgings at St. John's College) sat. An early portrait on glass is in the east window of the old library of St. John's College,

erected by Dr. Willis, president of the college 1577–90.

He was twice married. His first wife, Avicia, whose surname is unknown, died on 26 Feb. 1557–8, and was buried in the parish of St. Mary Aldermary (Machyn, *Diary*, p. 167). On 25 Nov. of the same year he married Joan, daughter and coheiress of John Lake of London, and widow of Sir Ralph Warren [q. v.] (*ib.*) He had no issue.

Sir Thomas White has frequently been confused (as by Ingram, *Memorials of Oxford*, St. John's College, p. 5) with a namesake, Sir Thomas White of South Warnborough, Hampshire [cf. art. White, John, 1511–1560], who was knighted on the same day, and whose wife's name, Agnes, is not uncommonly interchanged with Avicia. The confusion is rendered the more natural from the fact that the White property at South Warnborough eventually passed into the hands of St. John's College, Oxford. But this was by the gift of Archbishop Laud, who obtained it from William Sandys in 1636 (Laud, *Works*, vii. 306–7).

[Among the manuscripts of St. John's College, Oxford, are several early lives. Especially to be noticed are the History of the college by J. Taylor, D.C.L., the Nativitas Vita Mors honoratissimi illustrissimique viri Thomæ White, by Griffin Higgs, and copies of funeral verses. See also the Verses on the death of Mrs. Amy Leech (his niece), and Edmund Campion's Funeral Sermon on Sir Thomas. Many later manuscripts contain references to him (for list of St. John's College manuscripts, see Hist. MSS. Comm. 4th Rep. App. pp. 464–8). For letters of his, see Hist. MSS. Comm. Coventry, p. 100; Letters and Papers, For. and Dom. of the Reign of Henry VIII; Strype's Memorials; Machyn's Diary; Plot's Natural History of Oxfordshire; Fuller's Worthies, Hertfordshire, p. 30; Gutch's History and Antiquities of the University of Oxford; Ingram's Memorials of Oxford; Clode's History of the Merchant Taylors' Company; Coates's History of Reading; Warton's Life of Pope; Hutton's Hist. of S. John Baptist College, 1898; information kindly given by Reginald Sharpe, esq., D.C.L., librarian of the Guildhall. For list of White's benefactions, see Hist. MSS. Comm. Reports on manuscripts of towns of Southampton, Reading, Lincoln, and Coventry; Gough's Camden, ii. 345; Stow's Survey, ed. Strype, vol. i. bk. i. pp. 263–4; Clode's History of Merchant Taylors' Company, pt. ii. chap. xiv. Tennyson's 'Queen Mary' did not, as the poet afterwards admitted, do justice to the character of White (cf. Memoir of Tennyson, ii. 176).] W. H. H.

WHITE, THOMAS (1550?–1624), founder of Sion College, London, and of White's professorship of moral philosophy at Oxford, the son of John White, 'a Gloucestershire clothier' (Clode, *Early History of the Merchant Taylors*, 1888, ii. 333), was born about 1550 in Temple Street, Bristol, 'but descended from the Whites of Bedfordshire.' He entered as student of Magdalen Hall, Oxford, in 1566, graduated B.A. 25 June 1570, M.A. 12 Oct. 1573 (Boase, *Register of the Univ. of Oxford*, i. 279), took holy orders and 'became a noted and frequent preacher of God's word' (Wood, *Athenæ Oxon.* 1815, ii. 351). He removed to London, and was rector of St. Gregory by St. Paul's, a short time before being made vicar of St. Dunstan-in-the-West, 23 Nov. 1575. In 1578 Francis Coldock printed for him 'A Sermon preached at Pawles Crosse on Sunday the ninth of December, 1576,' London, 8vo, in which he attacks the vices of the metropolis (pp. 45–8), and specially refers to theatre-houses and playgoing; and also 'A Sermon preached at Pawles Crosse on Sunday the thirde of Nouember, 1577, in the time of the Plague,' London, 8vo. The Paul's Cross preachings against plays are referred to by Stephen Gosson (*Playes confuted in Five Actions*, 1590). On 11 Dec. 1581 he received the degree of B.D. and that of D.D. on 8 March 1584–5. Fuller states that White 'was afterwards related to Sir Henry Sidney [q. v.], lord deputy of Ireland, whose funeral sermon he made, being accounted a good preacher' (*Worthies*, 1811, ii. 299). It was printed under the title of 'A Godlie Sermon preached the XXI day of Iune, 1586, at Pensehurst in Kent, at the buriall of the late Sir Henrie Sidney,' London, 1586, 8vo. In 1588 he was collated to the prebend of Mora in St. Paul's Cathedral, and in 1589 he printed another 'Sermon at Paule's Crosse,' preached on the queen's day. He was appointed treasurer of Salisbury on 21 April 1590, canon of Christ Church, Oxford, 1591, and canon of Windsor 1593 (Foster, *Alumni Oxon.* 1500–1714; Clark, *Register of the Univ. of Oxford*, pt. ii. p. 38, pt. iii. p. 32). 'In 1613 he erected a hospital in Temple St. [Bristol] called the Temple Hospital, for eight men and two women, and one man and one woman were afterwards added by himself. He endowed the same with lands and tenements of the yearly value of 52*l.*,' and in 1622 he gave to Bristol certain houses in Gray's Inn Lane, London, of the yearly value of 40*l.* to be applied to various charities (Barrett, *Hist. and Antiq. of Bristol*, 1789, p. 554). He long had friendly relations with the Merchant Taylors' Company, who, on 12 Dec. 1614, commenced negotiations for leasing certain gardens in Moorfields from him (Clode, ii. 333). White in his will made the company

nominators to eight out of the twenty places provided in his almshouses at Sion College, and the company were also connected as auditors with the moral philosophy lecture which he had founded at Oxford in 1621, with a stipend of 100*l.* to the reader; five exhibitions of 5*l.* each were made for scholars of Magdalen Hall, and 4*l.* given to the principal as well as other sums derived from the manor of Langdon Hill, Essex, conveyed to the university (Wood, *Hist. and Antiq. of Oxford*, 1796, ii. 335, ii. ii. 872).

He died on 1 March 1623–4, and was buried in the chancel of St. Dunstan-in-the-West, Fleet Street. In spite of his widely diffused benefactions there was no monument to his memory until 1876, when Sion College and the trustees of the charities at Bristol caused one, designed by Sir A. W. Blomfield, to be erected near his grave. Both of his wives were buried in the same church. After his death the university of Oxford honoured his memory in a public oration delivered by William Price (1597–1646) [q. v.], the first reader of the moral philosophy lecture founded by White, which was printed with some Latin and Greek verses, chiefly by members of Magdalen Hall, under the title of 'Schola Moralis Philosophiæ Oxon. in funere Whiti pullata,' Oxford, 1624, sm. 4to. There is a copy of the book in the Bodleian Library. At the back of the title-page is a list of White's benefactions to Oxford. Some copies of the oration seem to have been published separately.

'He was accused for being a great pluralist, though I cannot learn that at once he had more than one cure of souls, the rest being dignities, as false is the aspersion of his being a great usurer' (Fuller, *Worthies*, 1811, ii. 299). Against these accusations his numerous charities during his life and by bequest are a sufficient answer. By his will, dated 1 Oct. 1623, besides a long list of smaller legacies, he left money for lectureships at St. Paul's, at St. Dunstan's, and one for the Newgate prisoners; but his chief dotation was 3,000*l.* for the purchase of premises 'fit to make a college for a corporation of all the ministers, parsons, vicars, lecturers, and curates within London and suburbs thereof; as also for a convenient house or place fast by, to make a convenient almeshouse for twenty persons, viz. ten men and ten women.' This was afterwards known as Sion College, designed as a guild of the clergy of the city of London and its suburbs, placing them in the same position as most other callings and professions who enjoyed charters of incorporation, and with common privileges and property. All his Latin folios were left to the dean and chapter of Windsor, and it is worthy of record that scarcely any place whence he derived income or dignity was forgotten. He requested John Vicars, John Downeham, and John Simpson to examine and perfect his manuscript sermons and lectures on the Hebrews, and print them, as well as a volume of 'Miscellanea,' from his papers. These two wishes were not carried out. To the exertions of John Simpson, his cousin, and one of his executors are chiefly due the charter obtained in 1630 incorporating the college, and also the erection of the building at London Wall in 1629, where the library remained until its removal to the new building on the Victoria Embankment in 1886. Dr. Simpson was the builder and founder of the great library which now forms the most striking feature of the institution (Reading, *History of Sion College*, 1724, pp. 8–15).

'In the chamber of Bristol is his picture with some verses under it, which end "Quique Albos cœli portamque invenit apertam"' (Barrett, *Bristol*, p. 652). There is also a portrait at Sion College.

[Information from the Rev. W. H. Milman, Mr. E. W. B. Nicholson, and Mr. H. Guppy. See also Milman's Account of Sion College and of its Library, 1880, and his Brief Account of the Library of Sion College, 1897; Le Neve's Fasti Eccles. Anglicanæ, 1854, ii. 648; Hennessy's Novum Repertorium Eccles. Paroch. Londinense, 1898, pp. 38, 39, 138; Madan's Early Oxford Press, 1895, pp. 121–2; Stowe's Survey of London (Strype), 1754, ii. 163–4.]

H. R. T.

WHITE, THOMAS (1593–1676), philosopher and controversialist, who wrote under the pseudonyms of Albius, Anglus, and Blacloe or Blacklow, was born in 1593, being the second son of Richard White of Hutton, Essex, by his wife Mary, daughter of Edmund Plowden [q. v.], the celebrated lawyer. He was carefully educated in the Roman catholic religion, and sent while very young to the English College at St. Omer, and afterwards to the college at Valladolid, which he entered on 4 Nov. 1609 (*Palatine Note-book*, iii. 103, 175). Subsequently he removed to the English college at Douay, and, having completed his studies, he was ordained priest at Arras on 25 March 1617 under the name of Blacloe. He afterwards graduated B.D., and was employed in teaching classics, philosophy, and theology in Douay College. On 17 Aug. 1623 he set out for England, where some business affairs required his attention, and on his return to Douay in the same year he brought with him one of the ribs of Thomas Maxfield (*d.*

1616) [q. v.], who had been executed on account of his sacerdotal character (*Douay Diaries*, p. 36).

On 17 April 1624 he left Douay for Paris in order to prosecute his studies in canon law, and after a short time he was sent by the clergy to settle some affairs at Rome, where he was residing on 21 March 1625-6. On his return he was again employed in teaching divinity at Douay. In 1633 he was sent to Lisbon, where he was appointed president of the English College. Not long afterwards he came to England, and applied himself to the exercise of his priestly functions. In 1650 he was again teaching divinity at Douay, and executing the office of vice-president of the English College. On retiring from academic life he settled in London, and spent most of his time in publishing books which 'made a great noise in the world.' Wood relates that 'Hobbes of Malmsbury had a great respect for him, and when he lived in Westminster he would often visit him, and he and Hobbes but seldom parted in cool blood: for they would wrangle, squabble, and scold like young sophisters' (*Athenæ Oxon.* ed. Bliss, iii. 1247). White died at his lodgings in Drury Lane on 6 July 1676, and was buried on the 9th near the pulpit in the church of St. Martin-in-the-Fields. His portrait has been engraved by Vertue.

White's peculiar philosophical and theological opinions raised up a host of adversaries from all quarters. Many protestants engaged with him upon controversial topics, and he had several serious quarrels with the secular and regular clergy of his own communion, who attacked his works with great fury. In particular his treatise on the 'middle state of souls' gave great scandal. Another, which drew a persecution upon him, was entitled 'Institutiones Sacræ.' Thence the university of Douay drew twenty-two propositions, which they condemned under censures, on 3 Nov. 1660, chiefly at the instigation of George Leyburn [q. v.], president of the English College, and John Warner (1628–1692) [q. v.], professor of divinity in the same house. He was again censured for the political scheme exhibited in his book entitled 'Obedience and Government,' in which he was said to assert a universal passive obedience to any species of government that had obtained an establishment. White's object, his adversaries insinuated, was to flatter Cromwell in his usurpation, and to incline him to favour the catholics in the hope of their being influenced by such principles. These and several other writings having given great offence, and the see of Rome having been made acquainted with their dangerous tendency, especially when White had attacked the pope's personal infallibility, they were laid before the inquisition and censured by decrees of that court dated 14 May 1655 and 7 Sept. 1657. In the meantime a number of priests, who had been educated in the English College at Douay, signed a public disclaimer of his principles. Eventually White recanted his opinions, and submitted himself and his writings unreservedly to the catholic church and the Holy See (Kennett, *Register and Chronicle*, p. 625).

White's sentiments may be best ascertained from his edition of William Rushworth's 'Dialogues, or the Judgment of Common Sense in the choice of Religion' (Paris, 1654, 12mo); as well as from 'An Apology for Rushworth's Dialogues. Wherein the exceptions of the Lords Falkland and Digby are answer'd, and the arts of Daillé discovered' (2 parts, Paris, 1654, 8vo). These works exhibit a Christian without enthusiasm, tolerant of doubt and discussion, but at the same time determined for catholicism as against the reformed doctrines, because the uncertainties and obscurities of the Scriptures require to be corrected by a constant tradition of which a permanent authority has guarded the deposit. To rely solely upon Scripture, as the protestants did, was only, in his judgment, a plausible way for going on to atheism. The question, therefore, was this: 'Is it better to confide in a church or to be an atheist?' It was in some measure by prudential considerations that White would have a man decide upon the choice of a religion (De Rémusat, *Hist. de la Philosophie en Angleterre*, 1875, i. 301–13).

Among White's numerous works are the following: 1. 'De mundo dialogi tres; quibus materia, . . . forma, . . . caussæ . . . et tandem definitio rationibus purè è natura depromptis aperiuntur, concluduntur,' Paris, 1642, 4to. 2. 'Institutionum Peripateticarum ad mentem . . . K. Digbæi pars theorica. Item appendix theologica de Origine Mundi,' two parts, Lyons, 1646, 12mo; 2nd edit. London, 1647, 12mo; translated into English, London, 1656, 12mo. 3. 'Institutionum sacrarum Peripateticis inædificatarum; hoc est, Theologiæ, super fundamentis in Peripatetica Digbæana jactis, extructæ, pars theorica . . . Tomus secundus,' two parts, [Lyons?], 1652, 12mo. 4. 'Mens Augustini de gratia Adami. Opus hermeneuticum. Ad conciliationem gratiæ et liberi arbitrii in via Digbæana accessorium,' Paris, 1652, 12mo. 5. 'Quæstio Theologica, quomodo, secundum principia peripatetices Digbæanæ . . . humani arbitrii libertas sit

explicanda et cum gratiæ efficacia conciliandæ,' [Paris, 1652], 12mo. 6. 'Villicationis suæ de medio animarum statu ratio episcopo Chalcedonensi [see SMITH, RICHARD, 1566–1655] reddita,' Paris, 1653, 12mo; this was translated by White as 'The Middle State of Souls. From the hour of Death to the day of Judgment,' 1659, 12mo. 7. 'A Contemplation of Heaven: with an exercise of love, and a descant on the prayer in the Garden. By a Catholique gent.' Paris [London], 1654, 12mo. 8. 'Sonus Buccinæ; sive tres tractatus de virtutibus fidei et theologiæ, de principiis earundem, et de erroribus oppositis,' Paris, 1654, 12mo, Cologne, 1659, 12mo. 9. 'The state of the future life, and the present's order to be considered,' translated from the Latin, London, 1654, 12mo. 10. 'The Grounds of Obedience and Government. Being the best answer to all that has been lately written in defence of Passive Obedience and Non Resistance,' 2nd edit. London, 1655, 12mo, 3rd edit. London [1685?], 12mo. 11. 'Tabulæ Suffragiales de terminandis Fidei ab ecclesia Catholica fixæ: occasione Tesseræ ψευδωνυμως Romanæ, inscriptæ adversus folium unum Soni Buccinæ,' London, 1655, 12mo (cf. *Addit. MS.* 4458, art. 13). 12. 'Euclides Physicus, sive de principiis naturæ stœcheidea 'E,' London, 1657, 12mo. 13. 'Euclides Metaphysicus, sive de Principiis sapientiæ, stœcheidea 'E,' London, 1658, 12mo. 14. 'Exercitatio Geometrica de geometria indivisibilium et proportione spiralis ad circulum,' London, 1658, 12mo. 15. 'Controversy-Logicke, or the method to come to truth in debates of religion,' [Paris], 1659, 12mo. 16. 'A Catechism of Christian doctrine,' 2nd edit. enlarged, Paris, 1659, 12mo. 17. 'Chrysaspis seu Scriptorum suorum in scientiis obscurioribus Apologiæ vice propalata tutela geometrica,' 2 parts [London], 1659, 16mo. 18. 'Institutionum Ethicarum sive Stateræ Morum, aptis rationum momentis libratæ, tomus primus (—secundus) . . . authore T. Anglo ex Albiis East-Saxonum,' 2 vols. London, 1660, 12mo. 19. 'Religion and Reason mutually corresponding and assisting each other. . . . A reply to the vindicative Answer lately published against a Letter, in which the sense of a Bull and Council concerning the duration of Purgatory was discust,' Paris, 1660, 8vo. 20. 'Apologia pro Doctrina sua, adversus Calumniatores. Authore Thoma Albio,' London, 1661, 12mo. 21. 'Devotion and Reason. Wherein modern devotion for the dead is brought to solid principles, and made rational, in way of answer to J[ames] M[umford]'s Remembrance for the living to pray for the dead,' Paris, 1661, 12mo. 22. 'An exclusion of scepticks from all title to dispute: being an answer to The Vanity of Dogmatizing [by Joseph Glanvil],' London, 1665, 4to.

[Biogr. Brit. iv. 2206; Dodd's Church Hist. iii. 285, 350–6; Granger's Biogr. Hist. of Engl. 5th edit. ii. 382; Hallam's Lit. of Europe (1854), iii. 301; Lominus [i.e. Peter Talbot, q.v.], Blackloanæ Hæresis Historia et Confutatio, Ghent, 1675, 4to; Notes and Queries, 9th ser. v. 144; Nouvelle Biogr. Générale, 1853, vi. 162; Panzani's Memoirs, pp. 226, 293; Panzani's Remarks on Panzani, pp. 255–73; Reid's Works, ed. Hamilton, 6th edit., 1863, pp. 898, 952; Weldon's Chronological Notes, pp. 197, 228.]

T. C.

WHITE, THOMAS (1628–1698), bishop of Peterborough, was the son of Peter White of Aldington in Kent, and was born there in 1628. His father died soon after his birth, and his mother went to reside with her near kinsfolk the Brockmans of Beachborough near Folkestone. There seems little doubt that he attended the grammar school at Newark-on-Trent for some time, but John Johnson (1662–1725) [q. v.] of Cranbrook claims him as a scholar of the King's School, Canterbury, and he was admitted at Cambridge as from the grammar school of Wye, after three years' study there. He was admitted a sizar of St. John's College, Cambridge, on 29 Oct. 1642, and took the degree of B.A. in 1646. During the Protectorate he held the post of lecturer at St. Andrew's, Holborn.

On 6 July 1660 he petitioned the king for the vicarage of Newark-on-Trent, which he obtained and resigned in June 1666, when he was made rector of Allhallows the Great, London. This living he held till 5 July 1679, when he received the rectory of Bottesford in Leicestershire. On 4 June 1683 he was created D.D. of the university of Oxford, and in July following was made chaplain to the Lady (afterwards queen) Anne, daughter of James, duke of York, on her marriage with George, prince of Denmark. He was installed archdeacon of Nottingham on 13 Aug. 1683. On 3 Sept. 1685 he was elected bishop of Peterborough, was consecrated on 25 Oct. and enthroned by proxy on 9 Nov. He resigned the rectory of Bottesford in the same year. The following year he with Nathaniel Crew, third baron Crew [q. v.], bishop of Durham, and Thomas Sprat [q. v.], bishop of Rochester, was appointed to exercise ecclesiastical jurisdiction in the diocese of London during the suspension of Henry Compton (1632–1713) [q.v.] When in April 1688 James II issued the order for all ministers

to read his second 'Declaration of Indulgence' on 4 May following, White was one of the six bishops who with Sancroft, archbishop of Canterbury, petitioned against it. He was examined with his fellow petitioners in the privy council on 8 June, and committed to the Tower the same day; was with them brought by writ of habeas corpus to the court of king's bench on 15 June, was tried on Friday the 29th, and acquitted the following morning [see LLOYD, WILLIAM, 1627–1717; and KEN, THOMAS]. With other bishops he attended on the king to give counsel on 24 Sept., on 3 Oct., and again on 6 Nov., when he says 'we parted under some displeasure.' On that occasion he made a personal protestation that he had not invited the prince of Orange to invade, nor did he know any that had done so, in which he appears to have been perfectly sincere. After the departure of the king he was anxious for a regency in order that all public matters might proceed in his majesty's name. He was one of the eight bishops who absented themselves at the calling of the Convention parliament in 1689, refused the oaths to William and Mary, was suspended on 1 Aug. 1689, and deprived of his see on 1 Feb. 1690.

The remainder of his life was spent in retirement. On 23 Feb. 1695 he took part in the consecration of Thomas Wagstaffe [q. v.], and he accompanied Sir John Fenwick [q. v.] to the scaffold on 28 Jan. 1697. He is said to have written the 'Contemplations upon Life and Death,' published under Sir John's name in the same year, which provoked the Jacobites by a paragraph condemning the design of assassinating King William.

White's private character was exemplary. In his youth he had been remarkable for his physical strength and agility. There is a story that on one occasion, when accompanying the bishop of Rochester to Dartford to officiate there, a trooper of the guard insulted the two and impeded their progress. White reproved the man, who retaliated by challenging him to fight it out. A stiff fight ensued, in which White was victorious, and the trooper was compelled to ask the bishop's pardon. The story amused Charles II, who laughingly threatened to impeach White for high treason for assaulting one of his guards. White managed his bishopric with great prudence and care, struggling hard to reform the abuse of pluralities which had crept in (*Tanner MSS.* xxxi. 289). He died on 30 May 1698, and was buried in St. Gregory's vault in the precincts of St. Paul's, London, between 9 and 10 P.M. on 4 June. An account of the funeral and the friction in connection with it between the nonjurors and the clergy of the cathedral is contained in a letter to the archbishop of Canterbury from J. Mandevile among the manuscripts at Lambeth Palace (MS. 930, No. 22).

In his early years he was considered a good preacher. He wrote 'A True Relation of the Conversion and Baptism of Isuf the Turk,' London, 1658. In his will he left 10*l.* to the poor of the parish in which he should die, 240*l.* to Newark to be laid out in lands, and 10*l.* annually to be distributed among twenty poor parishioners above forty years of age who on 14 Dec. in the church porch should distinctly repeat the Lord's Prayer, the Apostles' Creed, and the Ten Commandments without missing or changing a word. The rest of the money to go to the vicar. A similar sum subject to the like conditions was bequeathed to the poor of Peterborough and of Aldington. He also left money to the poor of Bottesford. He made a present to St. John's College, Cambridge, towards the carrying on of the new buildings, and left an excellent library to the church of Newark.

There are portraits of White in the president's residence at Magdalen College, Oxford, and in the palace at Peterborough, and in a group of the 'Seven Bishops' in the National Portrait Gallery, London. The last picture has been engraved by R. Robinson, E. Cooper, Pieter van der Banck, and R. White. There are large folio engravings of the bishop by J. Drapentière and R. White (1688), a quarto by S. Gribelin, and smaller portraits by J. Gole, A. Haelwegh (with Dutch verses), J. Smith (1686), J. Sturt and J. Oliver (mezzotint). Smith (*Mezzotint Portraits*) mentions a portrait in oval, engraved by W. Vincent. One surrounded by an ornamental circular border is in the print-room of the British Museum. Letters from White to Lord Hatton are among the British Museum manuscripts (Addit. MS. 29584, ff. 62, 64, 68, 70).

[Strickland's Lives of the Seven Bishops, pp. 132–45; Lives of the English Bishops from the Restoration to the Revolution (Nath. Salmon), pp. 323–4; Sidebotham's Memorials of King's School, Canterbury, p. 51; Mayor's Admissions to St. John's College, Cambridge, p. 66; Foster's Alumni; Cal. State Papers, Dom. 1660–1, p. 112; Newcourt's Repertorium, i. 249; Nichols's Leicestershire, ii. 90; Wood's Fasti, ii. 392; Le Neve's Fasti, ed. Hardy, ii. 536, iii. 152; Gutch's Collectanea Curiosa, i. 335–9, 353, 357, 376, 382, 409, 440–1; D'Oyly's Life of Sancroft, i. 256–7, 334, 338, 360–1, 373; Evelyn's Diary, ii. 273–5, 286–7, 349; Burnet's Hist. of his own Time, 1823; Lee's Life of Kettlewell, p. 431; Brown's Annals of Newark-upon-Trent, pp. 200–

201; Book of Institutions (Record Office), ser. B, iii. f. 448 *b*; information from C. Dack, esq., kindly communicated by E. J. Gray, esq., of Peterborough.] B. P.

WHITE, THOMAS (1830–1888), Canadian politician, born in Montreal on 7 Aug. 1830, was son of Thomas White, who emigrated from co. Westmeath in 1826, and carried on business as a leather merchant in Montreal. On his maternal side he belonged to an Edinburgh family. He was educated at the High School, Montreal, and began life in a merchant's office, but soon turned his attention to journalism. A paper read by him at a discussion class introduced him to the editor of the 'Quebec Gazette.' In 1853 he founded the 'Peterborough Review,' and conducted it until 1860, when he temporarily left journalism to study law as a preparation for public life. At the end of four years he returned to journalism, and, in partnership with his brother, founded the 'Hamilton Spectator.' His last journalist connection was made on his return from England in 1870, when he assumed control of the 'Montreal Gazette.' This lasted for fifteen years.

His first public work was as a member of the school boards of Peterborough and Hamilton, Ontario; and he was for some time reeve of Peterborough. In 1867 he made an unsuccessful attempt to enter the Ontario provincial parliament, and in 1874, 1875, and 1876 he made three fruitless efforts to be returned to the Dominion House of Commons. In 1878 the constituency of Cardwell elected him, and he represented it for the rest of his life.

His special interests were commercial, but the work with which his name will be permanently connected in Canadian politics is the opening up of northern and western Ontario and the prairie beyond to emigrants. He was sent to Britain in 1869 as the first emigration agent, and from his mission dates the diversion to Ontario of the stream of emigration which till then flowed from Canada westwards over the borders of the United States. In furtherance of his emigration schemes he was one of the pioneers of Canadian railways, and as minister of the interior, an appointment he received in 1885, he was responsible for the political reorganisation of the centre of the country after the second Riel rebellion. He died at Ottawa on 21 April 1888. Both Canadian houses adjourned out of respect for his memory.

[Canadian Parliamentary Companion, 1887; Montreal Gazette, 23 April 1888.] J. R. M.

WHITE, WALTER (1811–1893), miscellaneous writer, born on 23 April 1811 at Reading in Berkshire, was the eldest son of John White, an upholsterer and cabinet-maker of that town. He was educated at two local private schools, one of which was kept by Joseph Huntley, the father of the founder of Huntley & Palmer's well-known biscuit manufactory.

At the age of fourteen Walter left school and began to learn his father's trade, spending much of his leisure in reading and in the study of French and German. He continued cabinet-making at Reading until 1834. On 19 April of that year he sailed for the United States of America with his wife and children, in the hope of earning more money. He worked at his trade in New York and Poughkeepsie, but without improving his circumstances. He has given a detailed and pathetic account of his experiences as an emigrant in an anonymous article entitled 'A Working Man's Recollections of America' (*Knight's Penny Magazine*, 1846, i. 97). Finally, on 20 May 1839, he returned with his family to the old world, where he rejoined his father's business. In October 1842 he went to London, and, the cabinet-making trade being still in a depressed condition, he accepted a situation as clerk to Joseph Mainzer [q.v.], author of 'Singing for the Million.' In the following year he accompanied him to Edinburgh, where Mainzer was candidate for the chair of music. While at Edinburgh White attended some lectures to the working classes by James Simpson (1781–1853) [q. v.] Simpson introduced him to Charles Richard Weld [q. v.], then assistant secretary to the Royal Society, who offered him the post of 'attendant' in the library of that body.

White entered upon his duties at the Royal Society's rooms in Somerset House on 19 April 1844, and was officially confirmed in the appointment on 2 May, at a salary of 80*l.* a year. His work was at first largely mechanical, but increased in importance. When Weld retired in 1861, White was at once elected to the post of assistant secretary and librarian. In this position he met and conversed with many eminent men; some account of his intercourse with them is given in his published 'Journals.'

While an 'attendant,' or, as he was afterwards designated, 'clerk,' White began serious literary work. Between 1844 and 1849 he wrote no fewer than two hundred articles for 'Chambers's Journal' (*Journals*, p. 93), besides occasional contributions to other serials. It was at this time also that he began the holiday walks which furnished the material for all his best known books.

These walks he commenced in 1850 with a month's tramp in Holland, a narrative of which he published under the title of 'Notes from the Netherlands' (*Chambers's Journal*, 1858, vol. xv.)

White resigned the assistant-secretaryship of the Royal Society on 18 Dec. 1884, and received a pension to the full amount of his salary. He resided at Brixton until his death, 18 July 1893. In 1830 he married Maria Hamilton. His domestic lot was not happy. His wife left him in 1845 (*Journals*, pp. 67, 95), his sons emigrated, and for the last thirty years of his life he lived quite alone.

Besides contributions to magazines, he published: 1. 'To Mont Blanc and Back Again,' London, 1854, 12mo. 2. 'A Londoner's Walk to the Land's End,' London, 1855, 8vo; 2nd ed. 1861. 3. 'On Foot through Tyrol in the Summer of 1855,' London, 1856, 8vo; 2nd ed. 1863. 4. 'A July Holiday in Saxony, Bohemia, and Silesia,' London, 1857, 8vo; 2nd ed. 1863. 5. 'A Month in Yorkshire,' London, 1858, 8vo; 4th ed. 1861. 6. 'Northumberland and the Border,' London, 1859, 8vo; 2nd ed. 1863. 7. 'All Round the Wrekin,' London, 1860, 8vo; 2nd ed. 1860. 8. 'Eastern England from the Thames to the Humber,' London, 1865, 2 vols. 8vo. 9. 'Rhymes,' 1873. 10. 'Holidays in Tyrol, Kufstein, Klobenstein, and Paneveggio,' London, 1876, 8vo. 11. 'Obladis: a Tyrolese Sour-Spring,' Birmingham, 1881, 8vo. He edited 'A Sailor Boy's Log-book from Portsmouth to the Peiho,' London, 1862, 8vo (the 'sailor boy' was his third son, Henry).

[The Journals of Walter White, London, 1898, 8vo; Men of the Time, 1891; Athenæum, 29 July 1893; Minutes of Council of the Royal Society (unpublished); private information.] H. R.

WHITE, WILLIAM (1604–1678), divine, was born of humble parentage at Witney, Oxfordshire, in June 1604. He matriculated from Wadham College, Oxford, on 13 July 1621, graduated B.A. on 25 Feb. 1625 and M.A. on 27 June 1628. In 1632 he became master of Magdalen College school, from which post he was ejected by the parliamentary commissioners in 1648. Several of his pupils there became eminent. Through the influence of Brian Duppa [q. v.], bishop of Salisbury, he obtained about the same time the rectory of Pusey, Berkshire, which Wood says he kept 'through the favour of his friends and the smallness of its profits.'

After the Restoration, about 1662, the rectory of Appleton was conferred upon him by the efforts of Thomas Pierce [q. v.], president of Magdalen College and a former pupil of White. He kept both livings until his death, at Pusey, on 31 May 1678. He was buried on 5 June in the chancel, where a flat stone records his death. By his will, dated 25 Oct. 1677, he left to his only daughter, Elizabeth, houses and lands at Bampton and West Weale, subject to a charge of 5*l.* to be paid to the vicar of St. Mary's, Oxford, and his successors, for a catechism at evening prayer. The house which he had erected at Pusey he bequeathed to a son.

White wrote several works in Latin under the name of 'Gulielmus Phalerius.' One, 'Via ad Pacem Ecclesiasticam,' London, 1660, 4to, is in the British Museum. Three others are mentioned by Wood.

[Foster's Alumni Oxon. 1500–1714; Wood's Athenæ Oxon. iii. 1167; Burrows's Visitation, p. 514; Gardiner's Register of Wadham, p. 62; Bloxam's Hist. of Magd. Coll. iii. 158.]

C. F. S.

WHITE, Sir WILLIAM ARTHUR (1824–1891), diplomatist, the son of Arthur White, who was in the British consular service, and Eliza Lila, daughter of Lieutenant-general William Gardiner Neville, was born in 1824, and educated at King William's College, Isle of Man, and at Trinity College, Cambridge. He entered the consular service on 9 March 1857 as clerk to the consul-general at Warsaw. He frequently acted as consul-general; and on 9 Jan. 1861 he became vice-consul, again acting as consul-general for the greater part of 1862 and 1863. Here, with strong Polish sympathies, he nevertheless comported himself with such judgment as never to offend Russia. On 9 Nov. 1864 he was appointed consul at Danzig, where in 1866 he acted also for six months as Belgian consul, and during the war of 1870 took charge of French interests. On 27 Feb. 1875 he was transferred to Servia as British agent and consul-general. This post at last gave him some scope for employing the knowledge which for many years past he had been acquiring, and laid the foundation of his great influence in dealing with Eastern nationalities. Within a few months of his arrival in Servia the old Eastern question began to assume an acute phase, and in June 1876 the Servians, following the lead of Herzegovina, declared war against Turkey. Their defeat was followed by the conference at Constantinople in December 1876. There Lord Salisbury was assisted by White, and was deeply impressed by his knowledge and ability. Through the succeeding Russo-Turkish war he remained in Servia, but on the erection of Roumania into a kingdom he was appointed envoy-

extraordinary and minister-plenipotentiary at Bucharest on 3 March 1879. On 18 April 1885 White was nominated envoy-extraordinary at Constantinople, and was at once brought face to face with a question of first importance—the legality of the annexation of Eastern Roumelia to Bulgaria in defiance of the treaty of Berlin of 1878. Russia took the ground that the treaty must be upheld at all costs. White was convinced that the breach of the treaty was really in the interests of Europe; and eventually he carried his point with the representatives of the powers. His action directly contributed to the consolidation of Bulgarian nationality, and the Bulgarians were not slow to recognise this. Early in 1886 he was specially thanked by the government for his action. He was created C.B. on 21 March 1878, K.C.M.G. on 16 March 1883, G.C.M.G. on 28 Jan. 1886, G.C.B. on 2 June 1888, and sworn of the privy council on 29 June 1888; he was made an honorary LL.D. of Cambridge on 17 June 1886.

On 11 Oct. 1886 White was confirmed as special ambassador-extraordinary and plenipotentiary at Constantinople. He died at Berlin, at the Kaiserhof hotel, on 28 Dec. 1891. He was buried in the Roman catholic church of St. Hedwig, Berlin, on 31 Dec. in the presence of representatives of the whole diplomatic and political body. A special memorial service was held at Constantinople.

White showed facility in acquiring the languages of those with whom he had to deal. He spoke Polish like a native, and was equally conversant with Roumanian. In Bucharest he would go out into the market-place in the early morning and pick up news from the peasants. He had a faculty for devoting himself to all that bore immediately on his work; he was a great reader of newspapers and blue-books, sifted his matter with great acumen, and retained what he needed with extraordinary accuracy and method; his recollection of personal and official occurrences was of the same precise and useful character, and he utilised to the full, and was appreciated by, the correspondents of the press. He applied his knowledge with a quick insight into motives and consequences which enabled him to check intrigue without resorting to it himself. He was a great lover of Germany, and is said to have urged Great Britain to join the triple alliance (*Times*, 1 Jan. 1891, p. 3). The French press paid him the compliment of congratulating themselves on his death as on the removal of an obstacle to French ambition and expansion (*ib.* 31 Dec. p. 5).

White married, in 1867, Katherine, daughter of Lewis Rendzior of Danzig, and left three daughters.

[Times, 29 and 30 Dec. 1891, and 1 and 2 Jan. 1892; Foreign Office List, 1891; Burke's Peerage, 1890.] C. A. H.

WHITEFIELD, GEORGE (1714–1770), evangelist and leader of Calvinistic methodists, sixth son and youngest child of Thomas Whitefield (*d.* 27 Dec. 1716, aged 34), by his wife, Elizabeth Edwards (*d.* December 1751), was born at the Bell Inn, Gloucester, on 16 Dec. 1714. His earliest known ancestor was William Whytfeild, vicar of Mayfield, Sussex, 1605, whose son, Thomas Whitfeld, was vicar of Liddiard Melicent, Wiltshire, 1664–5, and subsequently rector of Rockhampton, Gloucestershire. Thomas was succeeded in 1683 as rector of Rockhampton by his son, Samuel Whitfeld, and Samuel, in 1728, by his son, Samuel Whitfield (Foster, *Alumni Oxon.* 1892, iv. 1621). Andrew, brother of the last named, had fourteen children, of whom the eldest, Thomas Whitefield, father of George, became a wine merchant in Bristol, and later kept the Bell Inn at Gloucester. The name is pronounced Whitfield. Of Whitefield's early years (to 1736) a self-accusing history was given by himself in 'A Short Account,' 1740, 12mo (abridged, 1756; Tyerman's *Life* incorporates the whole of the original). His well-known squint was the result of measles in childhood (Gillies, p. 279). He seems to have been a roguish lad, but with good impulses. His mother took pains with his education. She married, in 1724, one Longden, an impecunious ironmonger at Gloucester.

In 1726 George went to the St. Mary de Crypt school. He was fonder of the drama than of classical study, and, being a born actor, took part ('in girl's clothes') in school plays before the corporation. Before he was fifteen he persuaded his mother to remove him from school. Shortly afterwards, her circumstances being 'on the decline,' he assisted in the public-house, becoming at length 'a common drawer for nigh a year and a half.' During this period the inn was made over to one of his brothers; he then fell out with his sister-in-law and left the inn (the same inn was kept, from 1782, by the father of Henry Phillpotts [q. v.], bishop of Exeter). After visiting another brother, Andrew, at Bristol, he returned to his mother, who, on the report of one of his schoolfellows, induced him to prepare for Oxford. He went back to school, became a communicant on Christmas day 1731, and entered as a servitor at Pembroke College, Oxford,

matriculating on 7 Nov. 1732. Among his contemporaries was William Shenstone the poet. He had pecuniary aid from Lady Elizabeth Hastings [q. v.], through whom probably began his connection with Selina Hastings, countess of Huntingdon [q. v.]

Before going to Oxford he 'had heard of and loved' the Oxford methodists. His introduction to Charles Wesley (1707–1788) [q. v.] was brought about by his sending Wesley notice of a case of attempted suicide. Charles Wesley lent him books; he first 'knew what true religion was' through reading 'The Life of God in the Soul of Man' (1677), by Henry Scougal [q. v.] He copied the methodist practices, but was not actually admitted to the 'society' till 1735, in which year he dates his conversion. At Gloucester, where he spent the latter half of that year, he formed 'a little society' on the methodist model. On 20 June 1736 he was ordained deacon at Gloucester by Martin Benson [q. v.], preached his first sermon at St. Mary de Crypt on 27 June, and graduated B.A. in July. The removal of the Wesleys gave him the lead of the few remaining Oxford methodists. During a visit to London he conceived the idea of joining the Wesleys in Georgia, but was dissuaded by friends. His first sermon in London was on 8 Aug. at St. Botolph's, Bishopsgate, where he captivated an audience inclined at first to sneer at his youthful looks. For a few weeks (November to December 1736) he officiated for Charles Kinchin (1711–1742) at Dummer, Hampshire, and had the offer of 'a very profitable curacy in London,' which he declined, though in debt, having made up his mind (21 Dec.) for Georgia (Charles Wesley, *Journal*, 1849, i. 59). James Hervey (1714–1758) [q. v.] succeeded him at Dummer. Bishop Benson, whom he consulted on New Year's day 1737, approved his design. It was not carried out for a year, spent in missionary preaching, chiefly in the west of England and London. For two months he was in charge of Stonehouse, Gloucestershire (his farewell sermon, 10 May 1737, was edited, 1842, by J. G. Dimock, from a manuscript discovered in that year). The popularity of his preaching was extraordinary; his first printed sermon ran through three editions in 1737. He was in constant request for charity sermons.

On 30 Dec. 1737 he went on board the Whitaker, which did not leave the Downs for Georgia till 2 Feb. 1738. John Wesley, who reached Deal the day before, would have stopped him, but did not use the opportunity of meeting him (see Wesley, John, and Whitefield's *Works*, 1771, iv. 56, for Wesley's recourse to lot on this occasion). He made a fortnight's stay at Gibraltar, where, after seeing high mass, he 'needed no other argument against popery.' The governor, Joseph Sabine (1662?–1739) [q. v.], showed him much attention. Among the garrison he found a religious society, known as 'new lights;' others, belonging to the church of Scotland, were known as 'dark lanthorns.' The journals of his voyage out, sent to James Hutton (1715–1795) [q. v.], were printed (1738) by T. Cooper. Hutton deprecated the publication as surreptitious; it is more close to the original than Hutton's own issue, which ran through four editions in the same year. Whitefield's journals were too egotistic for publication, and they prejudiced the methodist cause. Their issue set an example followed, with more judgment, by John Wesley, who began to publish his journals in 1740. Whitefield's Georgia mission had more apparent success than Wesley's; he was a younger man, much more eloquent, and unconcerned with disputes about churchmanship; moreover, he was provided with funds 'for the poor of Georgia.' He sympathised with the colonists, denied by the trustees 'the use both of rum and slaves.' But he bears emphatic testimony to the fact that 'the good which Mr. John Wesley has done . . . is inexpressible' (*Journal*). Whitefield struck out a line of his own by establishing schools and projecting an orphan house. To collect money for this scheme, and to obtain priest's orders, he left for England on 28 Aug. On his return he spent a fortnight in Ireland, well received by Bishops Burscough and Rundle and Archbishop Boulter. He was ordained at Christ Church, Oxford, on 14 Jan. 1739 by Martin Benson, acting for Secker, and on letters dimissory from Edmund Gibson [q. v.], bishop of London, who accepted as title Whitefield's appointment by the Georgia trustees as minister of Savannah. Lady Huntingdon interested herself in his ordination, and brought aristocratic hearers to his preaching, among them the famous Sarah, duchess of Marlborough.

Like Wesley, Whitefield attended the Moravian meetings in Fetter Lane; unlike Wesley, he paid visits to leading dissenters; Isaac Watts [q. v.] received him 'most cordially.' He got into trouble by preaching at St. Margaret's, Westminster, in the afternoon of Sunday, 4 Feb. 1739. Morgan, the Friendly Society's lecturer, being out of town, had engaged John James Majendie to supply his place. Not knowing this, the stewards had sent for Whitefield. Majendie was rudely superseded; of this Whitefield, who wished to retire in his favour, was innocent; but the matter gave rise to much angry writing

against methodists, continued for some months by 'Richard Hooker' (i.e. William Webster [q. v.]) in the 'Weekly Miscellany.' A consequence was that at Bath and Bristol, where he wished to preach on behalf of the Georgia orphanage, his overtures were rejected. At Salisbury he visited Susanna Wesley, who asked him if her sons 'were not making some innovations in the church;' he assured her 'they were so far from it that they endeavoured all they could to reconcile dissenters to our communion' (STEVENSON, *Memorials of the Wesley Family*, 1876, p. 216). He began open-air preaching at Rose Green, on Kingswood Hill, near Bristol, on 17 Feb. 1739. This service converted Thomas Maxfield, afterwards John Wesley's assistant. The pulpits of Bristol churches were now opened to him, but on 20 Feb. he was summoned to the chancellor's court and threatened with excommunication for preaching without license. Bishop Butler, to whom he applied, wrote him a favourable letter, promising a benefaction towards the orphanage; he gave five guineas on 30 May (TYERMAN, i. 182, 233, 349). He was, however, excluded from churches, and even from preaching in the prison; only the 'society' rooms were open to him. Hence he threw himself into the work of outdoor preaching, always wearing his clerical robes.

Visiting Wales in March with William Seward (1702–1740), brother of Thomas Seward [q. v.], he first met Howel Harris [q. v.] On 2 April he laid the first stone of a school for the colliers at Kingswood, a work taken up by Wesley in the following June. At St. Mary de Crypt, Gloucester, he baptised (17 April) a quaker 'about sixty years of age.' At Oxford he received 'a great shock' on hearing that his old friend Kinchin had resigned his fellowship, and was reported to be on the point of leaving the church; he looked forward to 'dreadful consequences' from 'a needless separation.' No pulpit was open to him in Oxford. In London George Stonehouse, vicar of St. Mary's, Islington, invited him to preach, but the churchwarden interfered; accordingly he preached (27 April) in the churchyard, standing on a tombstone, 'to a prodigious concourse of people.' His first open-air sermon at Moorfields (then a wooded park) was on 29 April, before church time. At morning service the same day he heard a violent sermon against his movement by Joseph Trapp [q. v.] at Christ Church, Newgate, and remarks that 'the preacher was not so calm as I wished him.' Trapp was backed up by the 'Weekly Miscellany;' Whitefield by Robert Seagrave [q. v.] Doddridge heard Whitefield in May on Kennington Common, and thought him rash and enthusiastic, 'a weak man, much too positive' (HUMPHREYS, *Correspondence of Doddridge*, 1829, iii. 381). Bishop Benson, disapproving of his itinerant labours, 'affectionately admonished' him to preach only where he was 'lawfully appointed,' a suggestion at which, replied Whitefield (9 July), 'my blood runs chill.' He had already (10 March) begun a correspondence with Ralph Erskine [q. v.], the Scottish seceder, whose sermons he had read. Whitefield wrote (23 July) 'My tenderest affections await the associate presbytery' (constituted 6 Dec. 1733). It has been said that in Whitefield's sermon (Gen. iii. 15) at Stoke Newington (31 July) 'to about twenty thousand people,' he gives prominence for the first time to the Calvinistic doctrine of election; but this sermon ('The Serpent beguiling Eve,' 1740, 8vo) has been confused with a later sermon ('The Seed of the Woman,' &c., 1742, 8vo) from the same text (TYERMAN, i. 273). On 1 Aug. Bishop Gibson issued a pastoral in which 'enthusiasm,' as manifest in Whitefield's journals, is condemned; Whitefield, in reply, offered Gibson 'the dilemma of either allowing my divine commission, or denying your own' (*Works*, iv. 13).

On 14 Aug. 1739 he embarked for America in the Elizabeth, taking with him William Seward and Joseph Periam (an attorney's clerk, whose father, thinking him crazy, had put him into Bedlam for three weeks). They landed in America on 30 Oct. and visited Philadelphia on 2 Nov.; thence he visited New York. He left Pennsylvania on 29 Nov. to make his way through Maryland, Virginia, and Carolina, to Georgia. His preaching, welcomed by 'all but his own church' (*Letter of Benjamin Colman, D.D.*), was mainly in presbyterian meeting-houses and the open air. There is no better testimony to its power than that of Benjamin Franklin, who writes, 'It was wonderful to see the change soon made in the manners of our inhabitants' (*Memoirs*, 1818, i. 85). He reached Savannah on 11 Jan. 1740, bringing with him 2,530*l.* (about half collected in America) towards the orphanage, for which the Georgia trustees had granted him five hundred acres of land. He at once hired a house, and on 25 March began a building, to be called Bethesda. For the remainder of his life the maintenance of this institution was an important factor in his work, compelling him to travel, and inspiring him to preach (TYERMAN, i. 350). During thirty years of its management he expended on it, from his private resources, 3,299*l.* (*ib.* ii. 581).

On a visit to Charleston, South Carolina, in March 1740, he got into an unwise controversy with the commissary, Alexander Garden (1685–1755) [see under GARDEN, ALEXANDER], rector of St. Philip's, who preached against him, Whitefield retorting from a dissenting pulpit, and carrying the quarrel into print. He undertook to prove that Tillotson 'knew no more about true Christianity than Mahomet,' an expression which he fathered on Wesley, 'if I mistake not.' On 4 April he wrote an unavailing proposal of marriage to Elizabeth Delamotte of Blendon, Kent, sister of Charles Delamotte, Wesley's companion to Georgia (TYERMAN, i. 369). Revisiting Philadelphia in April, he pleaded as usual for the orphan house. Franklin, whom he employed as printer, had advised him on economic grounds to build the house at Philadelphia, and refused to contribute to the Georgia scheme. But, hearing Whitefield preach, he 'began to soften,' and concluded to give copper; 'another stroke' decided him to give silver; at the finish he 'emptied' his 'pocket into the collector's dish, gold and all.' His followers in Philadelphia founded there (1743) a presbyterian congregation. Whitefield himself projected 'a school for negroes in Pennsylvania;' five thousand acres of land were bought for the purpose. Seward went to England to collect funds, but the plan ended with his untimely death.

Nominally the Anglican incumbent of Savannah, Whitefield was acting in effect as a minister at large, leaving James Habersham, the schoolmaster (a layman), to read prayers and sermons in his place. He himself discarded the surplice; always prayed, as well as preached, extempore; constantly officiated in dissenting meeting-houses, and several times put Tilly, a baptist minister, into his pulpit. Visiting Charleston in July 1740, he was cited (7 July) to appear on 15 July before the commissary to answer for certain irregularities, 'chiefly for omitting to use the form of prayers prescribed in the communion book.' He duly appeared. Garden and four other clergymen constituted the commissary's court. Five days (on each of which Whitefield preached twice to large audiences) were spent in arguing questions of jurisdiction; Whitefield appealed to chancery, and on 19 July was bound under oath to lodge his appeal within a twelvemonth, depositing 10*l.* as guarantee. The appeal was duly made; but as it did not come to a hearing within a year and a day, Garden again summoned Whitefield, and, in his absence, pronounced a decree of suspension. This is said to have been the first trial in any Anglican ecclesiastical court in a British colony.

Whitefield was invited to Boston (September 1740) by Benjamin Colman, D.D. (1673–1747), of Brattle Street congregation, a correspondent of Henry Winder [q. v.], and in close alliance with English dissent. He preached against the liberalism which was making its way into Harvard College; there is no doubt that his influence did much to stem the tide of doctrinal indifference among the congregationalists of New England. He gave new vitality to the Calvinistic position, and this reacted on his own teaching. Hence Wesley's 'free grace' sermon (of which Wesley had sent a copy to Garden) drew from Whitefield a 'Letter' of remonstrance (24 Dec. 1740). Its publication (March 1741), which Charles Wesley tried to avert, made the breach between the 'two sorts of methodists' (WESLEY, *Works*, viii. 335). The personal alienation was shortlived; Wesley says the trouble 'was not merely the difference of doctrine,' but 'rather Mr. Whitefield's manner' (*ib.* xi. 463). It must be owned that there was 'manner' on both sides. The followers of Wesley and Whitefield henceforth formed rival parties.

Whitefield left Charleston on 16 Jan. and reached Falmouth on 11 March 1741. From this date he ceased to write journals; but narratives of his work from his own pen were supplied in the 'Christian History' (1740–7), the 'Full Account,' 1747, 12mo, and the 'Further Account,' 1747, 8vo. To provide a preaching place for him while in London, his friends procured a site a little to the north of Wesley's Foundery, and erected 'a large temporary shed' known as the tabernacle. This was opened about the middle of April 1741, and became the headquarters of Whitefield's London work. It was replaced by a brick building on the same site, opened on 10 June 1753. The Moorfields tabernacle suggested the Norwich tabernacle, erected for James Wheatley in 1751. Whitefield's Bristol tabernacle was opened on 25 Nov. 1756.

On 10 April 1741 Ralph Erskine wrote entreating Whitefield to visit Scotland. The members of the 'associate presbytery' had now (1740) been formally excluded from the ministry by the general assembly. Erskine, who wished Whitefield to cast in his lot entirely with the 'associate presbytery,' made it a condition that he should not preach in the pulpits of their 'persecutors.' Against this limit Whitefield wrote frankly to Ebenezer Erskine [q. v.] as well as to Ralph, desiring to be 'neuter as to the particular reformation of church government.' Ebenezer

Erskine felt it 'unreasonable' to seek to identify Whitefield with the seceding organisation, and found a way out of the difficulty by suggesting that he might preach at the invitation not of 'our corrupt clergy' but of 'the people.' Whitefield arrived at Dunfermline on 30 July 1741 on a visit to Ralph Erskine, who at once tackled him on the subject of his episcopal ordination. Writing (31 July) to his brother, he affirms that Whitefield told him 'he would not have it that way again for a thousand worlds;' as for refusing invitations to preach, he would 'embrace' the offer of 'a jesuit priest or a Mahomedan,' in order to testify against them. He met and conferred with the 'associate presbytery' on 5 Aug. It was on this occasion that he gave his famous answer, when besought to preach only for 'the Lord's people,' that 'the devil's people' were in more need of preaching. Finding that he was resolved to be strictly neutral on ecclesiastical politics, the associate presbyters disavowed him. Adam Gib [q. v.] published 'A Warning' (1742, 12mo) against 'this foreigner,' to prove that Whitefield's 'whole doctrine is, and his success must be, diabolical.' The 'associate presbytery' in its act of 23 Dec. 1743 enumerates 'the kind reception' given to Whitefield among the sins of Scotland. His popularity was very great: in thirteen weeks he visited some thirty towns and had huge open-air audiences. His detractors observed that 'he was inflexible about the article of gathering money' (Wakeley, *Anecdotes*, 1872, p. 231); they forgot to add that this was necessary for his benevolent schemes. In October he was the guest at Melville House, Fifeshire, of Alexander, fifth earl of Leven and fourth earl of Melville (*d.* 1754), the royal commissioner to the general assembly.

Leaving Edinburgh on 29 Oct. 1741, he rode to Abergavenny, Monmouthshire, the residence of a widow, Elizabeth James (born Burnell), a friend of Wesley, who calls her 'a woman of candour and humanity' (Wesley, *Works*, i. 321). Whitefield married her on 14 Nov. 1741 at St. Martin's, Caerphilly, parish of Eglwsilan, Glamorganshire. He had made up his mind to marry (19 Oct. 1740); but no previous courtship of Mrs. James is known. She was ten years his senior, and had neither fortune nor beauty (his own account), but was a 'tender nurse' and a woman of strong mind, proved more than once in trying circumstances; she 'set about making cartridges' when the Wilmington, bound for Georgia, seemed in danger of attack by a Dutch fleet (*Works*, ii. 68); and on another occasion, as Whitefield noted in her funeral sermon, bade her husband 'play the man' (*Christian Miscellany*, 1856, p. 218). Unhappiness in his married life has been inferred from the language of John Berridge [q. v.], who unworthily calls the wives of Wesley and Whitefield 'a brace of ferrets' (Gledstone, p. 500); and from the testimony of Cornelius Winter (1742–1807), who was an inmate (1767–9) in Whitefield's house during his wife's declining days, but who does not lay all the fault on the lady (Jay, *Memoirs of Winter*, 1809, p. 80). She died on 9 Aug. 1768, and eight months after her death Whitefield writes (11 March 1769), 'I feel the loss of my right hand daily.' They had one child, John, born at Hoxton on 4 Oct. 1743, baptised publicly at the Moorfields tabernacle, buried at Gloucester on 8 Feb. 1744 (*Register of St. Mary de Crypt*).

Within a week after his marriage Whitefield started on a missionary tour in the west. At Gloucester and Painswick he preached in parish churches, after long exclusion. From London he embarked for Scotland on 26 May 1742, reaching Edinburgh on 3 June. His second visit to Scotland stimulated the famous revival at Cambuslang, Lanarkshire, just begun by William M'Culloch (1692–1771), the parish clergyman. The penitents were seized with hysteria and convulsion (Robe, *Faithful Narrative*, 1742; reprinted 1840), phenomena denounced by seceders as renewing the excesses of the Camisards (Fisher, *Review*, 1742). Correspondence with Wesley was resumed in October, and the personal relations of the two leaders were henceforth cordial. Whitefield was back in London on 6 Nov. He presided at the first conference of Calvinistic methodists held at Watford, near Caerphilly (Hughes, *Life of H. Harris*, 1892, p. 223), on 5 Jan. 1743, preceding Wesley's conference by a year and a half. It consisted of four clergymen, including Daniel Rowlands [q. v.], and ten laymen, including Harris, Humphreys, and Cennick, the latter two having deserted Wesley for Whitefield. At the second conference (6 April) Whitefield was 'chosen, if in England, to be always moderator,' Harris to be moderator in his absence (*Gospel Magazine*, 1771, p. 69; Hughes, p. 240). At a later conference in the same year it was agreed 'not to separate from the established church' (*Works*, ii. 38). Five years afterwards Whitefield admits in a letter to Wesley (1 Sept. 1748) that he must leave to others the formation of 'societies,' and give himself to general preaching (*ib.* ii. 169).

Hence he put Harris in charge (27 April 1749) of the Moorfields tabernacle and other English societies. After his rupture with Rowlands (May 1750), Harris seceded to form an association of his own (Hughes, p. 364), Rowlands heading the main body.

In September 1743 Doddridge preached at the tabernacle, and was taken to task (20 Sept.) by Isaac Watts for 'sinking the character of a minister, and especially a tutor, among the dissenters, so low thereby' (Humphreys, *Correspondence of Doddridge*, 1829, iv. 254). Next month Doddridge opened his pulpit at Northampton to Whitefield, and was warmly censured by Nathaniel, son of Daniel Neal [q. v.], and by John Barker (1682–1762) [q. v.] (*ib.* pp. 275 sq.) They considered that any alliance with methodism would prejudice their relations with the established church. Others maintained that field-preaching was not protected by the Toleration Act. Richard Smalbroke [q.v.] had charged against methodists in 1743, having Whitefield especially in view. Taking his wife with him, Whitefield embarked for America at Plymouth on 10 Aug. 1744, and reached New York on 26 Oct. His stay in America lasted till 2 June 1748. His success was achieved in the face of opposition from New England ministers, many of whom wrote strongly respecting his irregular methods. Testimonies against him were issued by the faculties of Harvard (28 Dec. 1744) and Yale (25 Feb. 1745). Towards the support of his orphan house he purchased (March 1747) 'a plantation and slaves' in South Carolina, holding it 'impossible for the inhabitants to subsist without the use of slaves' (*Christian History*, 1747, p. 34), an opinion which he reiterated in a letter (6 Dec. 1748) to the Georgia trustees (*Works*, ii. 208). The 'lawfulness of keeping slaves' he defended (22 March 1751) on biblical grounds (*ib.* ii. 404).

Shortly after his return, Lady Huntingdon made him (August 1748) one of her domestic chaplains, following the course by which, before toleration, nonconforming clergy had been protected. Bolingbroke wrote to her that the king had 'represented to his grace of Canterbury' [Herring] 'that Mr. Whitefield should be advanced to the bench, as the only means of putting an end to his preaching' (Tyerman, ii. 194). During a visit of six weeks to Scotland (September–October 1748) the synods of Glasgow, Lothian, and Perth passed resolutions intended to exclude him from churches. In November he visited Watts on his deathbed. The attacks on methodism by George Lavington [q. v.], which began in 1749 (*Enthusiasm of Methodists and Papists compared*, 1749–51, 3 pts.), were mainly directed against Whitefield. Lavington had been nettled by a sham 'charge' published in his name by some unknown person during 1748, and containing methodist sentiments. In the Grace Murray episode [see Wesley, John] Whitefield followed Charles Wesley's bidding, though he told John Wesley that in his judgment Grace Murray was his wife. He visited Ireland in May 1751, remaining till July, when he embarked from Belfast for Scotland. The impression he made in Ireland seems to have been very transitory. His fourth visit to America (October 1751–May 1752) was curtailed by his wish to gain from the Georgia trustees, before their charter expired, certain privileges for his orphan house. His hymn-book (1753), which in 1796 had passed through thirty-six editions, was compiled for the new-built tabernacle. During a visit to Scotland (July–August 1753) a playhouse at Glasgow against which he had declaimed was pulled down (*Scots Magazine*, 1753, p. 361). Detained a month at Lisbon, on his way to America, he wrote and published (1755) graphic accounts of the religious observances there. On this his fifth visit to America (May 1754–May 1755) the M.A. degree was conferred on him (September 1754) by New Jersey College.

The eight years from May 1755 to June 1763 were spent by Whitefield in the United Kingdom (excepting a trip to Holland in 1762). In a remarkable letter (2 July 1756) Franklin wrote: 'I sometimes wish that you and I were jointly employed by the crown to settle a colony on the Ohio' (*Evangelical Magazine*, 1803, p. 51). On 7 Nov. 1756 Whitefield opened the chapel in Tottenham Court Road (rebuilt 1899); at the laying of the foundation in the previous June he had the countenance of Benjamin Grosvenor, D.D. [q. v.], Thomas Gibbons [q. v.], and Andrew Gifford [q. v.], representing the three sections of protestant dissent. He constantly visited Scotland, and in 1757 heard the debates in the general assembly on the case of Alexander Carlyle, D.D. [q. v.], prosecuted for attending the representation of the tragedy of 'Douglas' by John Home [q. v.] In 1760 Whitefield ('Dr. Squintum') was burlesqued by Samuel Foote [q. v.] in the 'Minor.' The performance let loose a flood of discreditable lampoons and caricatures. Of numerous animadversions by Whitefield's friends, none were more effective than John Wesley's three letters to 'Lloyd's Evening Post' in November and December 1760. In the 'Register Office' (1761), by Joseph Reed [q. v.], Whitefield is introduced as 'Mr. Watch-

light;' in the 'Methodist' (published 1761, but never acted) he figures again as 'Squintum.' These attacks, which were felt to be unworthy, raised Whitefield's repute instead of injuring it. He was seriously ill at the time, and for nearly a twelvemonth, from March 1671, was practically disabled from preaching. He felt, too, the pressure of financial obligations connected with his philanthropic undertakings. On 4 June 1763 he started from Greenock in the Fanny, for his sixth voyage to America. During his stay there of two years he exerted himself in procuring gifts of books for Harvard College library, lately burned (*Works*, iii. 307). His preaching powers were still limited, but his popularity showed no diminution. He reached England again on 7 July 1765 much enfeebled. On 6 Oct. he opened Lady Huntingdon's chapel at Bath. Wesley, who met him in London on 28 Oct., describes him as 'an old, old man, fairly worn out . . . though he has hardly seen fifty years' (Wesley, *Journal*). Yet he continued his missionary tours and his open-air preaching. From 17 June 1767 to 12 Feb. 1768 he corresponded with Secker respecting the conversion of his orphanage into a college. He was willing that the first master should be an Anglican clergyman, but refused to narrow the foundation by excluding others in the future, or by making the daily use of the common prayer-book a statutable obligation. On these points the governor and council of Georgia were with him. In August 1767 he attended Wesley's conference with Howel Harris. His wife, who died 9 Aug. 1768, was buried in Tottenham Court Road chapel. She left him 700*l*. He opened Lady Huntingdon's college at Trevecca on 24 Aug. 1768, and her chapel at Tunbridge Wells on 23 July 1769. His last sermons in England were preached at Ramsgate on 16 Sept., shortly before his final embarkation for America. His assistant, whom he left in charge of the London chapels, was Torial Joss (1731–1797), formerly a sea-captain.

His last public work was the settlement of a scheme for his 'orphan house academy,' or Bethesda College. He might probably have obtained for it a charter had he placed it under the direction of the state authorities, but he bequeathed the whole institution to Lady Huntingdon (the main building was destroyed by fire in June 1773, and never rebuilt). Leaving Savannah on 24 April 1770, he moved about Pennsylvania and New England, preaching nearly every day. His last letter was written on 23 Sept.; his last sermon, two hours in length and full of vigour, was given at Exeter, New Hampshire, on 29 Sept. That evening he reached the manse of Jonathan Parsons (1705–1776), presbyterian minister of Newburyport, Massachusetts, whom he had converted from Arminianism. He was to have preached next morning, and was going to bed tired, but was prevailed on to address, from the staircase, a gathered throng till his bed candle burned out. During the night he was seized with asthma, as he thought; it was probably angina pectoris (Tyerman). He died at six o'clock in the morning of 30 Sept. 1770, and was buried at his own desire in a vault beneath the pulpit of the presbyterian meeting-house, Federal Street, Newburyport. Among the pall-bearers was Edward Bass (1726–1803), rector of St. Paul's, Newburyport, afterwards (1797) first bishop of the protestant episcopal church in Massachusetts. The coffin was opened in 1784, when the body was found perfect; in 1801 it was again opened, the flesh was gone, but the 'gown, cassock, and bands' remained (Tyerman, ii. 602). Later, the 'main bone of the right arm' was stolen by an admirer and sent to England, but restored in 1837 (*ib.* p. 606). At Newburyport there is a monument, erected in 1828 (figured in Harsha). An inscription to his memory was added to the marble monument erected to his wife in Tottenham Court Road chapel (Gillies, p. 277). This monument has since perished; the chapel, now [1900] rebuilding, will contain a memorial. Funeral sermons were very numerous. The most important are those by Parsons and by Wesley; the latter was delivered both at the tabernacle and at Tottenham Court Road, in accordance with Whitefield's own request. His will is printed by Gillies, and reprinted by Philip; he died worth about 1,400*l*.

Whitefield's unrivalled effects as a preacher were due to his great power of realising his subject, and to his histrionic genius, aided by a fascinating voice of great compass and audible at immense distances (Franklin, *Memoirs*, 1818, i. 87). Lord Chesterfield, hearing him portray a blind beggar as he tottered over the edge of a precipice, bounded from his seat and exclaimed, 'Good God! he's gone!' (Wakeley, 1872, p. 197; for a vivid description of the potency of his rhetoric see Lecky, *Hist. of England*, ii. 562 sq.; for its effect on Hume, Gledstone, p. 378). His printed sermons by no means explain his reputation; it should be remembered that he preached over eighteen thousand sermons; only sixty-three were published by himself, forty-six of them before he was twenty-five years of age. Eighteen other sermons in print were published from short-

hand notes, unrevised. The warmth of his expressions, and an incautious frankness of statement in his autobiographical writings, laid him open to ridicule and undeserved reproach. It was primarily against Whitefield that the more persistent attacks upon methodism were levelled. Apart from his evangelistic work he was in many ways a pioneer. With none of the administrative genius by which Wesley turned suggestions to account, he anticipated Wesley's lines of action to a remarkable extent. He preceded him in making Bristol a centre of methodist effort; he was beforehand with him in publishing journals, in founding schools, in practising open-air preaching, and in calling his preachers to a conference. His religious periodical, 'The Christian History' (begun in 1740), may be looked upon as a predecessor of the 'Arminian Magazine' (1778).

Whitefield's complexion was fair, his eyes dark blue and small; originally slender, he became corpulent from his fortieth year, though his diet was spare, and a cow-heel his favourite luxury. Like Wesley, he rose at four; his punctuality was rigid, his love of order extreme; 'he did not think he should die easy, if he thought his gloves were out of their place' (Winter, p. 82). He was 'irritable, but soon appeased' (*ib.* p. 81); his beneficence was the outcome of the generous glow of his affections.

The National Portrait Gallery has a portrait, painted about 1737 by John Woolaston, in which Whitefield is depicted as preaching from a pulpit; a female figure in front of the congregation is supposed to represent his wife. Other portraits are by Nathaniel Hone [q. v.], engraved by Picot; and (1768) by John Russell (1745-1806) [q. v.], engraved in mezzotint by Watson. A whole-length mezzotint (1743) by F. Kyte is said by Gillies to be the best likeness of him in his younger years. His effigy in wax was executed (during his lifetime) by Rachel Wells of Philadelphia, and was given to Bethesda College; another was by her sister, Mrs. Patience Wright of New York (Gillies, pp. 280, 358). Caricatures are very numerous.

Whitefield's 'Works' were edited, 1771-2, 6 vols. 8vo, by John Gillies, D.D. [q. v.] The collection contains letters, tracts, and sermons, with a few pieces previously unpublished. It does not contain the autobiographical pieces, the 'Short Account' (1740), the seven 'Journals' (issued between 1738 and 1741; none of them republished in full since 1744), the 'Christian History' (1740-7), the 'Full Account' (1747), and the 'Further Account' (1747). In 1756, 12mo, Whitefield published 'The Two First Parts of his Life, with his Journals revised, corrected, and abridged.' The fullest bibliography of original editions of Whitefield's publications will be found embedded in Tyerman's 'Life.' He wrote prefaces to several works; notably, a brief 'recommendatory epistle' to an 'Abstract,' 1739, 12mo (made by Wesley), of the 'Life' of Thomas Halyburton [q. v.]; and a preface to a folio edition, 1767, of the works of Bunyan. Julian does not include him in his 'Dictionary' as a hymn-writer, and it is doubtful whether any of the verses which he uses as the expression of his own feelings are strictly original. His alterations of the hymns of the Wesleys drew from John Wesley (who does not name him) the scornful remarks in the preface to his hymn-book of 1780.

[The Short Account, Journals, Christian History, Full Account, Further Account, and Letters of Whitefield are the primary authorities for his biography. The Memoirs, 1772, by Gillies, is a careful piece of work, which has been often re-edited, but not always improved. The Life and Times, 1832, by Robert Philip [q. v.] (criticised by Sir James Stephen, Edinburgh Review, July 1838), is very full but discursive. The Life and Travels, 1871, by Gledstone, is the best for general use. The Life, 1876-7, 2 vols., by Tyerman, is a nearly exhaustive compendium of materials. Of biographies published in America, the Life, 1846, by D. Newell, and the Life, 1866, by D. A. Harsha, may be mentioned. A Faithful Narrative of the Life, 1739, is by a friend, but the Life . . . by an Impartial Hand, 1739, and Genuine and Secret Memoirs, 1742, are anonymous lampoons. See also Jay's Memoirs of Cornelius Winter, 1809, pp. 72 sq.; Life and Times of Selina, Countess of Huntingdon, 1839, 2 vols.; Richardson's George Whitefield, Centenary Commemoration of Tottenham Court Chapel, 1857; Wakeley's Anecdotes of Whitefield, 1872; Macaulay's Whitefield Anecdotes, 1886; Stratford's Good and Great Men of Gloucestershire, 1867, pp. 231 sq.; Gloucestershire Notes and Queries, 1881, ii.; Winsor's Hist. of America, vol. v. passim; Foster's Alumni Oxon. 1888, iv. 1541, 1892, iv. 1621; extract from register of St. Mary de Crypt, Gloucester, per Rev. W. Lloyd.]

A. G.

WHITEFOORD, CALEB (1734-1810), wit and diplomatist, the natural son of Colonel Charles Whitefoord [q. v.], was born at Edinburgh in 1734 and educated at James Mundell's school and Edinburgh University (matriculating on 3 March 1748). His father acquiesced in his objections to entering the ministry, and placed him in the counting-house of a wine merchant, Archibald Stewart, of York Buildings, London. During 1756 (having in the meantime set up in the wine business at 8 Craven Street),

Whitefoord was in Lisbon in connection with his trade, and sent home a vivid account of the earthquake. Benjamin Franklin was his neighbour in Craven Street for some time; they became intimate, and their intimacy led to Whitefoord being chosen by Shelburne in 1782 as intermediary between Franklin, as minister of the United States at Versailles, and the British government. Whitefoord accompanied Richard Oswald [q. v.] to Paris in April and served for a year as secretary to the commission which concluded the peace with America. Burke, to express his poor opinion of the plenipotentiaries chosen, described Oswald as a simple merchant and Whitefoord as a mere 'diseur de bons mots.' It was not until 1793 that a pension of 200*l.* a year was secured to Whitefoord for his services.

Whitefoord's contributions to the 'Public Advertiser,' the 'St. James's Chronicle,' and other newspapers were numerous, his line being political persiflage and his aim to reveal the humorous side of party abuse. The ministry would have liked a pamphlet on the Falkland Islands difficulty from his pen in 1771, and it was he who recommended that the task should be assigned to Dr. Johnson. The latter thought highly of Whitefoord's essays in the periodical press, and Caleb was one of the guests at the Shakespeare Tavern when Johnson took the chair on 15 March 1773, prior to the first performance of 'She stoops to conquer.' Many of his best squibs, such as 'Proposals for a Female Administration,' 'Errors of the Press,' 'Westminster Races,' 'Ship News,' and 'Cross Readings,' are in the 'New Foundling Hospital for Wit' (1784, i. 129 sq.) The 'Cross Readings' delighted not only Johnson, but a critic of such taste as Goldsmith, and one so difficult to please as Horace Walpole. When Garrick set the fashion of writing caricature epitaphs in 1774, Whitefoord naturally tried his hand; and, Cumberland says, displayed more ill-nature than wit. Goldsmith, however, thought well of him, as is shown in the epitaph which he left among his papers to be worked into 'Retaliation,' and which was actually included in the fourth and subsequent editions:

Here Whitefoord reclines, deny it who can;
Tho' he merrily lived, he is now a grave man.

What pity, alas! that so lib'ral a mind
Should so long be to Newspaper Essays confined!
Who perhaps to the summit of science might soar,
Yet content if the table he set in a roar;
Whose talents to fit any station were fit,
Yet happy if Woodfall confessed him a wit. . . .

Whitefoord's correspondence with the Woodfalls and with James Macpherson (printed in the *Whitefoord Papers*) is of some literary interest; in August 1795 he received from John Croft, the antiquary of York, some inedited anecdotes of Sterne, which Croft had collected at his request (*ib.* pp. 223 sq.) Caleb lived on to patronise a generation far subsequent to that of his early associates Foote and Garrick. In May 1805 David Wilkie brought him a 'letter of introduction' from Sir George Sandilands, and the painter is said to have successfully transferred to the well-known canvas the grave expression which Whitefoord thought proper to the occasion. Whitefoord, who was F.R.S. (elected 1784), F.S.A., and a member of the Arcadian Society of Rome, died at his house in Argyll Street in February 1810, and was buried in Paddington churchyard (Wheatley and Cunningham, *London*, iii. 2). His fine collection of pictures was sold at Argyll Street on 4 and 5 May 1810.

A portrait by Reynolds (1782), owned by Charles Whitefoord, esq., of Whitton Paddocks, near Ludlow, was engraved in mezzotint by I. Jones in 1793. A sketch by George Dance (July 1795) was engraved by William Daniell, and a drawing by Cosway by P. Condé for the 'European Magazine' (1810). An anonymous portrait is at the rooms of the Society of Arts, for which body Whitefoord procured portraits of William Shipley [q. v.] and Peter Templeman [q. v.]; he was vice-president of the society in 1800 (*Trans. Soc. of Arts*, No. xxix.)

Whitefoord married late in life (1800) a Miss Sidney, and left four children. His eldest son, Caleb, graduated from Queen's College, Oxford (B.A. 1828, M.A. 1831), and became rector of Burford with Whitton in 1843.

[Whitefoord Papers, 1898, ed. Hewins; Gent. Mag. 1810, i. 300; Public Characters, 1801–2; Boswell's Johnson, iv. 233, ed. Hill; Walpole's Correspondence, v. 30, ed. Cunningham; Northcote's Life of Reynolds, i. 217; Forster's Goldsmith, bk. iv. ch. xx.; Cumberland's Memoirs, i. 367; Smith's Mezzotinto Portraits, p. 774; Cust's Society of Dilettanti, 1898, p. 123; Franklin's Works, ed. Sparks, vii. 242.] T. S.

WHITEFOORD, CHARLES (*d.* 1753), soldier, third son of Sir Adam Whitefoord, first baronet (*d.* 1727), by Margaret (*d.* 1742), only daughter of Alan, seventh lord Cathcart, is stated, although the evidence is far from conclusive, to have been a descendant of Walter Whitford [q. v.], bishop of Brechin. His elder brother, Sir John, second baronet, became a lieutenant-general in the army

(1761), and died in 1763, leaving a son, Sir John Whitefoord, third baronet (*d.* 1803). The third baronet, who is supposed to have been the original of Sir Arthur Wardour in Scott's 'Antiquary,' got into difficulties and left Ballochmyle in Ayrshire for Whitefoord House in the Canongate of Edinburgh. He was one of the early patrons of Burns, who celebrates him in some complimentary lines enclosing a copy of the 'Lament for James, Earl of Glencairn,' and his daughter Maria [Cranstoun] was the heroine of the 'Braes of Ballochmyle.' He was a well-known figure in the Scottish capital, and was depicted by Kay along with his cronies, Major Andrew Fraser and the Hon. Andrew Erskine (*Edinburgh Portraits*, 1877, No. cxcii.)

Charles Whitefoord entered the navy in 1718, but afterwards joined a regiment of dragoons, having 'learned his exercises of riding' in the famous academy of Angers. In 1738 he was a captain in the royal Irish at Minorca, and two years later was gazetted aide-de-camp to his uncle, Lord Cathcart, and sailed in the West India expedition, took part in the deadly operations against Carthagena, and in 1741 became lieutenant-colonel in the 5th marines. He was visiting relatives in Scotland when the rebellion of 1745 broke out, and immediately offered his services to the government as a volunteer. He was one of the very few officers in the royal army who distinguished themselves at the battle of Prestonpans, and his conduct supplied the groundwork of the chivalrous contest between Edward Waverley and Colonel Talbot in the forty-seventh and following chapters of 'Waverley.' 'When,' says Scott in his revised preface to the novel (in 1829), 'the highlanders made their memorable attack on Sir John Cope's army, a battery of four field-pieces was stormed and carried by the Camerons and the Stewarts of Appine. The late Alexander Stewart of Inverhayle was one of the foremost in the charge, and, observing an officer of the king's forces who, scorning to join the flight of all around, remained with his sword in his hand, as if determined to the very last to defend the post assigned to him, the highland gentleman commanded him to surrender, and received for reply a thrust which he caught on his target. The officer was now defenceless, and the battle-axe of a gigantic highlander was uplifted to dash his brains out, when Mr. Stewart with great difficulty prevailed on him to yield. He took charge of his enemy's property, protected his person, and finally obtained him his liberty on parole. The officer proved to be Colonel Whitefoord.' After Culloden it was Whitefoord's turn to strain every nerve to obtain Stewart's pardon. Representations to the lord justice clerk, the lord advocate, and other law dignitaries proving of no avail, he at length applied to the Duke of Cumberland in person. 'From him also he received a positive refusal. He then limited his request to a protection for Stewart's house, wife, children, and property. This was also refused by the duke; on which Colonel Whitefoord, taking his commission from his bosom, laid it on the table before his royal highness with much emotion and asked permission to retire from the service of a sovereign who did not know how to spare a vanquished enemy.' Thereupon the duke 'granted the protection required.'

In September 1751 Whitefoord was appointed lieutenant-colonel of the fifth regiment of foot, on the staff in Ireland, and on 25 Nov. 1752 he was promoted full colonel. He died at Galway on 2 Jan. 1753. He does not appear to have been married, but he left a son, Caleb Whitefoord, who is separately noticed, and also, it is believed, a daughter. Colonel Whitefoord's 'Letters and Papers' referring to his services in Minorca, Cuba, and in Scotland were edited for the Clarendon Press in 1898 by Mr. W. A. S. Hewins. A portrait in oils is in the possession of Charles Whitefoord, of Whitton Paddocks, near Ludlow.

[The Genealogist, ed. Marshall, 1880, iv. 142; Gent. Mag. 1753, p. 51; Cunningham's Life and Work of Burns, iv. 156–7; Scott's Waverley, Introduction; Whitefoord Papers, ed. Hewins, Introduction and pp. 1–117; Hamilton's Lanark and Renfrew, 1831, p. 79.] T. S.

WHITEHALL, ROBERT (1625–1685), poetaster, second son of Robert Whitehall of Sharpcliffe, Staffordshire, and of Dorothy his wife, daughter of Thomas Henshaw of Lockwood, Staffordshire, was born at Amersham, Buckinghamshire, early in 1625, and was baptised there on 18 March of that year. His father, who died in September 1658, was vicar of St. Mary Magdalen, Oxford, and from 1616 rector of Addington, Buckinghamshire. The poetaster was educated first at Westminster school, under Dr. Richard Busby, whence he was elected to Christ Church, Oxford, in 1643. He graduated B.A. on 2 Nov. 1647. On 10 May following, with other students of Christ Church, he was summoned to appear before the parliamentary visitors, and, when questioned, replied: 'As I am summoned a student of Christ Church, my name itself speaks for me, that I can acknowledge no visitation but King Charles's,' which reply subsequent

development has converted into an indifferent distich:

> My name's Whitehall, God bless the poet;
> If I submit the king shall know it.

He was expelled on 7 July 1648, apparently retiring to his father's house in Buckinghamshire. There coming into contact with his neighbours, the Ingoldsbys, he became popular with the parliamentary party, submitted to the committee for regulating the university, and was by them elected to a fellowship in Merton College in 1650. He completed his degree of M.A. on 18 Nov. 1652. In 1655 he was 'terræ filius,' and he derided the puritan discipline of the university. In 1657 Henry Cromwell, writing from Ireland (22 June), requested the college authorities to allow him leave of absence, without loss of emolument, in order to give instruction in the university of Dublin; the permission was granted in the following August. He was created M.B. on 5 Sept. 1657 by letters from Richard Cromwell. On 21 June 1665 he appears to have been in Oxford, when he was licensed to practise medicine. He was certainly there on 19 Oct. 1670, when he wrote from Merton College to Williamson begging for consideration for his losses, he having been 'worsted in spirituals of 250*l.* a year and nearly 1,000*l.* by the Cheshire misadventure' [? Sir George Booth's rising]. Whitehall was tutor to John Wilmot, second earl of Rochester [q.v.], at Oxford, and much devoted to him. He was sub-warden of Merton College in 1671, and in 1677 received a lease of the Burmington tithes. He died on 8 July 1685, and was buried in Merton College chapel on the following day.

Wood calls him 'a mere poetaster and time-serving poet.' His works consist chiefly of congratulatory odes, and 'his pen seems to have been as ready to celebrate Oliver Cromwell's elevation to the protectorate as to congratulate Charles II on his recovery from an ague; and equally lavish of panegyric, whether Richard Cromwell or Lord Clarendon, whom he hailed as chancellors of the university' (Welch, *Alumni Westmon.* pp. 119–20). His works possess a certain rhythmic fluency not unpleasant to the ear.

He published: 1. 'Τεχνηπολεμογαμία, or the Marriage of Arms and Arts, 12 July 1651, being an Accompt of the Act in Oxon. to a Friend,' London, 1651. 2. 'Viro . . . honoratissimo . . . Eduardo Hide' on his being raised to the dignity of chancellor of the university of Oxford), Oxford, 1660? 3. 'The Coronation,' London, 1661? 4. 'Urania, or a Description of the Painting of the Top of the Theatre at Oxford, as the Artist laid his Design,' London, 1669. 5. 'Verses on Mrs. More, upon her sending Sir Thomas More's picture (of her own drawing) to the Long Gallery at the Public Schools at Oxford,' Oxford, 1674. The picture presented by Mrs. More is, however, a portrait of Thomas Cromwell, earl of Essex (Walpole, *Anecdotes*, 1765, iii. 148). 6. ''Εξάστιχον ἱερόν; sive Iconum quarundam extranearum (numero 258) Explicatio breviuscula et clara,' Oxford, 1677. This work, of which only twelve copies were printed, consisted of plates purchased by Whitehall in Holland, illustrating both the Old and New Testament. The majority of the plates were those (in many cases reversed) engraved by Matthias Merian for a German edition of the Bible published in Strasburg in 1630. They afterwards appeared in 'Afbeeldingen der voornaamste Historien,' published by N. Visscher in Amsterdam. Whitehall's plates appear to have been specially printed on thin paper. Each was pasted on a sheet of paper on which had previously been printed six explanatory verses by Whitehall. His twelve copies were handsomely bound, and presented severally to the king and to noble friends. 7. 'Gratulamini mecum: a Congratulatory Essay upon His Majesties Most Happy Recovery,' London, 1679. 8. 'The English Rechabite, or a defyance to Bacchus and all his works,' London, 1680?

Whitehall contributed one Latin and one English poem to 'Musarum Oxoniensium ἐλαιοφορία, sive, Ob Fœdera Auspiciis Serenissimi Olivieri Reipub.' Oxford, 1654; one Latin poem under his own name in 'Britannia Rediviva,' Oxford, 1660 (with another Latin poem with the name of John Wilmot, earl of Rochester, attached, which is more probably the work of Whitehall); two Latin and one English to 'Epicedia Academiæ Oxoniensis in Obitum Serenissimæ Mariæ Principis Arausionensis,' Oxford, 1661. Four of the pieces were reprinted in Rochester's 'Poems on several Occasions,' London, 1697.

[Visitations of Staffordshire (William Salt, Archæological Soc. vol. v. pt. ii.); Amersham Par. Reg.; Burrows's Reg. of Visitors of Univ. Oxon. pp. 68, 144; Foster's Alumni; Wood's Athenæ (Bliss), i. col. lxix, iii. cols. 1231–2, iv. cols. 176–7, 479; Brodrick's Memorials of Merton College (Oxford Hist. Soc.), pp. 106, 292; Wood's Fasti (Bliss), ii. cols. 104, 171, 209; Cal. State Papers, 1670, p. 487; Wood's Hist. and Antiq. (Gutch), II. ii. 583–4, 598, 646; Wood's Colleges and Halls (Gutch), App. p. 213; Lipscomb's Buckinghamshire, ii. 509.] B. P.

WHITEHEAD, CHARLES (1804–1862), poet, novelist, and dramatist, the son of a wine merchant, was born in London

in 1804. He began life as a clerk in a mercantile house, but soon adopted literature as his profession. In 1831 he published 'The Solitary,' a poem in the Spenserian stanza, showing genuine imagination. The poem won the approval of Professor Wilson in the 'Noctes Ambrosianæ,' and of other critics of eminence. In 1834 appeared Whitehead's 'Lives and Exploits of English Highwaymen' (probably written some years earlier, the least worthy of his productions), and 'The Autobiography of Jack Ketch,' a burlesque biography of the hangman, which contained a remarkable episodical story of serious intent, 'The Confession of James Wilson.' Whitehead's vivid blank-verse drama, 'The Cavalier,' the plot of which is laid in Restoration times, was produced at the Haymarket Theatre on 15 Sept. 1836, with Ellen Tree and Vandenhoff in the principal parts, and has been revived more than once, notably at the Lyceum Theatre in 1856.

Owing to the success of Whitehead's 'Jack Ketch,' Messrs. Chapman & Hall invited him to write the letterpress to a monthly issue of a humorous kind, to which Robert Seymour [q. v.] was to furnish the illustrations. Pleading inability to produce the copy with sufficient regularity, Whitehead recommended his friend Charles Dickens for the work. The publishers acted on the recommendation, and the result was the 'Pickwick Papers.' A further point of contact between Whitehead and Dickens consisted in Whitehead's revising in 1846 'The Memoirs of Grimaldi,' which had been edited by Dickens in 1838 under the pseudonym of 'Boz.' Whitehead's masterpiece, 'Richard Savage' (1842), illustrated by Leech, a romance, partly founded on Dr. Johnson's life of Savage, was much admired by Dickens. It was dramatised, and the play ran for nearly thirty nights at the Surrey Theatre. A new edition of the novel, with an introduction by Harvey Orrinsmith, was published in 1896. Included in 'The Solitary and other Poems' (1849), a collected edition of Whitehead's poetical work, is his most remarkable sonnet beginning 'As yonder lamp in my vacated room,' which Dante Rossetti described as 'very fine.'

Whitehead belonged to the Mulberry Club, of which Douglas Jerrold and other wits were members, and was acquainted with all the famous men of letters of his day. When 'Richard Savage' appeared he had every prospect of success in literature, but intemperance wrecked his career. He went to Australia in 1857, with the hope of recovering his position. He contributed to the 'Melbourne Punch,' and he printed in the 'Victorian Monthly Magazine' the 'Spanish Marriage,' a fragment of poetic drama possessing considerable merit. Whitehead's personal qualities, despite his infirmities of disposition, endeared him to those who knew him well, and an admirer of his literary talent gave him an asylum at his house in Melbourne, but he furtively made his escape from the restrictions of respectability. He sank into abject want, and died miserably in a Melbourne hospital on 5 July 1862. He was buried in a pauper's grave, and the authorities refused the request made by friends, when they heard for the first time of his sad end, to remove his remains to a fitting tomb. His publisher and warm well-wisher, George Bentley, described him as a 'refined scholarly man . . . with thoughtful, almost penetrating eyes.'

Whitehead was a frequent contributor to magazines, particularly to 'Bentley's Miscellany.' He also published 'Victoria Victrix,' a poem (1838), 'The Earl of Essex' (1843), 'Smiles and Tears,' a series of collected stories (1847), and 'A Life of Sir Walter Ralegh' (1854).

[Mackenzie Bell's Charles Whitehead, a monograph, with extracts from his works.]

M. B–L.

WHITEHEAD, DAVID (1492 ?–1571), divine, born about 1492, was a native of Hampshire (Wood), where the Whiteheads had some landed property (*Cal. Inq. post mortem*, Henry VII, vol. i. No. 10). His contemporary, Hugh Whitehead (*d.* 1551), with whom David has been confused, belonged to a Durham branch of the family, was from 1519 to 1540 last prior, and from 1541 first dean of Durham. He was implicated in the fictitious charges of treason brought against his bishop, Cuthbert Tunstall [q. v.], in 1550–1, and was imprisoned in the Tower, where he died in November 1551 (*Letters and Papers of Henry VIII*, passim; *Acts P. C.*, ed. Dasent, vol. iii.; Wood, *Fasti*, p. 38; *Collectanea*, Oxford Hist. Soc., iii. 25; *Oxford Univ. Reg.* i. 62; Dixon, *Hist. Church of England*, ii. 149, 223, iii. 320, 321).

David Whitehead is said to have been educated at Brasenose or All Souls' College, Oxford, but his name does not appear in the defective registers of the period. The statement that he was chaplain to Anne Boleyn has also not been verified, but there is no doubt that he was tutor to Charles Brandon, the young duke of Suffolk, who died in 1551. During the winter of 1549–50 Whitehead, Lever, and Hutchinson endeavoured to convert Joan Bocher [q. v.] from her heresies

(Hutchinson, *Works*, p. 146). In 1552 Cranmer described him as 'Mr. Whitehead of Hadley,' though with which Hadley he was connected is uncertain, and on 25 Aug. suggested him to Cecil as a candidate for the vacant archbishopric of Armagh, adding 'I take Mr. Whitehead for his good knowledge, special honesty, fervent zeal, and politic wisdom to be most meet' (Cranmer, *Works*, ii. 438). Whitehead, however, refused the appointment, and Hugh Goodacre [q. v.] became archbishop. On 25 Nov. following he took part in the discussion on the sacrament at Cecil's house.

Soon after Mary's accession Whitehead fled to the continent; he was one of the hundred and seventy-five who sailed with John à Lasco [q. v.] from Gravesend on 17 Sept. 1553. Whitehead was in the smaller vessel which reached Copenhagen on 3 Nov.; the exiles were taken for anabaptists, and soon expelled by order of the king on refusing to subscribe to the Lutheran confession. They then made their way to Rostock, where Whitehead pleaded their cause before the magistrates, whose Lutheran requirements they failed to satisfy, and they were compelled to leave in January. A similar fate befell them at Wismar, Lubeck, and Hamburg, but they found a refuge at Emden in March (Utenhove, *Simplex Narratio*, Basle, 1560, pp. 119 sqq.; *English Hist. Rev.* x. 434–40; Dalton, *Lasciana*, Berlin, 1898, pp. 335–6). Meanwhile an attempt was being made to found a church of English exiles at Frankfort, and on 2 Aug. 1554 an invitation was sent to Whitehead and other exiles at Emden to join the church at Frankfort; 'on 24 October came Maister Whitehead to Franckford, and at the requeste of the congregation he took the charge for a time and preached uppon the epistle to the Romans' (Knox, *Works*, Bannatyne Club, iv. 12).

Whitehead was one of those who wished to retain the use of the English prayer book of 1552, and in the famous 'troubles' at Frankfort took the side of Richard Cox [q. v.] against Knox. After the expulsion of Knox (26 March 1555) Whitehead was chosen pastor of the congregation. On 20 Sept. he and his colleagues wrote a letter to Calvin to justify their proceedings against Knox, and repudiating the charge of too rigorous adherence to the prayer-book and using 'lights and crosses;' their ceremonies, they pleaded, were really very few, and they went on to attack Knox's 'Admonition' as an 'outrageous pamphlet' which had added 'much oil to the flame of persecution in England' (*Original Letters*, Parker Soc., pp. 755 sqq.) In February 1555–6 Whitehead resigned his pastorate, being succeeded on 1 March by Robert Horne (1519?–1580) [q. v.]; the cause is said to have been his disappointment at not being made lecturer in divinity in succession to Bartholomew Traheron [q. v.] He remained, however, at Frankfurt, signing a letter to Bullinger on 27 Sept. 1557.

On Elizabeth's accession Whitehead returned to England, preaching before the queen on 15 Feb. 1558–9, taking part in the disputation with the Roman catholic bishops on 3 April, and serving as a visitor of Oxford University, and on the commission for revising the liturgy (Machyn, *Diary*, p. 189; Hayward, *Annals*, p. 19; Gee, *Elizabethan Clergy*, p. 130). He is said by all his biographers to have had the first refusal of the archbishopric of Canterbury, and he also declined the mastership of the Savoy. On 17 Sept. 1561 he wrote to Cecil acknowledging his obligations to him, but lamenting the necessity he was under of refusing the living he offered (*Cal. State Papers*, Dom. 1547–80, p. 185). 'So that whether he had any spiritualities of note conferr'd on him is yet doubtful, he being much delighted in travelling to and fro to preach the word of God in those parts where he thought it was wanting' (Wood). He is reported by Whitgift to have frequently deplored the excesses of some ministers, but his own leanings were puritan, and on 24 March 1563–4 he was sequestered for refusing to subscribe. Francis Bacon, who calls Whitehead a 'grave divine . . . of a blunt stoical nature,' and says he was 'much esteemed by Queen Elizabeth, but not preferred because he was against the government of bishops, also relates that the queen once said to him 'I like thee better because thou livest unmarried,' to which Whitehead replied 'In troth, madame, I like you the worse for the same cause' (*Works*, ed. Spedding, vii. 163). Richard Hilles, however, in announcing Whitehead's death in June 1571, stated that 'he lived about seven years a widower . . . but very lately, before the middle of this year, he married a young widow when he was himself about eighty' (*Zurich Letters*, i. 242). An engraved portrait is given in Fuller's 'Holy State' and in Holland's 'Herωologia' (p. 173).

Fuller mentions Whitehead s 'many books still extant,' but with the exception of some discourses printed in Whittingham's 'Brieff Discours of Troubles at Frankfort' (1575), they have not been traced either in print or manuscript. A translation of Ripley's 'Medulla Alchymiæ' is ascribed in Bernard's

'Catalogue of Ashmolean Manuscripts' to David Whitehead, 'doctor of Physick' (*Cat. MSS. Angliæ*, i. 332; in Black, *Cat. Ashmole MSS.* col. 1319, the ascription is merely to 'D.W.')

[Authorities cited; Lansd. MS. 981 f. 113; Strype's Works (general index); Gough's Index to Parker Soc. Publ. passim; Whittingham's Brieff Discours, 1575; Wood's Athenæ, i. 396; Knox's Works (Bannatyne Club); Foxe's Actes and Mon.; Bale, ix. 91; Fuller's Worthies, ii. 12; Peter Martyr's Commentarius, 1568; Tanner's Bibl. Brit.-Hib. p. 762; Brook's Puritans, i. 170–4; Parkhurst's Ludicra, p. 114; Churton's Life of Nowell; Burnet's Hist. of the Reformation, ed. Pocock; Foster's Alumni Oxon. 1500–1714; Dixon's Hist. Church of England, iii. 238, 386, iv. 696.] A. F. P.

WHITEHEAD, GEORGE (1636?–1723), quaker, was born at Sun Bigs, parish of Orton, Westmorland, in 1636 or 1637, and educated at Blencoe free school, Cumberland, after which he taught as usher in two schools. When about fourteen he heard of the quakers, to whom he was chiefly attracted by observing how they were reviled by unprincipled people. The first meeting he attended was at Captain Ward's at Sunny Bank, near Grayrigg chapel, where he first heard George Fox [q. v.] His presbyterian parents, at first much grieved at his turning quaker, grew afterwards to love the society, of which his mother and sister Ann died members.

After 'bearing his testimony' against professional ministers in Westmoreland from 1652 to 1654, Whitehead started about August 1654 as an itinerant preacher through Yorkshire, Lincolnshire, and Cambridgeshire to Norwich. At Cambridge he met James Parnell [q. v.] At Norwich he visited Richard Hubberthorn [q. v.], a prisoner in the castle, and held meetings and public disputations; in spite of violent opposition and much contempt of his youth, many were converted to quakerism. In December 1654 he was haled out of St. Peter's Church for speaking after the sermon, and, being examined about water baptism, was imprisoned for more than eight weeks; soon after his discharge, in March 1655, he was again committed for visiting prisoners in Norwich Castle. In May he went to Colchester to see young Parnell in prison; in July, for defending a paper affixed to the church door of Bures, Suffolk, by his companion, he was committed for trial at Bury St. Edmunds. There he lay for three months; at the October sessions he was accused of being an idle wandering fellow, and fined 20*l.* On his refusal to pay he was remanded, and suffered much hardship in prison for fifteen months until his friends in London, especially one Mary Saunders, a waiting woman to Oliver Cromwell's wife, appealed to the Protector for an inquiry. Whitehead was examined on 22 May 1656, and again in June, but was not released until 16 Oct.

Worse treatment now befell him. At Saffron Walden he was set in the stocks, and at Nayland was condemned 'to be openly whipped until his body be bloody.' About May 1657 he went to the west of England, meeting Fox at Gloucester.

He now (1657), after three years' absence, returned to Sun Bigs, where many quakers had gathered, and large meetings were held winter and summer on crag sides or on the moors, until funds for building meeting-houses were forthcoming. He visited Swarthmore, Newcastle, Berwick, Alnwick, and Holy Island, the governor of which place—Captain Phillipps—and his wife both became quakers. Returning south, Whitehead was thrown into prison at Ipswich on the suit of a clergyman whom he had overtaken and discoursed with on the road. When sessions came he incensed the magistrates by pointing out the illegality of his accusation, and was sent back to gaol, whence he was only released, after four months, on the death of the Protector.

On 29 Aug. 1659 Whitehead held at Cambridge a public dispute with Thomas Smith, vicar of Caldecot and university librarian, who had already appeared as his opponent at a meeting in Westminster. Smith undertook to prove that Whitehead was a heretic. Whitehead displayed much skill in his reply, and in answer to Smith's two books, 'The Quaker Disarm'd, or a True Relation of a late Public Dispute held at Cambridge' (London, 1659, 4to), and 'A Gagg for the Quakers,' same place and date (replying to Henry Denne's 'The Quaker no Papist,' London, 1659, 4to), issued 'The Key of Knowledge not found in the University Library of Cambridge, or a short Answer to a Foolish, Slanderous Pamphlet entituled "A Gagg for the Quakers,"' London, 1660, 4to. This was only one of a long series of public disputes, usually culminating in literary effort, to which Whitehead was challenged at this time. Frequently they took place in the parish churches, sometimes in private houses. Thus, he was at Lynn on 15 Sept. 1659, and again on 13 Jan. 1660, appearing against Thomas Moor and John Horn, leaders of a small sect of Universalists or 'Free willers,' as Whitehead calls them. In reply to Horn he wrote 'A briefe discovery of the dangerous Principles of John Horne and Thomas Moor, both

teachers of the people called Mooreians or Manifestarians,' London, 1659, 4to; 'The Quakers no Deceivers, or the Management of an unjust charge against them confuted,' 1660, 4to; and 'The He-Goats Horn broken, or Innocency elevated against Insolency and Impudent False-hood,' 1660, 4to. Other disputations took place at Fulham and Bluntisham. At Peterborough in April 1660 he had to be rescued from the mob by Lambert's old soldiers quartered in the town. Under the proclamation against conventicles he was soon in prison again, and in March 1661, while in Norwich Castle, he almost died of ague and gaol fever. A royal proclamation released him after sixteen weeks.

The first parliament after the Restoration brought in a bill (13 & 14 Car. II, cap. 1) for the suppression of quakers as 'dangerous to the public peace and safety.' Whitehead, Edward Burrough [q. v.], and Hubberthorn appeared before the committee several times in May 1661 to protest against its conditions. They were also heard at the bar of the house, 19 July, on the third reading. The bill, which forbade five quakers to meet for worship, passed; but although their meeting-houses were locked up, were turned into soldiers' quarters, or pulled down, the quakers continued to meet in the streets or in private houses.

From this time to 1672 Whitehead spent most of his time in prison. Once, while in White Lion prison, he was charged with being concerned in the Westmorland 'Kipper Rigg Plot' (cf. Ferguson, *Early Cumberland and Westmorland Friends*, pp. 4 seq.; *Cal. State Papers*, Dom. 1663–4, pp. 632, 640). He lodged at this time, when at liberty, at the house of Rebecca Travers [q.v.] in Watling Street, and laboured in and about London. When, under a new act (16 Car. II), imprisoned quakers were sent to the colonies, he held meetings on board the transport ships at Gravesend. All through the plague he visited those in prison. In 1670 he married a pious widow 'divers years' older than himself, who was 'like a mother to him.'

In the spring of 1672 Whitehead and his friend Thomas Moor had an audience with Charles II at Whitehall. Whitehead explained their conscientious objection to swearing, and consequent inability to take the oath of allegiance. In the end an order was given on 8 May to prepare a bill for the royal signature which should contain the names of all prisoners committed before 21 July. The instrument, upon eleven skins of parchment, and with the names of 480 prisoners eleven times repeated, is now the property of the Meeting for Sufferings (cf. Whitehead, *Christian Progress*). By this patent John Bunyan was released from Bedford gaol. Delays occurring in obtaining lists of the prisoners, it was not until 13 Sept. that the document was sealed (cf. Barclay's *Letters*, p. 184). Whitehead made great exertions to obtain the release of quakers under this patent, visiting himself Chelmsford, Bury St. Edmunds, Norwich, and Hertford.

In little over a year, however, this indulgence was withdrawn. On 21 March 1679–80 Whitehead and Thomas Burr were taken from a meeting at Norwich and sent to gaol. When brought before the magistrates five weeks later, Francis Bacon, the recorder, refused to allow the mittimus to be read, and offered them the oath of allegiance. Whitehead's able and dignified defence is in his 'Due Order of Law and Justice pleaded against Irregular and Arbitrary Proceedings . . .' London, 1680, 4to.

Whitehead had many interviews with Charles II. In 1673 he pleaded for Fox's liberation from Worcester gaol. On 16 Jan. 1679–80, with William Mead [q.v.], he presented details of the persecution Friends suffered by being confounded with papists, and showed how parliament had prepared a special clause for their relief in the bill of ease, but had been prorogued before the bill reached the upper house; on 17 Feb. 1681–2 he introduced some Bristol quakers to report the state of things there; in February 1682–3, with Gilbert Latey [q. v.], he described the sufferings of numbers in an underground dungeon at Norwich; on 25 April 1683 they saw Charles at Hampton Court, when he asked for an explanation of their peculiar language and wearing of hats, their own meanwhile having been gently removed by a court official and hung upon the park palings; on 8 Aug. Whitehead presented an address from the society clearing themselves from participation in the 'Rye House plot.' The last interview occurred only a few weeks before Charles's death, when, as Whitehead owns, he left fifteen hundred quaker men and women in prison, with hundreds more despoiled of their estates.

Shortly after James II's accession Whitehead represented this to him; three or four months later, accompanied by Robert Barclay, he had a second interview. James issued (15 March 1685–6) a warrant for their release. Whitehead next procured from James II the appointment of two commissioners, who sat at Clifford's Inn in June 1686 and effectually crushed the iniquitous trade of the 'informers.' The king also granted him a royal mandate for the stay of pro-

cesses in the exchequer by which quakers were fined 20*l.* a month and two-thirds of their estate for absence from their parish church. Assisted by Latey and William Mead and by the lord treasurer (Hyde, earl of Rochester), he succeeded in getting the fees of the pipe office reduced from the 'many hundreds demanded' to 60*l.* The result of several interviews with James II was a declaration for liberty of conscience on 4 April 1687.

Whitehead's continued efforts were crowned by the act of toleration passed in the first year of William and Mary. This he keenly scrutinised in draft, and, because the precise standing of the quakers was obscure, drew up a short creed and expounded it to the committee of the house. Many quakers still remaining prisoners, Whitehead, introduced by Daniel Quare [q.v.] the clockmaker, made a personal appeal to William III. The king was duly impressed by Whitehead's reference to the toleration of Mennonites in Holland, and a few weeks later released the quakers by act of grace. Whitehead then set about obtaining an alteration of the law which precluded quakers from taking any legal action, from proving or administering wills, from taking up their freedom in cities or corporations, and in some places from exercising any electoral rights. He had now, besides Edmund Waller (son of the poet), many influential friends in both houses, and was warmly congratulated outside when leave to bring in a motion passed by a large majority. The affirmation bill, drawn up by Sir Francis Winnington [q. v.], became law on 20 April 1696. This act, passed for seven years, was made perpetual in 1727. When the poll act obliging every dissenting preacher to pay 20*s.* quarterly was about to be renewed in 1695, Whitehead's influence prevailed for the introduction of a new clause exempting Friends, who have no paid preachers.

Although the status of the Friends was now legally much improved, a complete misunderstanding of their tenets still prevailed. In reply to a series of pamphlets by Edward Beckham, D.D., rector of Gayton Thorpe, and two other Norfolk rectors, Whitehead wrote his 'Truth and Innocency Vindicated,' 1699, 4to, and 'Truth Prevalent,' 1701, 4to, containing a well-reasoned and able defence of their civil and religious principles. A little later he issued, with Mead, 'The People called Quakers truly represented . . . with a Brief Enquiry into a Persecuting Pamphlet lately delivered to the Members of Parliament stiled "A Winding Sheet for Quakerism"' (by Edward Cockson, rector of Westcot Barton), London, 1712, 4to.

Whitehead's autobiography ceases on 18 Aug. 1711. His health was failing, but he was able to present the society's address to William III on his return from Holland in 1701; to Queen Anne on her accession; to George I on a like occasion, and also in 1716 on the suppression of the Scots rebellion. In an interview with the Prince of Wales (George II), he urged toleration and liberty of conscience, for which he had pleaded in person with seven English sovereigns. He died on 8 March 1723, in his eighty-seventh year, and was buried in the quakers' burial-ground at Bunhill Fields on 13 March.

Whitehead's first wife, Anne Downer (widow of Benjamin Greenwell), whom he married at Peel Meeting in Clerkenwell on 13 May 1670, was a minister as early as 1660. She travelled two hundred miles on foot preaching, and was prominent in settling the order of the separate women's meetings. She died at Bridget Austell's, South Street, 27 July 1686. Whitehead published a little memoir of her, 'Piety promoted by Faithfulness,' 1686, 12mo. His second wife, Ann, daughter of Captain Richard and Ann Goddard of Reading, was, when she married him at Devonshire House on 19 July 1688, an orphan keeping a shop in Whitechapel, 'an honest and virtuously inclined maid.' By neither had he any surviving issue.

It is almost impossible to overestimate Whitehead's share in the foundation of the Society of Friends, or his influence on the development of national religious liberty. Without the mysticism of Fox, Barclay, or Pennington, he addressed his acute legal knowledge and literary gifts to establishing the sect on a sound civil and political basis. His works were almost entirely controversial and written to confute existing attacks upon quakers. In the titles of his chief writings given below may be traced all the principal features of their creed. 1. 'David's Enemies Discovered,' and 2. 'Cain's Generation Discovered,' both London, 1655, 4to, against Jonathan Clapham's books in defence of singing Psalms. 3. 'The Path of the Just cleared, and Cruelty and Tyranny laid open,' 1655, 4to. 4. 'Jacob found in a Desert Land,' 1656, 4to. 5. 'A Brief Treatise,' 1658, 4to, in answer to Richard Baxter's 'Sheet for the Ministry.' 6. 'An Unjust Plea Confuted. . . . In answer to a book called Moses and Aaron, or the Ministers Right and the Magistrates Duty, by Daniel Pointell [rector of Staplehurst, Kent],' 1659, 4to. 6. (With James Nayler) 'The True

Ministers living of the Gospel, distinguished from the False Ministers living upon Tithes and forced Maintenance,' 1660, 4to, in answer to John Bewick, rector of Staindrop. 7. 'The Authority of the True Ministry in Baptizing with the Spirit,' 1660, in answer to Samuel Bradley, a baptist. 8. 'The True Light expelling the Foggy Mist of the Pit,' 1660, in answer to Francis Duke. 9. 'A Serious Account in XXXV Evident Reasons . . . . why the . . . . Quakers cannot go to worship at . . . . churches and chappels . . . .' 1661, 4to. 10. 'The Pernicious Way of the Rigid Presbyter and Anti-Christian Ministers Detected,' 1662, 4to, in answer to Cresswell, Whately, and Matthew Caffin. 11. 'The Law and Light within are the most sure Rule or Light, which sheweth the right use and end of the Scripture,' n.d., in answer to William Bridge. 12. 'The Conscientious Cause of the Sufferers called Quakers Pleaded and Expostulated,' 1664, 4to. 13. 'No Remission without Repentance,' 1665, 4to. 14. 'The Light and Life of Christ within, and the Extent and Efficacy thereof Demonstrated,' 1668, 4to, in answer to William Burnet. 15. 'The Divinity of Christ and Unity of the Three that bear Record in Heaven,' 1669, 4to. With a Preface by George Fox, in answer to books by Thomas Vincent, William Madox, Thomas Danson, Edward Stillingfleet, and John Owen. 16. 'Christ ascended above the Clouds, His Divinity, Light in Man,' 1669, 4to, replying to John Newman's 'Light within.' 17. 'A Serious Apology for the Principles and Practices of the People called Quakers,' 1671, 4to, against Thomas Jenner and Timothy Taylor; pt. ii. by William Penn. 18. 'The Nature of Christianity in the True Light asserted,' 1671, 4to. 19. 'The Dipper Plung'd, or Thomas Hicks his Feigned Dialogue between a Christian and a Quaker proved an Unchristian Forgery consisting of Self-contradictions and Abuses against the . . . People called Quakers,' 1672, 4to. 20. 'The Christian Quaker,' 1673–4, fol. pt. ii. (pt. i. is by Penn); 2nd ed. 1699, 8vo, reprinted Philadelphia, 1824, 8vo. 21. 'Enthusiasm above Atheism, or Divine Inspiration and Immediate Illumination asserted,' 1674, sm. 8vo. 22. 'A Serious Search into Jeremy Ives Questions to the Quakers,' 1674, 8vo. 23. 'The Quaker's Plainness detecting Fallacy,' and 24. 'The Timorous Reviler Slighted,' 1674, 8vo, in answer to 'The Quaker's Quibbles,' by Thomas Thompson. 25. 'The Case of the Quakers concerning Oaths defended as Evangelical,' 1675, 4to. 26. 'The Way of Life and Perfection livingly demonstrated,' 1676, 4to. 27. 'The Real Quaker a Real Protestant,' 1679, 4to. 28. 'Judgment fired upon the Accuser of our Brethren,' 1682, sm. 8vo. 29. 'Christ's Lambs defended from Satan's Rage, in a Just Vindication of the People called Quakers,' 1691, 4to, in answer to John Pennyman [q. v.] 30. 'The Contemn'd Quaker and his Christian Religion defended,' 1692, sm. 8vo. 31. 'The Divine Light of Christ in Man,' 1692, sm. 8vo. 32. 'The Christian Doctrine and Society of the People called Quakers, cleared from the Reproach of the late division of a few . . . in America (signed by seven others),' 1693, sm. 8vo, reprinted in Sewel's 'History,' translated into Dutch by him, 1755, 12mo, and into German, Amsterdam, 1701, 12mo. 33. 'An Antidote against the Venome of the Snake in the Grass,' 1697, sm. 8vo, and 34. 'A Supplement upon Occasion of what the Snake calls,' 1699, 8vo; these two in answer to Charles Leslie [q. v.] He also wrote five books in reply to Francis Bugg [q. v.], and three answering George Keith [q. v.], both apostate quakers; as well as innumerable epistles and testimonies, or biographical accounts. Several of his sermons were taken down and printed.

[The Christian Progress of that ancient servant George Whitehead, historically relating his Experience, Ministry, &c., edited by Joseph Besse, London, 1725, 8vo, is invaluable for the quaker historian. Much of it is reprinted in Tuke's Memoirs of Whitehead, 2 vols. York, 1830; Sewel's History of the Rise, &c., i. 102, 104, 115, 116, 152, ii. 171, 287, 402, 410, 416, 434, 453, 467, 471; Fox's Journal, pp. 124, 204, 342, 458, 469; Ferguson's Early Cumberland and Westm. Friends; Cal. State Papers, Dom. 1658–9 p. 159, 1663–4 pp. 632, 640, 1664–5 p. 35, 1672 pp. 489, 490; Smith's Catalogue; Barclay's Letters of Early Friends; Besse's Sufferings, passim; Gough's Hist. of the Quakers; Whiting's Persecution exposed; Beck and Ball's London Friends' Meetings, pp. 174 seq.; Chalmers's Biogr. Dict.; Allibone's Dict. of Engl. Lit.] C. F. S.

WHITEHEAD, JAMES (1812–1885), physician, born at Oldham in 1812, was the son of John Whitehead, who had a wide reputation in the district as a herbalist and dealer in simples. James, after working as a boy in a cotton-mill, attended the Marsden Street school of medicine in Manchester, and was a pupil first of Mr. Clough of Lever Street, and afterwards of Mr. Lambert of Thirsk. He was admitted a licentiate of the Society of Apothecaries of London on 11 Sept. 1834, and on 15 Dec. 1835 he became a member of the College of Surgeons. He was admitted a fellow of the College of Surgeons after examination on 14 Aug. 1845.

He graduated M.D. at the university of St. Andrews in 1850, and he became a member of the Royal College of Physicians of London in 1859.

Whitehead visited France and Germany in 1836, and on his return to England in 1838 he began to practise his profession in Oxford Street, Manchester. In 1842 he was appointed demonstrator of anatomy at the Marsden Street school of medicine, and in the same year he married Elizabeth, daughter of Thomas Hayward Radcliffe, who died on 20 Sept. 1844. In 1856 he founded, jointly with Dr. Schoepf Merei, the Clinical Hospital and Dispensary for Children, which became subsequently the Manchester Clinical Hospital for Women and Children. He was lecturer on obstetrics at the Royal School of Medicine, and for fifteen years he acted as surgeon to St. Mary's Hospital for Women and Children. In 1851 he moved into Mosley Street, where he conducted a large practice until 1881, when he retired to live on an estate he had purchased at Sutton in Surrey. He died, after a long illness, on 9 April 1885, and is buried in the Ardwick cemetery, Manchester.

Whitehead's works were: 1. 'On the Causes and Treatment of Abortion and Sterility,' London, 1847, 8vo; republished in America, 1848. 2. 'On the Transmission from Parent to Offspring of some Forms of Disease,' London, 1851, 8vo; 2nd edit. 1857. 3. 'The Wife's Domain, by Philothalos,' 1860, 8vo; 2nd edit. 1874. 4. 'Notes on the Rate of Mortality in Manchester,' 1863, 8vo. 5. Jointly with Dr. Merei, a report on children's diseases, being the first 'Report of the Clinical Hospital,' Manchester, 1856, 8vo

[Obituary notice in the British Medical Journal, 1885, i. 870; additional information kindly given by Dr. David Lloyd Roberts, Dr. J. E. Platt, and the late Mr. Edward Lund of Manchester.] D'A. P.

WHITEHEAD, JOHN (1630–1696), quaker, was born of puritan parents at Owstwick in Holderness, Yorkshire, in 1630. He entered the army when eighteen, having three years before experienced 'conversion.' He first preached as a quaker at Malton in December 1652. In March or April 1653 he held a meeting at Butterwick, and in the summer he left the army and started preaching on the moors of Yorkshire. In November 1654 he attempted to preach in Lincoln Cathedral, but had to be rescued by soldiers from an angry crowd. At Christmas he was in prison at Leicester. Thence he went to Wellingborough, where, after the vicar, Thomas Andrews, had contemptuously departed, he held forth to an attentive audience in the church. A public dispute between the two followed, and on 14 March 1655–6 Whitehead was arrested as a vagrant. He called in a Yorkshire neighbour, Marmaduke Storr, who was then visiting his brother in prison at Northampton, to prove that he reputably maintained his wife and family; but on the witness refusing to swear, both Whitehead and Storr were committed to Northampton gaol. They were liberated by an order from Cromwell in January 1657.

After preaching in Berkshire and London Whitehead was in 1658 in prison at Boston. He was again in prison at Aylesbury in January 1660–1 for refusing the oath. There he wrote 'A Small Treatise' (1661, 4to; 2nd ed. 1665, 4to). On 13 Nov. 1661 he was arrested while on a visit to a friend at Binbrook, Lincolnshire, and spent three months in Lincoln Castle. On 9 July 1662 he was again sent to the castle, and kept until May 1663. While there he wrote 'For the Vineyard' (1662, 4to). After three months' liberty he was again in gaol at Hull, and later in the year at Spalding.

Whitehead travelled with George Fox [q. v.] in Derbyshire in 1663, and next year he succeeded in obtaining an order for Fox's release from Scarborough Castle. Soon after 1668 he removed from Owstwick to Swine Grange. In 1675 he drew up an address to king and parliament asking relief for the Yorkshire quakers who had been fined and distrained to the amount of 2,381*l.* 10*s.* under the Conventicle Act.

On 22 May 1682 Whitehead was again committed to Lincoln Castle charged with being a jesuit. He was then on his way to London to see about a legacy of 200*l.* in a chancery suit. In spite of certificates from the vicar and churchwardens of Swine, the constable and inhabitants of Owstwick, and his written declaration of allegiance, he was sent to gaol, and when brought up in March 1683 was asked if he could deny that he was a Romish priest in orders. He was unable to procure counsel, and was remanded. Some time before July 1684 he was released. At that date he was presiding over a meeting for discipline at Fulbeck, when two justices entered. Fines were subsequently levied to the amount of 72*l.* 13*s.* 2*d.*

Whitehead's last imprisonment was at the Poultry Compter, London, whither the lord mayor, Sir Robert Jefferies, sent him on 11 Feb. 1685, for preaching at Devonshire House. He died on 29 Sept. 1696 at his house at Fiskerton, Lincolnshire, and was buried at Lincoln on 1 Oct.

Besides the works already mentioned,

Whitehead wrote: 1. 'The Enmity between the Two Seeds,' London, 1655, 4to. 2. 'A Reproof from the Lord,' London, 1656, 4to. 3. 'A Manifestation of Truth,' 1662, 4to; this was in answer to 'Folly and Madness made Manifest' (Ashmolean Library), by William Fiennes, lord Saye and Sele, which Whitehead had received in manuscript. 3. 'Ministers among the People of God (called Quakers) no Jesuits,' 1683, 4to. Other fugitive pieces are in 'The Written Gospel Labours of that Ancient and Faithful . . . John Whitehead,' London, 1704, 8vo; preface by William Penn.

[Fox's Journal, pp. 267, 304, 305, 428; Chalk's Life and Writings of Whitehead, 1852; Smith's Cat. ii. 909–15; Besse's Sufferings, i. 75, 76, 331, 347, 348, 349, 355–7, 360, 479, 482, 523, 525, 528, ii. 98, 107, 139, 143; Poulson's Hist. of Holderness, ii. 103, for an engraving of Owstwick Meeting House; Whiting's Memoirs; Whitehead's Christian Progress, p. 23. Two original letters to George Fox are in the Swarthmore MSS.] C. F. S.

WHITEHEAD, JOHN (1740?–1804), physician and biographer, was born about 1740, apparently at Dukinfield, Cheshire, of humble parents who had left the old dissenting congregation to join the Moravians (1738). He had a classical education. Early in life he became connected with the movement of the Wesleys, having been converted by a methodist preacher, Matthew Mayer of Stockport (Tyerman, *John Wesley*, 1870, ii. 474). He acted as a lay preacher at Bristol. Leaving this vocation, he married and set up in Bristol as a linendraper. Being successful he removed to London, where he joined the Society of Friends, became a speaker in that body, and conducted a large boarding-school at Wandsworth. Barclay the brewer offered him a life annuity of 100*l.* to travel with his son on the continent; he accepted. At Leyden he entered as a medical student on 16 Sept. 1779 (when his age is given as thirty-nine), and graduated M.D. on 4 Feb. 1780. On the death (19 Jan. 1781) of John Kooystra, M.D., he became physician to the London dispensary, through the influence of John Coakley Lettsom [q. v.] He was admitted a licentiate of the College of Physicians on 25 March 1782. In 1784 the Friends pushed his candidature as physician to the London Hospital; he was returned as elected on 28 July, but the election was declared not valid, one vote being bad through a slight informality. He attended the Wesleys as their medical adviser. John Wesley thought him second to no physician in England, and was anxious for his return to methodism. He left the Society of Friends in 1784 and again became a methodist; he would have quitted his medical practice, and devoted himself entirely to the ministry, if Wesley would have given him ordination. He preached the funeral sermon for Wesley, which went through four editions in 1791, 12mo, and realised 200*l.*, which he handed over to the society.

Wesley left his papers to Thomas Coke [q. v.], Whitehead, and Henry Moore (1751–1844) [q. v.], giving them full discretion, as his literary executors, to deal with them as they thought fit. The three agreed to bring out a life of Wesley, but to await the appearance of a promised life by John Hampson [q. v.] This life, mainly written and in great part printed before Wesley's death, was really the work of Hampson's father (also John Hampson), who had left methodism from disappointment at not being included in the 'legal hundred,' constituting the conference under Wesley's 'deed of declaration' of 1784. At a meeting of preachers James Rogers proposed, and the executors agreed, that Whitehead, being the man of most leisure, should write the life, and receive a hundred guineas for it; for this purpose he was entrusted with all Wesley's papers. Hampson's 'Life' was published at Sunderland in June 1791. On 6 July Whitehead issued 'Proposals' for printing by subscription 'a full, accurate, and impartial' life of Wesley, remarking that 'nothing has yet been published which answers to any one of these characters.' With the proposals was printed a document signed (21 June) by Wolff, Horton, and Marriott, Wesley's general executors, soliciting Whitehead to write the life. At the conference (opened at Manchester on 26 July) the arrangement was confirmed and Whitehead placed on the book committee. Moved by his friends, who represented that the work would realise a large sum, Whitehead now claimed the copyright and half the profits. Then began a wrangle about his custody and use of Wesley's papers. On 9 Dec. 1791 the quarterly circuit meeting removed him from the list of preachers; subsequently the authorities at City Road chapel withheld his ticket of membership. Cooke and Moore at once undertook a life of Wesley, without access to his papers, which Whitehead denied them. The work, mainly by Moore, was begun in January and completed in February 1792; published on 2 April, it had the authority of conference; two editions of ten thousand copies each were disposed of within the year. At the conference of July and August 1792, Whitehead was called upon to submit the papers

for examination and sifting. His offered compromise was accepted by a committee, but the dispute went on; both parties began civil actions. Proceedings were stayed; the London society paying all costs, amounting to over 2,000*l*.

The first volume of Whitehead's 'Life' of Wesley was published in 1793, 8vo, the included 'Life' of Charles Wesley being issued separately in the same year; the second volume appeared in 1796, 8vo. It fell undeservedly flat, being in every respect superior to the 'Life' by Coke and Moore. In 1796 Whitehead returned Wesley's papers to the methodist book-room. Before they reached Moore's hands (1797) some had been destroyed by John Pawson as 'useless lumber.' Aided by these manuscripts, Moore brought out his new life of Wesley in 1824–5. No higher tribute can be paid to the excellence of Whitehead's work than the constant use which Moore makes of it, frequently, and without acknowledgment, adopting its language, though criticisms of Whitehead are not spared. Whitehead's 'Life' was reprinted at Dublin in 1806, with some additions.

In 1797 Whitehead was restored to membership in the methodist body. He died at his residence, Fountain Court, Old Bethlem, in 1804; the 'Gentleman's Magazine' gives 7 March as the date of his death, and 14 March as that of his interment in Wesley's vault at City Road chapel; these dates are probably correct, but the inscription added in 1840 gives 18 March as the date of death, while Stevenson says he died 'at the end of February,' and was buried on 4 March. His will, dated 24 Feb., codicil 26 Feb., was proved 15 March 1804. He left a widow (Mary), children, and grandchildren. His funeral sermon was preached by Joseph Benson [q. v.] There is no portrait of him; 'a full-length figure in the picture of Mr. Wesley's deathbed is said to be that of Dr. Whitehead' (Stevenson, p. 378).

Besides the life of Wesley, he published: 1. 'An Essay on Liberty and Necessity. . . . By Philaretus' [1775], 12mo (against Toplady). 2. 'Materialism philosophically examined,' 1778, 8vo (against Priestley). 3. 'Tentamen physiologicum . . . sistens novam theoriam de causa reciprocarum in corde et arteriis contractionum,' Leyden, 1780, 4to. 4. 'To whom it belongs,' 1781, fol. (a quaker broadsheet, signed 'Principle'). 5. 'A Report . . . of a Memoir containing a New Method of treating . . . Puerperal Fever,' 1783, 8vo (translated from the French of Denis Claude Doulcet, with notes). 6. 'A Letter on the Difference between the Medical Society of Crane Court and Dr. Whitehead,' 1784, 8vo. 7. 'A True Narrative of . . . the Difference between Dr. Coke, Mr. Moore, Mr. Rogers, and Dr. Whitehead, concerning . . . the Life of . . . Wesley,' 1792, 8vo. 8. 'A Defence of a True Narrative,' 1792, 8vo. 9. 'A Letter to the Methodist Preachers,' 1792, 8vo. 10. 'Circular to the Methodist Preachers,' 1792, 8vo.

[Gent. Mag. 1804, i. 283; Munk's Coll. of Phys. 1878, ii. 328; Smith's Cat. of Friends' Books, 1867; Whitehead's Life of Wesley (preface), and his True Narrative; Moore's Life of Wesley (preface); Stevenson's City Road Chapel, 1872, pp. 131, 172, 370, 377; Album Studiosorum Academiæ Lugduno-Batavæ, 1875, p. 1132.]

A. G.

WHITEHEAD, JOHN (1860–1899), ornithologist, the second son of Mr. Jeffrey Whitehead of Newstead, Wimbledon, was born at Muswell Hill, Hornsey, on 30 June 1860. He was educated at Elstree under the Rev. Mr. Saunderson, and at the Edinburgh Institution under Dr. Ferguson, who greatly fostered his taste for natural history. Exposing himself too recklessly in the pursuit of his favourite science, he developed a weakness of the lungs, and was compelled to winter in the Engadine in 1881–2, and in Corsica in 1882 and 1883, when he began collecting, and discovered a bird new to science. On his return to England he prepared for a collecting trip to Mount Kina Balu, North Borneo, which lasted from October 1884 to August 1888. He brought back examples of many new animals, including no fewer than forty-five new species of birds. The results of this trip are fully set forth in his 'Exploration of Mount Kina Balu,' London, 1893, 4to. In December 1893 he set out for the Philippines. He made nine different trips in those islands, and discovered on Mount Data the first known indigenous mammalian fauna, returning to England in 1896. In January 1899 he started for those islands again, intending to complete his researches there; but the war between the United States and Spain put an end to the plan, and, after waiting a few weeks at Manila, he sailed for Hong Kong, and thence set out to explore the island of Hainau. The expedition was, however, attacked by fever. He with difficulty struggled back to the coast, and died at the port of Hoi-hou on 2 June 1899.

[Country Life, July 1899; Spectator, July 1899; information kindly supplied by Whitehead's father and by Mr. W. Ogilvie Grant.]

B. B. W.

WHITEHEAD, PAUL (1710–1774), satirist, was born on 6 Feb. 1710 in Castle Yard, Holborn, where his father was a pro-

sperous tailor. After attending a school at Hitchin he was apprenticed to a mercer in the city, but, showing little disposition for business, took chambers in the Temple as a law student. He was, however, obliged, apparently for a series of years, to transfer his residence to the neighbouring Fleet prison, having backed a bill which the theatrical manager Charles Fleetwood had failed to meet. From prison Whitehead is said to have put forth his first literary efforts in the shape of political squibs. His first more elaborate production, 'State Dunces,' a satire in heroic couplets, was published in 1733. It was inscribed to Pope, the first of whose 'Imitations of Horace' dates from the same year, and whose 'Dunciad' had appeared in 1728. Pope's rhythm, together with certain other characteristics of his satirical verse, is perhaps as successfully reproduced by Whitehead as by any contemporary writer; but he is altogether lacking in concentration and in anything like seriousness of purpose. The chief 'State Dunce' is Walpole (Appius); others are Francis Hare [q. v.], bishop of Chichester, and the whig historian James Ralph [q. v.] The poem, which provoked an answer under the title of 'A Friendly Epistle,' was sold to Dodsley for 10*l.* (Boswell in *Life*, ed. Birkbeck Hill, i. 124–5, records Johnson's refusal to accept a smaller sum for his 'London' in 1738, on the ground that he 'would not take less than Paul Whitehead,' and adds an absurd apology for Johnson's 'prejudice' against him).

In 1735 Whitehead married Anna, the only daughter of Sir Swinnerton Dyer, bart., of Spains Hall, Essex. By this time he may be concluded to have been out of the Fleet, unless indeed his marriage provided him with the means of quitting it. In 1739 he published 'Manners,' the satirical poem so highly thought of by Boswell, but considered by Johnson a 'poor performance' (Boswell, *Life*, v. 116). The manuscript is preserved in British Museum Additional MS. 25277, ff. 117–20. It cannot be said to exhibit any advance upon its predecessor, nor can its clamorous vituperation—

> Shall Pope alone the plenteous harvest have,
> And I not glean one straggling fool or knave?—

be held to be dignified by its pretence of proceeding from a patriot whose hopes are centred in Frederick, prince of Wales. The personalities in this satire led to the author being summoned, with his publisher, before the bar of the House of Lords; but Whitehead absconded [see Dodsley, Robert]. Whether or not the action of the lords had been intended as a warning to Pope, whose two 'Dialogues,' 1738 (*Epilogue to the Satires*), had done their utmost to make the existing political tension unbearable, it at least sufficed to muzzle Whitehead for the moment. He continued, however, to make himself generally useful to the opposition. Thus in 1741 Horace Walpole mentions him as ordering a supper for eight patriots who had tried in vain to beat up a mob on the occasion of Admiral Vernon's birthday (*Letters*, ed. Cunningham, i. 92). His next publication, 'The Gymnasiad' (1744), is a harmless mock heroic in three short books or cantos, with 'Prolegomena' by Scriblerus Tertius, and 'Notes Variorum,' in ridicule of the pugilistic fancy of the day, and dedicated to John Broughton, one of the most celebrated 'Sons of Hockley and fierce Brickstreet breed.' In 1747 he published his last would-be political satire, 'Honour,' in which Liberty is introduced as prepared to follow Virtue in quitting these shores, unless specially detained by 'Stanhope' (Chesterfield). About the same time he is stated to have edited the 'Apology for the Conduct of Mrs. Teresia Constantia Phillips' [q. v.], first published in 3 vols. in 1748.

Whitehead had now become a paid hanger-on of the 'Prince's friends,' and in the Westminster election of 1749 was engaged to compose advertisements, handbills, and the like for their candidate, Sir George Vandeput. When a supporter of the opposition candidate, Alexander Murray (*d.* 1777) [q. v.], was sent to Newgate and detained there for a considerable period on the charge of having headed a riot, Whitehead composed a pamphlet on his case, which appealed to the indignation of the people of Great Britain as well as of the electors of Westminster. (See extracts ap. E. Thompson; and cf. Lord Orford's *Memoirs of the Reign of George II*, ed. Lord Holland, s.d. 28 June 1751). In 1751 the prince died, and in 1755 Whitehead published his 'Epistle to Dr. Thompson,' a physician of dissolute habits, who had quarrelled with the treatment adopted by the prince's physicians in his last illness, and whom Whitehead, from whatever motive, strives to justify by indiscriminate abuse of the 'college.' A pamphlet published by him in defence of Admiral Byng (1757) is said by Hawkins to be written in a defiant strain, as if an acquittal were certain.

Within these years, or those immediately following, falls the deepest degradation of Whitehead's life. His political intimacy with Sir Francis Dashwood (afterwards Lord Le Despenser) and other politicians, and the facility of his literary talents, made him an acceptable member of the dissipated circle

calling themselves the 'monks of Medmenham Abbey,' and he was appointed secretary and steward of their order of ill fame. He had to suffer severely in consequence, for the scalp-hunting satire of Churchill found in him a victim entirely to its taste. In three of Churchill's satires he was branded as a 'disgrace on manhood' (*The Conference*, 1763), as 'the aged Paul' who chalks the score of the blasphemous revellers behind the door (*The Candidate*, 1764), and as the type of the 'kept bard' (*Independence*, 1764). The times were not squeamish, and Churchill's testimony was not respected; but the charges were unanswerable, and Whitehead is remembered for little else. He had, however, at the time, been rewarded for his services by being appointed, through Sir Francis Dashwood, probably during his chancellorship of the exchequer in Lord Bute's ministry (1762–3), to a 'deputy treasurership of the chamber,' as one of his biographers calls it, worth 800*l.* a year. This enabled him to enlarge the cottage on Twickenham Common where he had for some years resided (in 1755 Horace Walpole mentions him as one of the celebrities of the locality; see *Letters*, ii. 447). In his 'Epistle to Dr. Thompson' he describes, quite in Pope's Horatian vein, the modest comforts of his retirement, and he appears to have been popular both in the country, where he was known for his kindliness, and in London society, where among his friends were Hogarth and Hayman, and the actor and dramatist William Havard [q. v.] Sir John Hawkins, however, says that 'in his conversation there was little to praise; it was desultory, vociferous, and profane. He had contracted a habit of swearing in his younger years, which he retained to his latest.' He published very little in his later years—a pamphlet on Covent Garden stage disputes is mentioned in 1768—but he wrote a few songs for his friend the actor Beard and others. On 20 Dec. 1774 he died in his lodgings in Henrietta Street, Covent Garden, having during the course of a protracted illness burnt all his manuscripts within his reach. In his will he left his heart to his patron, Lord Le Despenser, by whose orders it was buried in the mausoleum at High Wycombe in Buckinghamshire, amid solemnities which under the circumstances might, like the bequest itself, have been pretermitted. A collection of his 'Poems and Miscellaneous Compositions,' with a life by Captain Edward Thompson, which is dedicated to Lord Le Despenser, and written in a strain of turgid and senseless flattery, appeared at London in 1777 (4to). His portrait, painted by Gainsborough, was engraved by Collyer in 1776, and prefixed to the 1777 edition of Whitehead's 'Poems' (Bromley, p. 896).

[Captain Edward Thompson's Life in Poems, 1777; Sir John Hawkins's Life of Samuel Johnson, 1787, 2nd edit. pp. 330 sqq.; Chalmers's English Poets, vol. xvi.] A. W. W.

WHITEHEAD, WILLIAM (1715–1785), poet-laureate, was born at Cambridge early in 1715. He was baptised on 12 Feb. at St. Botolph's, in which parish his father carried on the trade of a baker, serving Pembroke Hall in that capacity. The elder Whitehead, while bestowing a liberal education on both his sons, is said to have been inclined to extravagance, and to have chiefly employed his time in ornamenting a plot of land near Grantchester, which long went under the name of Whitehead's Folly. Two years before his death his second son William, when fourteen years of age, through the patronage of Henry Bromley (afterwards Lord Montfort, and high steward of the university of Cambridge), obtained a nomination to Winchester College, where he remained till 1735. It was the period, as Whitehead afterwards sang (see his stanzas to the Rev. Dr. Lowth, in his *Life of William of Wykeham*), 'when Bigg presided and when Burton taught.' He is said to have acted the parts of Marcia in 'Cato' and of one of the women in the 'Andria,' and in 1733 to have gained one of the guinea prizes offered by Peterborough, on a visit to the school, for the best poem on a subject to be given out by his companion Pope, who chose Peterborough himself as the theme. This led to his being employed by Pope to translate into Latin the first epistle of the 'Essay on Man;' but this effort was not published, and Whitehead, although a competent scholar, never attained to distinction as a writer of Latin verse. In 1735, not commanding sufficient interest to secure election to New College, Oxford, he entered as a sizar at Clare Hall, Cambridge, with the aid of a small scholarship open to the orphan sons of tradesmen of the town. He graduated B.A. in 1739 and M.A. in 1743, and in 1742 was elected a fellow of his college. His irreproachable conduct, amiable manners, and growing reputation as a poet secured to him at Cambridge the friendship of many young men of a rank superior to his own, conspicuous among whom was Charles Townshend (1725–1767) [q. v.], to whom two of his early poems are addressed (ii. 171, 173). In his lines 'On Friendship' (ii. 129), justly praised by his biographer and according to him highly com-

mended by Gray, Whitehead softened what the latter disliked as satirical touches; but though he was through life more or less dependent on his social superiors, his nature was not servile, and his lack of ambition was largely due to self-knowledge (see the lines, ii. 192, addressed in 1751 to his friend Wright). In 1745 Whitehead, at the request of the Earl of Jersey, undertook the private tuition of his surviving son, Viscount Villiers, then a boy of seven years of age—who afterwards as Lord Jersey, was reputed one of the most high bred as well as one of the most fashionable men of his age—and a young companion [see VILLIERS, GEORGE BUSSY, fourth EARL]. He accordingly removed to London, and shortly afterwards abandoned his fellowship, as its retention would have obliged him to take orders.

At Cambridge Whitehead had published his first more important poetic efforts, which showed him to have deliberately formed his style as a writer of verse upon Pope, at a time when English poetical literature was at last on the very point of widening its range as to both form and subjects. His epistle 'On the Danger of writing in Verse' (1741) is elegant in versification and diction, and modest in tone—two merits which are rarely absent in Whitehead. It was rapidly followed by 'Atys and Adrastus' (from Herodotus); an 'heroic epistle' from 'Ann Boleyn to Henry the Eighth,' the reverse of original in treatment, but delicate in feeling; and a readable didactic essay on 'Ridicule' (1743), protesting against such as is excessive or misplaced. All these pieces, as well as the rather later 'Hymn to the Nymph of Bristol Spring' (1751), are in the heroic couplet.

Within these years Whitehead became well known in the world of letters and of the theatre, and on 24 Feb. 1750 Garrick (to whom he had addressed a very judicious compliment in verse, containing a characteristic hint as to the morals of the stage; *Works*, ii. 176) brought out at Drury Lane his tragedy of the 'Roman Father.' It is founded more or less on Corneille's 'Horace;' but it omits the part of Horatius's wife, sister to the Curiatii, and it seeks to centre the interest in Horatius's father, the character played by Garrick. Though it was a theatrical success, this tragedy is but a poor piece of literary work, and in execution one of the least adequate of Whitehead's performances. His second tragedy, 'Creusa, Queen of Athens' (first acted on 20 April 1754), a recast of the Euripidean 'Ion,' with the supernatural element omitted, is far superior to its predecessor in skilfulness of construction and in dignity of style, and deserves the high praise bestowed on it by Horace Walpole (to John Chute, *Letters*, ed. Cunningham, ii. 382) and by Mason. These constitute Whitehead's only essays in the tragic drama, unless there should be included in them the rather clever burlesque, 'tragedy in the heroic taste,' of 'Fatal Constancy, or Love in Tears,' spoken in monologue by the hero.

A parody with a more serious purpose is the city idyll, as it would perhaps be called in these days, of 'The Sweepers,' written in blank verse. In form Whitehead's versatility was remarkable, and about this time he produced a series of tales in (four-foot iambic) verse, something in the manner of Prior, but more nearly perhaps in that of La Fontaine, which possess decided merit of their kind. Such are 'Variety, a Tale for Married People;' 'The Goat's Beard,' a free expansion of one of Phædrus's fables, which playfully discusses the question of equality between the sexes; and others. These, with a number of *vers de société* and complimentary pieces, make up an agreeable variety of miscellaneous verse; and it would have been fortunate for Whitehead's posthumous fame had he not been called upon to put a pretentious top to so unpretending an edifice. He wrote little in prose—a disquisition, of no moment, on the shield of Æneas, and a light essay or two for insertion in 'The World.' In June 1754 he accompanied his pupil, Lord Villiers, and Lord Nuneham, the eldest son of the Earl of Harcourt, to Leipzig. A tour in Germany and Italy followed, and the travellers did not return to England till the autumn of 1756. The 'Elegies' in which Whitehead commemorated their visits to the mausoleum of Augustus and other places of interest have not permanently added to his poetic fame; but they were not inopportunely written. While still in Italy he had been appointed by the Duke of Newcastle, through the influence of Lady Jersey, to the 'two genteel patent places usually united' of secretary and registrar of the order of the Bath; and when, in December 1757, Colley Cibber passed away, the Duke of Devonshire, as lord chamberlain, offered to Whitehead the poet-laureateship, which had been previously refused by Gray [see GRAY, THOMAS]. The latter was to have been permitted to hold it as a sinecure; but Whitehead's muse was called upon in the usual way, and executed herself in a series of birthday odes extending over more than a quarter of a century, as well as of special effusions on occasions such as a peace or a royal marriage. A selection of the birthday odes is published in the poet's works, but cannot be said to call for posthumous cri-

ticism. In his own day the series at large was visited with much unfriendly comment. Johnson, who seems to have felt no particular gratitude to Whitehead for having helped to make the plan of his dictionary known to Chesterfield (Boswell, *Life*, ed. J. Birkbeck Hill, i. 184; see also Hawkins, *Life*, 2nd edit. 1787, p. 176), compared Cibber's birthday odes with Whitehead's, to the disadvantage of the latter; for 'grand nonsense is insupportable' (*ib.* i. 402). John Byrom [q. v.], the Lancashire poet, in 1758 coupled Whitehead's 'Verses to the People of England' with Akenside's 'Appeal to the Country Gentlemen of England' as illustrative of the jingoism of the hour (*Poems of John Byrom*, printed for the Chetham Soc., 1894, i. 459). Churchill, who had suddenly sprung into fame and was beginning to pour forth volume after volume of furious invective, in bk. iii. of 'The Ghost' (1762) apostrophised the laureate as 'Dulness and Method's darling Son.' Whitehead but once made a public reply to these and other attacks in 'A Charge to the Poets' (first printed in 1762), which introduces itself as a sort of sequel to his early poem on 'The Danger of writing in Verse,' and, in the humorous form of a charge from the laureate to his brother poets, very reasonably and very good-humouredly explains and defends his position. In 'A Pathetic Apology for all Laureates, past, present, and to come,' privately circulated among his friends, he put the matter still more plainly, and with the same modest *bonhomie*. And whether or not he actually cherished the design of replying to Churchill in a longer poem, he was wise enough never to carry it out, though the fragments which remain are in part generous as well as essentially just in spirit.

In the year in which Churchill had sought to write down the laureate dunce and fool, he had produced at Drury Lane on 10 Feb. his comedy of 'The School for Lovers' (1762), which has been erroneously supposed to belong to the species called sentimental comedy. The life of the play is to be found in the characters of Araminta and Modely, which are genuinely comic, while the former is also unmistakably attractive (cf. Genest, iv. 640). The success of this comedy (which was revived in 1775 and 1794) seems to have increased Garrick's confidence in Whitehead, who in the following years officiated as his 'reader' of plays. When in 1767 Garrick was hesitating as to the production of Goldsmith's 'Good-natured Man,' he proposed Whitehead, who for some time acted as reader of new plays for Drury Lane, to him as arbitrator in the difficulty—'of all the manager's slights to the poet,' according to the biographer of the latter, that which was 'forgotten last' (Forster, *Life and Times of Oliver Goldsmith*, 5th edit. 1871, ii. 41). On 6 Jan. 1770 Whitehead's 'Trip to Scotland' was performed at Drury Lane, which may be described as a farce ending like an extravaganza.

For many years after his return from the continent Whitehead remained the welcome household friend of Lords Jersey and Harcourt, and resided in the town house of the former, and in the summer at Middleton and at Nuneham, of which frequent mention is made in his verse, and where some lines by him on the gardener, Walter Clark, are stated as still to be seen in the grounds. After the death of Lord Jersey in 1769, and the accession to the title of his former pupil, Whitehead occupied apartments in London, but still kept up his intimacy with both families. In 1774 he collected his works in two volumes, under the title of 'Plays and Poems.' A tragedy, offered to Garrick, but never published; the first act of an 'Œdipus;' and one or two other dramatic fragments were found among his papers at the time of his death, which took place in Charles Street, Grosvenor Square, on 14 April 1785.

A complete edition of Whitehead's poems, with a good memoir by his friend William Mason (1724–1797) [q. v.], was published at York in 1788 (3 vols. 8vo). A half-length life-sized portrait of Whitehead was painted by R. Wilson (*Cat. Guelph Exhib.* No. 238). Another, painted by W. Doughty in 1776, was engraved by Collyer, and prefixed to vol. iii. of Mason's edition of Whitehead's 'Works.'

[Memoirs by Mason in collected edition of Whitehead's Poems, 3 vols. 1788; Chalmers's English Poets, vol. xvii.; Genest's Some Account of the English Stage, vols. iv. and v.; Doyle's Official Baronage.] A. W. W.

WHITEHORNE. [See Whithorne.]

WHITEHURST, JOHN (1713–1788), horologer, born at Congleton in Cheshire on 10 April 1713, was the son of John Whitehurst, a clock and watch maker of that place. His early education was slight, and on leaving school he was bred by his father in his own trade. His father, who was a man of inquisitive turn, encouraged him in his passion for knowledge, which led him at the age of twenty-one to visit Dublin in order to inspect a clock of curious construction of which he had heard.

About 1736 he entered into business for himself at Derby, where he soon obtained great employment, distinguishing himself

by constructing several ingenious pieces of mechanism. Besides other works he made the clock for the town-hall, and in reward was enrolled as a burgess on 5 Sept. 1737. He also made thermometers, barometers, and other philosophical instruments, and interested himself in contriving waterworks. He was consulted in almost every undertaking in Derbyshire and in the neighbouring counties in which skill in mechanics, pneumatics, and hydraulics was required.

In 1775, on the passage of the act for the better regulation of the gold coinage, without any solicitation on his part he was appointed stamper of the money-weights, on the recommendation of the Duke of Newcastle. He removed to London, where the rest of his life was passed in philosophic pursuits, and where his house in Bolt Court, Fleet Street, formerly the abode of James Ferguson (1710–1776) [q. v.], became the constant resort of men of science of every nation and rank. In 1778 he published his 'Inquiry into the Original State and Formation of the Earth' (London, 4to), of which a second edition appeared in 1786, considerably enlarged and improved; and a third, after his death, in 1792. The original design of this work, which he began to prepare while living at Derby, was to facilitate the discovery of valuable minerals beneath the earth's surface. He pursued his researches with so much ardour that the exposure he incurred tended to impair his health.

On 13 May 1779 he was elected a fellow of the Royal Society, and in 1783 he was sent to examine the Giant's Causeway and the volcanic remains in the north of Ireland, embodying his observations in the second edition of his 'Inquiry.' About 1784 he contrived a system of ventilation for St. Thomas's Hospital (Bernan, *History and Art of Warming and Ventilation*, 1845, ii. 70). In 1787 he published 'An Attempt towards obtaining invariable Measures of Length, Capacity, and Weight, from the Mensuration of Time' (London, 4to). Starting on the assumption that the length of a second pendulum in the latitude of London was 39·2 inches, he deduced that the length of one oscillating forty-two times a minute is eighty inches, while that of one oscillating twice as many times is twenty inches. The difference between these two lengths would therefore be exactly five feet. He found, however, upon experiment that the actual difference was only 59·892 inches owing to the real length of the pendulum, oscillating once a second, being 39·125 inches. He obtained roughly, however, data from which the true lengths of pendulums, the spaces through which heavy bodies fall in a given time, and many other particulars relating to the force of gravitation and the true figure of the earth, could be deduced.

Whitehurst died at his house in Bolt Court, Fleet Street, on 18 Feb. 1788, and was interred beside his wife in St. Andrew's burying-ground in Gray's Inn Road. On 9 Jan. 1745 he married Elizabeth, daughter of George Gretton, rector of Trusley and Dalbury in Derbyshire. He had no surviving issue.

Whitehurst's portrait, engraved by A. Smith from a painting by Joseph Wright, was published by W. Bent on 10 Oct. 1788 (cf. *Cat. Second Loan Exhib.* No. 714). Another, painted by Joseph Wright and engraved by Hall, is prefixed to his 'Works' (Bromley, p. 396). His 'Works' were edited by Charles Hutton [q. v.], with a memoir (London, 1792, 4to). In 1794 Robert Willan [q. v.] edited from his papers 'Observations on the Ventilation of Rooms, on Chimneys, and Garden Stoves' (London, 4to). A collection of his 'Tracts, Philosophical and Mechanical,' was published in 1812 (London, 4to). Three of his papers first appeared in the 'Transactions' of the Royal Society.

[Memoir by Hutton, prefixed to Whitehurst's Works; European Mag. 1788, ii. 316–20; Gent. Mag. 1788, i. 182, 363; Universal Mag. 1788, ii. 225–9.] E. I. C.

WHITELAW, JAMES (1749–1813), statistician and philanthropist, was a native of county Leitrim, where he was born in 1749. He entered Trinity College, Dublin, in July 1766, became a scholar in 1769, and graduated B.A. in 1771. He studied for the church, and after his ordination became tutor to the Earl of Meath, who presented him with the living of St. James's, Dublin. He soon afterwards obtained the more remunerative living of St. Catherine's in the same city. His deep interest in the poor people living in the 'liberties' in his immediate neighbourhood led him to form several charitable institutions, the most useful of which was the Meath charitable loan, founded in 1808, which proved of immense service to the weavers of the Coombe during very distressing periods. Mainly owing to his strong representations the trustees of the Erasmus Smith fund in 1804 allocated 2,000*l.* to the foundation of a school in the Coombe, at which poor children were given free education. He was appointed one of the governors of the Charter schools of Ireland, and by his energy and unwearied attention to the interests of the poor he was enabled greatly to improve their working.

Perhaps his most important service was his census of the city of Dublin, which he undertook in 1798, and carried through successfully in the face of many difficulties and dangers, publishing the results of his investigation in 1805 in his admirable 'Essay on the Population of Dublin in 1798' (Dublin, 8vo). Epidemic diseases were then frequent in Dublin, but, undeterred by the fear of infection, he personally inspected every house in the city and questioned nearly every inhabitant. Hitherto the extent of the population had been only vaguely conjectured. He found in one house alone 108 people. The government ordered the results of his inquiry to be printed, while the original papers were deposited in Dublin Castle. In 1805 he was made one of the members of the commission to inquire into the conduct of the paving board of Dublin. He received from John Law (1745–1810) [q. v.], bishop of Elphin, the valuable living of Castlereagh, which he was allowed to hold jointly with that of St. Catherine's. He died of a malignant fever, contracted while visiting poor parishioners, on 4 Feb. 1813. The government conferred a pension of 200*l.* a year upon his widow.

The work with which Whitelaw's name is most frequently associated is the valuable 'History of Dublin,' in which he collaborated with John Warburton, keeper of the records in Dublin Castle. Warburton did the more ancient portion of the work; Whitelaw undertook the modern part. Both Whitelaw and Warburton died, however, before it was published, and it was completed by Robert Walsh [q. v.] It was published in 1818 in two large quarto volumes. Whitelaw's other works are 'Parental Solicitude' (Dublin, 1800?, 12mo); 'A System of Geography,' of which the maps only (engraved by himself) were published; and 'An Essay on the best method of ascertaining Areas of Countries of any considerable Extent' ('Transactions of Royal Irish Academy,' vol. vi.)

[Whitelaw and Walsh's Hist. of Dublin, vol. i.; Allibone's Dict. of Lit.; Webb's Compendium of Irish Biography; Gilbert's Hist. of Dublin; Register of Trinity College, Dublin.]

D. J. O'D.

WHITELOCKE, BULSTRODE (1605–1675), keeper of the great seal, eldest son of Sir James Whitelocke [q. v.] and Elizabeth, daughter of Edward Bulstrode of Hedgerley Bulstrode, Buckinghamshire, was born at his uncle Sir George Croke's house in Fleet Street on 6 Aug. 1605, and christened at St. Dunstan's-in-the-East on 19 Aug. (Sir James Whitelocke, *Liber Famelicus*, p. 15; *Collectanea Topographica et Genealogica*, v. 369). He was admitted to Merchant Taylors' school in 1615, and matriculated at Oxford on 8 Dec. 1620 as a member of St. John's College (Foster, *Alumni Oxonienses*, i. 1620). Dr. Parsons was Whitelocke's tutor, and Laud, who was then president of St. John's and was his father's friend, took great interest in his education, which Whitelocke subsequently requited by refusing to take part in the prosecution of the archbishop (*Memorials*, i. 219). He recreated himself with music and field sports, joining other members of the college to maintain a pack of beagles (R. H. Whitelocke, *Memoirs of Bulstrode Whitelocke*, pp. 6–11). Whitelocke left Oxford without a degree, and was called to the bar at the Middle Temple in 1626. He represented Stafford in the parliament of 1626. At Christmas 1628 he was chosen master of the revels and treasurer of the Middle Temple, and in 1633, when the four inns of court joined together to perform a masque before the king and queen, he and his friend Edward Hyde represented the Middle Temple on the committee (*ib.* pp. 56–62; *Memorials*, i. 31, 53–62). Whitelocke had 'the whole care and charge of all the music for this great masque, which was so performed that it excelled any music that ever before that time had been heard in England.' But while distinguishing himself socially he did not forget his professional studies, as to which Selden gave him valuable advice. He became about 1631 recorder of Abingdon and counsel for the corporation of Henley. In 1632 he earned by fees no less than 310*l.*, which dropped, however, to 46*l.* in the following year, when he was no longer backed by his father's influence (Whitelocke, *Memoirs of Whitelocke*, pp. 74, 90).

Whitelocke had married in 1630, but his wife became insane shortly afterwards, and in 1634 he placed her under the care of a doctor, and travelled to alleviate his melancholy. At Paris he was received with great favour by Cardinal Richelieu, and offered the command of a troop of horse in the French service. Returning to England in June 1634, he resumed his practice, earned some local reputation by a speech as chairman of the Oxfordshire quarter sessions, in which he vindicated the jurisdiction of the civil against the ecclesiastical courts, and more by opposing the extension of Wychwood Forest in the interest of the gentlemen of the county (*ib.* pp. 102–9; *Memorials*, i. 67, 70). Having thus become popular, he was elected to the Long parliament as member for Marlow, and took from the first a prominent part in its

proceedings. He was chairman of the committee which managed the prosecution of Strafford, and was specially entrusted with the conduct of articles nineteen to twenty-four of the charge (Rushworth, *Trial of the Earl of Strafford*, pp. 490, 520, 572; Baillie, *Letters*, i. 337). Strafford told a friend, speaking of the committee that managed the evidence against him, that Glyn and Maynard used him like advocates, but Palmer and Whitelocke used him like gentlemen, and yet left out nothing material to be urged against him (*Memorials*, i. 113, 124, 126). Whitelocke also prepared the bill against the dissolution of the Long parliament without its own consent, supported and added an amendment to the 'grand remonstrance,' and took part in the proceedings against the illegal canons drawn up by convocation (Verney, *Notes of the Long Parliament*, pp. 72, 84; Forster, *Grand Remonstrance*, pp. 230, 342).

In February 1642 Whitelocke made a trimming speech on the militia question, asserting the authority over it to be jointly in king and parliament, following up this by a speech against raising an army in July (*Memorials*, i. 160, 177). But this did not prevent him from becoming a deputy lieutenant both of Buckinghamshire and Oxfordshire, from finally preventing the execution of the king's commission of array, and from raising troops to occupy Oxford. He urged Lord Saye to make that city a parliamentary garrison, and was himself proposed as governor as being one whom 'the city, the university, and the country thereabouts did well know and would be pleased with.' Saye, however, declined to fortify Oxford (*ib.* i. 171, 180, 183). Whitelocke's subsequent military services were slight. At Brentford, in November 1642, he marched with Hampden's regiment (*ib.* i. 192). In 1644, when the association of the three counties of Oxford, Buckingham, and Berks was established, Whitelocke was one of its governing committee, and was proposed to command its forces, but declined (*ib.* i. 254, 260, 306, 511, 516; Rushworth, v. 673). He became instead governor of Henley and of his own house at Phyllis Court, which was made a garrison. As his house at Fawley had been occupied and plundered by Prince Rupert in the autumn of 1642, the damage caused by the war to his property was very considerable (*Memorials*, i. 188, 244, 407, ii. 54, 60, 62; Whitelocke, *Memoirs of Whitelocke*, p. 230). Whitelocke was on tolerably intimate terms both with Essex and Fairfax. Essex, whom he frequently praises, consulted him in December 1644 on the feasibility of accusing Cromwell as an incendiary, a course which Whitelocke deprecated (*Memorials*, i. 320, 343). Whitelocke spoke against the self-denying ordinance, but Clarendon describes him as instrumental in getting it passed (*ib.* i. 353; *Rebellion*, viii. 261). He claimed kinship with the Fairfax family, was present in Sir Thomas Fairfax's army during the siege of Oxford in 1646, and was admitted by Sir Thomas to his council of war (*Memorials*, ii. 19, 48).

Throughout the first civil war Whitelocke describes himself as 'industriously labouring to promote all overtures for peace.' He was one of the eight commissioners sent by parliament to the king at Oxford in January and March 1643. In the spring of 1644 he made a speech urging that fresh overtures should be made to the king. In November 1644 he was again sent to Oxford to arrange the preliminaries of a treaty, and he was one of the parliamentary commissioners at Uxbridge in January 1645, where he gained great honour among his friends by successfully combating Hyde's arguments about the militia (*Memorials*, i. 194, 199, 246, 331, 382). Hyde, in his narrative of this treaty, describes Whitelocke as one who had from the beginning concurred with the presbyterian leaders 'without any inclination to their persons or principles,' the reason being that 'all his estate was in their quarters, and he had a nature that could not bear or submit to be undone.' Yet he sincerely desired peace, and 'to his old friends who were commissioners for the king he used his old openness, and professed his detestation of all their proceedings yet could not leave them' (*Rebellion*, viii. 248). Whitelocke's intimacy with Hyde excited suspicion, and in July 1645 Lord Savile accused Whitelocke and Holles to the parliament of treasonable communications with the king and his counsellors during the negotiations of 1644. But parliament acquitted both (21 July 1645), and gave them permission to prosecute their accuser (*Memorials*, i. 336, 385, 457–81; Baillie, *Letters*, ii. 303; *Commons' Journals*, iv. 214). Whitelocke was one of the thirty lay members of the assembly of divines (12 June 1643), and both in the assembly itself and in the House of Commons persistently combated the view that the presbyterian form of church government existed *jure divino*. For that reason he says 'I did not pass uncensured by the rigid presbyterians, against whose design I was held to be one, and they were pleased to term me a disciple of Selden and an Erastian' (*Memorials*, i. 209, 292, 327, 504,

508). He also incurred the displeasure of the same party by his arguments in favour of toleration (*ib.* ii. 88, 118). In May 1647, when the disbanding of the army was under discussion, Whitelocke opposed the rash policy of Holles and the presbyterian leaders, and separated himself from them in the debates on the subject, which, he adds, 'took very well, and created an interest for me with the other party' (*ib.* ii. 146). He was consequently 'courted' by Cromwell, and escaped impeachment in June 1647 when the army impeached the eleven members, although one of the chief charges against Holles was that which Lord Savile had brought against Whitelocke also (*ib.* ii. 162, 171, 178; *Old Parl. Hist.* xvi. 70). During the troubled summer of 1647 Whitelocke stayed away from the House of Commons as much as possible, and avoided committing himself to either party (*Memorials*, ii. 172). His rapidly increasing legal business, carefully recorded in his 'Memorials,' supplied him with an excuse for his absence. On 15 March 1648 Whitelocke was appointed by parliament one of the four commissioners of the great seal for one year with a salary of 1,000*l.* In that capacity he swore in the newly appointed serjeants-at-law in November 1648, delivering then and at the swearing-in of Chief-baron Wilde long speeches on judicial antiquities (*Memorials*, ii. 278, 283, 296, 299, 341, 428, 440, 449). Throughout the military revolution of December 1648 he continued to act in his judicial capacity, 'glad of an honest pretence to be excused from appearing in the house.' At the end of the month he and his colleague, Sir Thomas Widdrington [q. v.], discussed with Cromwell the settlement of the nation, and endeavoured to frame some compromise between parliament and army. When it was decided to bring the king to a public trial, Whitelocke was one of the committee appointed to draw up a charge and consider the method of the trial, but declined to take any part in the proceedings, and purposely left London till the trial had begun. He sat in the House of Commons during the progress of the trial, but on the day of the king's execution he says, 'I went not to the House, but stayed all day at home in my study and at my prayers, in the hopes that this day's work might not so displease God as to bring prejudice to this poor afflicted nation' (*Memorials*, ii. 467, 477, 484, 487, 498, 516).

Whitelocke was elected a member of the council of state of the republic, though declining the retrospective approval of the late proceedings which its members were originally required to express. He was obliged, however, to declare his disapprobation of the vote of 5 Dec. 1648 declaring the king's concessions sufficient, in order to retain his seat in the House of Commons (*ib.* ii. 519, 527, 555). He opposed, but in vain, the abolition of the House of Lords, and had the duty of drawing the act for that purpose imposed upon him (*ib.* ii. 521). A new great seal was made, and Whitelocke was appointed one of the three commissioners with Lisle and Keble as his colleagues (8 Feb. 1649). He justified his conduct by the consideration that the business to be undertaken was 'the execution of law and justice, without which men could not live one by another' (*ib.* ii. 523). In this office he did considerable service to the republic by procuring an alteration in the oath of the judges which enabled them to act under the new government, drawing up a new treason law, and attempting some reforms in chancery procedure. But he felt continually called upon to defend the law and its practitioners against popular prejudice, succeeded in defeating a proposal to exclude lawyers from parliament, and promoted the act for conducting all legal proceedings in English (*ib.* ii. 528, iii. 31, 49, 89, 118, 260).

In June 1650 Whitelocke was one of the committee appointed to remove Fairfax's scruples about the invasion of Scotland, and in September 1651 he was similarly selected by parliament to congratulate Cromwell on his victory at Worcester (*ib.* iii. 209, 350). Cromwell gave him a captured horse and two Scottish prisoners as 'a token of his thankful reception of the parliament's congratulations.' Whitelocke records two long conferences between himself and Cromwell, one soon after Worcester and another in November 1652, in the first of which he urged the restoration of the monarchy, and in the second recommended Cromwell to make terms with Charles II, in preference to taking upon himself to be king. In consequence of this Cromwell, according to Whitelocke, wishing to get him out of the way, proposed to make him chief commissioner for the government of Ireland, and finally sent him as ambassador to Sweden (*ib.* iii. 372, 431, 474). In April 1653 Whitelocke opposed Cromwell's scheme for the dissolution of the Long parliament and the devolution of its authority upon a provisional council created for the purpose (*ib.* iv. 4). When Cromwell dissolved the Long parliament Whitelocke was one of the persons he specially attacked in his speech to the house. He is described as 'looking sometimes and pointing upon particular persons, as Sir B. Whitelocke, &c., to whom he

gave very sharp language though he named them not, but by his gestures it was well known that he meant them' (BLENCOWE, *Sydney Papers*, p. 140).

For a few months Whitelocke remained in complete retirement, but in August 1653 he heard that the council of state intended to nominate him as ambassador to Sweden in place of Lord Lisle, who had been originally appointed. In the most flattering terms Cromwell pressed Whitelocke to accept the post, and, more from fear of the consequences of refusing than from any desire for the distinction, he finally accepted. On 14 Sept. his nomination was approved by parliament (REEVE, *Journal of Whitelocke's Swedish Embassy*, i. 15, 32, 37). His instructions authorised him not only to make a general treaty of amity, but to come to an agreement with Sweden for securing the freedom of the Sound against Denmark and the united provinces (*ib.* i. 85–90). Whitelocke sailed on 6 Nov. with a large retinue and a squadron of six ships, reaching Gothenburg on 15 Nov. He returned through Germany, landing again in England on 1 July 1654. The treaty he negotiated, which was long delayed by the desire of the Swedes to await the upshot of the peace negotiations between England and Holland, and by the difficulties which the impending resignation of Queen Christina threw in its way, was signed on 28 April 1654, though dated 11 April (*ib.* ii. 168). In substance it was little more than a general expression of friendship between the two states. Questions such as the trade relations of England and Sweden, and the suggested alliance for the freedom of the Sound, were discussed but postponed, and it was understood that a Swedish ambassador was to be sent to England to settle them. During his mission Whitelocke showed considerable diplomatic skill, and succeeded in gaining the queen's favour. She freely discussed with him the affairs of Europe, the revolutions of England, and her own intending abdication, and he plumed himself on proving to the Swedish court that a puritan could possess all the graces of a cavalier. His self-satisfaction is amusingly evident throughout his narrative, but its portraits of Christina, Oxenstierna, and other notable persons, and its description of Sweden and the Swedes render it an authority of permanent value, and it has been translated into Swedish.

Whitelocke landed in England again on 1 July 1654, and gave an account of his embassy to the council of state on 6 July (*Memorials*, iv. 115). During his absence from England a new commission for the custody of the great seal had been issued (April 1654), and Whitelocke, who was first named of the three commissioners, was sworn into his office on 14 July 1654 (REEVE, *Swedish Embassy*, ii. 463). At the opening of the parliament of 1654, to which he was returned by three several constituencies—Buckinghamshire, Bedford, and the city of Oxford—Whitelocke carried the purse before the Protector, and in his opening speech dwelt on the importance of the treaty with Sweden, 'an honourable peace, through the endeavours of an honourable person here present as the instrument' (CARLYLE, *Cromwell*, Speech ii.) On 6 Sept. Whitelocke gave a narrative of his negotiations to the house, and was voted 2,000*l.* for his services (*Memorials*, iv. 137). In 1655 the Protector and his council passed an ordinance for the reform of the procedure of the court of chancery which seemed objectionable both to Whitelocke and to his colleague Widdrington. 'It would be of great prejudice to the public,' argued Whitelocke on behalf of both, and he had also private objections as to the authority making the law. As their scruples could not be overcome by argument, both were deprived of their office on 6 June 1655 (*Memorials*, iv. 191–206; *Carte MSS.* lxxiv. 50; cf. INDERWICK, *The Interregnum*, pp. 224–9). Whitelocke had, however, been appointed one of the commissioners of the treasury (2 Aug. 1654), and was permanently continued in that post with a salary of 1,000*l.* per annum (*Memorials*, iv. 207; *Cal. State Papers*, Dom. 1654, p. 284).

On 2 Nov. 1655 Whitelocke was named one of the committee for trade and navigation, and he was frequently consulted by the Protector on foreign affairs. The negotiation of the commercial treaty with Sweden, concluded on 17 July 1656, was mainly trusted to his hands, and in January 1656 he was much pressed by Cromwell to undertake a second mission to Sweden (*Memorials*, iv. 215, 219, 223–70; GUERNSEY JONES, *The Diplomatic Relations between Cromwell and Charles Gustavus of Sweden*, 1897, pp. 28–47). In the parliament called in 1656 he again represented Buckinghamshire, and during the illness of Thomas Widdrington he filled the place of speaker for three weeks, to the great satisfaction of the house (BURTON, *Parl. Diary*, ii. 369, 375; *Memorials*, iv. 285). When the humble petition and advice was brought in, and parliament invited the Protector to take the title of king, Whitelocke was chairman of the committee appointed to confer with Cromwell, in which capacity he made frequent reports to the house and

several speeches urging Cromwell to accept the crown. It was about this time, according to his own statement, that Whitelocke was most intimate with the Protector, who would be familiar with him in private, lay aside his greatness, and make verses by way of diversion (*Memorials*, iv. 287–91; *Old Parl. Hist.* xxi. 66, 71, 118). In the ceremonial of the Protector's second inauguration Whitelocke played a conspicuous part; he was summoned to the new House of Lords (11 Dec. 1657), and it was generally reported that he was to be made baron of Henley. He states that Cromwell actually signed a patent to make him a viscount, which he refused (*Memorials*, iv. 309, 313, 335).

When Richard Cromwell succeeded his father, Whitelocke presented the congratulatory address of Buckinghamshire to the new Protector. Richard, he adds, 'had a particular respect for me,' as the result of which, without any solicitations of his own, Whitelocke was again made a commissioner of the great seal (22 Jan. 1659). In April 1659 Richard consulted him on the question of dissolving the parliament then sitting, which Whitelocke ineffectually opposed. He considered that the young Protector was betrayed by his near relations and by those of his own council. 'I was wary,' he concludes, 'what to advise in this matter, but declared my judgment honestly, and for the good of Richard, when my advice was required' (*ib.* iv. 337, 339, 343). The fall of Richard did not necessarily imply the fall of Whitelocke. As a member of the Long parliament he took his place again in that assembly when it was restored, and was elected by it a member of the new council of state (14 May). He lost, however, the commissionership of the great seal, which was placed in new hands (14 May). Parliament charged him to bring in a bill for the union of England and Scotland, which it was held necessary to re-enact, and offered him the post of ambassador to Sweden, which he refused (*ib.* iv. 351, 355). His enemy, Thomas Scott (*d.* 1660) [q. v.], accused him of being in correspondence with Charles II, but the charge was discredited (*ib.* iv. 349). In August 1659 Whitelocke was elected president of the council of state, and, holding that post at the time of Sir George Booth's insurrection, was enabled to show favour to Booth and other royalists, which stood him in good stead at the Restoration (*ib.* iv. 357). When the army turned out the Long parliament again (11 Oct.), Whitelocke was one of the committee of safety appointed by the officers to succeed the council of state. According to his own account he accepted the post offered him solely to prevent Vane and his party from compassing the overthrow of magistracy and ministry which the officers were too much inclined to do (*ib.* iv. 367; cf. Ludlow, *Memoirs*, ii. 161, ed. 1894). He was appointed one of the committee to draw up a scheme for a new constitution (*ib.* ii. 149; cf. *Memorials*, iv. 385). On 1 Nov. 1659 the great seal was again committed to his keeping, and in December he consented to issue writs for a new parliament (*ib.* iv. 369, 373, 375, 379, 383). When Monck declared for the restoration of the Long parliament, Whitelocke, in company of Fleetwood and Desborough, made a speech to the lord mayor and common council warning then against his designs (*Old Parl. Hist.* xxii. 10). According to his own account he distrusted Monck throughout, urged Lambert to attack him at once instead of allowing him to gain time by negotiating, and, finally perceiving that he meant to restore Charles II unconditionally, urged Fleetwood to anticipate him by offering to restore the king upon terms. Whitelocke offered to be Fleetwood's emissary to Charles II himself, but, after at first consenting, Fleetwood drew back, and Whitelocke's plan was frustrated (*Memorial*, iv. 373, 377, 381).

When the military revolution collapsed and the Long parliament was a second time restored, Whitelocke found himself in danger for acting on the committee of safety. His enemy Scot threatened to have him hanged with the great seal about his neck, there was a report that he would be sent to the Tower, and evident signs of impending prosecution. To be out of the way he retired to the country, while his wife prepared for the worst by burning many of his papers (*ib.* iv. 384, 386; cf. *Commons' Journals*, vii. 820, 833; *Clarendon State Papers*, iii. 639, 648). He escaped, however, all punishment, and at the restoration of Charles II he was equally fortunate. Clarendon classes together Whitelocke and John Maynard as men who, though they 'did bow their knees to Baal and so swerve from their allegiance, had yet acted with less rancour and malice than other men; they never led but followed, and were rather carried away with the torrent than swam with the stream' (*Life of Clarendon*, i. 63). This view was general, and hence, when Prynne moved that Whitelocke should be excepted from the Act of Indemnity, the motion was not carried (14 June 1660). Sir Robert Howard, Sir George Booth, and other royalists who were under obligation to him, spoke in his favour, and it was also urged that he had sent 500*l.*

to the king, and that his son James, who had been governor of Lynn in August 1659, had undertaken to secure it for Charles II (*Old Parl. Hist.* xii. 347, 352; cf. *Clarendon State Papers*, iii. 473). According to family tradition the king demanded 90,000*l.* from Whitelocke for his pardon, and Whitelocke actually paid 50,000*l.* This, however, is contradicted by the dedication of Whitelocke's book. 'When it was in the power of your majesty and the purpose of men,' writes the author, 'to have taken my small fortune, liberty, and life from me, you were pleased most graciously to bestow them on me, and to restore me to a wife and sixteen children' (Whitelocke, *Memoirs of Whitelocke*, pp. 451-3). No doubt, however, he paid something to the king, and in his 'Annals' he also mentions having paid 500*l.* to the Earl of Berkshire as compensation for the imprisonment of Lady Mary Howard in 1659, and 250*l.* to Sir Robert Howard for the benefit of the lord chancellor in order to get his pardon passed under the great seal. During the rest of his life Whitelocke lived in retirement at Chilton Park, near Hungerford in Wiltshire, which had been purchased with his third wife's fortune. He died on 28 July 1675, and was buried at Fawley, Buckinghamshire, or, according to other accounts, at Chilton (Wood, *Athenæ*, iii. 1041; Whitelocke, *Memoirs of Whitelocke*, pp. 446, 464).

Whitelocke married three times: first, in June 1630, Rebecca, daughter of Thomas Bennet, alderman of London (*Memoirs of Bulstrode Whitelocke*, p. 65); she became insane and died on 9 May 1634 (*ib.* p. 107). Their eldest son, James, born on 13 July 1631, served in Cromwell's guard in Ireland, was chosen colonel of an Oxfordshire militia regiment in 1651, was knighted by the Protector on 6 Jan. 1657, represented Aylesbury in the parliament of 1659, and died in 1701 (*ib.* p. 69; *Memorials*, iii. 75, 135, 311, 342, 413, iv. 338; Le Neve, *Knights*, p. 422). Whitelocke married, secondly, on 9 Nov. 1635, Frances, sister of Francis, lord Willoughby of Parham [q. v.], by whom he had nine children (*Memoirs*, p. 123). His eldest son by his second marriage, William Whitelocke, entertained William III on his journey to London, and was knighted by him on 10 April 1689 (Le Neve, p. 421). She died in 1649, and Whitelocke married, thirdly, about 1651, Mary, daughter of one Carleton, and widow of Rowland Wilson [q. v.] (*Memoirs*, p. 282), by whom he had four sons and several daughters (Le Neve, p. 422). An account of the distribution of his property among these different sons is given in R. H. Whitelocke's 'Life of Whitelocke' (*Memoirs*, pp. 457–64).

An anonymous portrait of Whitelocke was lent by Mr. George Whitelocke Lloyd to the first loan exhibition at South Kensington in 1866 (*Cat.* No. 626); it was purchased by the trustees of the National Portrait Gallery, London, in 1867. There are engraved portraits by Stent and Faithorne.

Whitelocke was a very voluminous writer. His best known work, 1. 'Memorials of the English Affairs from the beginning of the Reign of Charles I to the happy Restoration of King Charles II,' was first published in 1682. A second edition, with additions, was published in 1732. The first edition was edited by Arthur Annesley, earl of Anglesea, who was the author of the preface. A reprint of the second edition in four volumes was published at Oxford by the Clarendon Press in 1853. The value of Whitelocke's work was greatly overestimated by whig writers of the next generation, who opposed it to Clarendon's 'History of the Rebellion' as being more truthful and impartial. With this object Oldmixon published his 'Clarendon and Whitelocke compared,' 1727, 8vo. In reality Whitelocke's 'Memorials' is a compilation put together after the Restoration, consisting partly of extracts from newspapers, partly of extracts from Whitelocke's autobiographical writings, and swarms with inaccuracies and anachronisms (cf. Sanford, *Studies and Illustrations of the Great Rebellion*, p. 324). 2. Whitelocke's Annals of his Life. Only portions of this work have been published. Manuscripts of it are in the possession of the Marquis of Bute and Earl De la Warr (*Hist. MSS. Comm.* 3rd Rep. pp. 202–17). The British Museum possesses Whitelocke's history of the forty-eighth year of his age, interspersed with Scripture lectures addressed to his children (Bibl. Egerton 997, Plut.), and annals of his life from 1653 to 1656 (No. 4992). These are described in the preface to Reeve's edition of Whitelocke's 'Swedish Embassy.' Extracts from the annals and other autobiographical writings are printed in R. H. Whitelocke's 'Life of Whitelocke,' 1860 (pp. 114, 124). 3. 'Journal of the Swedish Embassy in the Years 1653 and 1654.' This was first published by Dr. Charles Morton in 1772 and re-edited by Mr. Henry Reeve in 1855. It was translated into Swedish in 1777 (Upsala, 8vo). Manuscripts of this journal and other papers relating to the embassy are in the British Museum (Nos. 4902 and 4991 A. Plut. cxxiii. H). Other manuscripts are in the possession of the Marquis of Bath and the Earl De la Warr (*Hist. MSS. Comm.*

3rd Rep. pp. 190–217). 4. 'Notes on the King's Writ for choosing Members of Parliament, 13 Charles II, being Disquisitions on the Government of England by King, Lords, and Commons,' published by Dr. Charles Morton in 1766 (2 vols. 4to). 5. 'Memorials of English Affairs from the supposed Expedition of Brute to this Island to the end of the Reign of James I. By Sir Bulstrode Whitelocke, with some Account of his Life and Writings by W. Penn, and a Preface by J. Welwood,' 1709, fol. 6. 'Essays Ecclesiastical and Civil, to which is subjoined a Treatise of the Work of the Sessions of the Peace,' 1706, 8vo. 7. 'Quench not the Spirit, or Several Discourses, &c., with an Epistle to the Reader by W. Penn,' 1711, 8vo. Other unpublished theological works are mentioned by Mr. R. H. Whitelocke in his 'Life of Whitelocke' (p. 447).

The following are attributed to Whitelocke: 'Monarchy asserted to be the best Form of Government,' 1660, 8vo; 'A Proposal humbly offered for raising considerable Sums of Money yearly to His Majesty, by James Lord Mordington, Bulstrode Whitelocke,' 1670?, folio; two tracts on the benefit of registering deeds in England: 'The Draft of an Act for a County Register by the Lords Commissioners, Whitelocke and Lisle,' 1756, 8vo; and 'A Proposal for preventing effectually the Export of Wool,' 1695, fol. 'My Lord Whitelocke's Reports on Machiavel,' 1659, 4to, is a satirical pamphlet against him.

[R. H. Whitelocke's Memoirs Biographical and Historical of Bulstrode Whitelocke, 1860; Lives of all the Lord Chancellors, 1708, 8vo; Morton's preface to Whitelocke's Swedish Embassy, also reprinted in Reeve's edition of the same work; Foss's Judges of England, 1848–64, and Biographical Dictionary of the Judges of England, 1870; Campbell's Lives of the Lord Chancellors and Keepers of the Great Seal; about fifty of Whitelocke's letters are printed in the Thurloe State Papers; Hist. MSS. Comm., 5th Rep. pp. 312–13. Twenty-eight folio volumes of papers collected by Whitelocke are in the possession of the Marquis of Bath, Hist. MSS. Comm. 3rd Rep. p. 190.] C. H. F.

WHITELOCKE, EDMUND (1565–1608), courtier, born in the parish of St. Gabriel, Fenchurch Street, London, on 10 Feb. 1564–5, was eldest son of Richard Whitelocke, merchant. The judge Sir James Whitelocke [q. v.] was a younger brother. After being educated at Merchant Taylors' school under Richard Mulcaster [q. v.], he was sent to Christ's College, Cambridge, where he matriculated as a pensioner in November 1581. He acquired at the university a good knowledge of the classics and of Hebrew, and graduated B.A. in 1584–5. His brother attests that he studied law at Lincoln's Inn, and he may be identical with 'Edward Whitelock of Berks' who, according to the registers of the inn, was admitted a student on 25 Oct. 1585 (*Lincoln's Inn Records*, 1896, i. 102). At Whitsuntide 1587 Whitelocke left London on a foreign tour. He visited universities in Germany, Italy, and France. Subsequently he obtained a commission as captain of a troop of infantry from the governor of Provence (M. Desguieres), and was stationed successively at Marseilles and Grenoble. He saw some active service during the civil wars in France, and soon spoke French like a native. He finally returned to England in 1599, after an absence of twelve years. Thenceforth he spent his time and such substance as remained to him in attendance at Elizabeth's court, and won a reputation for profuse display and dissolute living. He was on terms of close intimacy with many of the younger nobility, including Roger Manners, earl of Rutland, and other followers of the Earl of Essex. Rutland invited him to visit Essex's house in London on 30 Jan. 1601, the day fixed for the Earl of Essex's insurrection. He remained in the house only a few minutes, but he incurred a suspicion of disloyalty (*Cal. State Papers*, Dom. 1598–1601, pp. 548, 596). He was arrested as an abettor of Essex's rebellion, and was indicted of high treason, but, though brought before the court of king's bench, was not tried, but allowed to go on parole before he obtained a final discharge. Subsequently he came to know Henry Percy, ninth earl of Northumberland [q.v.], whom he zealously supported in his quarrel with Sir Francis Vere in 1602. A challenge which Whitelocke carried from the earl to Sir Francis led to the issue of a warrant by the privy council for his arrest; but Whitelocke went into hiding, and escaped capture for the time (*ib.* Dom. 1601–3, pp. 202–5; Markham, *Fighting Veres*, pp. 334–6). He happened, however, to dine with the Earl of Northumberland and his kinsman Thomas Percy on 4 Nov. 1605, the day preceding that fixed by the conspirators for the execution of the 'gunpowder plot.' Suspicion again fell on Whitelocke, and, with his host, he suffered a long imprisonment in the Tower of London. No evidence was produced against him, and he was released without trial. While a prisoner in the Tower he spent much time with the Earl of Northumberland, who granted him a pension of 40*l.* (afterwards raised to 60*l.*) Another of Whitelocke's friends was Robert Radcliffe,

fifth earl of Sussex [see under RADCLIFFE, THOMAS, third EARL OF SUSSEX]. Manningham the diarist attributes to Whitelocke's evil influence that nobleman's scandalous neglect of his wife. Whitelocke was on a visit to the Earl of Sussex at Newhall in Essex in the autumn of 1608 when he was taken ill and died. He was buried in the family tomb of his host at Boreham.

[Whitelocke's Liber Famelicus (Camden Soc.), pp. iv, 5–10; Cooper's Athenæ Cantabr. ii. 494; Manningham's Diary.] S. L.

WHITELOCKE, SIR JAMES (1570–1632), judge, was born on 28 Nov. 1570, the younger of posthumous twin sons of Richard Whitelocke, merchant, of London, by Joan Brockhurst, widow, daughter of John Colte of Little Munden, Hertfordfordshire. His twin-brother, William, served under Drake, and fell at sea in an engagement with the Spaniards. Of two other brothers, the elder, Edmund, is separately noticed. For a liberal education and the means of starting in life Whitelocke was indebted to his mother, whose care and prudence surmounted the difficulties in which she was involved by an unfortunate third marriage with a spendthrift merchant named John Price. She placed Whitelocke in 1575 at Merchant Taylors' school, whence, on 11 June 1588, he was elected probationer at St. John's College, Oxford. He matriculated on 12 July following, and was elected fellow of his college in November 1589. Besides the classics and logic, in which his tutor was Rowland Searchfield [q.v.] (afterwards bishop of Bristol), he studied Hebrew and the cognate tongues, and under Alberico Gentili [q. v.] the civil law, in which he graduated bachelor on 1 July 1594. Among the contemporaries at Oxford with whom he formed lasting friendship were Laud, Humphrey (afterwards Sir Humphrey) May [q.v.], and Ralph (afterwards Sir Ralph) Winwood [q. v.] In London his taste and aptitude for learned research drew him into the circle of Sir Robert Bruce Cotton [q. v.], and about 1600 he joined the Society of Antiquaries. His professional studies he pursued first at New Inn, afterwards at the Middle Temple, where he was admitted on 2 March 1592–3, called to the bar in August 1600, elected bencher in Hilary term 1618–19, and reader in the following August. His reading on the statute against pluralities, 21 Henry VIII, c. B, is in Ashmolean MS. 1150, ff. 1–8.

Whitelocke was appointed steward of the St. John's College estates in 1601, steward of and counsel for Eton College on 6 Dec. 1609, and joint steward of the Westminster College estates on 7 May 1610. On 1 Aug. 1606 he was chosen recorder of Woodstock, for which borough he was returned to parliament on 9 Feb. 1609–10. He represented the same constituency in the parliaments of 1614 and 1621–2. In parliament he took the popular side, and especially distinguished himself in the debates on impositions in 1610. He also acted as the mouthpiece of the commons on the presentation (24 May) of the remonstrance against the royal inhibition which terminated the discussion (see his speech in *Stowe MS.* 298, ff. 84 et seq.) The subsequent proceedings drew from him (2 July) the masterly defence of the rights of the subject and delimitation of the royal prerogative which was long attributed to Sir Henry Yelverton [q.v.] A reprint of the argument (from an edition of 1658) is in 'State Trials' (ed. Cobbett, ii. 477 et seq.) A contemporary summary ascribed to Whitelocke is in 'Parliamentary Debates in 1610' (Camden Soc., pp. 103 et seq.; cf. *Stowe MS.* 297, ff. 89 et seq.)

In 1613 Whitelocke's jealousy of prerogative brought him into sharp collision with the crown. The administration of the navy stood in urgent need of reform, and in the winter of 1612–13 a preliminary step was taken by the issue of a commission investing the lord high admiral (Earl of Nottingham), the lord chancellor (Ellesmere), the lord privy seal and lord chamberlain with extraordinary powers for the investigation of abuses and the trial of offenders. As legal adviser to Sir Robert Mansell [q. v.], who was interested in defeating the investigation, Whitelocke drew up a series of 'exceptions' to the commission, in which he very strictly circumscribed the prerogative. A copy of the exceptions came into the hands of the crown lawyers, who at once suspected that they were Whitelocke's. Evidence was wanting; but his contemporaneous opposition to the transfer of a cause in which he was retained from the chancery to the court of the earl marshal furnished a pretext for his committal to the Fleet prison (18 May); and he was not released until he had made full submission in writing (13 June). The detailed account which Whitelocke wrote of this affair is, unfortunately, lost; and, as the text of the commission is also missing, it is impossible to pronounce whether his exceptions were tenable or no. In any case, however, his incarceration was a flagrant breach of counsel's privilege, which greatly increased his popularity.

In the short parliament of 1614 Whitelocke was nominated with Sir Thomas Crew

[q. v.] and others to represent the commons in the projected conference with the lords. By reason of the sudden dissolution (7 June) the conference never met; and on the day following Whitelocke and his colleagues were summoned to the council chamber, and compelled to make a holocaust of the notes of their intended speeches. Thus was lost a rich collection of material illustrative of the constitutional history of England during the reigns of the first three Edwards. In consequence of the disfavour in which he stood at court Whitelocke was compelled to surrender (18 Nov. 1616) the reversion of the king's bench enrolments' office which he held jointly with Robert (afterwards Sir Robert) Heath [q. v.], by whom he was also defeated in the contest for the recordership of London in November 1618. Meanwhile, however, his professional reputation and gains increased. In 1616 he purchased the fine estate of Fawley Court, Buckinghamshire, which gave him the rank of a county magnate. He was placed on the commission of the peace for Buckinghamshire on 27 Nov. 1617, and for Oxfordshire on 7 May 1618. On 12 Jan. 1618–19 he was appointed deputy custos rotulorum for the liberties of Westminster and St. Martin's-le-Grand.

Notwithstanding political jars, Whitelocke stood, on the whole, well with Bacon, to whom he owed his investiture with the coif (29 June 1620) and subsequent advancement (29 Oct.) to the then important position of chief justice of the court of session of the county palatine of Chester, and the great sessions of the counties of Montgomery, Denbigh, and Flint; upon which he was knighted. Shortly afterwards he was elected recorder by each of the four boroughs of Bewdley in Worcestershire, Ludlow and Bishop's Castle in Shropshire, and Poole in Cheshire. Differences with the president of the council in the Welsh marches (Lord Northampton) led to Whitelocke's transference from the Chester court to the king's bench, where he was sworn in as justice on 18 Oct. 1624. He had also a commission to hear causes in chancery, and sat once in the Star-chamber. He was continued in office by Charles I, by whom he was much respected. In the following autumn it fell to him, as junior judge in his court, to discharge the hazardous duty of adjourning term during the plague. To escape from the contagion he drove, halting only at Hyde Park Corner to dine, in his coach from Horton, near Colnbrook, Buckinghamshire, to Westminster Hall, and, after hurrying through the necessary forms, re-entered his coach and drove back to Horton.

In November 1626 Whitelocke concurred with Sir Ranulph Crew [q. v.] in declining to certify the legality of forced loans. He did not, however, scruple to give the king the benefit of the doubt in the case of the five knights [see DARNELL, SIR THOMAS]. The bench at that date enjoyed as little independence of parliament as of the crown; and the remand was not allowed to pass without the citation of the judges to the House of Lords to answer for their conduct. They obeyed, and through Whitelocke's mouth condescended to put a false gloss on their order by representing it as only intended to allow time for further consideration (see COBBETT, *State Trials*, iii. 161, and *Parl. Hist.* ii. 289). In February 1628–9 the House of Commons saw fit to inquire into the release of the supposed jesuits recently discovered in Clerkenwell. Whitelocke, as one of the judges who had examined them, was cited to justify the release, which he did on the ground that there was no evidence that the prisoners were in priest's orders. The stormy scenes which preceded the dissolution of this parliament (10 March) and the subsequent committal of Sir John Eliot [q. v.] and his friends to the Tower brought the judges once more into close and delicate relations both with the crown and with parliament. The evasion by the three common-law chiefs of the issues submitted to them by the king [see HEATH, SIR ROBERT, and WALTER, SIR JOHN] was followed by the reference of substantially the same questions to the entire common-law bench (25 April). The points of law were again evaded, but eleven out of the twelve judges sanctioned proceedings in the Star-chamber. Of the eleven Whitelocke was one. He also concurred in the pusillanimous course taken after the argument upon the writs of *habeas corpus*, the application by letter to the king for directions, and the remand of the prisoners pending his answer (June). This was much against Whitelocke's grain, and at a private audience of the king at Hampton Court on Michaelmas day he obtained his consent to the enlargement of the prisoners upon security given for their good behaviour, a concession which they unanimously rejected. On the trial Whitelocke concurred in the judgment. He died at Fawley Court on 22 June 1632. His remains were interred in Fawley churchyard, and honoured by filial piety with a splendid marble monument. His estates were exempted by the Long parliament from liability to contribute to the fund for making reparation to Eliot and his fellow-sufferers.

By his wife (married 9 Sept. 1602) Eliza-

beth, eldest daughter of Edward Bulstrode of Hedgerly Bulstrode, Buckinghamshire, Whitelocke had, with female issue, a son, Bulstrode, who is separately noticed.

Whitelocke retained throughout life the tastes and accomplishments of the scholar. His son records that on one occasion his Latin served him to expound from the bench with perspicuity and elegance the course of legal proceedings to some distinguished foreigners who happened to be present at the assizes (Whitelocke, *Memorials*, ed. 1732, p. 18).

Several papers by him, communicated to the Society of Antiquaries, are printed in Hearne's 'Collection of Curious Discourses' (ed. 1771). Their titles are: (1) 'Of the Antiquity and Office of Heralds in England;' (2) 'Of the Antiquity, Use, and Privilege of Places for Students and Professors of the Common Laws of England;' (3) 'Of the Antiquity, Use, and Ceremony of Lawful Combats in England;' (4) 'Our Certain and Definite Topographical Dimensions in England compared with those of the Greeks and Latins set down in order as they arise in quantity.' His 'Liber Famelicus,' or journal, was edited by John Bruce, F.S.A., for the Camden Society in 1858. He was also author of 'A History of the Parliament of England and of some Resemblances to the Jewish and other Councils,' which is preserved among the Ashburnham manuscripts (see *Hist. MSS. Comm.* 8th Rep. App. iii. 20). His charge to the grand jury of Chester, 10 April 1621, is in Harleian MS. 583, f. 48.

[The Liber Famelicus; Le Neve's Pedigrees of Knights (Harl. Soc.), p. 426; Croke's Geneal. Hist. of the Croke Family, i. 630; Croke's Rep. ed. Leach, Car. pp. 117, 268; Whitelocke's Mem. ed. 1732, pp. 13–15, 37; Wood's Athenæ Oxon. ed. Bliss, ii. 537, Fasti, i. 266; Merchant Taylors' School Reg. ed. Robinson; Foster's Alumni Oxon.; Fam. Min. Gent. (Harl. Soc.) iii. 1125, Registers (Harl. Soc.) v. 133; Lipscomb's Buckinghamshire, iii. 561; Clutterbuck's Hertfordshire, i. 204; Cussans's Hertfordshire, ii. (Broadwater) 136; Ormerod's Cheshire, ed. Helsby, i. 65; Members of Parl. (Official Lists); Winwood's Mem. iii. 460; Hist. MSS. Comm. 5th Rep. App. p. 312, 8th Rep. App. i. 638, 12th Rep. App. i. 172, 207, ii. 68, and 13th Rep. App. vii. 72; Spedding's Life of Bacon, iv. 346–57; Cal. State Papers, Dom. 1611–33; Nichols's Progr. James I, iii. 618; Documents connected with the History of Ludlow, &c., p. 240; Camden Misc. vols. ii. and iv.; Chetham Misc. ii. 35; Court and Times of James I, i. 121, ii. 105, 214; Court and Times of Charles I, i. 164; Cobbett's State Trials, iii. 287, 307; Parl. Hist. i. 1173; Stowe MS. 1045, ff. 58, 182; Vitæ Selectæ quorundam Eruditissimorum ac Illustrium Virorum (1711), p. 455; Forster's Life of Sir John Eliot; Foss's Lives of the Judges; Gardiner's Hist. of England.] J. M. R.

WHITELOCKE, JOHN (1757–1833), lieutenant-general, born in 1757, was the son of John Whitelocke, steward to the fourth Earl of Aylesbury, and probably a descendant of Bulstrode Whitelocke [q. v.] His mother died at Ramsbury, Wiltshire, on 7 June 1809 (*Gent. Mag.* 1809, i. 589), and was buried as Sarah Liddiard (alias Whitelocke). He was educated at Marlborough grammar school, was placed by Lord Aylesbury at Lochee's military academy at Chelsea, and obtained through Lord Barrington a commission as ensign in the 14th foot on 14 Dec. 1778. Owing to his previous training he was appointed adjutant to a battalion of flank companies a few months afterwards. He was promoted lieutenant on 26 April 1780 and went to Jamaica with his regiment in 1782. Soon afterwards he married a daughter of William Lewis of Cornwall, Jamaica, while another daughter was married to his brother officer, afterwards Sir Robert Brownrigg [q.v.], who became military secretary and quartermaster-general. Matthew Lewis, his brother-in-law, was deputy secretary at war, and Whitelocke is said to have owed much to his influence. He obtained a company in the 36th foot on 12 May 1784, and a majority in one of the newly raised battalions of the 60th on 2 Oct. 1788. He went with it to the West Indies, and on 30 March 1791 he became lieutenant-colonel of the 13th foot, then stationed in Jamaica. In September 1793, when the French part of San Domingo was in insurrection, he was sent thither with his own regiment and some other troops, with the local rank of colonel. He landed at Jeremie on the 19th with nearly seven hundred men. On the 22nd the fort at the mole of Cape St. Nicholas surrendered. On 4 Oct. he made an attempt on Tiburon, but the promised co-operation of French planters failed him, and he was repulsed. Yellow fever soon broke out and reduced his small force, but at the end of the year it was joined by nearly eight hundred men from Jamaica. On 2 Feb. 1794 a fresh attempt was made on Tiburon, and proved successful. He next tried to obtain possession of Port de la Paix by bribing its commander, Lavaux, but his offers were indignantly refused (*Annual Register*, 1794, pp. 174–5). On 19 Feb. he stormed Fort l'Acul, which was an obstacle to an attack on Port-au-Prince. On 19 May Brigadier-general Whyte arrived with three regiments and took the chief command. Whitelocke became quartermaster-general, but he stipu-

lated that he should be allowed to lead the principal column in the attack on Port-au-Prince, and did so 'with the greatest gallantry' on 4 June. He was sent home with despatches, and Major (afterwards Sir Brent) Spencer expressed, on behalf of the troops, their hope that they might again serve under an officer 'who carries with him such universal approbation and so well earned applause' (*Trial*, App. p. 67). He was made brevet colonel on 21 Aug. 1795, colonel of the 6th West India regiment on 1 Sept., and brigadier on 10 Sept. After further service in the West Indies he was appointed brigadier-general in Guernsey on 12 Jan. 1798, and lieutenant-governor of Portsmouth on 29 May 1799. He was promoted major-general on 18 June 1798, and lieutenant-general on 30 Oct. 1805. Shortly after this he was made inspector-general of recruiting.

In 1806 General Beresford [see BERESFORD, WILLIAM CARR, VISCOUNT BERESFORD], with only twelve hundred men, had gained possession of Buenos Ayres, but had been afterwards forced to surrender. The British government, in deference to the popular cry for new markets, determined to send a large force to recover it, and on 24 Feb. 1807 Whitelocke was appointed to the command. He was also to undertake the civil government of the province when recovered. More than five thousand men had already been sent to Rio de la Plata, under Sir Samuel Auchmuty [q. v.], and a corps of four thousand, under Brigadier Robert Craufurd, which was on its way to Chili, was to join them. Reinforcements from England would raise the total to eleven thousand men, of which not more than eight thousand were to be permanently retained. Whitelocke, accompanied by Major-general John Leveson-Gower as second in command, reached Montevideo on 10 May, and on 15 June Craufurd's corps arrived. Whitelocke did not wait for the troops from England. He left a garrison of 1,350 men at Montevideo, and on 28-9 June the army landed on the right bank of the river, at the Ensenada de Barragon, about thirty miles below Buenos Ayres. It consisted of nine battalions of infantry, two and a half regiments of cavalry (of which only 150 men were mounted), and sixteen field-guns, and numbered 7,822 rank and file.

The march was delayed by swamps, which caused a loss of guns and stores, but on 2 July the advanced guard under Gower forded the Chuello, drove the Spanish troops back into Buenos Ayres, and took up a position in the southern suburb. They were joined on the afternoon of the 3rd by the main body, which had been misled by their guide. The town had a garrison of about six thousand and a population of seventy thousand. It was cut up into squares by streets 140 yards apart, parallel and perpendicular to the river. It was unfortified, but the streets were barricaded. Whitelocke's intention had been to establish himself on the west of it, with his left on the river, land guns, and bombard it. But he wished to save time, as the rains were impending, and to avoid alienating the inhabitants, so he determined to take it by assault.

At 6.30 A.M. on the 5th eight battalions, formed in thirteen columns, entered the town with arms unloaded. They were to make their way, if possible, to the river by parallel streets, and occupy blocks of houses there. They were to avoid the central part of the town, the fort, and the great square, and to incline outwards, if at all. The columns on the right got possession of the Residencia, those on the left of the Plaza de los Toros; but in the centre the 88th regiment and the light brigade (under Craufurd) met with stouter resistance from troops in the streets, and from the inhabitants on the tops of their houses. They found themselves isolated, and unable to advance or retire, and at length surrendered. Next morning Whitelocke received a proposal from the Spanish commander, Liniers, that hostilities should cease, that the prisoners on both sides should be restored, and that the British should evacuate the province, Montevideo included, within two months. If the attack were renewed, Liniers could not answer for the safety of the prisoners. Of these there were 1,676, and the total British loss was 2,500. Doubtful whether a fresh attack would be successful, and convinced that if it were the object of the expedition was no longer attainable, and that the prisoners' lives would be sacrificed to no purpose, Whitelocke, after consulting Gower and Auchmuty, accepted Liniers's terms. The troops withdrew from Buenos Ayres on the 12th, and from Montevideo on 9 Sept. The indignation of soldiers and traders alike was unbounded. 'General Whitelocke is either a coward or a traitor, perhaps both!' was written up at the corners of the streets of Montevideo (WHITTINGHAM, p. 22). 'Success to grey hairs, but bad luck to white locks,' became a favourite toast among the men.

Whitelocke reached England on 7 Nov., and on 28 Jan. 1808 he was brought before a court-martial at Chelsea. He was charged with, first, excluding the hope of amicable accommodation by demanding the surrender of persons holding civil offices at Buenos Ayres; secondly, not making the military

arrangements best calculated to ensure success; thirdly, not making any effectual attempt to co-operate with or support the different columns when engaged in the streets; fourthly, concluding a treaty by which he unnecessarily and shamefully surrendered the advantages he had gained at heavy cost, and delivered up the fortress of Montevideo. The trial lasted seven weeks, and on 18 March the court found him guilty of all the charges, with the exception of that part of the second charge which related to the order that 'the columns should be unloaded, and that no firing should be permitted on any account,' to which they attached no blame. They sentenced him to be cashiered. The sentence was confirmed by the king, and ordered to be read out to every regiment in the service.

Whitelocke had much to urge in his defence. The expedition had been sent out under the profoundly false impression that the inhabitants would be friendly, from experience of 'the difference between the oppressive dominion of Spain and the benign and protecting government of his Majesty.' The season and the swamps embarrassed him. The plan of assault was drawn up by Gower, and none of the other officers raised any objection to it, or showed any doubt of its success. Had Craufurd fallen back on the Residencia, as Pack, who knew the place, advised, the town would probably have been surrendered next day.

But Whitelocke had shown himself incompetent throughout; infirm of purpose and wanting in resource, prone to lean on others, yet jealous of his own authority. He left a rearguard of sixteen hundred men idle, on the east of the Chuello, during the assault, and he himself remained passive all day, and went back to his headquarters to dine and sleep, without making any serious attempt to learn what had happened to his columns on the right. In the words of the general order, he was 'deficient in zeal, judgment, and personal exertion.'

People asked how he came to be appointed. According to Lord Holland, who was in the cabinet, he was an opponent to Windham's plan of limited enlistment, and Windham wished to get rid of him as inspector-general of recruiting (*Memoirs of the Whig Party*, ii. 116). But Windham himself mentions that he suggested Sir John Stuart (of Maida), and the choice seems to have been mainly due to the Duke of York (Windham, *Diary*, p. 467).

He spent the rest of his life in retirement, latterly at Clifton. He died on 23 Oct. 1833 at Hall Barn Park, Beaconsfield, Buckinghamshire, the seat of Sir Gore Ouseley [q. v.], who had married his eldest daughter. Another daughter was married to Captain George Burdett, R.N. He was buried in the west aisle of Bristol Cathedral.

[Georgian Era, ii. 475; Records of the 13th Regiment; Bryan Edwards's Hist. of the British West Indies, iii. 155–60; War Office Original Correspondence, No. 43, P.R.O. (1807, Buenos Ayres and Montevideo); Trial at large of General Whitelocke, 1808; Craufurd's Life of Craufurd; Memoirs of Sir Samuel Ford Whittingham; Memoirs of M. G. Lewis; Erskine Neale's Risen from the Ranks, p. 67–95; Notes and Queries, 1st ser. ix. 201, 455, x. 54, 8th ser. xii. 492; Gent. Mag. 1833, ii. 475.] E. M. L.

WHITER, WALTER (1758–1832), philologist, born at Birmingham on 30 Oct. 1758, was at school under Dr. Edwards for ten years at Coventry, where Robert Bree, M.D. [q. v.], was a fellow-pupil. He was admitted at Clare College, Cambridge, on 19 June 1776 as sizar, and graduated B.A. 1781, M.A. 1784, but did not go out in honours. On 4 April 1782 he was elected a fellow of Clare, probably on account of his reputation for classical and philological knowledge. He lived in his rooms in college from 1782 to 1797. Porson was one of his intimate friends, and often wrote notes on the margin of Whiter's books. Whiter's nephew possessed a copy of 'Athenæus,' once the property of his uncle, with these annotations (Watson, *Porson*, pp. 31–2). Porson in 1786 added some notes of his own and of Whiter to an edition by Hutchinson of Xenophon's 'Anabasis' (*ib.* p. 49). These were issued separately from Valpy's press in 1810, and George Townsend added them to his edition of 1823.

Whiter was presented by his college in 1797 to the rectory of Hardingham in Norfolk, and held the benefice until his death. His sense of clerical decorum was the reverse of strict. Baron Merian, in a letter to Dr. Samuel Butler of Shrewsbury school, writes: 'I pity Whiter. A great etymologist, perhaps the greatest that ever lived. A genius certainly, but it seems, like most eminent artists, dissolute' (Butler, *Life and Letters*, i. 186). Every year on 23 April, the day of St. George (titular saint of Hardingham church), it was his harmless practice to collect his friends at a picnic under a beech on a hillock called St. George's Mount, and to claim from each of them an appropriate poem in Latin or English. A specimen of his verses on one of these occasions is in the 'Gentleman's Magazine' (1816, i. 542–3). He died at Hardingham rectory on 23 July 1832, aged 73 years (*Norfolk Chronicle*, 4 Aug. 1832), and was buried in its

churchyard on 30 July, a large railed-in tomb being erected to his memory. A bust of him is in the library at Clare College.

Whiter wrote: 1. 'A Specimen of a Commentary on Shakspeare, containing (i.) Notes on "As you like it;" (ii.) Attempt to explain and illustrate various Passages on a new Principle derived from Locke's Doctrine of the Association of Ideas,' 1794, pronounced by Mathias 'very learned and sagacious' (*Pursuits of Lit.* 1798 edit. Dialogue i. pp. 98–9). By 1819 he had collected sufficient matter for two or three volumes of notes. 2. 'Etymologicon Magnum,' a universal etymological dictionary on a new plan, Cambridge, 1800, part i.; no more published. In his preface he enlarged on the value of the gipsy language. These views and his word-speculations interested George Borrow, who made his acquaintance and introduced him, as understanding some twenty languages, into 'Lavengro,' 1851 edit. vol. i. chap. xxiv. (*Notes and Queries*, 3rd ser. vi. 370; Knapp, *George Borrow*, ii. 5). Jeffrey wrote two articles on the 'Etymologicon Magnum' in the 'Monthly Review' (June and July 1802), assigning to Whiter 'much labour and shrewdness, with a considerable share of credulity.' 3. 'Etymologicon Universale, or Universal Etymological Dictionary on a New Plan,' vols. i. and ii. 1822, vol. iii. 1825. These three large quarto volumes were partly printed at the cost of the University Press. The first volume was originally issued in 1811, and the preface to the first volume in the collected edition of 1822–5 still retains the date of 15 May 1811. In this work Whiter set out that 'consonants are alone to be regarded in discovering the affinities of words, and that the vowels are to be wholly rejected; that languages contain the same fundamental idea, and that they are derived from the earth.' Baron Merian styled it 'splendid, a very fine book indeed' (Butler, *Life and Letters*, i. 185). 4. 'A Dissertation on the Disorder of Death, or that State called Suspended Animation,' 1819. In this he tried to show how the apparently dead should be treated with a view to their restoration to life. In the advertisement at the end he announced 'a series of essays to be called "Nova Tentamina Mythologica, or Attempts to unfold various Portions of Mythology by a new Principle.' These, and other manuscripts of Whiter, are now in the Cambridge University Library (*Cat. of Cambr. Libr. MSS.* iv. 521, 543–4).

[Gent. Mag. 1832, ii. 185; Cockburn's Lord Jeffrey, i. 127–8; three letters from Whiter to Dr. Samuel Butler in Additional MSS. (Brit. Mus.) 34585 ff. 200, 205 and 34587 f. 195 (*ib.* i. 234–5, 237–40); information from the Rev. Dr. Atkinson, Clare College, Cambridge, and the Rev. C. S. Isaacson of Hardingham rectory.]

W. P. C.

WHITESIDE, JAMES (1804–1876), lord chief justice of Ireland, was born on 12 Aug. 1804 at Delgany, co. Wicklow, of which parish his father, William Whiteside, was curate. Shortly after Whiteside's birth his father removed to Rathmines, near Dublin, where he died in 1806. Mrs. Whiteside was left in narrow circumstances, but she was devoted to her children, and to her the boy was indebted for much of his early education. He entered Trinity College, Dublin, in 1822, and graduated B.A. in 1832. In 1829 he entered as a law student at the Inner Temple, and in 1830 he was called to the Irish bar. He did not attempt to practise during his first year, preferring to study law in the chambers of Joseph Chitty [q. v.] While studying for the bar Whiteside occupied his leisure by contributing to the magazines a series of sketches, mostly of legal personages, much in the style of the 'Sketches Legal and Political' of Richard Lalor Sheil [q. v.] These papers, which are written in a lively manner and evince considerable powers of observation, were collected and republished in 1870 under the title of 'Early Sketches of Eminent Persons.' Among his subjects were James Scarlett, lord Abinger [q. v.], Thomas Denman, first lord Denman [q. v.], Sir Charles Wetherell [q. v.], and William Conyngham, first lord Plunket [q.v.] From 1831 Whiteside's progress at his profession was rapid, and he was made a queen's counsel in 1842. Rapidly gaining a reputation for an eloquence which recalled the traditional forensic splendours of Curran, Plunket, and Burke, his speech in defence of O'Connell in the state trials of 1843 placed him in front of all his contemporaries at the Irish bar.

Shortly after the O'Connell trials Whiteside's health obliged him temporarily to relinquish his profession. He visited Italy, and, taking much interest as well in the affairs of the peninsula as in the antiquities of Rome, he wrote and published his 'Italy in the Nineteenth Century,' 1848, 3 vols., and translated Luigi Canina's 'Indicazione topografica di Roma Antica in Corrispondenza dell' epoca imperiale' under the title 'Vicissitudes of the Eternal City.' Returning to active work, Whiteside acted as leading counsel for the defence of William Smith O'Brien [q.v.] and his fellow-prisoners in the state trials at Clonmel in 1848. Three years later (1851) he entered parliament as conser-

vative member for Enniskillen. In 1859 he was chosen as one of the representatives of Dublin University, and held this position until his elevation to the bench. Whiteside's striking talent as a speaker made him a valuable accession to his party in the House of Commons, and on the formation of Lord Derby's first administration in 1852 he was appointed solicitor-general for Ireland, his brother-in-law, (Sir) Joseph Napier [q. v.], being attorney-general. In the same premier's second government Whiteside filled the office of attorney-general. During the liberal administration (1859–66) Whiteside was in opposition; but, despite the claims of his profession, he was able to devote much of his time to his parliamentary duties, and took an eminent part in the counsels of the conservative opposition. He attained a high position in the House of Commons, where his eloquence, wit, and geniality made him popular with all parties. In 1861, on his return to London after the marvellous speech in the celebrated Yelverton case—the most famous of all his forensic efforts—Whiteside received a remarkable compliment, being greeted with general cheers as he entered the House of Commons for the first time after the conclusion of the trial.

On the return of Lord Derby to office in 1866 Whiteside was again appointed attorney-general, but shortly afterwards accepted the office of chief justice of the queen's bench in Ireland, on the retirement of Thomas Langlois Lefroy [q. v.] Whiteside's talents were rhetorical and forensic rather than judicial; and though he brought to his high position great personal dignity and the charm of a singularly attractive personality, he was not very successful as a judge. He presided in the queen's bench division for ten years; but the last of these were clouded by ill-health. He died at Brighton on 25 Nov. 1876, and was buried at Mount Jerome cemetery near Dublin. He married, in July 1833, Rosetta, daughter of William Napier and sister of Sir Joseph Napier [q. v.], sometime lord chancellor of Ireland.

Whiteside's is one of the most brilliant names in the annals of the Irish bar. He was unapproached in point of eloquence by any of his contemporaries, and his powerful personality, at once winning and commanding, gave him an almost unexampled pre-eminence. His forensic style has been described as 'impetuously burying facts and law under a golden avalanche of discursive eloquence;' and his parliamentary oratory has been praised by Lord Lytton in his poem of 'St. Stephen's.' In person he was tall and gracefully proportioned. There is a statue of Whiteside in the hall of the Four Courts at Dublin, by Woolner.

[Webb's Compendium of Irish Biography; Annual Register, 1876; Dublin Univ. Mag. xxxiii. 326, xxxv. 213; Temple Bar, xiii. 264; Remains of Sir Joseph Napier; Todd's Catalogue of Graduates, Dublin Univ.; Law Magazine and Review, May 1877; O'Flanagan's Irish Bar; Brooke's Recollections of the Irish Church, 2nd ser.] C. L. F.

WHITFELD or **WHITFIELD**, HENRY (*d.* 1660?), divine, is said by Mather to have been second son of Ralph Whitfeld of Gray's Inn, by Dorothy, daughter of Sir Henry Spelman [q. v.] He was more probably son of Thomas Whitfeld, lord of the manor of East Sheen and of Mortlake, who was licensed to marry Mildred Manning of Greenwich on 10 Jan. 1585 (*Addit. MS.* 27984, f. 20*b*). He appears to have taken holy orders, is described as B.D., and is said to have been appointed to the rich living of Ockley, Surrey, in 1616, although the register there contains no mention of his induction. Mather (*Hist. of New England*, 1853, i. 592) says that, possessing a fair estate of his own besides the rectory, he put 'another godly minister' in at Ockley, and went about preaching in the neighbourhood for twenty years as a conformist. As Nicholas Culpepper was instituted on 14 Sept. 1615, and the next rector, Hubert Nowell, on 15 Jan. 1638–9, this may have been the case. Whitfeld wrote during this period 'Some Helpes to stirre up to Christian Duties' (2nd edit. corrected and enlarged, London, 1634; 3rd edit. 1636).

In 1639 Whitfield, who had become a nonconformist at the same time as Cotton, and refused to read the 'Book of Sports,' resigned the rectory, sold his estate, and, accompanied by a number of his hearers from Surrey, Sussex, and Kent, embarked in May for New England. In July 1639 they landed at Newhaven, 'the first ship that ever cast anchor in that port,' and founded Guildford, Connecticut, Whitfield being the wealthiest of the six settlers who purchased the land. One of the first houses built was Whitfield's, called 'the Stone House' (figured in Appleton's *Cyclop. of American Biogr.*) Members increased but slowly until 1643, when seven 'pillars' were chosen to draw up a doctrine of faith. After eleven years at Guildford, Whitfield returned to England. He settled at Winchester, where he became a member of the corporation. Brook says he died about 1660.

By his wife, who came from Cranbrook, Whitfield had nine children, baptised at Ockley between 1619 and 1635.

Besides 'Some Helpes,' Whitfield was author of 'The Light appearing more and more towards the Perfect Day, or a Farther Discovery of the Present State of the Indians in New England concerning the Progresse of the Gospel amongst them' (London, 1651, 4to; reprinted in 'Massachusetts Historical Collections,' 3rd ser. vol. iv., and in Sabin's 'Reprints,' 1865, 4to). This was followed by 'Strength out of Weakness' (London, 1652, 4to), an account of the further progress of the Gospel in New England.

[Brook's Lives of the Puritans, iii. 373; Savage's Geneal. Dict. of First Settlers, iv. 517; Sprague's Annals of the American Pulpit, i. 100; Proceedings of the Two Hundred and Fiftieth Anniversary of the Settlement of Guildford, Newhaven, 1889, pp. 49, 75, 149, 257, 262; Ruggle's Hist. of Guildford in Mass. Hist. Coll. iv. 183; Appleton's Cyclopaedia of American Biography, vol. vi.; Drake's American Biogr.; information from the Rev. F. Marshall of Ockley.] C. F. S.

WHITFELD, JOHN CLARKE- (1770–1836), organist and composer, son of John Clarke (*d.* 17 Sept. 1802) of Malmesbury, Wiltshire, was born on 13 Dec. 1770 at Gloucester, and adopted by letters patent in 1814 the family name of his mother, Amphillis (*d.* 10 Nov. 1813), daughter of Henry Whitfeld of The Bury, Rickmansworth, Hertfordshire.

After a musical training at Oxford under Dr. Philip Hayes, Clarke-Whitfeld obtained in 1789 the post of organist in the parish church of Ludlow, and married in the following year. In 1793 he took the Mus. Bac. degree at Oxford. In 1794 he succeeded Richard Langton as organist and master of the choristers at Armagh Cathedral for three years; on 17 March 1798 he was appointed choirmaster of St. Patrick's Cathedral and Christ Church, Dublin, after obtaining in 1795 the honorary degree of Mus. Doc. at Dublin University. His earliest glees and sonatas were written and partly published in Ireland; but the unsettled condition of the country at length induced him to resign his posts, and, returning to England, he settled at Cambridge, becoming organist and choirmaster to Trinity and St. John's colleges. To the masters and fellows were dedicated his three volumes, 'Services and Anthems' (London, 1800–5). This collection was afterwards reprinted with a supplementary fourth volume, about 1840, by Novello, who also re-edited in various forms others of Clarke-Whitfeld's sacred works.

In 1799 Clarke-Whitfeld was granted the degree Mus. Doc. Cambridge *ad eundem* from Dublin; and in 1810 he was incorporated Mus. Doc. at Oxford. In 1821, on the death of Dr. Hague, Whitfeld was appointed professor of music to the university of Cambridge, a post which he held until his death. To make leisure for composition he retired to the village of Chesterton, where he set to music many of Sir Walter Scott's verses. In the course of some amicable correspondence with the musician, Scott pleaded his 'wretched ear,' but seemed gratified by the great flow of music inspired by his ballads and poems. He was now and then at pains to forward his manuscript to Whitfeld, so that words and music should see the light simultaneously (*Annual Biography*). Whitfeld worked only less industriously on the poems of Byron, Moore, and Joanna Baillie, setting their words to music in some hundred songs and part-songs. About 1814 he published two volumes of 'Twelve Vocal Pieces,' for which original material was contributed by these and other poets.

From 1820 to 1833 Whitfeld was organist and choirmaster of Hereford Cathedral, being frequently retained at the Three Choirs Festivals to conduct or to preside at the piano. At the Hereford festival of 1822 he produced his oratorio, 'The Crucifixion,' and at that of 1825 its continuation, 'The Resurrection' (published London, 1835). Whitfeld died at Holmer, near Hereford, on 22 Feb. 1836. A mural tablet records his burial in the bishop's cloisters, Hereford Cathedral.

Whitfeld's work was excellently adapted to the end he had in view, and to the wants of the period. His scores were musicianly and agreeable, and, like his songs, attained popularity. He did pioneer work in editing the scores of Purcell, Arne, and Handel, and his collections of 'Favourite Anthems' (1805) and 'Single and Double Chants' (1810) were compiled with judgment.

[Grove's Dictionary, i. 365, iv. 592; preface to vol. ii. Clarke's Anthems; Annals of the Three Choirs, pp. 106 et seq.; Annual Biography, 1837, p. 139; Havergal's Hereford, p. 102; Clutterbuck's Hertfordshire, 1815, i. 190; Abdy Williams's Degrees in Music; Whitfeld's works; private information.] L. M. M.

WHITFORD, DAVID (1626–1674), soldier and scholar, born in 1626, was the fourth son of Walter Whitford [q. v.], bishop of Brechin. He was educated at Westminster, where he was elected a queen's scholar on a royal warrant dated 21 March 1639–40 (*Cal. State Papers*, Dom. 1639–1640, p. 567), and matriculated from Christ Church, Oxford, graduating B.A. on 30 March 1647, and M.A. on 14 Jan. 1660–

1661. On the outbreak of the civil war he espoused the king's cause and 'bore arms with the garrison of Oxford.' In consequence he was deprived of his studentship by the parliamentary visitors in 1648, and returned to Scotland. There he attached himself to Charles II, and became an officer in his army. He took part in the battle of Worcester on 3 Sept. 1651, was wounded, taken prisoner, carried to Oxford, and conveyed thence to London, where his friends' importunity obtained his release (cf. *ib.* 1651–2, p. 11). He found himself in a state of distress from which he was relieved by (Sir) Edward Bysshe [q. v.], Garter king-of-arms. He obtained employment as an usher in Whitefriars in the school of the poet, James Shirley [q. v.], and in November 1658 was entered as a student of the Inner Temple. On the Restoration he was reinstated in his studentship by the visitors, but, finding himself disabled from holding it by the college statutes, he petitioned Charles II in December 1660 to grant him a dispensation (*ib.* 1660–1, p. 432). On 26 July 1666 he was appointed chaplain to Lord George Douglas's regiment of foot (*ib.* 1665–6, p. 540). He afterwards became chaplain to John Maitland, duke of Lauderdale [q. v.] In 1672 he officiated as minister to the Scottish regiment in France (*Hist. MSS. Comm.* 9th Rep. ii. 448 *a*), and in 1673 he was appointed rector of Middleton Tyas in Yorkshire. He died suddenly in his chambers at Christ Church on 26 Oct. 1674, and was buried on the following day in the south transept of the cathedral, near his elder brother, Adam.

Whitford was an excellent scholar, and published 'Musæi, Moschi, et Bionis quæ extant omnia, quibus accessere quædam selectiora Theocriti Eidyllia,' Latin and Greek, London, 1655, 4to; republished with a new title-page in 1659. The work contained a dedication to Bysshe. He also translated into Latin three treatises by Sir Edward Bysshe, entitled 'Notæ in quatuor Libros Nicholai Upton, de Studio Militari' [see Upton, Nicholas], 'Notæ in Johannis de Bado Aureo Libellum de Armis,' and 'Notæ in Henrici Spelmanni Aspilogiam' [see Spelman, Sir Henry], which were published in one volume in 1654, London, fol. The last had been previously prefixed to Spelman's 'Aspilogia' in 1650. Whitford was the author of an appendix to Wishart's 'Compleat History of the Wars in Scotland under the Conduite of James, Marquess of Montrose,' 1660, and of some complimentary verses prefixed to Francis Goldsmith's 'Hugo Grotius his Sophompaneas, or Ioseph,' 1652.

[Wood's Athenæ Oxon. ed. Bliss, iii. 742, 1016–18, 1220; Welch's Alumni Westmon. 1852, p. 118; Foster's Alumni Oxon. 1500–1714; Walker's Sufferings of the Clergy, 1714, ii. 109; Scott's Fasti Eccles. Scoticanæ III. ii. 890; Dalton's Army Lists, 1892, i. 71; Wood's Hist. and Antiq. of the Colleges of Oxford, ed. Gutch, p. 513; Members admitted to the Inner Temple, 1547–1660, p. 373.] E. I. C.

WHITFORD or **WHYTFORD, RICHARD** (*fl.* 1495–1555?), 'the wretch of Syon,' obtained his name probably from Whytford, near Holywell, in Flint, where his uncle, Richard Whitford, possessed property. Wood states that he studied at Oxford, but this can have been only a temporary visit, since he was elected a fellow of Queens' College, Cambridge, about 1495. He was given leave of absence by his college for five years in 1496–7 that he might attend William Blount, fourth lord Mountjoy [q.v.], as chaplain and confessor, on the continent. In that capacity he received at Paris a letter from Erasmus, Lord Mountjoy's tutor, written shortly before 4 Feb. 1497, probably from the Château Tournahens, where Erasmus was staying. Erasmus addresses Whitford as his 'dear friend Richard,' and encourages him in his study of philosophy. In 1498 tutor, chaplain, and pupil returned to England; and perhaps at this time Whitford visited Oxford with Erasmus. Soon afterwards he became chaplain to Richard Foxe [q.v.], bishop of Winchester; and Roper, in his 'Life of More,' reports that in 1504 he encouraged More in his resistance to Henry VII's exactions. The speech against Foxe ascribed to Whitford sounds apocryphal, but the closeness of his friendship with More is attested by a letter written from 'the country,' 1 May 1506, by Erasmus during his second visit to England. He sends Whitford a Latin declamation composed against the 'Pro Tyrannicida' of Lucian. This Whitford is to compare with a similar effort of More's, and to decide which is better. The letter contains an enthusiastic estimate of More's abilities. It states that Whitford used to affirm Erasmus and More to be 'so alike in wit, manners, affections, and pursuits, that no pair of twins could be found more so.' It concludes, 'Both of us certainly you equally love; to both you are equally dear.' The letter occurs in the editions of these declamations which were printed with the translations from Lucian (e.g. *Luciani Opuscula*, Leyden, 1528, p. 210). It forms the dedicatory epistle of Erasmus's version of the 'Pro Tyrannicida' (*Erasmi Opera*, Leyden, 1703, tom. i.) When next heard of, Whitford, like his uncle, is

entered at the Brigittine house at Isleworth, Middlesex, known as Syon House. Wood says the uncle gave large benefactions to the convent, which was a double one for nuns and monks. The nephew is conjectured to have entered about 1507, at which time he composed his first devotional treatise by request of the abbess for the use of the nuns. The rest of his life was spent in the composition and compilation of similar works, which had a wide vogue beyond the convent walls. The exactness of his scholarship has been criticised, but he acquired by degrees an English style of singular charm and sweetness. In 1535 Thomas Bedyll visited Syon House to obtain from the monks and nuns an acknowledgment of the king's supremacy. His letters to Cromwell show that Whitford's firmness was conspicuous. He resisted Bedyll's brutality with constancy and courage, but escaped any evil consequences, perhaps by the help of Lord Mountjoy. At the dissolution of Syon House he obtained a pension of 8*l.* and an asylum for the rest of his days in the London house of the Barons Mountjoy. He died before the end of Queen Mary's reign.

He was author of: 1. 'A dayly exercyse and experyence of dethe, gathered and set forth, by a brother of Syon, Rycharde Whytforde. Imprinted by me John Waylande at London within the Temple barre, at the sygne of the blewe Garlande. An. 1537,' 12mo. The preface states that this was written 'more than 20 yeres ago at the request of the reverende Mother Dame Elizabeth Gybs, whom Jesu perdon, the Abbes of Syon.' But this preface is not dated. Cooper (*Athenæ Cantabr.* i. 80) quotes an edition of the tract in 1531. The original composition of it has been referred to about 1507. 2. 'The Martiloge in Englyshhe after the use of the chirche of Salisbury, and as it is redde in Syon with addicyons,' printed by Wynkyn de Worde in 1526, 4to. The translator was Whitford, who gathered the additions 'out of the sanctiloge, legenda aurea, catalogo Sanctorum, the cronycles of Antonine, and of Saynt vincent and other dyvers auctours.' The preface says the translation was made for the use of 'certaine religyous persones unlerned,' no doubt the nuns of Syon House. The book has been reprinted and edited with introduction and notes by F. Procter, M.A., and E. S. Dewick, M.A., F.S.A., 1893. 3. 'Saynt Augustin's Rule in English alone,' Wynkyn de Worde, n.d. [1525], 4to. The address by the translator to his 'good devout religious daughters' says that he was asked to amend the English version of their rule, but found it 'so scabrous rough or rude' that he has translated it 'of new.' It was printed again by Wynkyn de Worde as 'The rule of Saynt Augustine both in latyn and Englysshe, with two Exposycyons. And also the same rule agayn onely in Englysshe without latyn or Exposycyon.' The longer exposition is that of St. Hugh of Victor, the shorter is Whitford's. The book is dated 28 Nov. 1525. 4. 'A werke for Householders and for them that have the Gydyng or Governaunce of any Company,' printed by Wynkyn de Worde, 1530, 4to. This was reprinted with a slightly altered title in 1537 by John Wayland, and in 1538 by Robert Redman. 5. 'The Four Revelations of St. Bridget,' London, 1531, 12mo. 6. 'The Golden Epistle of St. Bernard,' London, 1531, 12mo. This was republished in 1537 and 1585 along with other treatises of Whitford. 7. 'The Crossrune, or A B C. Here done folowe two opuscules or small werks of Saynt Bonaventure, moche necessarie and profytable unto all Christians specyally unto religyous persons, put into Englyshe by a brother of Syon, Richard Whytforde. Alphabetum Religiosorum,' 1537, 12mo, printed by Waylande before No. 6. It came out first in 1532. 8. 'The Pomander of Prayer,' 1532, 4to, printed by Wynkyn de Worde. 9. 'Here begynneth the boke called the Pype or Tonne, of the lyfe of perfection. The reason or cause whereof dothe playnly appere in the processe. Imprynted at london in Flete strete by me Robert Redman, dwellynge in Saynt Dunstones parysshe, next the Churche. In the yere of our lord god 1532, the 23 day of Marche,' 4to. This was a treatise against the Lutherans. 10. 'A dialoge or Communicacion bytwene the curate or ghostly father and the parochiane or ghostly chyld. For a due preparacion unto howselynge,' followed by Nos. 7 and 6, printed by Waylande, 1537, 12mo. 11. 'A Treatise of Patience. Also a work of divers impediments and lets of Perfection,' London, 1540, 4to (perhaps two works). 12. 'An Instruction to avoid and eschew Vices,' London, 1541, 4to; translated with additions from St. Isidore. 13. 'Of Detraction,' London, 1541, 4to; translated from St. Chrysostom. 14. 'The following of Christ, translated out of Latin into English,' 1556, printed by Cawood; a second edition, 'newly corrected and amended,' appeared in 1585, printed probably at Rouen. The translation was founded upon that of the first three books of the 'De Imitatione' made by Dr. William Atkinson at the request of the Countess of Richmond in 1504. It is Whitford's most remarkable work, and may claim

to be in style and feeling the finest rendering into English of the famous original. It has been 'edited with historical introduction by Dom Wilfrid Raynal, O.S.B.,' London, 1872. 15. 'Certaine devout and Godly petitions commonly called Jesus Psalter. Cum Privilegio. Anno 1583.' It is very probably conjectured that this favourite book of devotion, known in modern times under the title of 'A Meditation Glorious named Jesus Psalter,' was Whitford's composition. In 1558–9 there is licensed to John Judson in the 'Stationers' Register' 'The Spirituall Counsaile, Jesus Mattens, Jesus Psalter, and xv Oes.' A manuscript in the library of Manresa House, Roehampton, seems to be the book entered in the 'Stationers' Register,' and is nearly identical with the work published in 1583. There is an earlier edition printed at Antwerp in 1575, and numerous later editions. The whole question of Whitford's authorship and the relation to each other of manuscript and editions is discussed in 'Jesu's Psalter. What it was at its origin and as consecrated by the use of many martyrs and confessors,' by the Rev. Samuel Heydon Sole, London, 1888. This prints the manuscript of 1571, the edition of 1583, and the modern version of the Psalter. 16. A translation in the Bodleian Library of the 'Speculum B. Mariæ —The Myrrour of Our Lady,' was almost certainly by Whitford. It was executed at the request of the abbess of Syon, and printed in 1530, 4to. Certain 'Solitary Meditations' are also ascribed to Whitford by Tanner, without any date or comment.

[Wood's Athenæ Oxon. ed. Bliss, i. 132; Tanner's Bibliotheca, p. 765; Cooper's Athenæ Cantabr. i. 79; the introductory matter of 2, 14, and 15 above; Erasmi Epistolæ, London, 1642, pp. 287, 1716; Drummond's Erasmus, i. 144, 150; Seebohm's Oxford Reformers, p. 182; More's Life of Sir Thomas More, 1726, pp. 36–37; Jortin's Erasmus, i. 188; Letters and Papers, ed. Gairdner, 1534, Nos. 622, 1090; Wright's Letters relating to the Suppression of the Monasteries, pp. 40, 41, 45, 47, 49; Aungier's Hist. of Syon Monastery, 1840; Bateson's Cat. of Syon Library, 1898.] R. B.

WHITFORD, WALTER (1581?–1647), bishop of Brechin, born about 1581, was the son of Adam Whitford of Milntown (now called Milton Lockhart), by his wife Mary, daughter of Sir James Somerville of Cambusnethan in Lanarkshire. The family of Whitford derives its name from the estate of Whitford in Renfrewshire on the Cart, which Walter de Whitford obtained for his services at the battle of Largs in 1263. Adam Whitford was accused of being concerned in January 1575–6 in a conspiracy against the regent, James Douglas, fourth earl of Morton [q. v.]

Walter was educated at Glasgow University, where he was laureated in 1601, and afterwards acted as regent. On 10 May 1604 he was licensed to preach by the presbytery of Paisley, and on 3 Dec. 1608 he was presented by James VI to the parish of Kilmarnock in Ayrshire. In 1610 he was translated to Moffat in Dumfriesshire, where he was admitted before 8 June. In 1613 he was nominated on the commission of the peace for Annandale (Masson, *Reg. of Privy Council*, 1613–16, pp. 162–3, 546–7, 552), and was involved in several of the family feuds with which the county abounded (*ib.* 1616–1619, p. 389).

On 27 June 1617 Whitford signed the protestation to parliament in support of the liberties of the kirk, but he suffered himself soon after to be won over by the king, and on 15 June 1619 he was nominated a member of the court of high commission. On 30 Aug. he was constituted minister of Failford in Ayrshire by James VI, in addition to his other charge. In March 1620 he received the degree of D.D. from Glasgow University; and on 4 Aug. 1621 he was confirmed in his ministry by act of parliament. In 1623 his commission of justice of the peace was renewed, and he was appointed convener of the stewartry of Annandale (*ib.* 1622–5, p. 344). In the same year James proposed to translate him to Liberton in Midlothian, but failed to carry out his intention. On 25 Oct. 1627 he was appointed one of the commissioners nominated by the king for taking measures against the papists (*Reg. Mag. Sigil. Regum Scot.* 1620–33, p. 356), which on 21 Oct. 1634 was expanded into a high commission to cite and punish all persons dwelling in Scotland concerning whom there were unfavourable reports (*ib.* 1634–51, p. 94). On 9 Dec. 1628 he was presented by Charles I to the sub-deanery of Glasgow, which after 1670 formed the parish of Old Monkland in Lanarkshire. He removed thither in 1630, a dispute as to the crown's right of patronage preventing him from taking possession before; and on 21 Oct. 1634 he was nominated to the commission for the maintenance of church discipline.

In 1635 Whitford was consecrated as bishop of Brechin as successor to Thomas Sydserff [q. v.], holding the sub-deanery *in commendam* until 1639, when he disponed his title to James Hamilton, third marquis (afterwards first duke) of Hamilton [q. v.] On 16 April 1635 he was created a burgess of Arbroath. Whitford used his episcopal authority to support the liturgical changes

which Charles I had introduced. The new service-book was very unpopular with the multitude, and in 1637, when Whitford announced his intention of reading it, he was threatened with violence. Undeterred he ascended the pulpit, holding a brace of pistols, his family and servants attending him armed, and read the service with closed doors. On his return he was attacked by an enraged mob, and escaped with difficulty. The minister of Brechin, Alexander Bisset, refusing to obey Whitford's commands to follow his example, the bishop caused his own servant to read the service regularly from the desk. This obstinacy roused intense feeling against him, and towards the close of the year, after his palace had been plundered, he was compelled to fly to England, where, with two other bishops, he violently opposed the Scottish treasurer, Sir John Stewart, first earl of Traquair [q. v.], whose moderation he disliked, drawing up a memorial against employing him as a commissioner to treat with the Scots (Baillie, *Letters and Journals*, i. 74). On 13 Dec. 1638 he was deposed and excommunicated by the Glasgow assembly, whose authority, in common with the other bishops, he had refused to recognise. In addition to the ecclesiastical offence of signing the declinature, he was accused of drunkenness and incontinence, and of 'useing of masse crucifixes in his chamber' (*ib.* i. 154). On 23 Aug. 1639 he and the other Scottish prelates drew up a protest against their exclusion from parliament (*Hist. MSS. Comm.* 9th Rep. App. ii. 254).

On 28 Dec. 1640 Whitford was living in London in great poverty (Baillie, *Letters*, i. 288), but on 5 May 1642, as a recompense for his sufferings, Charles presented him to the rectory of Walgrave in Northamptonshire, where he was instituted. In 1646 he was expelled by the parliamentary soldiery; he died in the following year, and was buried on 16 June in the middle aisle of the chancel of St. Margaret's, Westminster. He married Anne, fourth daughter of Sir John Carmichael of that ilk, and niece of the regent Morton (Douglas, *Peerage of Scotland*, 1813, i. 753). By her he had five sons—John, Adam, David, Walter, and James—and two daughters—Rachel was married to James Johnstone, laird of Corehead, and Christian to William Bennett of Bains. James received a commission as ensign in the Earl of Chesterfield's regiment of foot on 13 June 1667 (Dalton, *Army Lists*, i. 79). David and Walter (*d.* 1686?) are separately noticed. In 1660 Whitford's widow petitioned for a yearly allowance out of the rents of the bishopric of Brechin in consideration of the sufferings of her family in the royal cause (*Brit. Mus. Addit. MS.* 23114, f. 135).

His eldest son, John Whitford (*d.* 1667), divine, was presented in 1641, at the instance of Laud, to the rectory of Ashton in Northamptonshire, and instituted on 17 May. In 1645 he was ejected, and took refuge with his father. He was reinstated at the Restoration, and on 5 July 1661 received a grant of 100*l.* in compensation for the loss of his books and other property (*Acts of Parl. of Scotl.* vol. vii. App. p. 82). He died at Ashton on 9 Oct. 1667. He married Judith (*d.* 5 March 1706–7), daughter of John Marriott of Ashton.

The third son, Adam Whitford (1624–1647), soldier, born in 1624, was a king's scholar at Westminster school, and in 1641 was elected to Christ Church, Oxford, whence he matriculated on 10 Dec., graduating B.A. on 4 Dec. 1646. Like his brother David, he enrolled himself in the royal garrison at Oxford, and was killed in the siege. He was buried in the south transept of the cathedral on 10 Feb. 1646–7.

[Scott's Fasti Eccles. Scoticanæ, i. ii. 655, ii. i. 172, iii. ii. 889; Wood's Athenæ Oxon. ed. Bliss, iii. 1016; Keith's Catalogue of Scottish Bishops, 1824, p. 167; Registrum Magni Sigilli Regum Scotorum, 1620–33 pp. 243, 513, 1634–1651 pp. 40, 156, 214, 710; Bridges's Hist. of Northamptonshire, ed. Whalley, i. 284–5, 301, ii. 129–30; Baillie's Letters and Journals (Bannatyne Club), vol. i. passim; Nisbet's Heraldry, 1722, i. 376–7; Spottiswoode's Hist. of the Church of Scotland (Spottiswoode Soc.), i. 44; Calderwood's Hist. of the Kirk (Wodrow Soc.), vol. vii. passim; Black's Hist. of Brechin, 1839, pp. 51–2, 303–4; Row's Hist. of the Kirk of Scotland (Wodrow Soc.), pp. 269, 342, 388; Balfour's Annales of Scotland, 1825, i. 364, ii. 309; Crawfurd's Description of the Shire of Renfrew, ed. Robertson, 1818, pp. 56–7; Memoirs of Henry Guthry, 1748, p. 16; Irving's Upper Ward of Lanarkshire, 1864, ii. 420; Hewins's Whitefoord Papers, 1898; Kennet's Reg. and Chron. 1728, p. 204; Hamilton's Description of the Sheriffdoms of Lanark and Renfrew (Maitland Club), pp. 18, 79; Pitcairn's Criminal Trials, 1833, i. ii. 70; Munimenta Alme Glasguensis (Maitland Club), passim; Grub's Ecclesiastical Hist. of Scotland, 1861, ii. 353, iii. 32, 42, 44, 88; Acts of Parliament of Scotland, iv. 688, v. 46, 120, 129, 479, 505, 528, vii. 347; Spalding's Memorials of Trubles (Spalding Club), passim; Peterkin's Records of the Kirk, 1843, pp. 26–7, 99–106; Paterson's Hist. of Ayr and Wigton, 1866, ii. 466; Wood's Hist. and Antiq. of the Colleges of Oxford, ed. Gutch, p. 516; Misc. Gen. et Herald. 2nd ser. i. 289; Laud's Works (Library of Anglo-Catholic Theol.), iii. 313, vi. 434–5, 438, 590, vii. 427.] E. I. C.

WHITFORD, WALTER (*d.* 1686?), soldier, was the second son of Walter Whitford (1581?–1647) [q. v.], bishop of Brechin. He fought on the side of the king in the civil war, attained the rank of colonel, and, on the overthrow of Charles, took refuge in Holland. In 1649 Isaac Dorislaus [q. v.], who had taken an active part in the trial of the king, was appointed English envoy in Holland, and reached The Hague on 29 April. Among the followers of Montrose who swarmed in the streets of The Hague the feeling against the regicide was especially bitter, and a scheme was laid among them to murder the new envoy. On the evening of 12 May, as Dorislaus was sitting down to supper at the Witte Zwaan, six men burst into his rooms, and while some of them secured his servants, Whitford, after slashing him over the head, passed a sword through his body, and said, 'Thus dies one of the king's judges' (Wood, *Athenæ Oxon.* ed. Bliss, iii. 666). The whole party, leaving their victim dead upon the ground, made their escape, and Whitford succeeded in crossing the frontier into the Spanish Netherlands, where he was in perfect safety. All royalists received the news of the murder with unbounded satisfaction. Even the staid and kindly Nicholas wrote of the assassination as 'the deserved execution of that bloody villain' (Carte, *Letters and Papers*, i. 291). Whitford accompanied Montrose in his last Scottish expedition in 1650, and was taken prisoner after the battle of Carbisdale on 27 April (Hewins, *Whitefoord Papers*, p. x). He was to have been beheaded on 8 June with Sir John Urry [q. v.], Sir Francis Hay, and other royalist officers, but, while being led to execution, exclaimed that he was condemned for killing Dorislaus, who was one of those who had murdered the last king. One of the magistrates present, hearing this, ordered him to be remanded, and, inquiry confirming his statement, 'the council thought fit to avoid the reproach, and so preserved the gentleman.' The part he had taken in the murder of Dorislaus was 'counted to him for righteousness' (Wishart, *Deeds of Montrose*, 1893, pp. 298, 496), and he was given a pass to leave the country on 25 June (*Acts of Parl. of Scotl.* vi. ii. 575, 580, 588, 594). In August 1656 he was at the court of Charles (Thurloe, *State Papers*, v. 315), and ten years later Downing wrote to Thurloe: 'As for Whitford, I did give De Witt two or three times notice of his lodging, and he must have been taken, but that it was always twenty-four hours ere an order could be had; and he removed his lodging every night, and now he has gone to Muscovy, in a ship loaded with ammunition' (*ib.* vii. 429). He entered the Russian service (*Cal. State Papers*, Dom. 1663–4, p. 156), but returned to England before 1666, and on 14 July of that year petitioned for the post of town-major of Hull (*ib.* 1665–6, p. 532). He subsequently petitioned for 'aid to keep his family from starving,' stating that he was disabled by old wounds (*ib.* Addenda, 1660–70, p. 632). Eventually he received a commission in the guards, and his paternal coat-of-arms was charged with three crosses patée, 'being added at his majestie's speciall command' (Stoddart, *Scottish Arms*, ii. 213). He was dismissed from the guards as a papist in 1673 (Wodrow, *Hist. of the Sufferings of the Church of Scotland*, ii. 232). James II granted him a pension on 31 Dec. 1685 (*Cal. State Papers*, Dom. 1689–90, p. 382). During his wanderings on the continent he entered the Duke of Savoy's service, and was there when the last massacre of the Vaudois was perpetrated. At the close of his life the remembrance of these atrocities preyed upon his mind. Bishop Burnet says 'he died a few days before the parliament met (in 1686), and called for some ministers, and to them he declared his forsaking of popery, and his abhorrence of it for its cruelty' (Burnet, *Hist. of his Own Time*, p. 433). But according to Wood he was still living in Edinburgh in 1691 (Wood, *Athenæ Oxon.* iii. 1015). His son Charles was principal of the Scots College in Paris in 1714 (*Brit. Mus. Cat.* Addit. MS. 28227).

[Balfour's Annales of Scotl. iv. 60; Clarendon's Hist. of the Rebellion, 1888, v. 121; Cary's Memorials of the Civil War, 1842, ii. 131; Gardiner's Hist. of the Commonwealth and Protectorate, i. 73; Nisbet's Heraldry, 1722, i. 377; Stoddart's Scottish Arms, ii. 213; Whitelocke's Memorials, p. 460; notes supplied by Hugh T. Whitford, esq.]

WHITGIFT, JOHN (1530?–1604), archbishop of Canterbury, was eldest son of Henry Whitgift, a well-to-do merchant of Great Grimsby, Lincolnshire, and Anne [Dynewell] his wife. According to Francis Thynne he was born at Great Grimsby in 1533, but he himself declared that in 1590 he reached the age of sixty. In childhood he attracted the favour of his uncle, Robert Whitgift, abbot of the Augustinian monastery at Wellow. The abbot was a liberal-minded ecclesiastic, and no blind opponent of the Reformation. Noticing his nephew's literary promise, he undertook the direction of his education. By his advice the boy was sent to St. Anthony's school in London, which had already numbered many distinguished

men among its scholars. He lodged in St. Paul's Churchyard with his aunt, the wife of Michael Shaller, one of the cathedral vergers. She was a bigoted Romanist. Whitgift was out of sympathy with her views, and she finally drove him from the house. In due time he proceeded to Queens' College, Cambridge, but soon migrated to Pembroke Hall, where he matriculated as a pensioner in May 1550. At Pembroke Hall his predilection for the reformed religion was rapidly confirmed. Nicholas Ridley [q. v.] was the master, and his first tutor was the convinced protestant John Bradford (1510?–1555) [q. v.], who afterwards suffered martyrdom. He was appointed a bible-clerk, and graduated B.A. in 1553–4 and M.A. in 1557. Meanwhile his attainments were rewarded by his election on 31 May 1555 to a fellowship at Peterhouse. Andrew Perne [q. v.], the master, showed much liking for him, and although Perne's own religious views were pliant, he respected Whitgift's adherence to the principles of the Reformation. During the visitation of the university by Cardinal Pole's delegates in 1557, Perne screened him from persecution. Throughout Mary's reign Whitgift pursued his studies while engaged in college tuition.

It was not until the position of the protestant reformation was assured in England by the accession of Queen Elizabeth that Whitgift definitely entered the service of the church. He did not take holy orders until 1560. His first sermon was preached soon afterwards at Great St. Mary's, the university church, on the text 'I am not ashamed of the gospel of Christ' (Rom. i. 16). His delivery was admirable, and his reputation as a preacher was made. In the same year Dr. Richard Coxe, bishop of Ely, invited him to become his chaplain, and also collated him to the rectory of Teversham, Cambridgeshire. In 1563 he proceeded B.D., and was appointed Lady Margaret professor of divinity in the university. His first lecture dealt with the identity of the pope and Antichrist. Calvinistic views were in the ascendant in the university, and Whitgift throughout his career adhered to the doctrinal theories of Calvin; but he never approved the Calvinist principles of church government. In matters of ritual, however, he seemed for a time inclined to accept the views of the Calvinists. At first he shared the doubts of his future foe, Thomas Cartwright, the leader of the Calvinists in the university, as to the surplice. On 26 Nov. 1565 he signed the petition to Sir William Cecil, chancellor of the university, entreating him to withdraw his recent edict enjoining the use of surplices in college chapels. But these objections reflected a passing phase of Whitgift's opinions, and he was soon as convinced an advocate of Anglican ritual as of the episcopal form of church government.

On 10 June 1566 he was licensed to be one of the university preachers. On 5 July following the university marked their esteem for his lectures as Lady Margaret professor by raising his salary from twenty marks to 20*l*. Academic preferment flowed steadily towards him. On 6 April 1567 he left Peterhouse on his election to the mastership of Pembroke Hall. At the same time he was created D.D. But he remained at Pembroke Hall barely three months. On 4 July he was admitted master of Trinity College, and shortly afterwards he exchanged his Margaret professorship for the superior dignity of regius professor of divinity. He held that office for two years—till October 1569. Within the same period, on 5 Dec. 1568, he was collated to the third prebendal stall at Ely, and his name reached the court. He was summoned to preach before the queen. She was deeply impressed by his sermon, punningly declared him to be her 'White-gift,' and gave order that he should be sworn one of the royal chaplains. But his chief energies were absorbed by his academic duties. He suggested a revision of the statutes of the university, with a view to increasing the powers of the heads of houses. To them was to be practically entrusted the choice of vice-chancellor and of the 'caput,' a body which was to exercise supreme authority. The 'caput' was to be elected annually, and to consist of the chancellor and a doctor of each of the three faculties, with a non-regent and a regent master of arts (Mullinger, pp. 222 seq.) The statutes passed the great seal in the form that Whitgift designed on 25 Sept. 1570. The internal affairs of his college also exercised his constant attention. The Calvinistic leader Cartwright was a fellow of Trinity; Whitgift was by nature a disciplinarian, and, while sympathising with the leading doctrines of Calvinism, made up his mind to extend no toleration to Genevan principles of church government. Cartwright had of late powerfully denounced episcopacy, which Whitgift regarded as the only practicable form of church government, and had divided the college and the university into two hostile camps. Whitgift believed that peace could best be restored by the removal of Cartwright. In November 1570 he was elected vice-chancellor. Taking advantage of the new university statutes, he induced his fellow-mem-

bers of the 'caput' in December 1570 to deprive Cartwright of the Lady Margaret professorship of divinity, which he had held for a year. This decisive step he followed up in September 1571 by decreeing Cartwright's expulsion from his fellowship at Trinity, which he had held for more than nine years. Whitgift's pretext was that Cartwright had not taken priest's orders within the statutory period. Such displays of resolution, while they increased his reputation with one section of the university, roused a storm of protest on the part of another. Whitgift retorted by threatening to resign the mastership and withdraw from the university. Six heads of houses on 28 Sept. appealed to Burghley to show Whitgift some special mark of favour. They declared that Whitgift's disciplinary measures were wise and beneficial, and that the university owed to him 'the repressing of insolence and the maintaining of learning and well-doing.' For the time his enemies acknowledged their defeat.

Meanwhile he was preparing for withdrawal if the need arose. On 19 June 1571 he was elected dean of Lincoln, and was installed in the cathedral on 2 Aug. On 31 Oct. Archbishop Parker granted him a faculty authorising him to hold with the deanery the mastership of Trinity College, the canonry at Ely, the rectory at Teversham, and any other benefice he chose. He had no scruples about taking full advantage of so valuable a dispensation. On 31 May 1572 he was collated to the prebend of Nassington in the church of Lincoln, and, although he resigned the rectory of Teversham about August 1572, he at once accepted the rectory of Laceby, Lincolnshire (*Notes and Queries*, 8th ser. i. 433). The clergy of the Lincoln diocese, with which he was thus associated in many capacities, returned him as their proctor to convocation, and towards the end of 1572 Archbishop Parker nominated him to preach the Latin sermon. On 14 May 1572 he was chosen prolocutor of the lower house.

Whitgift took wide views of the service he owed the church both inside and outside the university. He seized every opportunity that offered of championing its organisation against attack. In 1572 two violent tracts (each entitled 'An Admonition to the Parliament') recommended the reconstitution of the church on presbyterian lines. The first 'Admonition' was by two London clergymen, John Field and Thomas Wilcox [q.v.], and the second was by Whitgift's former opponent Cartwright. Whitgift at once answered the first 'Admonition' (*not* the second) in a pamphlet which was entitled 'An Answere to a certen Libel intituled An Admonition to the Parliament. By John Whitgifte, D. of Diuinitie' (London, 1572, by Henrie Bynneman for Humfrey Toy; black letter). Whitgift's tract had a wide circulation, and reappeared next year 'newly augmented by the authour.' He wrote with force of his conviction that the episcopal form of church government was an essential guarantee of law and order in the state. Cartwright readily crossed swords with the master of his college, to whom he owed his expulsion, and his 'Replye' to Whitgift's 'Answere' overflowed with venom. Whitgift returned to the charge in his 'Defense of the Answere to the Admonition' (London, 1574, fol.) 'I do charge all men before God and his angels,' he solemnly warned 'the godly reader' at the conclusion of his preface, 'as they will answer at the day of judgment, that under the pretext of zeal they seek not to spoil the church; under the colour of perfection they work not confusion; under the cloak of simplicity they cover not pride, ambition, vainglory, arrogancy; under the outward show of godliness they nourish not contempt of magistrates, popularity, anabaptistry, and sundry other pernicious and pestilent errors.' Cartwright again answered Whitgift in both a 'Second Replie' (1575) and 'The Rest of the Second Replie' (1577), but Whitgift deemed it wise to abstain from further direct altercation with his obstinate enemy.

In 1573 Whitgift was for a second time elected vice-chancellor of Cambridge University. On 26 March 1574 he preached about church government before the queen at Greenwich, and his sermon was printed and published. In 1576 he was a commissioner for the visitation of St. John's College, and in the same year entreated the chancellor of the university to take effective steps to prevent the sale of fellowships and scholarships (28 March 1576; Strype, *Life*, bk. i. cap. xiii; Mullinger, p. 269). But Whitgift's activities were now to find a wider field for exercise than was offered by academic functions. On 17 March 1574–5 Archbishop Parker suggested his appointment to the see of Norwich, but the recommendation was neglected. Parker's second suggestion of a like kind was successful. On 24 March 1576–7 Whitgift was nominated to the bishopric of Worcester; he was enthroned by proxy on 5 May 1577, and had restitution of the temporalities on the 10th. Next month he resigned the mastership of Trinity, which had prospered conspicuously, as his successor Dr. Still eloquently acknowledged, during his ten years' vigorous rule.

His pupils included many men who were to win distinction in after life—among them Francis Bacon and Robert Devereux, second earl of Essex; but the latter only formally entered the college a month before Whitgift left it. Whitgift stoutly protested against the claims of Westminster school to a practical monopoly of scholarships at Trinity, after the manner in which the endowments of King's College were monopolised by Eton, and those of New College, Oxford, by Winchester. Whitgift secured a modification of the Westminster monopoly, but that only proved temporary. Macaulay in his 'Essay on Bacon' misrepresented the effect, though not the spirit, of Whitgift's action, and erroneously assigned the distinguished part that Trinity College has played in the educational history of the country to Whitgift's opposition to the Westminster monopoly (Mullinger, pp. 272–7). After preaching farewell sermons at Great St. Mary's and in Trinity College chapel, the new bishop was escorted to his home at Worcester by a cavalcade of university friends.

Whitgift discharged his episcopal functions with characteristic zeal. Every Sunday he preached either in his cathedral or in a parish church of his diocese. He cultivated the society of the gentry, and employed his influence to allay disputes among them. The story is told that two of his neighbours, Sir John Russell and Sir Henry Berkeley, between whom there long existed a deadly feud, on one occasion arrived in Worcester each at the head of an armed band of friends and followers. Whitgift ordered the leaders to be arrested by his guard and to be brought to his palace. There he discussed with them their points of disagreement for two hours, with the result that they left his presence as friends. His judicial temperament caused him to be nominated a royal commissioner to visit the cathedrals of Lichfield and Hereford. In both chapters serious quarrels were rife, and Whitgift succeeded in terminating them.

The queen proved her respect for him not merely by foregoing her first-fruits, but by resigning to him, so long as he remained at Worcester, the right, hitherto exercised by the crown, of filling the prebends in his cathedral church (4 Aug. 1581). But marks of royal favour did not imperil his independence or his sense of the duty he owed the church. The queen's favourite, the Earl of Leicester, showed little respect for church property, and he and his friends were in the habit of diverting to themselves the incomes of vacant sees. Leicester had shown sympathy with Cartwright, and had no liking for Whitgift. Whitgift now solemnly protested against this misappropriation of ecclesiastical revenues, and in an elaborate and dignified speech which he pronounced before the queen solemnly warned her that her future salvation depended on the security she gave the inherited estates of the church (Walton, *Life of Hooker*). The queen acknowledged the justice of the rebuke. But it was not solely ecclesiastical work that occupied him while he was bishop of Worcester. Soon after his elevation he was appointed vice-president of the marches of Wales in the absence in Ireland of the president, Sir Henry Sidney. He held the office for two years and a half, and performed multifarious administrative duties with beneficial energy and thoroughness.

On 6 July 1583 Edmund Grindal, archbishop of Canterbury, died at Croydon. On 14 Aug. Whitgift was nominated to succeed him. He was enthroned at Canterbury on 23 Oct. Unlike his three immediate predecessors—Cranmer, Parker, and Grindal—he took part in the ceremony in person instead of by proxy. His father had left him a private fortune, which enabled him to restore to the primacy something of the feudal magnificence which had characterised it in earlier days. He maintained an army of retainers. He travelled on the occasion of his triennial visitations with a princely retinue. His hospitality was profuse. His stables and armoury were better furnished than those of the richest nobleman. The queen approved such outward indications of dignity in her officers of state, and the friendly feeling which she had long cherished for him increased after he was installed at Lambeth. She playfully called him 'her little black husband,' and treated him as her confessor, to whom she was reported to reveal 'the very secrets of her soul.' The whole care of the church was, she declared, delegated to him (*ib.*) She was frequently his guest at Lambeth, and until her death the amity between them knew no interruption.

Whitgift held the primacy for more than twenty years. His predecessor Grindal, owing in part to feebleness of health and in part to personal sympathy with puritanism, had outraged the queen's sense of order by tolerating much diversity of ritual among the clergy. Such procedure in Elizabeth's eyes spelt ruin for the church and country. The queen eagerly promised Whitgift a free hand on the understanding that he would identify himself unmistakably with the cause of uniformity. Whitgift had no hesitation in accepting the condition. From the first he concentrated his abundant energies on

regulating and rigorously enforcing discipline throughout the church's bounds. Puritan doctrine was not uncongenial to him, but with puritan practice wherever it conflicted with the Book of Common Prayer or the Act of Uniformity he resolved to have no truce. To Roman catholicism he was directly opposed in regard to both its doctrine and practice, but, like all the statesmen of the day, he regarded Roman catholicism in England chiefly as a political danger, and while supporting with enthusiasm penal legislation of an extreme kind against catholics, he was content to let others initiate schemes for repressing the exercise of the papist religion. The stifling of puritanism, especially in the ranks of the clergy, he regarded as his peculiar function. He not merely devised the practical measures for the purpose, but refused to allow the queen's ministers to modify them, and closed his ears to arguments, however influential the quarter whence they came, in favour of laxity in the administration of a coercive policy.

His first step was to draw up in 1583 a series of stringent articles which, among other things, prohibited all preaching, reading, or catechising in private houses, and forbade any one to execute ecclesiastical functions unless he first subscribed to the royal supremacy, pledged himself to abide in all things by the Book of Common Prayer, and accepted the Thirty-nine Articles. The articles received the queen's sanction, and were put into force during Whitgift's first visitation. All clergymen who hesitated to assent to them were suspended from their duties. On the anniversary of the queen's accession (17 Nov. 1583) the archbishop preached at St. Paul's Cross, and took for his text (1 Cor. vi. 10) 'Railers shall not inherit the kingdom of God' (the sermon was published in 1589). At the same time he successfully recommended that the high commission court should be granted greatly augmented powers. By his advice the crown delegated to the court, which was thenceforth to consist of forty-four commissioners, (twelve of them to be bishops), all its powers in the way of discovering and punishing heretics and schismatics. In 1584 Whitgift drew up a list of twenty-four articles, or interrogatories, which were to be administered by the amended court of high commission to any of the clergy whom the court, of its own initiative, thought good to question. The new procedure obliged a suspected minister to answer upon oath (called the oath *ex officio*) whether he was in the habit of breaking the law, and thus he was forced to become evidence against himself. Burghley doubted the wisdom of such courses, which he explained to Whitgift 'too much savoured of the Romish inquisition, and [were] rather a device to seek for offenders than to reform any.' Whitgift replied at length that the procedure was well known to many courts of the realm, but promised not to apply it except when private remonstrances had failed. The clergy and many influential sympathisers protested against Whitgift's procedure with no greater effect. Such ministers of Kent as were suspended from the execution of their ministry addressed a strong remonstrance to the privy council. The ministers of Suffolk followed the example of their Kentish colleagues. Leicester and other members of the council urged the archbishop to show greater moderation. Whitgift peremptorily refused. He asserted that the puritan ministers were very few in number. He knew only ten nonconformist clergy of any account in his own diocese of Kent, where sixty ministers enthusiastically supported his policy at all points. The House of Commons joined in the attack on the *ex-officio* oath and the new articles of subscription that Whitgift imposed on the clergy, but Whitgift retorted that the complaints came from lawyers whose learning was too limited to warrant any attention being paid to it. He declined to be moved from any of his positions, and in order to crush adverse criticism he caused to be passed in the high commission court on 23 Jan. 1586 an extraordinarily rigorous decree—known as the Star-chamber decree—which seemed to render public criticism impossible. No manuscript was to be set up in type until it had been perused and licensed by the archbishop or the bishop of London. The press of any printer who disobeyed the ordinance was to be at once destroyed; he was prohibited from following his trade thenceforth, and was to suffer six months' imprisonment (Arber, *Transcript of Stationers' Company*, ii. 810). Elizabeth's faith in the archbishop was confirmed by his rigorous action. He was admitted a member of the privy council on 2 Feb. 1585–6, and regularly attended its meetings thenceforth. The absence of Leicester in the Low Countries during 1586, and his death in 1588, deprived the puritans of a powerful advocate, and the archbishop of a powerful critic. The patriotic fervour excited by the Spanish armada also strengthened Whitgift's hands, and officers of state grew less inclined to question the wisdom of his policy. In 1587, on the death of Sir Thomas Bromley, he was offered the post of lord chancel-

lor, but declined it in favour of Sir Christopher Hatton, whose attitude to puritanism coincided with his own and rendered him a valuable ally. In government circles Whitgift's relentless persistency silenced all active opposition.

The archbishop was not indifferent to the advantage of effective literary support. Early in 1585 he recommended Richard Hooker [q. v.] for appointment to the mastership of the Temple, and next year he silenced Walter Travers [q. v.], the puritan champion, who was afternoon lecturer at the Temple, and had violently denounced Hooker's theological views. Hooker dedicated to Whitgift his 'Answer' to charges of heresy which Travers brought against him, and the archbishop evinced the strongest interest in Hooker's great effort in his 'Ecclesiastical Polity' to offer a logical justification of the Anglican establishment.

Meanwhile the activity of the archbishop exasperated the puritans, and, in spite of his enslavement of the press, they for a time triumphantly succeeded in defying him in print. John Penry [q. v.] and his friends arranged for the secret publication of a series of scurrilous attacks on the episcopate which appeared at intervals during nearly two years under the pseudonym of 'Martin Mar-Prelate.' The fusillade began in 1588 with the issue of Martin Mar-Prelate's 'Epistle,' and was sharply maintained until the end of 1589. Throughout, Whitgift was a chief object of the assault. 'The Epistle' (1588), the earliest of the tracts, opened with the taunt that Whitgift had never replied to Cartwright's latest contributions to the past controversy. Penry's address to parliament in 1589 was stated on the title-page to be an exposure of 'the bad & injurious dealing of th' Archb. of Canterb. & other his colleagues of the high commission.' In the 'Dialogue of Tyrannical Dealing' (1589) Whitgift was denounced as more ambitious than Wolsey, prouder than Gardiner, more tyrannical than Bonner. In the 'Just Censure and Reproof' (1589) the pomp which characterised Whitgift's progresses through his diocese was boisterously ridiculed: 'Is seven score horse nothing, thinkest thou, to be in the train of an English priest?' Elsewhere the archbishop was described as the 'Beelzebub of Canterbury,' 'the Canterbury Caiaphas,' 'a monstrous Antichrist,' and 'a most bloody tyrant.' The attack roused all Whitgift's resentment. He accepted Bancroft's proposal that men of letters should be induced to reply to the Mar-Prelate tracts after their own indecent fashion, but he deemed it his personal duty to suppress the controversy at all hazards. He personally directed the search for the offending libellers, and pushed the powers of the high commission court to the extremest limits in order first to obtain evidence against suspected persons, and then to secure their punishment. In his examination of prisoners he showed a brutal insolence which is alien to all modern conceptions of justice or religion. He invariably argued for the severest penalties. Of two of the most active Mar-Prelate pamphleteers, Penry died on the scaffold, and Udal in prison. Nor did he relax his efforts against older offenders. In 1590 Cartwright was committed to prison for refusing to take the *ex-officio* oath. In all parts of the country ministers met with the same fate. But Whitgift reached the conclusion that more remained to be done. In 1593 he induced the queen to appeal to parliament to pass an act providing that those who refused to attend church, or attended unauthorised religious meetings, should be banished. In the result the church's stoutest opponents left their homes and found in Holland the liberty denied them in their own country. By such means Whitgift was able to boast that he put an end for a season to militant nonconformity.

After the crisis Whitgift showed with bold lack of logical consistency that he remained in theory well disposed to those portions of Calvinist doctrine which did not touch ritual or discipline. Cambridge was still a stronghold of Calvinist doctrine, and the Calvinistic leaders of the university begged Whitgift in 1595 to pronounce authoritatively in their favour. He summoned William Whitaker [q. v.], the professor of divinity, and one or two other Cambridge tutors to Lambeth to confer with him in conjunction with the bishops of London and Bangor and the dean of Ely. As a result of the conference Whitgift drew up on 20 Nov. 1595 the so-called Lambeth articles, nine in number, which adopted without qualification the Calvinist views of predestination and election. The archbishop of York (Hutton), who was not present at the conference, wrote to express approval. Whitgift in a letter to the vice-chancellor and heads of colleges at Cambridge, while strongly urging them to allow no other doctrine to be taught publicly, stated that the propositions were not laws or decrees, but mere explanations of the doctrine of the church (24 Nov.) The queen did not appreciate Whitgift's attitude, and for the first time complained of his action. Through Sir Robert Cecil, her secretary, she bade the archbishop 'suspend' his pronouncement (5 Dec.) Three days later

Whitgift confidentially informed Dr. Neville, master of Trinity, that the articles must not be formally published owing to the queen's dislike of them. He had only intended to let the Cambridge Calvinists know that 'he did concur with them in judgment and would to the end, and meant not to suffer any man to impugn [those opinions] openly or otherwise.' There the matter was allowed to drop. For the remaining years of the queen's reign Whitgift mainly confined his attention to administrative reforms. Order was taken to secure a higher standard of learning among the inferior clergy (Wilkins, *Concilia*, iv. 321; Cardwell, *Synodalia*, ii. 562), and canons were passed in 1597 to prevent the abuse of non-residence. It is said by his biographer Paule that he sought a reconciliation with Cartwright. But Whitgift still fought hard for the independence of ecclesiastical courts, and, while revising their procedure, he protested in 1600 against the growing practice in the secular courts of law of granting 'prohibitions' suspending the ordinances of the court of high commission.

On the occasion of Essex's rebellion in January 1600–1, Whitgift, despite his personal friendship for the earl, who was his old pupil, showed the utmost activity in anticipating an attack on the queen. He sent from Lambeth a small army of forty horsemen and forty footmen to protect the court in case of need. The archbishop's troop of footmen secured Essex's arrest at Essex House, and conducted him to Lambeth before carrying him to the Tower. Whitgift attended Queen Elizabeth during her last illness, and was at her bedside when she died at Richmond on 23 March 1602–3. He acted as chief mourner at her funeral in Westminster Abbey. Meanwhile he was not neglectful of his relations with her successor. He attended the council at which James VI of Scotland was proclaimed king, and at once sent Thomas Neville, dean of Canterbury, to Edinburgh to convey his congratulations. He employed terms of obsequiousness which have exposed him to adverse criticism, but he was merely following the forms in vogue in addressing sovereigns. At the king's invitation he forwarded a report on the state of the church, and received satisfactory assurances that the king would prove his fidelity to the Anglican establishment. In May Whitgift met the king for the first time at Theobalds on his way to London, and on 25 July celebrated his coronation. The puritans hoped for new liberty from the new régime, and Whitgift found himself compelled to adopt the king's suggestion of a conference with the puritan clergy, in order that the points of difference between them might be distinctly stated. The conference was opened at Hampton Court on 16 Jan. 1603–4. The king presided. Whitgift attended as the veteran champion of orthodoxy, but it was left to Richard Bancroft, bishop of London, to take the leading part in the discussions. The archbishop was placed in an embarrassing position by the importunity of John Rainoldes, the leader of the puritan disputants, in urging the formal adoption by the heads of the church of Whitgift's Lambeth articles. James I finally decided the main points in the bishops' favour.

Whitgift was feeling the inconveniences of old age. In February 1604 he caught cold while travelling on his barge from Lambeth to the bishop of London's residence at Fulham to consult with the bishops on church business. A few days later—the first Sunday in Lent—he went to dine at Whitehall, and while at dinner was stricken with paralysis. He was removed to Lambeth. The king paid him a visit a few days later, but his power of speech was gone. He could only ejaculate at intervals the words 'Pro ecclesia Dei.' He died—'like a lamb,' according to his attendant and biographer, Paule—on 29 Feb. 1603–4. The next day his body was carried to Croydon, and his funeral was solemnised there on 27 March 1604 in great state. A sermon was preached by Gervase Babington, bishop of Worcester. In the south-east corner of the chantry of St. Nicholas in the parish church of Croydon there was set up a monument on which lay his recumbent effigy, with his hands in the act of prayer; the decoration included his armorial bearings as well as those of the sees of Canterbury and Worcester, the deanery of Lincoln, and the colleges of Peterhouse, Pembroke Hall, and Trinity, at Cambridge. The monument was much injured in the fire which nearly destroyed the church on 5 Jan. 1867. Thomas Churchyard [q. v.] issued on Whitgift's death a poem called 'Churchyards Good Will, sad and heavy Verses in the nature of an Epitaph' (London, 1604, 4to; reprinted in Park's 'Heliconia,' vol. iii.) Another 'epitaph' in the form of a pamphlet appeared anonymously in the same year from the pen of John Rhodes, and a eulogistic life by the controller of his household, Sir George Paule [q. v.], was published in 1612.

With his contemporaries Whitgift's character stood very high, in spite of the rancour with which he was pursued by puritan pamphleteers. The poet Thomas

Bastard, in his 'Chrestoleros' (1598), apostrophised his 'excelling worth' and purity (cf. GAMAGE, *Linsie Woolsie*, 1621). According to John Stow, who dedicated his 'Annals' to him in 1592, he was 'a man born for the benefit of his country and the good of his church.' Camden asserts that 'he devoutly consecrated both his whole life to God and his painful labours to the good of his church.' Sir Henry Wotton terms him 'a man of reverend and sacred memory; and of the primitive temper, as when the church did flourish in highest example of virtue.' Fuller pronounces him 'one of the worthiest men that ever the English hierarchy did enjoy.' Izaak Walton asserted that 'he was noted to be prudent and affable, and gentle by nature.' Hooker credited him with patience. Despite the pomp which he maintained at Lambeth and on his visitations, he was not personally self-indulgent. When master of Trinity he usually took his meals with the undergraduates in the college hall, and shared 'their moderate, thrifty diet.' In his latest years he frequently dined with his poor pensioners at his Croydon hospital, and ate their simple fare. But the animosities which he excited by his rigorous coercion lived long after him, and such features in his character as these were overlooked or denied. Prynne, in his 'Antipathy of the English Lordly Prelacy' (1641), condemned him not only for his oppression, but for his lack of spiritual temper, as evidenced by the magnificence of his household and his maintenance of a garrison of retainers. Macaulay, echoing the views of the puritan historians, calls him 'a narrow-minded, mean, and tyrannical priest, who gained power by servility and adulation, and employed it in persecuting both those who agreed with Calvin about church government and those who differed from Calvin touching the doctrine of reprobation.'

Whitgift's public work can only be fairly judged in relation to his environment. The modern conceptions of toleration and comprehension, by which Macaulay tested his conduct, lay outside his mental horizon. He conceived it to be his bounden duty to enforce the law of the land in ecclesiastical matters sternly and strictly. The times were critical, and he believed the Anglican establishment could not resist the assaults of catholics on the one hand and puritans on the other unless they were repressed summarily and by force. His personal acceptance of the doctrinal theories of some of the revolting clergy went in his mind for nothing when he was engaged in the practical business of governing the church. The passive obedience of the clergy to the bishops in all matters touching discipline and ritual was in his eyes the fundamental principle of episcopacy. Active divergence from discipline or ritual as established by law, of which the bishops were sole authorised interpreters, placed the clergy in the position of traitors or rebels. Much cruelty marked his administration, and he gave puritanism something of the advantage that comes of persecution. The effect of his policy was to narrow the bounds of the church, but within the limits that he assigned it he made the Anglican establishment a stubbornly powerful and homogeneous organisation which proved capable a few years later of maintaining its existence against what seemed to be overwhelming odds.

Whitgift was unmarried. Throughout his life he encouraged learning and interested himself in education. At Lambeth, as at Trinity College, Cambridge, he took charge of young men to whose training he devoted much attention. According to his earliest biographer, Sir George Paule, 'his home, for the lectures and scolastic exercise therein performed, might justly be accounted a little academy, and in some respects superior and more profitable—viz. for martial affairs and the experience that divines and other scholars had, being near, and often at the court and chief seats of justice, from whence they continually had the passages and intelligences both for matters of state and government, in causes ecclesiastical and civil.'

While rector of Teversham Whitgift and Margaret, widow of Bartholomew Fulnetby of that place, founded a bible clerkship at Peterhouse. They also settled 3*l.* per annum for the relief of poor widows of the parish of Clavering in Essex. He gave to Trinity College a piece of plate and a collection of manuscripts. He also gave a manuscript of the Complutensian bible to Pembroke Hall, and a hundred marks to the city of Canterbury. Under letters patent from Queen Elizabeth, dated 22 Nov. 1595, he founded at Croydon a hospital and a free school dedicated to the Holy Trinity, for a warden, schoolmaster, and twenty poor men and women, or as many more under forty as the revenues would admit. The structure, a brick edifice of quadrangular form, was finished on 29 Sept. 1599, at a cost of 2,716*l.* 11*s.* 1*d.*, the revenues at that period being 185*l.* 4*s.* 2*d.* per annum. Whitgift's statutes, from a manuscript at Lambeth, were printed in Ducarel's 'Croydon,' 1783, and separately in 1810. The foundation is still maintained, and the endowment is now worth 4,000*l.* a year. The hospital maintains thirty-nine poor per-

sons, each male inmate receiving 40*l.* a year and each female 30*l.* Two schools are now supported out of the benefaction. The original school was removed to new buildings at Croydon in 1871, and in addition there has been opened the 'Whitgift Middle School.'

The chief tracts and sermons published by Whitgift in his lifetime have been mentioned. A collection of these works, with much that he left in manuscript, was edited for the Parker Society by the Rev. John Ayre, Cambridge, 1851–3 (3 vols. 8vo). These volumes contain his tracts against Cartwright, sermons, letters, and extracts from his determinations and lectures. Many notes by Whitgift remain in manuscript at Lambeth, in the Tanner manuscripts at the Bodleian Library, and in various collections at the Public Record Office and the British Museum.

Portraits of Whitgift are at Lambeth Palace, at Knole, in the Whitgift hospital at Croydon, Durham Castle, the University Library, Cambridge, Trinity College, and Peterhouse, Cambridge, and the picture gallery at Oxford. His portrait has been engraved in the 'Herωologia,' and by R. White, George Vertue, Thomas Trotter, and J. Fittler.

[The earliest biography was the sympathetic Life 'written by Sir George Paule, knight, comptroller of his Graces Householde' (London, printed by Thomas Snodham, 1612; another edit. 1699); reprinted in Wordsworth's Ecclesiastical Biography, vol. iv. There is a good sketch of the archbishop in Izaak Walton's Life of Hooker. But the fullest account is Strype's Life and Acts of Whitgift, London, 1718, fol., with an engraved portrait by Vertue (1822, 3 vols. 8vo, with an engraved portrait by J. Fittler). See also Hook's Lives of the Archbishops of Canterbury, vol. v.; Cooper's Athenæ Cantabr. vol. ii.; Cooper's Annals of Cambridge; Mullinger's University of Cambridge, 1884; Maskell's Marprelate Controversy; Arber's Introduction to Marprelate Controversy; William Pierce's Historical Introduction to the Marprelate Tracts, 1908; Acts of the Privy Council; Cal. State Papers, Dom. 1576–1604; Collier's Eccles. Hist.; Soames's Elizabethan Hist.; Fuller's Church History; Ducarel's Croydon and Lambeth; Hallam's Constitutional Hist.; Garrow's Hist. and Antiq. of Croydon, with a Sketch of the Life of Whitgift, Croydon, 1818.] S. L.

WHITHORNE or **WHITEHORNE PETER** (*fl.* 1543–1563), military writer, is described on the title-pages of his books, first as student and then as 'fellow' of Gray's Inn; but his name does not occur in the registers unless he be the P. Whytame who was admitted a student in 1543 (Foster, p. 16). About 1550 he was serving in the armies of the emperor Charles V against the Moors, and was present at the siege and capture by the Spaniards of 'Calibbia,' a monastery in Africa. He also speaks of having been in Constantinople. While in Africa he translated into English from the Italian Machiavelli's treatise on the art of war, but it was not published till ten years later, when Whitehorne terms it 'the first fruites of a poore souldiour's studie.' It was dedicated to Queen Elizabeth and was entitled 'The Arte of Warre written first in Italian by Nicholas Machiauell and set forthe in Englishe . . . with an addicion of other like Marcialle feates and experiments . . .,' London, 4to. The title-page is dated 'Anno MDLX. Mense Julii,' but the colophon has 'MDLXII Mense Aprilis.' Other editions appeared in 1573–4 and 1588, both in quarto. Whitehorne next produced an English translation of Fabio Cotta's Italian version of the Greek 'Strategicus' by Onosander, a writer of the first century A.D. It was entitled 'Onosandro Platonico, of the General Captaine, and of his office . . . imprinted at London by Willyam Seres. Anno 1563,' and was dedicated to the earl marshal, Thomas Howard, duke of Norfolk, to whom Whitehorne 'wysheth longe life and perpetuall felicitie.'

[Works in Brit. Mus. Library; Tanner's Bibl. Brit.-Hib.] A. F. P.

WHITHORNE, THOMAS (*fl.* 1590), musical amateur, published in 1571 'Songes of three, fower, and fiue partes, by Thomas Whythorne, gent.' The collection consists of seventy-six pieces, mostly to devotional words, in five part-books. They were well printed by John Day, the words in black letter. There are copies at the British Museum, Bodleian, and Christ Church libraries. As was usual, Whithorne wrote both the words and music. Complimentary Latin verses, different in each of the part-books, are prefixed; and Whithorne is duly promised immortality. In 1590 he published another collection entitled 'Duos,' containing fifty-two pieces, some for treble and bass, some for two trebles or two cornets, and fifteen canons. It is dedicated to the Earl of Huntingdon from London; it was printed by Thomas East, and Whithorne's portrait, at the age of forty, is at the end of each part-book. The first twelve pieces are anthems; only the opening words of all the others are given.

Whithorne was an amateur with an inordinate belief in his own powers. His works are ignored in the theoretical treatises of

Morley, Ravenscroft, and Campion; nor were they mentioned by any critic until Burney described the 'Songes,' dismissing both words and music as 'truly barbarous.' Rimbault, Rockstro, Husk, Davey, and Nagel all speak of them with contempt. The 'Duos' are less bad, but are unknown to bibliographers, and are not mentioned even in Grove's 'Dictionary.' In Brown and Stratton's 'British Musical Biography' they are absurdly entitled 'Bassavo.'

A portrait of Whithorne, dated 1569, is in the possession of Dr. W. H. Cummings (cf. Bromley, p. 43).

[Whithorne's Works in British Museum Library; Burney's History of Music, iii. 119; Rimbault's Bibliotheca Madrigaliana, p. vii; Grove's Dictionary of Music and Musicians, ii. 191, iv. 454, 817; Davey's History of English Music, p. 138; Nagel's Geschichte der Musik in England, ii. 288.] H. D.

WHITING, JOHN (1656–1722), quaker, son of John Whiting of Nailsea, near Bristol, where his yeoman ancestors had long owned a small estate, was born there in 1656. His mother Mary, daughter of John Evans of the same parish, and his father were converted to quakerism in 1654 by John Audland and John Camm [q. v.] At their house were held the first meetings in Somerset. Whiting's father died in 1658. His mother in December 1660 was sent with two hundred others to Ilchester gaol for refusing the oath of allegiance. Released at the spring assizes at Chard, she married in 1661 Moses Bryant of Nailsea; by him she had three sons, and died in November 1666.

Whiting was educated at a grammar school, but was brought up as a quaker. At his stepfather's death in 1672 he went to live with his new guardian, Edmond Beaks, at Portishead, and met there Charles Marshall (1637–1698) [q. v.] His sister Mary, born in 1654, was now a quaker preacher, and in August 1675 set out on a preaching journey towards London. In November he joined her in Buckinghamshire. They visited quakers in Reading gaol, and reached London in December. Thence he returned home, while she travelled northward. On 1 April 1676 he rejoined her at Norton, Durham, and found her ill; she died there on 8 April 1676, aged twenty-two. Some time after, while in prison, he wrote 'Early Piety exemplified in the Life and Death of Mary Whiting, with two of her Epistles' (1684?, 4to; 2nd edit. 1711, 12mo).

Soon after his return to Nailsea, Whiting was cited to appear in the bishop's court at Wells (28 May 1678) for not paying tithes. He was, however, appointed overseer of his parish, and was unmolested through the winter, but on 28 Jan. 1679 he was arrested and carried to Ilchester gaol. After eighteen months he was removed to the Old Friary, allowed to walk out, and sometimes to visit Nailsea. Many other quakers were prisoners, and on Sundays they held meetings, which outsiders attended, in the great hall or in the walled orchard. Whiting was in frequent correspondence with London Friends, who sent him books. He wrote much, and read the works of Boehme, Sir Walter Ralegh, and other authors. On James II's accession Whiting vainly tried to obtain his release. 'Liberty of conscience was in the press,' he says, 'for it was so long in coming out.'

When Monmouth arrived in Taunton, Whiting and his sister-in-law, Mrs. Scott, interviewed him. Considering the state of the country, Whiting thought best to surrender himself at Ilchester. There he was speedily thrust into irons among Monmouth's men, and spent six weeks chained to John Hipsley, another quaker. He was allowed to go to his own room after thirteen weeks, in time to be an eye-witness of some of the atrocities of the 'Bloody assize' (*Some Memoirs*, pp. 152–3). He remained a close prisoner until the king's proclamation about the end of March 1686.

Whiting married Sarah Hurd on 20 May 1686, and two years after moved to a shop at Wrington. There Penn often visited him, and held meetings. Whiting's autobiography ends in 1696. The remainder of his life was largely spent travelling in various counties in the south of England and in London, where he died in the parish of St. Andrew, Holborn, on 12 Nov. 1722. He was buried in the now vanished quaker burial-ground in Hanover Street, Long Acre, on the 16th.

Many of Whiting's manuscripts remained unpublished. His 'Catalogue of Friends' Books' (London, 1708, 8vo), the first attempt at quaker bibliography, and his 'Persecution Exposed, in some Memoirs of the Sufferings' (London, 1715, 4to; reprinted 1791, 8vo), hold important places in quaker annals. He also wrote, besides smaller works: 1. 'An Abstract of the Lives, Precepts, and Sayings of Ancient Fathers,' London, 1684, 4to. 2. 'Judas, and the Chief Priests,' London, 1701, 4to (this was in answer to George Keith). 3. 'Truth and Innocency defended,' London, 1702, 8vo (in answer to aspersions on the quakers in Cotton Mather's 'History'). 4. 'Memoirs of Sarah Scott' (his niece), London, 1703, 12mo; 2nd edit. 1711, 8vo. 5. 'The Admonishers admonished,'

London, 1765, 4to. 6. 'Truth, the strongest of all,' London [1706], 4to; 2nd edit. 1709, 4to. 7. 'The Rector corrected, or Forgery dissected,' London, 1708, 8vo. 8. 'Christ Jesus owned as he is God and Man,' London, 1709, 8vo. He also edited 'Strength in Weakness,' memoirs of his fellow prisoner, Elizabeth Stirredge (London, 1711, 12mo; other editions, 1746, 1772, 1795; reprinted in the 'Friends' Library,' vol. ii. Philadelphia, 1838); and the 'Journal of John Gratton,' (London, 1720, 8vo; 1779, 1795, and Stockport, 1823; republished in the 'Friends' Library,' 1845, vol. ix.)

[Memoirs above named; Besse's Sufferings, i. 611, 612, 613, 641, 644, 647, 648; Smith's Cat. ii. 917–22.] C. F. S.

WHITING, RICHARD (*d.* 1539), abbot of Glastonbury, graduated M.A. at Cambridge in 1483 and D.D. in 1505, and became a monk at Glastonbury (where he may previously have been a scholar) during the abbacy of Richard Bere (for conjectures, more or less plausible, of the date and place of birth, see Gasquet, *The Last Abbot of Glastonbury*, pp. 14, 19). He was admitted to the order of acolyte in September 1498, sub-deacon in 1499, deacon in 1500, priest 6 March 1501 (Gasquet, p. 28, quoting register of Bishop King of Bath and Wells). He held for some time the office of camerarius in the abbey. On the death of Bere in February 1525 forty-seven of the monks gave their rights of electing into the hands of Wolsey, and on 3 March 1525 the cardinal appointed Whiting to the vacant abbacy (document in Adam of Domersham, ed. Hearne, vol. i. pp. xcvii sq.) After canonical investigations, &c., on 5 April 1525 he received restitution of the temporalities of the abbey (*Letters and Papers of Henry VIII*, iv. i. 548).

While abbot he appears frequently in the state papers as presenting Christmas gifts to the king, providing hawks, &c., negotiating concerning advowsons, and engaging lay clerks and organists. The property of the abbey was very large, and the abbot kept great state, bringing up nearly three hundred sons of the nobility and gentry besides other meaner folk; he entertained sometimes five hundred persons of quality at once, and every Wednesday and Friday fed the poor of the neighbourhood. When he went abroad he was attended by over a hundred men. He entertained Leland, who in his first draft spoke of him as 'homo sane candidissimus, et amicus meus singularis' (*Collect.* vi. 70). In 1534 he took the oath of supremacy with his prior and fifty monks (*Letters and Papers*, vii. 296, 473; the oath was signed 19 Sept., but had apparently been taken on 1 June).

The early investigations spoke well of the state of Glastonbury. Layton, writing to Cromwell 24 Aug. 1535, says that the monks are there 'so strait kept that they cannot offend, but fain they would' (*ib.* ix. 50); and it has been suggested that the gladness with which the monks departed on the dissolution (Wright, *Dissolution of the Monasteries*, p. 298) is evidence of the strictness of Whiting's rule (R. W. Dixon in *English Historical Review*, October 1897, p. 782). The abbot seems to have been anxious to be on good terms with Cromwell. He thanks him 'for his goodness to this house,' grants him a corrody formerly enjoyed by Sir Thomas More, 'wishing it a better thing' (*Letters and Papers*, ix. 59, 105). Nevertheless the jurisdiction of the abbey over the town and district was suspended (*ib.* p. 231), and strict injunctions as to the management of the property and observance of the rules were given by the visitors (*ib.* p. 85). It was announced, however, that there was no intention of suppressing the abbey (*ib.* x. 180).

In 1536 a friar preaching in the abbey denounced the 'new fangylles and new men' (*ib.* p. 121), and this appears to have directed the attention of the court to alleged sedition in the house (*ib.* xii. 264). The property of the abbey was constantly being granted on leases to courtiers (*ib.* passim), and Whiting, writing from his castle of Sturminster-Newton, Dorset, 26 Jan. 1538, complains that his 'game in certain parks is much decayed by despoil' (*ib.* vol. xiii. pt. i. p. 50). He appears to have been reassured about the same time by Cromwell against any 'fear of suppression or change of life' (*ib.* pp. 211–12, and see Mr. Gairdner's note), and at Christmas 1538 his servants received the usual present from the king (*ib.* pt. ii. p. 538).

At the beginning of 1539 Glastonbury was the only religious house left untouched in the county. In September a new visitation was determined on. On 16 Sept. Layton wrote to Cromwell that Whiting, whom he had formerly praised, 'now appears to have no part of a christian man' (*ib.* xiv. ii. 54). On 19 Sept. Layton, Pollard, and Moyle arrived at Glastonbury, but, not finding the abbot, went to Sharpham, one of his manors, where they found and examined him, apparently touching the succession. He was then taken back to Glastonbury, and thence to the Tower. There has been much discussion as to the charge on which the abbot was arrested (see Sanders, *De Schismate*, p. 135, ed. 1628; Burnet, *Hist. of the Re-*

formation, p. 239; GODWIN, *Annals*, pp. 167–168; *Letters and Papers*, XIV. ii. passim); but it seems certain that it was not concerning the royal supremacy, but the succession to the crown (see the commissioners' letter to Cromwell, WRIGHT, *Dissolution of the Monasteries*, p. 255; and *Letters and Papers*, XIV. ii. 136, where Marillac states that Whiting was 'put into the Tower because in taking the abbey treasures, valued at two hundred thousand crowns, they found a written book of the arguments on behalf of Queen Catherine').

On 2 Oct., by which time the abbot was safe in the Tower, 'being but a very weak man and sickly' (*ib.* p. 61), the commissioners reported to Cromwell that they had come to the knowledge of treasons committed by him (*ib.* p. 104). In the same month Cromwell wrote his sinister 'remembrances' touching the abbot: 'Certain persons to be sent to the Tower for the further examination of the abbat of Glaston . . .' [for his own examination of the abbot, see WRIGHT'S *Dissolution of the Monasteries*, p. 262]. 'The abbat of Glaston to be tried at Glaston, and also executed there with his complycys. Counsellors to give evidence . . . against the abbat of Glaston, Rich. Pollard, Lewis Forstew, Thos. Moyle. To see that the evidence be well sorted and the indictments well drawn.'

Later 'remembrances' repeat this, and record the vast sums received from the abbey (*Letters and Papers*, XIV. ii. 424, 427). It is possible that a charge of embezzlement may have been added to that of treason, but of this there is no clear evidence (compare GASQUET, p. 102, with the original letters, &c.), though the monks with Whiting seem to have been charged with 'robbing Glastonbury church.' The abbot was sent down to Wells in charge of Pollard. He was arraigned at Wells on Friday, 14 Nov., and 'the next day put to execution on the Torre Hill, next unto the town of Glaston' (WRIGHT, pp. 259–60, 261–2). At the moment of execution he asked the king 'to forgive him his great offences, and took his death very patiently.' The monks who suffered with him were John Thorne and Roger James. His limbs were exposed at Wells, Bath, Ilchester, and Bridgwater.

Whiting was 'beatified' in 1896. He appears to have been a pious man, a good ruler, and a keen sportsman.

[Besides the authorities quoted in the text, Hearne's History and Antiquities of Glastonbury, 1722; Burnet's History of the Reformation; Godwin's Annals; Sanders's De Origine Schismatis Anglicani; Engl. Hist. Rev. xii. 781–5.] W. H. H.

WHITLOCK, MRS. ELIZABETH (1761–1836), actress, the third daughter and fifth child of Roger Kemble [q. v.], was born at Warrington on 2 April 1761, and was apprenticed to a mantua-maker. After acquiring some experience in the country she went with her two elder sisters, Sarah (Mrs. Siddons [q. v.]), and Frances (Mrs. Twiss), to Drury Lane, where she made her first appearance on 22 Feb. 1783 as Portia in the 'Merchant of Venice,' a part she repeated on 1 March. Here she remained two seasons, playing, through the influence of Mrs. Siddons, Margaret in 'A New Way to pay Old Debts,' Imogen, Leonora in 'Revenge,' Elvira in 'Love makes a Man,' Lucia in 'Cato,' Lady Touchwood in 'Double Dealer,' and Mrs. Marwood in 'Way of the World.' At the end of this period she went to York, and married on 21 June 1785 Charles Edward Whitlock, proprietor or shareholder of the Newcastle, Sunderland, Lancaster, and Chester theatres; him she accompanied to America, where she played principally in Annapolis, Charleston, and Philadelphia (where she played before Washington), with such success as to obtain an independency. On 18 June 1792 she made, as Mrs. Whitlock, her first appearance at the Haymarket, playing the Queen in the 'Battle of Hexham' and Julia in 'Siege of Calais.' On 30 Aug. 1797 she first appeared at New York, at the Greenwich Street theatre, as Isabella in the 'Fatal Marriage' (BROWN, *American Stage*, p. 392). On 6 Oct. 1807 she reappeared at Drury Lane as Elwina in 'Percy.' She was announced as having returned from America, and her reappearance caused some sensation; but she does not appear to have been seen more than once, and is no more heard of on the stage. The characters named are all in which she can be traced. She played others, however, a portrait of her, by De Wilde, as Margaret in the 'Earl of Warwick' being in the Mathews collection in the Garrick Club. Her husband died subsequently to 1812. She herself died on 27 Feb. 1836. She was a more than respectable actress in tragedy, but the reputation of her sister, Mrs. Siddons, to whom she bore in youth some resemblance, stood in her way. Her voice was the best in the family, but she dropped it towards the close of a sentence. Her action was statuesque as well as powerful, but her bearing lacked spirit.

[Most information supplied concerning Mrs. Whitlock is inaccurate, her husband's death being anticipated by more than twenty years, and her own appearances confused with those of her sister Fanny. The foregoing facts are derived from Genest's Account of the English

Stage, Campbell's Life of Siddons, Gent. Mag. (i. 438, 450), Fitzgerald's Lives of the Kembles, Monthly Mirror (1807, new ser. vol. ii.), Thespian Dict., Gilliland's Dramatic Mirror, and Thespian Mag. 1792–3.] J. K.

WHITLOCK, JOHN (1625–1709), ejected divine, born in 1625, was the son of Richard Whitlock, merchant, of London. His mother (born in 1596) died at Leighton on 2 April 1649, and was buried there. A small brass to her memory is in the church. On 23 June 1642 Whitlock was admitted a pensioner of Emmanuel College, Cambridge, graduating B.A. in 1645 and M.A. in 1649. In 1643 he made the acquaintance of William Reynolds [q.v.], which quickly ripened into a close friendship, only broken after nearly fifty-five years' standing by the death of Reynolds in 1698. In the summer of 1645 Whitlock was invited to preach at Leighton Buzzard in Bedfordshire. He settled there in November, and in the following month was joined by Reynolds, the two living under the same roof, studying in the same room, and writing at the same table. In the spring of 1648 Reynolds was invited to Aylesbury, and agreed to share the two places (Aylesbury and Leighton) with his friend. Refusing the 'Engagement' in 1649, they were deprived of their maintenance in both their places of ministry, and ceased to preach at Aylesbury in March 1650, and at Leighton in March 1651. Later in 1651 Whitlock was presented to the vicarage of St. Mary's, Nottingham, his friend Reynolds being joined with him as lecturer. In October 1651 they were both ordained at St. Andrews Undershaft in London, and established their church after the presbyterian form on their return to Nottingham. In July 1662 Whitlock was indicted at the sessions at Nottingham for not reading the common prayer, and, although the Act of Uniformity was not yet in force, he was suspended and his church sequestered. The two friends then sought refuge out of the town, and shared all disturbances and imprisonments [see REYNOLDS, WILLIAM] till the 'Indulgence' of October 1687 enabled them to return to Nottingham. Rooms at Bridlesmith Gate were certified in July 1689 for the joint use of the presbyterians Whitlock, Reynolds, and John Barret (1631–1713) [q.v.], and the independent John Ryther (*d.* 1704) [see under RYTHER, JOHN, 1634?–1681]. A little later the two sects had separate houses, but even after the building of the presbyterian chapel on the High Pavement about 1690, they joined with each other in religious services.

Whitlock continued to preach in the High Pavement Chapel until within two years of his death. He died on 4 Dec. 1709, and was buried in St. Mary's Church on 13 Jan. following. He married, on 25 March 1652, a daughter of Anthony Tuckney [q. v.], successively master of Emmanuel and St. John's Colleges, Cambridge. Possessed of a fair property, he was liberal in the use of it. He was succeeded in the ministry by his son John, who died on 16 March 1723, aged 62, and was buried in St. Mary's on 20 March. A joint tablet to father and son is in the church.

Besides single sermons, Whitlock published: 1. 'A Short Account of the Life of the Rev. W. Reynolds,' London, 1698; Nottingham, 1807. 2. 'The Great Duty and Comfortable Evidence,' London, 1698.

[Palmer's Nonconformist's Memorial, iii. 100–103; Carpenter's Presbyterianism in Nottingham, passim; The Conformist's Fourth Plea for the Nonconformists, pp. 36, 43–4; Whitlock's Life of the Rev. William Reynolds, passim; Heywood and Dickinson's Nonconformist Register, p. 287; Creswell's Collections towards a History of Printing in Nottinghamshire; Wood's Athenæ (Bliss), iii. 985; Blaydes's Genealogia Bedfordiensis, p. 387; Cat. of Dr. Williams's Library; admission registers of Emmanuel College, Cambridge, per the master; university registers, per the registrary.] B. P.

WHITLOCK, WILLIAM (*d.* 1584), historian of Lichfield, was educated at Eton College, and elected to King's College, Cambridge, in 1537. He graduated B.A. in 1541–2, commenced M.A. in 1545, and proceeded B.D. in 1553. On 18 Dec. 1558 he was presented by King's College to the vicarage of Prescot in Lancashire. On 2 July 1560 he was admitted to the rectory of Greenford Magna in Middlesex, on the presentation of Sir Edward Thornton, and on 10 Jan. 1560–1 he was collated to the prebend of Curborough in Lichfield Cathedral. He died in or before February 1583–1584. He was a friend of John Twyne [q. v.]

Whitlock is chiefly remarkable for his additions to the manuscript chronicle of Thomas Chesterfield [q.v.] This record of the bishops of Coventry and Lichfield extended to 1347. Whitlock added many details to the existing chronicle, and compiled a supplement continuing it to 1559. His manuscripts were used by Henry Wharton [q. v.] in 1691 in his 'Anglia Sacra,' who printed in that work Whitlock's additions to Chesterfield's manuscript under the title 'Additamenta ad Historiam veterem Litchfeldensem,' and his supplement under the title 'Continuatio Historiæ Litchfeldensis ab anno MCCCLIX ad annum MDLIX.' The earlier date is

misleading, as Whitlock's chronicle begins after 1347. Whitlock's manuscripts are preserved in the Bodleian Library (MSS. Nos. 770 and 865), and in the Cottonian manuscripts at the British Museum (Vesp. E. 16 and Cleopatra D. 9).

[Cooper's Athenæ Cantabr. i. 485; Harwood's Alumni Eton. p. 156; Tanner's Bibl. Brit.-Hib. 1798; Le Neve's Fasti Eccles. Anglicanæ; Simms's Bibl. Stafford. 1894; Harwood's Hist. of Lichfield, pp. 223, 246; Cole's Collections in Brit. Mus. Addit. MS. 5815, f. 10; Newcourt's Repert. Eccles. Londin. i. 615; Willis's Survey of Cathedrals, 1742, ii. 433, 461; Wharton's Anglia Sacra, 1691, vol. i. preface, p. xxxvi.] E. I. C.

WHITMORE, Sir GEORGE (*d.* 1654), lord mayor of London, was the third son of William Whitmore (*d.* 8 Aug. 1593), a London merchant, by his wife Anne (*d.* 9 Oct. 1615), daughter of Sir William Bond, an alderman of London. He was master of the Haberdashers' Company, and on 23 May 1609 became a member of the Virginia Company under the second charter. He served the office of sheriff of London in 1621–2, and was alderman of the ward of Farringdon Within from 2 June 1621 to 7 Nov. 1626, when he exchanged to Langbourne ward, of which he was alderman until May 1643. On 7 July 1626 he and his elder brother, Sir William Whitmore, received a grant of the manor of Bridgwater Castle, with Heygrove in Somerset (*Cal. State Papers*, Dom. 1625–6, pp. 369, 569). In 1631 he was chosen lord mayor of London, and on 27 May 1632 he was knighted. The pageants which celebrated his entry into office are detailed in a pamphlet preserved in the Huth Library, entitled 'Londons Ius Honorarium' (London, 1631, 4to), compiled by Thomas Heywood (*d.* 1650?) [q. v.] (cf. Corser, *Collectanea*, iv. 267). On 5 May 1637 he was appointed a commissioner to carry out the statute of Henry VIII for encouraging the use of the long bow and suppressing unlawful games (*Cal. State Papers*, Dom. 1637, p. 66).

Whitmore was an ardent loyalist, and on 25 Nov. 1641 the king passed through his grounds at Balmes in Hackney on his return from Scotland. In 1642 he was imprisoned in Crosby House as a delinquent (*ib.* 1641–3, p. 403), and, although he was shortly released, he was reimprisoned on 20 Jan. 1642–1643 for refusing to pay the taxes levied by parliament. His estate was sequestered for some time, but he finally obtained his discharge from the committee of sequestrations, and on 22 Oct. 1651 was commanded to lay his discharge before the committee for compounding (*Cal. Comm. for Compounding*, p. 491).

He died at Balmes on 12 Dec. 1654, and was buried at St. Mary Magdalen, Milk Street, on 6 Jan. He married Mary (1616–1657), eldest daughter of Richard Daniel of Truro. By her he had three sons—Charles, George, and William—and four daughters: Elizabeth, married to Sir John Weld of Willey; Anne, married to Sir John Robinson, lord mayor of London; Margaret, married to Sir Charles Kemys; and Mary

[Boase and Courtney's Biblioth. Cornub. 1874; Brown's Genesis of the United States, 1890, i. 228, ii. 1052; Whitmore's Notes on the Manor and Family of Whitmore, 1856, pp. 8, 9; Robinson's Hist. and Antiq. of Hackney, 1842, i. 154–162; Courtney's Guide to Penzance, 1845, App. p. 80; Gent. Mag. 1826, i. 131; Pepys's Diary and Corresp. ed. Braybrooke, ii. 293, 377, iv. 442; Funeral Sermon by Anthony Farindon, appended to his Thirty Sermons, 1657.] E. I. C.

WHITNEY, GEOFFREY (1548?–1601?), poet, the son of a father of the same name, was born at, or near, Coole Pilate, a township in the parish of Acton, four miles from Nantwich in Cheshire, in or about 1548. His family, probably sprung from the Whitneys of Whitney in Herefordshire, had been settled on a small estate at Coole Pilate since 1388. Educated at the neighbouring school of Audlem, he afterwards proceeded to Oxford, and then for a longer period to Magdalene College, Cambridge; but he seems to have left the university without a degree. Having adopted the legal profession, he became in time under-bailiff of Great Yarmouth. He held this post in 1580 (how much earlier is not evident), retaining it till 1586. In 1584 the Earl of Leicester, high steward of the borough, made an unsuccessful attempt to procure the understewardship for Whitney, but the place was given to John Stubbs [q. v.] After some litigation with the corporation, by which he seems to have been badly treated, the dispute was settled by a payment to the poet of 45*l.* (Manship, *Yarmouth*, vol. ii.)

During his residence at Yarmouth Whitney appears to have had much intercourse with the Netherlands, and to have made the acquaintance of many scholars there. On the termination of his connection with the town, he proceeded to Leyden, 'where he was in great esteem among his countrymen for his ingenuity.' On 1 March 1586 he became a student in its newly founded university, and later in the year he brought out at Plantin's press his 'Choice of Emblems,' the book which has preserved his name from oblivion. Of the duration of his sojourn on the continent there is no evidence. He sub-

sequently returned to England, and resided in the neighbourhood of his birthplace. At Ryles (or Royals) Green, near Combermere Abbey, he made his will on 11 Sept. 1600, which was proved on 28 May 1601. He seems to have died unmarried.

Whitney's reputation depends upon his celebrated work, entitled 'A Choice of Emblemes and other Devises, for the moste parte gathered out of sundrie writers, Englished and moralised, and divers newly devised, by Geffrey Whitney. A worke adorned with varietie of matter, both pleasant and profitable: wherein those that please maye finde to fit their fancies: Because herein, by the office of the eie and the eare, the minde maye reape dooble-delighte throughe holsome preceptes, shadowed with pleasant devises: both fit for the vertuous, to their incoraging; and for the wicked, for their admonishing and amendment' (2 pts., Leyden, 1586, 4to). The book was dedicated to the Earl of Leicester from London on 28 Nov. 1585 with an epistle to the reader dated Leyden 4 May 1586. The author speaks as if this were a second edition; if so, the first was written only, and not printed. His emblems, 248 in number, generally one or more stanzas of six lines (a quatrain followed by a couplet), have a device or woodcut prefixed, with an appropriate motto. Being addressed either to his kinsmen or friends, or to some eminent contemporary, they furnish notices of persons, places, and things not elsewhere readily to be met with. Of the devices twenty-three only are original, while twenty-three are suggested by, and 202 identical with, those of Alciati, Paradin, Sambucus, Junius, and Faerni. The work was the first of its kind to present to Englishmen an adequate example of the emblem books that had issued from the great continental presses; and it was mainly from it, as a representative book of the greater part of emblem literature which had preceded it, that Shakespeare gained the knowledge which he evidently possessed of the great foreign emblematists of the sixteenth century. Whitney's verses are often of great merit, and always manifest a pure mind and extensive learning.

The only other works which can be positively assigned to Whitney are: 1. 'An Account in Latin of a Visit to Scratby Island, off Great Yarmouth,' 1580, a translation of which is printed in Manship's 'History of Great Yarmouth.' 2. Some verses in Dousa's 'Odæ Britannicæ,' Leyden, 1586, 4to.

Isabella Whitney, a sister of the poet, was likewise a writer of verses. Her principal work, 'A Sweet Nosegay, or Pleasant Posye, contayning a Hundred and Ten Phylosophicall Flowers,' appeared in 1573.

[Green's facsimile reprint of the Choice of Emblems, 1866, and the same writer's Shakespeare and the Emblem Writers; Melville's Family of Whitney; Wood's Athenæ Oxon. i. 527; Ritson's Bibl. Anglo-Poetica; Corser's Collectanea; Cooper's Athenæ Cantabr. ii. 23–4.] F. S.

WHITSHED, Sir JAMES HAWKINS (1762–1849), admiral of the fleet, born in 1762, was third son of James Hawkins (1713–1805), bishop of Raphoe, and in 1773 was entered on the books of the Ranger sloop, then on the Irish station. He was afterwards borne on the books of the Kent, guardship at Plymouth, and first went afloat in the Aldborough, serving on the Newfoundland and North American stations, till, on 4 Sept. 1778, he was promoted to the rank of lieutenant. During 1779 he was in the Amazon, on the home station, and in December he joined the Sandwich, flagship of Sir George Brydges (afterwards Lord) Rodney [q. v.], with whom he was present in the action off Cape St. Vincent on 16 Jan. 1780. At Gibraltar he was made commander into the San Vincente sloop, and, going out to the West Indies with Rodney, was present in the action of 17 April 1780, and on the next day, 18 April, was posted to the Deal Castle, which, in a violent hurricane in the following October, was blown from her anchorage at St. Lucia, and wrecked on the coast of Porto Rico. The crew happily escaped to the shore, and Hawkins, after recovering from a dangerous fever brought on by the exposure, was honourably acquitted by a court-martial of all blame, and was sent to England with despatches. In July 1781 he was appointed to the Ceres frigate, in which, in the following spring, he took out Sir Guy Carleton (afterwards Lord Dorchester) [q. v.] to New York, and brought him back to England in December 1783. For the next three years Hawkins commanded the Rose frigate at Leith and on the east coast of Scotland. He then studied for three years at Oxford, attending lectures on astronomy, and travelled on the continent, mainly in Denmark and in Russia. In 1791 he assumed the name of Whitshed, that of his maternal grandmother, in accordance with the terms of a cousin's will.

In 1793 he was appointed to the Arrogant of 74 guns, one of the squadron under Rear-admiral George Montagu [q. v.] in May and June 1794. In 1795 he was moved into the Namur, one of the ships which in January 1797 were detached from the Channel fleet with Rear-admiral [Sir] William Parker

(1743–1802) [q. v.] to reinforce Sir John Jervis (afterwards Earl St. Vincent) [q. v.] at Lisbon, and to take part in the battle of Cape St. Vincent, for which Whitshed, with the other captains engaged, received the gold medal and the thanks of both houses of parliament. He afterwards commanded successively the Ajax and the Formidable in the Channel fleet, and on 14 Feb. 1799 was promoted to be rear-admiral. In April, with his flag in the Queen Charlotte, he commanded a squadron of four ships of the line which was sent as a reinforcement to the Mediterranean fleet, on the news of the French fleet having escaped from Brest. In the pursuit he returned off Brest with Lord Keith [see ELPHINSTONE, GEORGE KEITH, LORD KEITH]. He continued in the Channel till 1801, and in 1803, on the renewal of the war, was appointed naval adviser to the lord lieutenant of Ireland, to superintend the arrangements for the defence of the Irish coast and to organise the sea fencibles. He became vice-admiral on 23 April 1804, and in the spring of 1807 was appointed commander-in-chief at Cork, where he remained for three years. On 31 July 1810 he was promoted to the rank of admiral. He was nominated a K.C.B. on 2 Jan. 1815, was commander-in-chief at Portsmouth from January 1821 to April 1824, was made a G.C.B. on 17 Nov. 1830, a baronet on 16 May 1834, baron of the kingdom of Hanover in 1843, and admiral of the fleet on 8 Jan. 1844. He died at his house in Cavendish Square, London, on 28 Oct. 1849.

Whitshed's portrait, by F. Cruikshank, is in the Painted Hall at Greenwich.

Whitshed married, in 1791, Sophia Henrietta, daughter of Captain John Albert Bentinck of the navy (*d.* 1775), and had issue two sons and four daughters. The eldest son was killed in 1813, when a midshipman of the Berwick. The second, St. Vincent Keene, who succeeded to the baronetcy, died in 1870; and on the death of the second baronet's only surviving son in the following year the baronetcy became extinct.

[O'Byrne's Nav. Biogr. Dict.; Ralfe's Nav. Biogr. ii. 271; Marshall's Roy. Nav. Biogr. i. 120; Naval Chronicle (with portrait), xxii. 353; Gent. Mag. 1850, i. 85.] J. K. L.

WHITSON, JOHN (1557–1629), merchant adventurer, was born in 1557 at Clearwell in the parish of Newland, Gloucestershire, and at the age of eighteen went to Bristol, where he entered the service of Trenchard, a wine-cooper and shipowner. He became Trenchard's first clerk, and on Trenchard's death married the widow and succeeded to the business. When Philip II laid an embargo on the English ships in 1585, Whitson fitted out the Mayflower to make reprisals. Her cruise was successful, but Whitson, not caring to carry on the business, sold her to Thomas James, afterwards mayor of Bristol, who has been erroneously described as father of Thomas James (1593?–1635?) [q. v.], the navigator. In the early voyages for the settlement of North America, Whitson took an active part, and especially in sending out Martin Pring [q. v.] He was also distinguished for his charities and as a benefactor to the town of Bristol, of which he was twice mayor—in 1603 and 1615. He represented Bristol in four parliaments, being returned in 1605, 1620, 1625, and February 1625–6. He died of a fall from his horse, and was buried in St. Nicholas Church, Bristol, on 9 March 1628–9. He was three times married.

[Brown's Genesis of the United States, with portrait, pp. 1020, 1052; Seyer's Memoirs of Bristol; Notes from Mr. Ivor James.] J. K. L.

WHITTAKER. [See also WHITAKER.]

WHITTAKER, GEORGE BYROM (1793–1847), bookseller and publisher, born at Southampton in March 1793, was the son of the Rev. George Whittaker, master of the grammar school. About 1814 he became a partner of Charles Law, wholesale bookseller, Ave Maria Lane, London, a house established by W. Bidwell Law (*d.* 1798). Whittaker brought capital and energy into the business. One enterprise was the publication of a translation of Cuvier's 'Animal Kingdom,' in sixteen volumes, with many coloured plates. In 1824 he served as sheriff of London and Middlesex. He published for Mrs. Trollope, Colley Grattan, George Croly, and Miss Mitford. The last novel of Sir Walter Scott came out with his imprint, and his firm published in London all the early collective editions of the novelist. In conjunction with the Oxford and Cambridge booksellers he produced a series of Greek and Latin classics. John Payne Collier's edition of Shakespeare (1841) was issued by him. He published the Pinnock educational primers and many other children's books, and he was a promoter of reading among the people by his 'Popular Library.'

He died at Kensington on 13 Dec. 1847. Richard Gilbert [q. v.], founder of the printing firm of Gilbert & Rivington, married Whittaker's only sister; their son Robert succeeded to his uncle's property and business.

[Gent. Mag. 1848, i. 95–6; Nichols's Illustrations, 1858, viii. 483–4.] H. R. T.

WHITTAKER, JAMES WILLIAM (1828–1876), painter in watercolours, son of John Whittaker, warehouseman, was born at Manchester in 1828, and apprenticed to an engraver for calico printers. He subsequently took up etching, and then painting. On coming into a small fortune he removed about 1858 to Llanrwst, North Wales, where he practised landscape-painting in watercolours. Francis William Topham [q.v.] there made his acquaintance, and, being struck with the ability shown in his work, induced him to become a candidate for the Society of Painters in Watercolours. He was elected an associate on 10 Feb. 1862, and a member on 13 June 1864, and exhibited 191 pictures at the exhibitions of that society, and three works at the Royal Academy. His subjects were chiefly views in the Snowdon district, and many of his sketches, especially those of rough moorland tracts of ground, possessed exceptional power.

He was accidentally drowned in the river Llugwy, near Bettws-y-Coed, on 6 Sept. 1876.

By his wife Sarah, daughter of Joseph Heyes of Manchester (to whom he had been apprenticed), he left four children.

[Roget's 'Old Watercolour' Soc. 1891, ii. 411; Stanfield's Cat. of Manchester City Art Gallery, No. 141; Graves's Dict. of Artists, 1895; Cat. of the Jubilee Exhibition, Manchester, 1887, Nos. 956 and 972; Times, 15 Sept. 1876; information given by Mr. J. G. Ross, Longsight.]

C. W. S.

WHITTAKER, JOHN WILLIAM (1790?–1854), divine, son of William Whittaker of Bradford, Yorkshire, by his wife, Sarah Buck, was born at Manchester about 1790, and educated at Bradford grammar school and St. John's College, Cambridge, where he was admitted a pensioner on 31 March 1810. He was thirteenth wrangler in 1814, when he was admitted to a Beresford fellowship of his college and took his B.A. degree. He proceeded M.A. in 1817, B.D. in 1824, and D.D. in 1830. In 1819 he was a candidate for the professorship of Arabic at Cambridge, and about the same time was appointed examining chaplain to Charles Manners-Sutton [q. v.], archbishop of Canterbury, who presented him to the important vicarage of Blackburn, Lancashire, in February 1822. He was nominated honorary canon of Manchester in 1852. During his vicariate of Blackburn the parish church was rebuilt and twelve new churches in various parts of the old parish were erected.

His learning was wide, and he kept up to the end his reading in philology, geology, and astronomy. His interest in the last-named subject led him to assist in the formation of the Royal Astronomical Society. One of his unfulfilled projects was a work on the nebular hypothesis and geological time. He died at Blackburn vicarage on 3 Aug. 1854. On 20 June 1825 he married Mary Haughton, eldest daughter of William Feilden (afterwards created a baronet) of Feniscowles, by whom he left nine children.

He wrote: 1. 'An Historical and Critical Inquiry into the Interpretation of the Hebrew Scriptures, with Remarks on Mr. Bellamy's New Translation,' Cambridge, 1819, and Supplement, 1820. It was this work that brought the author under the notice of the archbishop, and marked him out for promotion. It was reviewed in the 'Quarterly Review,' xxiii. 291, and by Robert Nares [q.v.] in the 'Gentleman's Magazine,' 1819, ii. 340. 2. 'Justification by Faith: a Course of Lectures preached before the University of Cambridge,' 1825. 3. 'The Catholic Church: five Sermons on the Commemoration of the Reformation,' 1836. 4. 'A Series of Letters to the Rev. Nicholas Wiseman on the Contents of his late Publications,' 2 parts, 1836–1837. 5. 'Motives to the Study of Biblical Literature,' 1839. 6. 'A Treatise on the Church of Christ,' 1842. 7. 'Letters to William Eccles of Blackburn on the Voluntary System,' 2 vols. 1844. He also published several single sermons, including one preached to the chartists at Blackburn church in 1839, of which a great number were circulated, and he contributed a paper on 'Ancient Etymologies, especially Celtic,' to the British Archæological Association, 1850, besides articles to periodicals.

[Gent. Mag. 1854, ii. 396; Monthly Notices of the Royal Astronomical Soc. xv. 119; Baines's Lancashire, ed. Croston, iv. 11; Brit. Museum and Dublin Univ. Library Catalogues; information kindly supplied by Mr. R. F. Scott, bursar of St. John's Coll. Cambridge.]

C. W. S.

WHITTINGHAM, CHARLES (1767–1840), 'the uncle,' printer and founder of the Chiswick Press, born on 16 June 1767 at Stoke Farm, Caludon or Calledon, in Warwickshire, three miles from Coventry, was the youngest child of Charles Whittingham, a farmer. He was apprenticed to Richard Bird, printer, bookseller, and stationer of Coventry, on 25 March 1779. In 1789 he set up a press in a garret in Dean Street, Fetter Lane, London, and at first confined himself to jobbing work; his plant was small, and he was his own compositor and pressman, clerk and office-boy. In 1792 he printed a half-sheet of an edition of Young's 'Night Thoughts' and Thomas Paine's 'Letters to Dundas.' By the following year he had two

or three presses and had produced a number of small popular volumes. His family was Roman catholic, but he attended an Anglican church. The firm of William Caslon, typefounders, had advanced 30*l.* to young Whittingham on commencing business, and by this time his annual bill for type, much of which he sold at a profit, came to 500*l.* In 1794, 1795, and 1796 he produced books of specimen types for Caslon. In 1795 he printed the title-page and preface to the second part of Paine's 'Age of Reason' and 'The Tomahawk' (27 Oct. 1795), a fiercely patriotic daily paper which was killed by the stamp duty in its hundred and thirteenth number. Whittingham is said to have been the first English printer to produce a 'fine' or 'India paper' edition in the shape of an issue of Tate and Brady's 'Psalms' in 1795 or 1796. This was followed by a prayer-book for John Reeves of Cecil Street, Strand. In 1797 he removed to larger premises, No. 1 Dean Street. For Heptinstall, a bookseller of Fleet Street and subsequently of Holborn, Whittingham produced editions of Boswell's 'Johnson,' Robertson's 'America' and 'Charles V,' and Rogers's 'Pleasures of Memory.' His first example of a book illustrated with woodcuts was 'Pity's Gift: a Collection of interesting Tales,' printed for Thomas Longman in 1798, followed by two companion volumes, 'The Village Orphan' and 'The Basket Maker.' The business increased, and he took a second house in Dean Street and became tenant of a private residence at 9 Paradise Row, Islington. In 1799 he printed Gray's 'Poems' 'in a more elegant state of typography than they ever before assumed,' and sold the whole edition to Miller of Old Bond Street, and James Scatcherd of Ave Maria Lane. This work seems to have brought the Rivingtons, John Murray, and all the leading publishers to him. He introduced the plan of printing neat and compact editions of standard authors in rivalry with the more expensive editions issued by the bookselling trade. The booksellers threatened to withdraw their patronage, but he took a room at a coffee-house and sold the books himself by auction. With John Sharpe of the Strand, and afterwards of Piccadilly, he brought out a series of the essayists, in twenty-two neat volumes, called 'The British Classics' (1803). Sharpe's 'British Theatre' was the next joint venture, and in 1805 came the 'British Poets,' not to be confounded with the Chiswick edition brought out some years later. In 1803 he took another workshop at 10 Union Buildings in Leather Lane, and adopted the sign of the 'Stanhope Press,' after the first press designed by Lord Stanhope, which he had purchased. In 1807 the whole business was transferred to Goswell Street. Two years later he started a paper-pulp manufactory at Chiswick under the superintendence of Thomas Potts. This business grew rapidly, and Whittingham found it necessary to live at Chiswick. He leased in 1810 the High House in Chiswick Mall, leaving the London business in the charge of Robert Rowland, who had been his foreman since 1798; the style of the firm was Whittingham & Rowland. The High House was fitted up as a printing office and became the famous Chiswick Press, this name being first used on an imprint of 1811. His speculations increased; he bought leasehold property, and was partner with John Arliss as stationer and bookseller at Watling Street.

Between 1810 and 1815 he was elaborating his methods as a printer of illustrated books, was 'the first printer to develop fully the overlaying of wood engravings for book illustration,' and was the first to print woodcuts perfectly (Warren, *The Charles Whittinghams*, pp. 50–2). His inks were of peculiar excellence and brilliancy. About 1814 Triphook, the bookseller, and Samuel Weller Singer [q. v.], the editor of old authors, began to use his press. An edition of the 'Vicar of Wakefield' (1815) is a charming specimen of this period. In 1816 he began to be 'eminently successful in small editions of Common Prayer' (Timperley, *Encyclopædia*, p. 864). He moved from the High House in 1818 to more commodious premises, College House, Chiswick Mall, which had been occupied in 1665 by Dr. Busby and the Westminster boys during the plague. From 1819 to 1821 he was associated with William Hughes in an engraving business at 12 Staining Lane, London. The well-known Chiswick edition of the 'British Poets' (1822), in a hundred small volumes, was planned and entirely carried out by him. In 1824 his nephew Charles (1795–1867), who is separately noticed, became a partner in the Chiswick Press; they dissolved partnership four years afterwards, but remained on friendly terms. Among the masterpieces of Whittingham's later period are Northcote's 'Fables' (1829), second series (1833), the 'Tower Menagerie' (1829), and companion volumes describing the birds and animals at the Zoological Gardens (1830–1). The engravings were after the drawings of William Harvey. John Thompson, Jackson, Branston, Thomas Williams, and others, worked for him as engravers. He produced a great variety of albums, keepsakes, and

annuals for John Poole and Suttaby. 'Puckle's Club' (1834) is a fine specimen of his typography. Early in 1838 his health began to fail, and by June the nephew took over the control at Chiswick, where the uncle died on 5 Jan. 1840. He left, among other legacies, one to the Company of Stationers and one to the Printers' Pension Society, by which special pensions bearing his name were founded.

He married Mary Mead, who predeceased him. He had no children. His portrait, painted by Thomas Williams, now at Stationers' Hall, is reproduced as a frontispiece by Warren (*The Charles Whittinghams*).

He devoted himself to fine printing with ardour and success, and dabbled in many commercial speculations. All mechanical novelties attracted him. He was one of the first in England to use a steam engine in making the paper-pulp, and to warm his workshops with steam pipes. He never had an engine for printing, as he believed the hand press produced a better result.

[Information from Mr. B. F. Stevens. See also Warren's The Charles Whittinghams, Printers (Grolier Club), New York, 1896, where all the available facts are recorded, with many portraits, autographs, woodcuts, blocks, and other illustrations. See also Notes and Queries, 3rd ser. x. 91, 5th ser. v. 359, 8th ser. ix. 367, 414, 472; Faulkner's Hist. of Chiswick, p. 459; Nichols's Literary Anecdotes, iii. 689, and Illustrations, viii. 462, 512; Bigmore and Wyman's Bibliogr. of Printing, vol. iii.; Linton's Masters of Wood Engraving, 1889, pp. 181–2; British Bookmaker, September 1890.] H. R. T.

WHITTINGHAM, CHARLES (1795–1876), 'the nephew,' printer, nephew of Charles Whittingham (1767–1840) [q. v.], was born at Mitcham, Surrey, on 30 Oct. 1795. His father, Samuel, brother of the elder Charles, was a nurseryman. Young Whittingham, always known as 'the nephew,' was apprenticed at the age of fifteen to his uncle, who had paid for his education under the Rev. John Evans of Islington. He was made a freeman of the Company of Stationers in 1817, and the following year his uncle sent him to Paris with letters of introduction to the Didots. One result of the visit was the production on his return of Whittingham's 'French Classics' by the Chiswick Press. A series of 'Pocket Novels' was also issued under his supervision. In 1824 his uncle took him into partnership, and they printed 'Knickerbocker's New York' (1824), Pierce Egan's 'Life of an Actor' (1825), Singer's 'Shakespeare,' in ten volumes (1825), and many other books. The partnership was dissolved in 1828, and the younger Whittingham started a printing office at 21 Took's Court, Chancery Lane. His first work, 'A Sunday Book,' bears the date of 1829. He shortly afterwards made the acquaintance of Basil Montagu, through whom he knew William Pickering [q. v.], the bookseller, a life-long friend and associate in the production of many choice volumes. They now lie side by side at Kensal Green cemetery. Among the earliest of his books were Peele's 'Works' (1829), 'The Bijou, or Annual of Literature and the Arts,' Walton's 'Angler,' the 'Canterbury Tales,' Bacon's 'Works,' and Holbein's 'Dance of Death.' In conjunction with Pickering he had many woodcut initial letters and ornaments designed or adapted. He did not attempt to rival his uncle as a printer of illustrated books, but aimed at distinction in letterpress and originality in woodcut ornaments and initials, in the employment of fine ink and hand-made paper, and in the artistic arrangement of the pages and margins. Some books illustrated by George and Robert Cruikshank came from Took's Court between 1830 and 1833. On the death of his uncle in 1840 the entire business passed into the hands of the younger Whittingham, who carried on the works at Chiswick as well as at Took's Court until 1848, and the books printed at both places bear the imprint of Chiswick Press. In 1840 he commenced block colour printing in Shaw's 'Elizabethan Architecture' published in 1842. Some of the finest specimens of his work are to be found in Shaw's publications. Pickering issued from his new premises at 177 Piccadilly in 1841 a prayer-book, one of the first of the many fine ornamental volumes printed for him by Whittingham. Samuel Rogers came to the Chiswick Press for the 'Notes' to his 'Italy' (1843).

The years 1843 and 1844 were of great importance in the annals of the Chiswick Press, as they marked the introduction of the old-fashioned style of book production for which Whittingham and Henry Cole were chiefly responsible. In 1843 Whittingham persuaded Caslon to revive an old-faced fount of great primer cut in 1720, and an Eton prize 'Juvenal' was printed for Pickering and the 'Diary of Lady Willoughby' for Longman in this letter (1844; see art. Rathbone, Hannah Mary; cf. Reed, *Old English Letter Foundries*, 1887, p. 255; *Notes and Queries*, 8th ser. ix. 415, 472). He printed Pickering's fine reproductions of the first editions of the 'Common Prayer' in 1844. In 1848 he became a liveryman of the Company of Stationers. The lease at Took's Court expired in 1849,

and for three years all his printing was carried on at Chiswick. In 1852 he returned to the premises at Took's Court, which have remained the Chiswick Press down to the present day. Among the later fine works there printed may be mentioned the volumes of the Philobiblon Society, Lord Vernon's 'Dante' (1854), and the 'Breviarium Aberdonense' (1854). In 1854 Whittingham lost his wife and his friend Pickering, and in 1860 took his manager, John Wilkins (*d.* 1869), into partnership, and retired from active work. The business subsequently passed to Mr. George Bell, the well-known London publisher. The Chiswick Press has largely contributed to raise the standard of English printing in the nineteenth century, and its productions are as distinctive in character as those of Baskerville.

Whittingham died on 21 April 1876. He was learned in the history of the art of printing, of printing ink, and of the manufacture of papers. He was rather brusque and severe in manner; fly-fishing was his relaxation. His portrait, painted by Mrs. Furnival, is now at Stationers' Hall.

He married, in 1826, Eleanor Hulley (*d.* 1854) of Nottingham, who bore him five children—William, Charlotte, Elizabeth Eleanor, Jane, and Charles John—all of whom were for many years connected with the Chiswick Press, the daughters applying themselves to the literary and artistic departments. Elizabeth died in 1867. Charlotte married Mr. B. F. Stevens, who was a partner in the Chiswick Press from January 1872 to August 1876. Charlotte and Elizabeth were educated as artists, and from their designs came the greater part of the extensive collection of borders, monograms, head and tail pieces, and other embellishments still preserved and used. The engraver of most of the ornamental wood-blocks was Mary Byfield (*d.* 1871).

[Information from Mr. B. F. Stevens. See also Warren's The Charles Whittinghams, Printers (Grolier Club), New York, 1896; Bigmore and Wyman's Bibliography of Printing, vol. iii.; Athenæum, 19 Aug., 2, 9 Sept. 1876; British Bookmaker, September 1890.] H. R. T.

WHITTINGHAM, Sir SAMUEL FORD (1772–1841), whose Christian names were contracted by himself and his friends into 'Samford,' lieutenant-general, elder son and second child of William Whittingham of Bristol, was born at Bristol on 29 Jan. 1772. Samuel Ford was educated at Bristol and was intended for the law. Determined to be a soldier, but unwilling to oppose his father's wishes during his lifetime, he entered temporarily the mercantile house of his brother-in-law, travelling for it in Spain.

In 1797 he was enrolled at Bristol in the mounted volunteers, a force organised among the wealthier citizens on a threatened French invasion. On his father's death, on 12 Sept. 1801 (aged 60), at Earl's Mead, Bristol, Samford, who was in Spain, became independent, and took steps to enter the army. On his return to England he was gazetted ensign on 20 Jan. 1803. He bought a lieutenancy on 25 Feb., and was brought into the 1st life guards on 10 March the same year. He went to the military college at High Wycombe, and joined his regiment in London towards the end of 1804. Introduced by Thomas Murdoch, an influential merchant, to William Pitt, then prime minister, as an officer whose knowledge of the Spanish language would be useful, Whittingham was sent by Pitt at the end of 1804 on a secret mission to the Peninsula, and during absence promoted, on 14 Feb. 1805, to be captain in the 20th foot. On his return he was complimented by Pitt, and on 13 June 1805 he was transferred to the command of a troop in the 13th light dragoons.

On 12 Nov. 1806 Whittingham sailed from Portsmouth as deputy-assistant quartermaster-general of the force, under Brigadier-general Robert Craufurd [q. v.], intended for Lima; but on arrival at the Cape of Good Hope on 15 March 1807 its destination was changed, and on 13 June it reached Montevideo, recently captured by Sir Samuel Auchmuty [q. v.] General John Whitelocke [q. v.] had arrived to take command of the combined forces, and as Whittingham's staff appointment ceased on the amalgamation of the forces, Whitelocke made him an extra aide-de-camp to himself. He took part in the disastrous attack on Buenos Ayres and in the capitulation on 6 July, and sailed for England on 30 July. He gave evidence before the general court-martial, by which Whitelocke was tried in London in February and March 1808. Owing to his having served on Whitelocke's personal staff, Whittingham's position was a delicate one; but he acquitted himself with discretion.

Whittingham was immediately afterwards appointed deputy-assistant quartermaster-general on the staff of the army in Sicily. On arrival at Gibraltar, however, he acted temporarily as assistant military secretary to Lieutenant-general Sir Hew Dalrymple [q. v.], the governor, and, hearing of a projected campaign of the Spaniards under Don Xavier Castaños against the French, obtained leave to join Castaños as a volunteer, with instructions to report in detail to

Dalrymple on the progress of affairs. This special duty was approved from home on 2 July 1808, and on the 18th of the same month Whittingham was appointed a deputy-assistant quartermaster-general to the force under Sir Arthur Wellesley, but was ordered to remain with Castaños. He took part under La Peña on 18 July 1808 in the victorious battle of Baylen, and for his services was made a colonel of cavalry in the Spanish army on 20 July.

On his recovery from a severe attack of rheumatic fever, Whittingham was sent to Seville on a mission from the Duke of Infantado, and in February 1809 joined the army corps of the Duke of Albuquerque in La Mancha, where he took part in several cavalry affairs with such distinction that he was promoted to be brigadier-general in the Spanish army, to date from 2 March 1809. He was present at the battle of Medellin on 28 March, when the Spanish general Cuesta was defeated by the French general Victor. On this occasion Whittingham re-formed the routed cavalry and led them against the enemy. He reported constantly throughout these campaigns to the British minister in Spain, John Hookham Frere [q. v.], as to the state and operations of the Spanish army.

A short time previous to Wellesley's advance into Spain Whittingham joined the British headquarters on the frontier of Portugal, and became the medium of communication with the Spanish general Cuesta. On 28 July at Talavera he was severely wounded when gallantly bringing up two Spanish battalions to the attack, and was mentioned in Sir Arthur Wellesley's despatch of 29 July 1809. He went to Seville to recover, and lived with the British minister, Lord Wellesley; employing himself during his convalescence in translating Dundas's 'Cavalry Movements' into Spanish. He was promoted to be major-general in the Spanish army on 12 Aug.

On the appointment of Castaños to be captain-general of Andalusia, Whittingham became one of his generals of division. At Isla-de-Leon, whither he went by Sir Arthur Wellesley's direction to see General Venegas about the defence of Cadiz, he was given the command of the Spanish cavalry, which he remodelled upon British lines.

Whittingham served in command of a force of Spanish cavalry and infantry under La Peña at the battle of Barrosa, on 5 March 1811, and kept in check a French corps of cavalry and infantry which attempted to turn the Barossa heights by the seaward side. In June he went to Palma, Majorca, with the title of inspector-general of division, and, in spite of the opposition and intrigues of Don Gregorio Cuesta, captain-general of the Balearic Islands, raised a cavalry corps two thousand strong, and established in February 1812 a college in Palma for the training of officers and cadets of his division.

On 24 July 1812 the Majorca division embarked for the eastern coast of Spain to co-operate with the troops under Lord William Bentinck from Sicily. In October Whittingham's corps (increased to seven thousand) was employed on outpost duty with its headquarters at Muchamiel, three miles from Alicante. In March 1813 Whittingham was appointed inspector-general of both the cavalry and infantry troops of his division. He was engaged on the 7th of the month in the affair of Xegona, and on the 15th in the affair of Concentayña was wounded by a musket-ball in the right cheek, and was on both occasions most favourably mentioned by Sir John Murray in despatches. On 13 April he took part in the victorious battle of Castalla, and was again mentioned in despatches. When Murray invested Tarragona on 3 June Whittingham's division occupied the left. On Suchet's advance to relieve the place Whittingham vainly suggested to Murray that a corps of observation should be left before Tarragona, and that Murray should move to meet Suchet with all his force. The siege was raised [see Murray, Sir John, 1768?–1827]. Murray was relieved in command of the army by Lord William Bentinck, and Whittingham covered the retreat, checking and repulsing the French column in pursuit, and joining the main army again at Cambrils. In July he was given the command of the cavalry of the second and third army corps in addition to his own division.

In March 1814 Whittingham escorted King Ferdinand VII in his progress to Madrid, and was presented with a mosaic snuff box by the king, who on 16 June 1814 promoted him to be lieutenant-general in the Spanish army. On 4 June Wellington wrote from Madrid to the Duke of York, in anticipation of Whittingham's return home: 'He has served most zealously and gallantly from the commencement of the war in the peninsula, and I have had every reason to be satisfied with his conduct in every situation in which he has been placed.' Whittingham was promoted to be colonel in the British army and appointed aide-de-camp to the prince regent from the date of Wellington's letter.

In January and February 1815 Whittingham gave evidence in London before the general court-martial for the trial of Sir John

Murray. On 3 May he was made a companion of the order of the Bath, and also knighted. On Napoleon's escape from Elba Whittingham returned to Spain, at the special request of King Ferdinand, who conferred upon him the grand cross of the order of San Fernando. He was employed as a lieutenant-general in the Spanish army under General Castaños. When the war was over he resided at Madrid, enjoying the favour of the court, and using for good such influence as he possessed with the king. In July 1819 he took leave of the Spanish court, upon accepting the lieutenant-governorship of Dominica. Sir Henry Wellesley wrote at this time to Castlereagh, expressing the sense he entertained of Whittingham's services both during the war and after, and reporting that he left Spain with the testimony of all ranks in his favour, 'but without any other reward from the government for the valuable services rendered by him to the Spanish cause than that of being allowed to retain his rank in the Spanish army.' His private means had been reduced by losses, and he was at this time a poor man with an increasing family. He arrived at Dominica on 28 March 1820. On his departure to take up the appointment, dated 5 Oct. 1821, of quartermaster-general of the king's troops in India, the inhabitants presented him with the grand cross of San Fernando set in diamonds, while the non-resident proprietors of estates in the island gave him a sword of honour. On his arrival in England he was made a knight commander of the Hanoverian Guelphic order.

Whittingham reached Calcutta on 2 Nov. 1822. He was busy in 1824 with the preparations for the expedition to Ava, and in November of that year with the Barrackpur mutiny. On 27 May 1825 he was promoted to be major-general, retaining his appointment as quartermaster-general until a command became vacant. He took part in the siege of Bhartpur, was slightly wounded on 13 Jan. 1826, but was present at the capture on the 18th. He was made a knight commander of the order of the Bath, military division, on 26 Dec., for his services at Bhartpur, and received the thanks of the House of Commons. In February 1827 he was appointed to command the Cawnpore division. On 1 Nov. 1830 he was transferred to the Mirat command, on exchange with Sir Jasper Nicholl. His tenure of command came to an end in August 1833, and he then acted temporarily as military secretary to his old commander, Lord William Bentinck, the governor-general, with whom he returned to England in 1835.

On arrival in England in July he was near fighting a duel with Sir William Napier, on account of the slur which he considered that Napier had cast on the Spanish troops in his 'History of the War in the Peninsula,' but the matter was arranged by Sir Rufane Donkin. In October 1836 Whittingham was appointed to the command of the forces in the Windward and Leeward Islands of the West Indies. He sailed for Barbados on 22 Dec., with the local, exchanged in a few months for the substantive, rank of lieutenant-general. In September 1839 he was given the command of the Madras army; he arrived at Madras on 1 Aug. 1840, and died there suddenly on 19 Jan. 1841. He was buried with military honours at Fort George on the following day, salutes being fired at the principal military stations of the presidency. A tablet to his memory was placed in the garrison church, Madras.

Whittingham married at Gibraltar, in January 1810, Donna Magdalena, elder of twin daughters of Don Pedro de Creus y Ximenes, intendant of the Spanish royal armies, by whom he had a large family, and several of his sons were in the army.

Whittingham published in 1811 'Primera Parte de la Táctica de la Caballeria Inglesa traducida,' 8vo, and in 1815 'A System of Manœuvres in Two Lines;' also 'A System of Cavalry Manœuvres in Line,' London and Madrid, 8vo. He was the author of several unpublished papers on military and political subjects, which are in possession of the family. A list of them is given in the 'Memoir of Whittingham's Services' (1868), which has as frontispiece a portrait engraved by H. Adlard from an original miniature.

[War Office Records; Despatches; Royal Military Cal. 1820; Gent. Mag. 1841; Memoir of the Services of Sir Samuel Ford Whittingham, &c., edited by Major-general Ferdinand Whittingham, C.B., 8vo, London, 1868, new edit. same year; Southey's Peninsular War; Watt's Bibl. Brit.; Allibone's Dict. of English Lit.; Cannon's Regimental Records of the 71st Highland Light Infantry.] R. H. V.

WHITTINGHAM, WILLIAM (1524?–1579), dean of Durham, born at Chester about 1524, was son of William Whittingham, by his wife, a daughter of Haughton of Haughton (Hoghton) Tower, Lancashire, a county from which the Whittinghams originally came (*Visitation of Cheshire*, Harl. Soc. p. 248). In 1540, at the age of sixteen, he entered Brasenose College, Oxford, as a commoner, graduating B.A. and being elected fellow of All Souls' in 1545. In 1547 he became senior student of Christ Church, commencing M.A. on 5 Feb. 1547–8, and on 17 May 1550 he was granted leave to travel

for three years. He went to France, where he spent his time chiefly at the university of Orleans, but he also visited Lyons and studied at Paris, where his services as interpreter were often required by the English ambassador, Sir John Mason [q. v.] or Sir William Pickering [q. v.] Towards the end of 1552 he visited the universities in Germany and Geneva, and, probably at the close of his three years' leave, returned to England in May 1553. Whittingham had adopted extreme protestant views, and the accession of Queen Mary ruined his prospects for the time. Late in August, however, he made intercession, which was ultimately successful, for the release of Peter Martyr [see VERMIGLI, PIETRO MARTIRE]; but after a few weeks he himself escaped with difficulty by way of Dover to France.

In the spring of 1554 the project was started of making Frankfort the ecclesiastical centre for the English exiles on the continent, and Whittingham was one of the first who reached the city on 27 June 1554, and at once sent out invitations to exiles in other cities to join them [see WHITEHEAD, DAVID]. Difficulties soon arose between those who wished to use Edward VI's second prayer-book without material modification and those led by Whittingham and Knox, who considered Calvinism the purest form of Christianity, and insisted on revising the prayer-book in that direction. Whittingham was one of those appointed to draw up a service-book, and he procured a letter from Calvin, dated 18 Jan. 1554–5, which won over some of the wavering adherents of the prayer-book; but the compromise adopted was rudely disturbed by the arrival of Richard Cox [q. v.], who was an uncompromising champion of the prayer-book. In the ensuing struggle between Knox and Cox Whittingham was Knox's chief supporter, but he failed to prevent Knox's expulsion from Frankfort on 26 March, and is thereupon said to have given in his adhesion to the form of church government established at Frankfort under Cox's influence. He was, however, profoundly dissatisfied with it, and about 22 Sept. in the same year he followed Knox to Geneva (*Original Letters*, Parker Soc. p. 766). He was himself probably the author of the detailed account of the struggle, entitled 'A Brieff Discours off the Troubles begonne at Franckford in Germany, anno Domini 1554. Abowte the Booke off Common Prayer and Ceremonies, and continued by the Englishe men theyre to thende off Q. Maries Raigne,' 1575, 4to. It bears no place or printer's name, but was printed probably at Geneva, and in the same type as Cartwright's tracts; one copy of the original edition is dated MDLXXIV. It was reprinted at London in 1642, 4to, in vol. ii. of 'The Phenix,' 1708, 8vo; again in 1846, 8vo (ed. M'Crie), and in vol. iv. of 'Knox's Works' (Bannatyne Club). It is the only full account of the struggle extant, but its value is impaired by its polemical object (see also M'CRIE, pref. to reprint of 1846; MAITLAND, *Essays on the Reformation*, 1849, pp. 104, 106, 196; *English Hist. Rev.* x. 439–441).

Meanwhile on 16 Dec. 1555, and again in December 1556, Whittingham was elected a 'senior' or elder of the church at Geneva; on 16 Dec. 1558 he was appointed deacon, and in 1559 he succeeded Knox as minister. He had hitherto received no ordination of any kind, and declared that he was fitter for civil employment than for the ministry, but his reluctance was overcome by Calvin's insistence. On Mary's death most of the exiles at Geneva returned to England, but Whittingham remained to complete the translation of the 'Geneva' or 'Breeches' bible, as it is often called, 'breeches' being the rendering of the word usually translated 'aprons' in Genesis iii. 7. He had already produced a version of the New Testament, which was issued at Geneva in 12mo by Conrad Badius on 10 June 1557, but this differs from the version included in the 'Breeches' bible, for which, as well as for the prefatory address to the reader, Whittingham is generally held to be mainly responsible. He also took part in the revision of the Old Testament, and the fact that he remained behind to supervise the completion of the work when most of the translators returned to England probably justifies his claim to the most important part of the work. This version of the Bible is in many respects notable; the old black-letter type was abandoned for Roman characters, the chapters were for the first time divided into verses, and it was printed in quarto instead of in folio. It was in a way a manifesto of the Calvinists; the apocrypha was for the first time differentiated, as regards its authoritative value, from the rest of the Old Testament, and the critical and explanatory notes were of a pronounced Calvinistic character. It was printed at Geneva by Rowland Hall in 1560, and at once became the most popular version of the Bible in England. More than sixty editions were published before the appearance of the authorised version in 1611, four times the number of the editions of the bishops' bible produced in 1568 to counteract the puritan tendencies of the Genevan version. Even after 1611 its vogue was not exhausted, ten

editions appearing between that date and 1640. It was the bible on which most Englishmen in Elizabethan England were brought up, and even after the appearance of the authorised version continued to be the favourite bible in puritan households.

Besides the translation of the Bible, Whittingham while at Geneva turned into metre various of the Psalms. Seven of these were included among the fifty-one psalms published at Geneva in 1556 as part of the service-book which Whittingham and his colleagues had been appointed to draw up at Frankfort; the others were revised versions of Sternhold's psalms. A metrical rendering of the Ten Commandments by Whittingham is appended. Another edition in 1558, now lost, is believed to have contained nine fresh psalms by Whittingham; these were reprinted in the edition of 1561, to which Whittingham also contributed a version of the 'Song of Simeon' and two of the Lord's Prayer (for other editions see JULIAN, *Dict. of Hymnology*, pp. 857–61). Besides these Whittingham translated four psalms in the Scottish psalter, which do not appear in any English edition. 'His influence on the psalter was, in the first place, that of scholarly revision of the work of Sternhold, and of Hopkins's seven early psalms from his knowledge of Hebrew; and, in the second, imitation of French metres' (*ib.* p. 861). Whittingham also wrote a preface to Ridley's 'Brief Declaration of the Lord's Supper' (Geneva? 1555, 8vo), revised for press Knox's work on predestination, which was published at Geneva in 1560 (KNOX, *Works*, Bannatyne Club, v. 15* sqq.), and contributed a dedicatory epistle to Goodman's 'How Superior Powers ought to be obeyed' (Geneva, 1558, 8vo), in which views similar to Knox's were adopted with regard to the 'regiment of women.'

Whittingham took formal leave of the council at Geneva on 30 May 1560 (extract from council-book in *Original Letters*, Parker Soc. p. 765 *n.*) Soon after his return to England he was in January 1560–1 appointed to attend on Francis Russell, second earl of Bedford, during his embassy to the French court. In the following year he became chaplain to Ambrose Dudley, earl of Warwick [q. v.], and one of the ministers at Havre or Newhaven, which was then occupied by the English under Warwick. His religious zeal, and other services of a more warlike character at the siege of Havre, won him general praise (see *Cal. State Papers*, For. 1561–3, passim); but Cecil was obliged to complain of his neglect of conformity to the English prayer-book (*Camden Miscellany*, vi. 14–18). Neither his puritanism, however, nor the dislike Elizabeth felt towards him for his share in Goodman's book prevented his being collated on 19 July 1563 to the deanery of Durham, a promotion which he owed to the strenuous support of Warwick and Leicester. On his way to Durham he preached before the queen at Windsor on 2 Sept. 1563.

Unlike many deans of Elizabeth's reign, when deaneries, being *sine cura animarum*, were regarded as semi-secular preferments, Whittingham took his religious duties seriously, holding two services a day, devoting much time to his grammar school and song school (*Lansd. MS.* 7, art. 12), and being 'very carefull to provide the best songs and anthems that could be got out of the queen's chappell, to furnish the quire with all, himselfe being skillfull in musick.' Before the outbreak of the northern rebellion in 1569 he vainly urged Pilkington, the bishop of Durham, to put the city in a state of defence, but he was more successful at Newcastle, which resisted the rebels. In 1572, when Burghley became lord treasurer, Whittingham was suggested, probably by Leicester, as his successor in the office of secretary. In 1577 Leicester also promised Whittingham his aid in securing the see of York or Durham, both of which were vacant; but the dean refused to prosecute his suit.

Meanwhile Whittingham's iconoclastic proceedings in the cathedral, a list of which is given by Wood, had offended the higher church party. As early as 1564 he had written a long letter to Leicester (printed in STRYPE'S *Parker*, iii. 76–84) protesting against the 'old popish apparel,' and proceedings had in 1566 been taken against him for refusing to wear the surplice and cope (*Camden Miscellany*, vi. 22); Whittingham eventually gave way, alleging Calvin's advice not to leave the ministry 'for these externall matters of order.' In 1577, however, he incurred the enmity of Edwin Sandys [q. v.], the new archbishop of York, by resisting his claim to visit Durham Cathedral (*ib.* pp. 26–7; *Injunctions and Eccl. Proc. of Bishop Barnes*, p. 65, Surtees Soc.) According to Hutchinson (*Durham*, ii. 143–52) and Strype (*Annals*, II. ii. 167) a commission, which does not appear on the patent or close rolls, had been issued in 1576 or 1577 to examine matters of complaint against him, but had proved ineffectual because the Earl of Huntingdon and Matthew Hutton (1529–1606) [q. v.] sided with the dean against the third commissioner, Sandys. A fresh commission was issued on

14 May 1578, including the three former commissioners and about a dozen others. The articles against Whittingham are printed from the domestic state papers in the 'Camden Miscellany' (vi. 46–8); the charge that 'he is defamed of adulterie' is entered as 'partly proved' and that of drunkenness as 'proved;' but these assertions are too vague to deserve acceptance, and the real gravamen against Whittingham, apart from his iconoclasm, was the invalidity of his ordination. He had admittedly not been ordained according to the rites of the church of England, but parliament had already passed an act (13 Eliz. c. 12) practically acknowledging the validity of the ordination of ministers whether according to Roman catholic or the rites of the reformed churches on the continent. Sandys maintained that Whittingham had not been validly ordained even according to the Genevan rite, but only elected preacher without the imposition of hands. Huntingdon, however, wrote that 'it could not but be ill-taken of all the godly learned both at home and in all the reformed churches abroad, that we should allow of the popish massing priests in our ministry, and disallow of the ministers made in a reformed church' (Strype, *Annals*, II. ii. 174). He suggested the stay of the proceedings, and this, besides being the wisest course, naturally commended itself to Elizabeth's habit of temporising. Whittingham's death on 10 June 1579 rendered further proceedings unnecessary. He was buried in Durham Cathedral, where his tomb was destroyed by the Scots in 1640. His will, dated 18 April 1579, is printed in 'Durham Wills and Inventories' (Surtees Soc. ii. 14–19).

In the inscription placed on Whittingham's tomb he is said to have been described as 'maritus Catherinæ sororis Johannis Calvini theologi' (Hutchinson, *Durham*, ii. 151), and this statement has been commonly repeated. Calvin is, however, not known to have had a sister named Catherine (cf. Galiffe, *Notices Généalogiques*, iii. 106 sqq.), no allusion to the supposed relationship has been found in the works of either Calvin or Whittingham, and chronology makes the supposition almost impossible. Similar objections apply to the statement that Whittingham's wife was sister of Calvin's wife; the latter was Idolette de Bures, the widow of a Strasburg anabaptist whom Calvin married in 1540; whereas Whittingham's wife Catherine, daughter of Louis Jaqueman 'and heire to her mother beinge the heire of Genteron [or Gouteron] in Orleance' (*Genealogist*, i. 309), was probably born not before 1535 and married to Whittingham on 15 Nov. 1556. Her eldest son, Zachary, was baptised on 17 Aug. 1557, and her eldest daughter, Susanna, on 11 Dec. 1558; both died young. And Whittingham was survived by two sons, Sir Timothy (cf. Foster, *Alumni Oxon.* 1500–1714) and Daniel, and four daughters. In 1583 she was defendant in a curious action for slander (*Depositions from the Courts of Durham*, Surtees Soc. pp. 314–16), and her will, dated 9 Dec. 1590, is printed in 'Durham Wills' (ii. 18–19).

[The transcript in Anthony à Wood's hand of a life of Whittingham, written about 1603 by a personal friend, formerly Ashmolean MS. 8560 E. 4 art. 5, is now in the Bodleian Wood MS. E. 64; it is the basis of Wood's account in the Athenæ Oxon. i. 446 sqq., and has been printed in full, with many illustrative documents, by Mrs. Everett Green in vol. vi. of the Camden Society's Miscellany, 1871, and also as an appendix to Peter Lorimer's 'John Knox,' 1875. See also, besides authorities cited in text, Harl. MS. 1535 f. 297 *b*, Lansd. MSS. 981 f. 147, Addit. MSS. 24444 f. 45, Rawlinson MS. xxi. f. 207; Burn's Livre des Anglois à Genève, 1831; Visit. Cheshire, p. 248 (Harl. Soc.); Baines's Lancashire, iv. 409; Surtees's Durham, ii. 230; Reg. Univ. Oxon. i. 211; Foster's Alumni Oxon. 1500–1714; Le Neve's Fasti, iii. 299; Cal. State Papers, Dom. 1547–80, Foreign 1560–6 passim; Cal. Hatfield MSS. ii. 217; Brieff Discours of Troubles, 1575; Knox's Works (Bannatyne Club) passim; Gough's Index to Parker Soc. Publ.; Strype's Works passim (see General Index); Brook's Puritans, i. 229; Neal's Puritans, ed. 1811, i. 114–17; Cotton's Editions of the Bible, 1852, pp. 30, 128; Anderson's Annals of the Bible; Dore's Old Bibles, 1888; Holland's Psalmists of Britain, i. 110; Maitland's Essays on the Reformation; Dyer's Life of Calvin, 1850; Dixon's Hist. of Church of England, vol. iv.; Dalton's Lasciana, 1898, p. 344; Nineteenth Century, April 1899; Notes and Queries, 2nd, 4th, and 6th ser. passim.]

A. F. P.

WHITTINGTON, RICHARD (*d.* 1423), mayor of London, was son of Sir William Whittington and his wife Joan (*Monasticon*, vi. 740). Sir Robert Atkyns, the historian of Gloucestershire, in 1712 affiliated Whittington to the family which acquired the manors of Pauntley, near Newent, in that county, and Sollers Hope in Herefordshire, by marriage with the heiress of John de Sollers towards the close of the thirteenth century. Samuel Lysons (1806–1877) [q. v.], in his 'Model Merchant of the Middle Ages' (1860), gave strong reasons for identifying his father with Sir William Whittington of Pauntley, who married (after 1355) Joan, daughter of William Mansell, sheriff of Gloucestershire in

1313, and widow of Thomas Berkeley of Cubberley, who held the same office at least three times (*List of Sheriffs*, p. 49; *Cal. Inq. post mortem*, ii. 172). Whittington bore the arms of the Pauntley family with a mark of cadency and a difference of tincture and crest (Lysons, pp. 7, 96), and lent a large sum of money to Philip Mansell, Joan's brother, in 1386 (Besant, p. 176). A little difficulty is involved in the fact that though he can only have been the third son of Sir William and Joan Mansell, and hardly born before 1359, Whittington was already a substantial London citizen in 1379 (cf. Lysons, p. 96, pedigree). Sir William Whittington was an outlaw in 1359, and it has been suggested that his offence was marrying without license Berkeley's widow, who survived him and died in 1372 (*Cal. Inq. post mortem*, ii. 217, 323, iii. 454). Their eldest son, William, died without issue in 1398–9 (*ib.* iii. 235), leaving the estates to his next brother, Robert, whose descendants still hold land in Gloucestershire.

Nothing is known of Whittington's settlement and early life in London. The legend converts the Dorsetshire knight, his father-in-law, into a London merchant and his master, which Sir Walter Besant accepts as historical fact. But his first authentic appearance belongs to 1379, when he contributed five marks to a city loan (Riley, p. 534). By trade a mercer, we find him supplying the household of the Earl of Derby, afterwards Henry IV, with velvets and damasks (Wylie, iv. 159, 162–3). In 1385, and again in 1387, he sat in the common council as a representative of Coleman Street ward (Riley, p. 535). Two years later he became surety to the chamberlain for 10*l.* towards the defence of the city. In March 1393 he was chosen alderman for Broad Street ward, and served as sheriff in 1393–4 (*ib.* p. 535; Fabyan, p. 538; Wylie, iii. 65). When Adam Bamme, the mayor of 1397, died during his term of office, the king appointed (8 June) Whittington to fill his place until the next election (*Fœdera*, vii. 856; Fabyan, p. 542). A month later Richard's long-deferred vengeance descended upon the lords appellant, and Whittington had to assemble the city militia to accompany the king to Pleshy to arrest the Duke of Gloucester (*Annales*, p. 203). It would be rash perhaps to infer that he was a thoroughgoing royal partisan, in view of his last instructions to the members of his college, directing them to pray for the souls both of King Richard and the Duke of Gloucester, 'his special lords and promoters' (*Monasticon*, vi. 740). In October he was elected mayor for the ensuing year, thus holding office continuously for a year and five months at a time of great excitement in the city, provoked by the king's arbitrary proceedings (Fabyan, p. 542). His name headed the humiliating submission extorted from the citizens (Gregory, p. 100). Richard, when deposed, owed Whittington a thousand marks, which he was fortunate enough to get repaid (Wylie, i. 64). His wealth made him very useful to Henry IV in his chronic pecuniary difficulties. The minutes of the privy council record his presence with William Brampton, another citizen, at a meeting on 15 June 1400, and there was some idea of summoning him to a great council in the following year (*Ord. Privy Council*, i. 122, 163). He furnished cloth of gold and other mercery for the bridal outfits of Henry's daughters married abroad in 1401 and 1406, and frequently advanced to the crown large sums of money on loan, on one occasion no less than 6,400*l.* (Lysons, p. 87; Wylie, ii. 442, 448, iii. 65; *Ord. Privy Council*, ii. 107, 114). As mayor of the staple at London and Calais and a collector of the customs and subsidy in both ports, he held good security for the repayment of his loans (Wylie, iii. 65; Devon, *Issues*, p. 322). Henry V also borrowed from Whittington and gave him various proofs of his confidence, entrusting the expenditure of the funds set aside for the restoration of the nave of Westminster Abbey to him with a single colleague, and forbidding the mayor of 1415 to pull down any buildings in the city without consulting Whittington and three others (*Fœdera*, ix. 79; *Ord. Privy Council*, ii. 169). But his knighthood is as legendary as his burning the royal bonds.

Whittington was mayor for the second time (third if his short tenure of the office in 1397 be counted) in 1406–7 (Riley, p. 565), and for the last time in 1419–20 (*ib.* p. 676). Lysons asserts (p. 50) that he represented London in one of the parliaments of 1416, but no returns seem to exist (*List of Members*, i. 287–8). In his last years he was very active in prosecuting the forestallers of meat and sellers of dear ale (*Cotton. MS.* Galba B 5).

On 5 Sept. 1421 Whittington made his will (Lysons, p. 80). He attended the city elections in the autumn of 1422, but died, it would seem, in the early days of the following March (*ib.* p. 71). His will was proved on the 8th of that month (*ib.* p. 80). In accordance with its directions he was buried on the north side of the high altar in the church of St. Michael de Paternoster-church in Riola, for whose collegiation he pro-

vided; an epitaph in somewhat obscure Latin verse, describing him as 'flos mercatorum' and 'regia spes et pres,' is preserved by Stow (iii. 5). His tomb is said (*ib.*) to have been rifled for treasure in the reign of Edward VI by the parson of the church, who abstracted the lead in which the body was lapped. It was replaced under Mary, but the tomb perished with the church in the great fire of 1666. Whittington's executors were instructed by his will to sell the house he lived in close by the church with other property in the city, and expend the proceeds on masses for the souls of himself, his wife, his father and mother, and all others to whom he was bound. The old house in Hart Street, off Mark Lane, which used to be traditionally known as Whittington Palace, would seem therefore to have no claim to that distinction. There are several engravings of this house, which was pulled down early in the present century (*Gent. Mag.* 1796, LXVI. ii. 545; LYSONS, p. 76).

Whittington married (*Monasticon*, vi. 746) Alice, daughter of Sir Ivo Fitzwaryn, a knight of considerable landed property in the south-western counties, who on several occasions represented Dorset and Devon in parliament, by his wife Matilda or Maud Dargentein, one of the coheiresses of the well-known Hertfordshire family in which the office of royal cupbearer was hereditary (HUTCHINS, i. 327–8, iv. 174; CLUTTERBUCK, ii. 541–2). She must have predeceased her father, who died on 6 Sept. 1414 and was buried in Wantage church, where his tomb remains, for he left only one daughter, Alianor, who became his heir (*ib.*; ASHMOLE, ii. 235; WYLIE, iii. 65). Apparently Whittington had no issue by her.

The only portrait of Whittington at all likely to be authentic is the illumination at the beginning of the copy of the ordinances for his hospital at Mercers' Hall which represents him on his deathbed surrounded by his executors and bedesmen. It is engraved in the works of Malcolm (iv. 515), Lysons, and Besant. The face is long, thin, and smooth shaven. It has little or nothing in common with the portrait engraved by Renold Elstracke [q. v.] early in the seventeenth century. The chain of office in the latter is of sixteenth-century design, and the original picture was probably a work of that age. In the first impressions of the engraving Whittington's right hand rested upon a skull, but popular taste compelled Elstracke to substitute a cat in the remainder, and the former are now excessively rare (GRANGER, *Biographical History*, i. 63). The engraving in its second shape is reproduced in Lysons and the 'Antiquarian Repertory' (ii. 343). Malcolm mentions a small portrait at Mercers' Hall, which has since disappeared, in which he appeared as a man of about sixty 'in a fur livery gown and a black cap such as the yeomen of the guard now wear,' and with a black-and-white cat on the left-hand side. The inscription, 'R. Whittington, 1536,' suggests the possibility of its being an adaptation of a portrait of Robert Whittington [q. v.], the grammarian. The present portrait at Mercers' Hall is modern. It was engraved in Thornton's 'New History, Description and Survey of London' (1784).

Whittington was a good type of the mediæval city magnate. There had no doubt been more distinguished mayors of London. He played a less prominent part in the affairs of the kingdom than Sir John de Pulteney [q. v.] or Sir John Philipot [q. v.], and there is nothing to show that his contemporary reputation extended beyond the city. The chroniclers of his time who wrote in the country never mention him by name. But his commercial success, unusually prolonged civic career, and great loans to the crown seem to have impressed the imagination of his fellow-citizens if we may accept the evidence of his epitaph and the allusion to him in Gregory's 'Chronicle' (p. 156), written not long after his death, as 'that famos marchant and mercer Richard Whytyndone.' In a sense, too, he was the last of the great mediæval mayors, for the outbreak of the wars of the roses ushered in a period far less favourable to municipal magnates. Yet he would hardly have been permanently remembered had not his benefactions—mostly posthumous—associated him with some of the most prominent London buildings, and one of the few mediæval foundations in the city which survived the Reformation. As that of the rebuilder of the chief prison and the founder of the principal almshouse in London, Whittington's name was a household word with the Londoners of the sixteenth century, when many of the scanty facts of his life had already been forgotten.

Childless, and surviving his wife, Whittington was free to devote his wealth to public and pious objects. He arched over a spring on the bank of the city ditch, and inserted a public 'boss' or water-tap in the wall of St. Giles, Cripplegate (STOW). This or a similar one at Billingsgate gave Robert Whittington [q.v.], the grammarian, his nickname of 'Boss' (LYSONS, p. 52). In his last mayoralty Whittington defrayed great part of the cost of the new library of the Greyfriars, on the north side of what was long the great cloister of Christ's Hospital (*Chron. of*

Greyfriars, p. 13). With others he handed over Leadenhall to the corporation in 1411, and he opened Bakewell Hall for the sale of broadcloths (Lysons, p. 84; Besant, p. 169). By his directions his executors, one of whom was the well-known town clerk, John Carpenter (1370?–1441?) [q. v.], who compiled the 'Liber Albus' in Whittington's third mayoralty (1419), obtained license to rebuild Newgate, which served as a city prison, on the ground that it was 'feble, over litel and so contagious of Eyre, yat hit caused the deth of many men' (*Fœdera*, x. 287; *Rot. Parl.* iv. 370). They also contributed to the repair of St. Bartholomew's Hospital and the restoration and enlargement of the Guildhall (Stow, i. 261). But they were directed to use the bulk of his wealth for the foundation of a hospital or almshouse, and the collegiation of his parish church of St. Michael de Paternoster-church. He had taken some preliminary steps in his lifetime, though Stow's authority for the statement that he obtained a royal license in 1410 does not appear (Stow, iii. 3; cf. Lysons, p. 84). In 1411 he gave land for the rebuilding of the church (Riley, p. 578). His executors obtained the consent of the archbishop of Canterbury to the collegiation of St. Michael's, which was an archiepiscopal peculiar, on 20 Nov. 1424, and on 17 and 18 Dec. issued a charter of foundation and regulations for a college dedicated to the Holy Ghost and the Virgin Mary, to consist of five priests, one of whom was to be master. They were to reside in a building newly erected east of the church, and say masses for the souls of Whittington and his wife, his father and mother, Richard II, Thomas of Woodstock, and their wives (*Monasticon*, vi. 739–41). Further endowments and rules were added on 13 Feb. 1425 (*ib.* vi. 743). Reginald Pecock [q. v.] became master in 1431. The college was suppressed in 1548, and the building sold for 92*l.*, but its memory is kept alive by College Street. Simultaneously with the creation of Whittington College, the executors founded (21 Dec. 1424) a hospital between the church and Whittington's house for thirteen poor men, one of whom was to be tutor, and whose prayers were to be offered for the souls of the persons mentioned above, and also for those of the parents of the founder's wife (*ib.* vi. 744–7). An illuminated copy of their ordinances is preserved by the Mercers' Company, who manage the hospital now removed to Highgate (*Rep. Livery Companies' Commission*, 1884, iv. 39–44).

It has been Whittington's singular fate to become the hero of a popular tale which has found an ultimate lodgment in the nursery. The Whittington of the old ballads, chap-books, and puppet play started life as a poor ill-treated orphan in the west of England, and made his way to London on hearing that its streets were paved with gold. Arriving in a state of destitution, he attracted the commiseration of a rich merchant, one Mr. Hugh FitzWarren, who placed him as a scullion in his kitchen, where he suffered greatly from the tyranny of the cook, tempered only by the kindness of his master's daughter, Mrs. Alice. From this state of misery he was presently released by a strange piece of good fortune. It was the worthy merchant's custom when sending out a ship to let each of his servants venture something in it, in order that God might give him a greater blessing. To the freight of the good ship Unicorn Whittington could only contribute his cat, which he had bought for a penny to keep down the vermin in his garret; but the vessel happening to touch at an unknown part of the Barbary coast, the king of the country, whose palace was overrun with rats and mice, bought the cat for ten times more than all the freight besides. Meanwhile her owner, unconscious of his good luck and driven desperate by the cook's ill-usage, stole away from Leadenhall Street early in the morning of All Hallows day, and left the city behind him, but as he rested at Holloway he heard Bow bells ring out a merry peal, which seemed to say:

> Turn again, Whittington,
> Lord Mayor of London.

Whereupon he returned to his pots and spits, and, the Unicorn soon coming in, married Mrs. Alice, and rose to be thrice lord mayor of London and entertain Henry V, after his conquest of France, at a great feast, in the course of which he threw into the fire the king's bonds for thirty-seven thousand marks. The story of the venture of a cat leading to fortune is in one form or another very widely diffused. It has been traced in many countries both of southern and northern Europe, and occurs in a Persian version as early as the end of the thirteenth century. The germ of the story seems suggested by the mention of the custom of shipmasters taking the ventures of the poor whose prayers were thought to bring good luck. Ralston and Clouston claim a Buddhistic origin for the tale. One of the reasons adduced in support of this view is that in some of the older versions the cat is saved from ill-treatment by the person whose fortune it is destined to make. The English version has more in common with the Scandinavian

and Russian forms of the story than with those current in southern Europe. It stands almost alone, however, in selecting an historical personage as the central figure. The 'legend' of Whittington is not known to have been narrated before 1605. On 8 Feb. 1604–5 a dramatic version entitled 'The History of Richard Whittington, of his lowe byrth, his great fortune, as yt was plaied by the prynces servants,' was licensed for the press (ARBER, *Stationers' Registers*, iii. 282). On 16 July 1605 a license was granted for the publication of a ballad called 'The vertuous Lyfe and memorable Death of Sir Richard Whittington, mercer, sometyme Lord Maiour.' Neither play nor ballad is known to have survived. The earliest extant references to the 'legend' figure in Thomas Heywood's 'If you know not me, you know nobody' (act i. sc. i.) published in 1606, and in Beaumont and Fletcher's 'Knight of the Burning Pestle,' which appeared five years later. Both references imply that serious liberties had been taken in the legend with the historical facts. The various attempts to rationalise the legend, by dragging in the use of the word 'cat' as a name for ships carrying coals from Newcastle, a mere humorous suggestion of Samuel Foote [q. v.], or by explaining 'cat' as a corruption of the French *achats*, fall to the ground when the real character of the story is recognised. Lysons's defence of the historical truth of the incident of the cat would hardly call for criticism if it had not been seriously revived in Sir Walter Besant's popular history of Whittington. Their corroborative proofs may be at once dismissed. The evidence of the portraits is of course worthless. The piece of sculpture found in an old house at Gloucester said to have once belonged to the Whittington family, and figured by Carr (p. xvi), represents a small boy, not 'a fine sturdy youth,' carrying a nondescript small animal, and there seems no satisfactory evidence for attributing the stone to the fifteenth century. The assumption that the cat carved on the front of Newgate when rebuilt after the great fire had existed on the building erected by Whittington's executors rests on a mere mistake of Pennant.

[The first serious attempt to ascertain and bring together the facts of Whittington's life was made by Samuel Lysons, one of the authors of the Magna Britannia, in 'The Model Merchant of the Middle Ages' (1860); very little escaped him, but the value of his work is marred by his acceptance of the legend as genuine biography. The life by (Sir) Walter Besant and James Rice (1881; 2nd ed. 1894) adds a few details from the City Archives, but adheres to Lysons's uncritical standpoint, and is little more than an expansion of his work without his references and documents. The chief original authorities are the following: Rotuli Parliamentorum; Rymer's Fœdera, original ed.; Ordinances of the Privy Council, ed. Nicolas; Calendarium Inquisitionum post mortem; Devon's Issues of the Exchequer; Return of Names of Members of Parliament, 1878; Lists of Sheriffs, 1898; Monasticon Anglicanum, ed. Caley, Ellis, and Bandinel; Annales Ricardi II (Rolls Series); Fabyan's Chronicle, ed. Ellis; Gregory's Chronicle and Chronicle of Greyfriars (Camden Soc.); Stow's Survey of London, ed. Strype; Riley's Memorials of London. Also Brewer's Life and Times of John Carpenter, 1856; Malcolm's Londinium Redivivum; Hutchins's History of Dorset, 3rd ed.; Clutterbuck's History of Hertfordshire; Ashmole's History of Berkshire; Wylie's History of Henry IV. The legend is critically examined in Thos. Keightley's Tales and Popular Fictions, 1834, W. A. Clouston's Popular Tales and Fictions, 1887, and by H. B. Wheatley in the preface to his edition of the 'History of Sir Richard Whittington' (By T. H. [1670]) for the Villon Society, 1885; compare also Reinhold Köhler, Orient und Occident (ii. 488), and Ralston's Russian Folk-Tales. The earliest form of the story in the British Museum Collection is a black-letter ballad of 1641, entitled 'London's glory and Whittington's renown; or a looking glass for the citizens of London; being a remarkable story how Sir Richard Whittington . . . came to be three times Lord Mayor of London, and how his rise was by a cat.' The prose series begins with 'The famous and remarkable History of Sir Richard Whittington, three times Lord Mayor of London,' by T. H. 1656, also in black letter, a later edition of which has been republished by the Villon Society. The story became a favourite subject of chap-books whose imprints include Edinburgh, Durham, Carlisle, and Newcastle-on-Tyne. Carr's Story of Sir Richard Whittington, 1871, is a modern version.]

J. T–T.

WHITTINGTON, WHYTYNTON, or WHITINTON, ROBERT (*fl.* 1520), grammarian, was born at Lichfield, and educated first at the school of St. John's Hospital in that city (*Short Account of the Ancient and Modern State of Lichfield*, 1819, p. 112), and afterwards under John Stanbridge [q. v.] in the school attached to the college of St. Mary Magdalen, Oxford. In April 1513 he supplicated the congregation of regents at Oxford for laureation in grammar, which was granted him on 4 July ensuing. At the same time he was admitted B.A. In his *supplicat* he represents that he had studied rhetoric for fourteen years, and taught it for twelve. This would point to his being born not much later than 1480. On his laureation he assumed the title of 'Protovates Angliæ.'

a piece of arrogance which gave offence to other scholars, 'in comparison with whom,' says Fuller, 'he was but a crackling thorn.' A warfare of epigrams ensued between him and William Horman [q. v.], supported by Lily and Aldrich, the intricacies of which have been unravelled with much ingenuity by Dr. Maitland (*Early Printed Books*, p. 415). The sobriquet of 'Boss' was bestowed on Whittington by his foes, in derisive allusion to a public 'boss' or water-tap in the city of London which had been originally set up by Richard Whittington [q. v.], and was called by his name. Whytynton is said by Bale to have been alive in 1530; but beyond that all is uncertain. His grammatical treatises, along with those of his old master, Stanbridge, had a wide circulation (*Day-Book of John Dorne*, vol. i. of the Oxford Hist. Society's publications, p. 75). He describes one of them as 'iuxta consuetudinem ludi literarii diui Pauli.' Several of these are of great value for illustrating the language and manners of the time. The chief of them are the following: 1. 'Editio Secunda de consinitate [concinnitate] grammatices,' Wynkyn de Worde, 1512, 4to (Bodl. Libr), 1516, 4to. 2. 'De syllabarum quantitate,' London, 1519, 4to (Hazlitt mentions an edition of 1513). 3. 'Whytthyntoni editio: Declinationes nominum tam latinorum quam grecorum,' London, 1517, 4to (Bodl. Libr.) 4. 'Opusculum affabrum et recognitum . . . de nominum generibus,' London, s.a. 4to. 5. 'Editio de Heteroclitis nominibus et gradibus comparationis,' Oxford, 1518, 4to (Bodl. Libr.); London, 1533, 4to. 6. 'Accidentia ex Stanbrigiana editione' together with 'Parvula,' London, 1528, 4to. 7. 'Vulgaria quedam cum suis vernaculis,' &c., London, 1521, 1525, 4to. Besides these he wrote 'De difficultate iustitiæ servandæ in reip. administratione,' along with 'De quatuor uirtutibus cardineis,' both addressed to Wolsey, London, 1519, 4to. The presentation copies, in manuscript, are in the Bodleian Library. Whytynton was also the author of the following translations: 'The thre bookes of Tullyes Offyces bothe in latyne tonge & in englysshe,' London, 1534, 8vo. 'Tullius de Senectute bothe in latyn and englysshe tonge,' London, s.a. (1535?), 8vo. 'The Paradox of M. T. Cicero,' London, 1540, 16mo. 'A frutefull work of Lucius Anneus Seneca, named the forme and rule of honest lyuynge,' London, 1546, 4to. 'A frutefull worke of . . . Seneca, called the Myrrour or Glasse of Maners . . .' London, 1547, 8vo. 'Lucii Annei Senecæ ad Gallionem. . . . The remedyes agaynst all casuall chaunces,' London, 1547, 8vo. 'De civilitate morum . . . per Des. Erasmum . . . Roberto Whitintoni [sic] interprete,' London, 1554, 8vo. An earlier edition of this last is said to have appeared in 1532 (*Bibliotheca Erasmiana*, 1893, p. 29).

[Editions of Whytynton's Works in Brit. Mus. and Bodleian Libraries; Wood's Athenæ and Hist. et Antiq. ii. 4, 5; Warton's English Poetry, sect. xxv.; Boase's Register of the Univ. of Oxford, 1885, i. 85; Foster's Alumni Oxon.; W. Carew Hazlitt's Schools, Schoolbooks, &c., 1888, pp. 60–8; Brüggemann's View of the English Editions, 1797, pp. 500, 651.] J. H. L.

WHITTLE, PETER ARMSTRONG (1789–1866), Lancashire antiquary, was born at Inglewhite in the parish of Goosnargh, Lancashire, on 9 July 1789, and was educated at the grammar schools of Goosnargh, Walton-le-Dale, and Preston. He began business as a bookseller and printer at Preston in 1810, and became an active contributor to various journals. He was intelligent but ill-educated, and his works, though not without value, abound in errors. He styled himself F.S.A., but was not a fellow of the Society of Antiquaries. In 1858 Lord Derby, as prime minister, gave him a pension of 50*l.* a year for 'literary services.' After giving up business in 1851, he lived at Bolton for some years, and then removed to Mount Vernon, Liverpool. Whittle, who was a Roman catholic, died on 7 Jan. 1866. He married, in October 1827, Matilda Henrietta Armstrong, and had two sons: Robert Claudius, author of 'The Wayfarer in Lancashire,' and Henry Armstrong.

He was the author of the following local histories: 1. 'A Topographical Account, &c., of Preston,' 1821; vol. ii. 1837, 12mo (the first volume was published under the pseudonym of 'Marmaduke Tulket'). 2. 'Marina; or an Historical and Descriptive Account of Southport, Lytham, and Blackpool,' Preston, 1831, 8vo (anon.) 3. 'Architectural Description of St. Ignatius's Church, Preston,' 1833. 4. 'Description of St. Mary's Cistercian Church at Penwortham,' 8vo. 5. 'Historical Notices of Hoghton Tower,' 1845. 6. 'An Account of St. Marie's Chapel at Fernyhalgh,' 1851, 8vo. 7. 'Blackburn as it is,' 1852. 8. 'Bolton-le-Moors and the Townships in the Parish,' Bolton, 1855, 8vo.

[Whittle's Preston, ii. 336; Men of the Time, 1865, p. 825; Johnstone's Religious Hist. of Bolton, p. 177; Fishwick's Lancashire Library.] C. W. S.

WHITTLESEY or WITTLESEY, WILLIAM (*d.* 1374), archbishop of Canterbury, though doubtless a native of the Cambridgeshire village whose name he bore, studied at Oxford, where he took his doctor's

degree in canon and civil law (Wood, i. 183; Godwin). His choice of university must have been decided for him by his maternal uncle, Simon Islip (afterwards archbishop of Canterbury) [q. v.], to whom Whittlesey owed his education and much ecclesiastical promotion. He was collated archdeacon of Huntingdon in June 1337, according to a record quoted by White Kennett; but if this be correct, he was reappointed by letters patent on 20 June 1343 (Le Neve, ii. 50). In the plague year (1349), when his uncle became archbishop, Whittlesey was made (10 Sept.) 'custos' of Peterhouse at Cambridge, but held this position only until 1351. He was a prebendary of Lichfield from 1350, and of Chichester and Lincoln from 1356, retaining the last down to his appointment as primate (*ib.* i. 626, ii. 106). He had also a prebend at Hastings (Tanner, p. 784). Along with his archdeaconry and prebends Whittlesey held the benefices of Ivychurch, near Romney (1352), Croydon (1353), and Cliffe, near Rochester (*ib.*; *Anglia Sacra*, i. 535). He is said to have acted for a time as his uncle's proctor at the papal court, and was certainly sent on a mission there by the king in 1353 (*ib.*; *Rot. Parl.* ii. 252; *Fœdera*, v. 747). Islip made him first his vicar-general, then dean of the court of arches, and finally secured his election (23 Oct. 1360) to the dependent see of Rochester, not, it would seem, without a bargain with the monks (Le Neve, ii. 564; *Registrum Roffense*, p. 181; Hook, iv. 224). The pope gave his consent by way of provision on 31 July following, and, owing to Islip's infirmities, Whittlesey's consecration was quietly performed in the chapel of the archbishop's manor-house at Otford, not a single diocesan bishop being present (*ib.* iv. 225; Le Neve, u.s.) Two years later (6 March 1364) he was translated by Islip's influence to the richer see of Worcester, but does not seem to have resided (*ib.* iii. 58; cf. Hook, iv. 226).

After his uncle's death in 1366 Whittlesey can hardly have looked for further promotion, but fortune still stood his friend. Langham, Islip's masterful successor, accepted a cardinal's hat without the royal permission, and had to resign. A more colourless and pliant primate being desiderated, the choice fell upon Whittlesey, who was accordingly translated to Canterbury by a papal bull, dated 11 Oct. 1368 (Le Neve, i. 19). He received the temporalities on 15 Jan. 1369, the pallium on 19 April, and was enthroned on 17 June, the usual feast being dispensed with on account of the plague. Whittlesey would hardly have made his mark in the primacy, even if he had not very soon become a confirmed invalid. He was unable in consequence to take part in the defence of the church in the memorable parliament of 1371, and rarely left his quiet refuge at Otford (Wilkins, iii. 89; Hook, iv. 228). But the pressure of taxation upon the clergy became so heavy that he dragged himself up to London for the meeting of convocation in December 1373, and ascended the pulpit of St. Paul's to make his protest; but he had not proceeded far when he swooned in the arms of his chaplain, and was carried out and rowed to Lambeth (Parker, p. 380; Wilkins, iii. 97). He lingered until 5 June, when he made his will, bequeathing his books to Peterhouse, and the residue of his property to his poor relations. His register appears to give this as the day of his death (*Anglia Sacra*, i. 794; Le Neve, i. 20). But the record of Canterbury obits places it on the 6th (*Anglia Sacra*, i. 61). The date in Walsingham (i. 317)—5 July—though the month is obviously wrong, rather confirms the former statement. Perhaps he died in the night between the two dates. His remains were taken to Canterbury and buried in the cathedral near the tomb of Islip, between two pillars on the south side of the nave (Somner, *Antiquities of Canterbury*, pt. i. p. 134). His epitaph, inscribed on brass, remained legible about 1586, when it was read by Godwin; but only a fragment survived when it was seen by Weever, who published his 'Funerall Monuments' in 1631.

. . . . tumulatus
Wittelesey natus gemmata luce.

It was Whittlesey who obtained from Urban V a bull exempting the university of Oxford from the jurisdiction of the bishop of Lincoln.

The story in the 'Continuation of the Eulogium' (iii. 337–8) of the great council of prelates and lords called after Pentecost (20 May 1374) to discuss a papal demand for a subsidy to be used against the Florentines, in which the Black Prince is represented as calling Whittlesey an ass, is disposed of, so far as the latter is concerned, by the fact that he was on his deathbed at Lambeth when the scene is supposed to have taken place at Westminster. Nor is this the only incredible feature of the incident as there related.

[Rot. Parl., Rymer's Fœdera, original edit., Walsingham's Historia Anglicana and the Eulogium Historiarum (in Rolls Ser.); Anglia Sacra, ed. Wharton; Godwin, De Præsulibus Angliæ, ed. 1743; Wilkins's Concilia Magnæ Britanniæ et Hiberniæ; Tanner's Bibliotheca Scriptorum

Britannico-Hibernica; Le Neve's Fasti Ecclesiæ Anglicanæ, ed. Hardy; Parker, De Antiquitate Ecclesiæ et Privilegiis Ecclesiæ Cantuariensis; Hook's Lives of the Archbishops of Canterbury.] J. T-T.

WHITTY, EDWARD MICHAEL (1827–1860), journalist, son of Michael James Whitty [q. v.], was born in London in 1827. He was educated at the Liverpool Institute and at Hanover. About 1844 he became a reporter on the provincial press, and from 1846 to 1849 he was the writer of the parliamentary summary of the 'Times.' He was the London correspondent of the 'Liverpool Journal,' and for several years served with George Henry Lewes, E. F. S. Pigott, and other distinguished writers on the staff of the 'Leader.' His great powers of sarcasm were first conspicuous in the singularly vivid and vigorous sketches of the proceedings in parliament which he contributed to the 'Leader.' The preliminary essays began in its columns on 14 Aug. 1852, and the first description of the debates by 'The Stranger in Parliament' appeared in the number for 13 Nov. in that year. A selection from them was published anonymously in 1854 as the 'History of the Session 1852–3: a Parliamentary Retrospect.' These articles originated the superior kind of parliamentary sketch, and for pungency of expression and fidelity of description have never been surpassed. A second edition was entitled 'The Derbyites and the Coalition.' A reissue with introduction by Justin McCarthy was called 'St. Stephen's in the Fifties' (1906). A brilliant series of Whitty's 'Leader' articles was collected in 'The Governing Classes of Great Britain: Political Portraits' (London, 1854; with additions, 1859). The volume is said to have greatly impressed Montalembert. The phrase 'the governing classes,' though previously used by Carlyle (*Cromwell's Letters and Speeches*, 1845, ii. 150), was identified with Whitty's volume; R. B. Brough dedicated to him in 1855 his 'Songs of the Governing Classes.'

Before long Whitty quarrelled with his old friends on the 'Leader,' and he seized the opportunity of satirising them in clever epigrammatic sentences in his novel of 'Friends of Bohemia, or Phases of London Life,' which was written in a fortnight and sold for 50*l.* (London, 1857, 2 vols.; New York and Philadelphia, 1864, with memoir). Whitty was appointed editor of the 'Northern Whig' early in 1857, but the engagement terminated abruptly in the spring of 1858. He returned for a time to London, and on the death of his wife and two children emigrated to Australia to work on the 'Melbourne Argus.' He died at Melbourne, at the house of a relative, on 21 Feb. 1860. A few years later a handsome monument was erected to his memory by Barry Sullivan the actor.

Whitty possessed great talent, and was endowed 'with a brilliant style and a powerful battery of sarcastic irony' (*Irish Quarterly Review*, vii. 385, &c.) A sketch of him under the name of 'Ned Wexford,' by James Hannay, is in the 'Cornhill Magazine' (xi. 251–2; reprinted in Espinasse's *Literary Recollections*, pp. 323–4).

[Athenæum, 12 May 1860, p. 651; Saunders, Otley, & Co.'s Oriental Budget, 1 June 1860, p. 122; Dublin Review, July 1857, pp. 101–4; Jeaffreson's Novels and Novelists, ii. 402; information from Miss Whitty of Concordia, Blundellsands, Liverpool, Sir Edward R. Russell, and Mr. F. D. Finlay.] W. P. C.

WHITTY, MICHAEL JAMES (1795–1873), journalist, born in Wexford in 1795, was the son of a maltster. In 1821 he commenced his literary career in London, and among his earliest friends were Sir James Bacon and George Cruikshank. He was appointed in 1823 to be editor of the 'London and Dublin Magazine,' and in its first volume appeared the substance of the work on 'Robert Emmet,' which he published with a prefatory note signed 'M. J. W.,' about 1870. He remained editor of the magazine until 1827. From 1823 to 1829 he contributed largely to Irish periodical literature, and was an ardent advocate for catholic emancipation. He published anonymously in 1824 two volumes of 'Tales of Irish Life,' with illustrations by Cruikshank. These stories depicted the customs and condition of his fellow-countrymen.

Whitty began his connection with Liverpool in 1829, when he accepted the post of editor of the 'Liverpool Journal,' started in January 1830. He vacated this position in February 1836 on his appointment as chief constable of the borough. He had previously been 'superintendent of the nightly watch' (Picton, *Memorials of Liverpool*, i. 550). During his twelve years' tenure of the office he perfected the organisation of the police force and formed an efficient fire brigade. On his retirement he was presented by the town council with the sum of 1,000*l.* in recognition of his services.

His connection with the 'Liverpool Journal' had not been wholly severed during this period of his life, and in 1848 he purchased the paper and resumed his literary work. For many years he acted as the Liverpool correspondent and agent of the 'Daily

News.' In 1851 he was a witness before the parliamentary commission appointed to inquire into the Newspaper Stamp Act, and he vigorously advocated the abolition of the stamp act, the advertisement duty, and the duty on paper. On the removal of these imposts he issued in 1855 the 'Liverpool Daily Post,' the first penny daily paper published in the United Kingdom, in the columns of which during 1861–4 he zealously advocated the cause of the northern states. The paper passed out of his hands some years before his death, but it has never ceased to hold a prominent place among the leading daily papers. 'Whitty's Guide to Liverpool' was published from the office in 1868.

The last few years of Whitty's life were spent in retirement at Prince's Park, Liverpool. He died there on 10 June 1873, and was buried at Anfield beside his wife, sister of E. B. Neill, London correspondent of the 'Liverpool Albion.' Edward Michael Whitty [q. v.] was their son.

[Athenæum, 14 June 1873, p. 763; private information.] W. P. C.

WHITWELL, JOHN GRIFFIN, Baron Howard de Walden (1719–1797). [See Griffin, John Griffin.]

WHITWORTH, CHARLES, Baron Whitworth (1675–1725), eldest of the six sons of Richard Whitworth of Blowerpipe, and afterwards of Adbaston, Staffordshire, who married, on 15 Dec. 1674, Anne, daughter of Francis Moseley, rector of Wilmslow, Cheshire, was born at Blowerpipe in 1675, and baptised at Wilmslow on 14 Oct. in that year. He was educated at Westminster (admitted as a queen's scholar in 1690), was elected to Trinity College, Cambridge, in 1694, and became a fellow of that society in 1700, having graduated B.A. in 1699. He was initiated into the arts of diplomacy by George Stepney [q. v.], and while William III was still king he was, upon Stepney's recommendation, appointed to represent England at the diet of Ratisbon on 28 Feb. 1702 (cf. *Addit. MS.* 21551, ff. 27, 32). After Stepney, he is said to have understood the politics of the empire better than any Englishman. He was appointed envoy-extraordinary to Russia on 2 Sept. 1704, and retained the post for six years. In Sept. 1709 he congratulated the tsar on his victory of Pultowa. Peter seized the opportunity to demand the instant execution of all concerned in the arrest and imprisonment for debt of his London ambassador, Matvéiev. Whitworth explained how impossible it was for his royal mistress to comply with the tsar's wish; but, the offenders having received a nominal punishment and an act having been passed by parliament for preserving the privileges of ambassadors, Peter was appeased, and was gratified by the English envoy's addressing him as 'emperor' (Voltaire, *Histoire de Russie*, pt. i. chap. xix.) When Whitworth took his leave in May 1710 his 'czarish majesty' presented him with his portrait set in diamonds (Luttrell; *Stowe, MS.* 223, f. 304). On his second mission to Moscow Catherine I, whom he had known in a much humbler station, was empress; Walpole tells on the authority of Sir Luke Schaub [q. v.] how, after dancing a minuet with the envoy, she 'squeezed him by the hand, and said in a whisper, "Have you forgot little Kate?"'

In Feb. 1711 he was sent as ambassador extraordinary and plenipotentiary to the tsar and to the king of Poland (as vicar of the empire during the interregnum). During May and June he dates despatches from The Hague, Hanover, Berlin, Dresden and Toplitz. On 2 July he wrote home from Prague and from 8 July to 25 Sept. from Vienna. His endeavours to overcome the remissness of the imperial court in making up their quota of troops for service under Marlborough were all in vain (Marlborough, *Despatches*, ed. Murray, vol. v. passim). In Oct. he was with the tsar at Carlsbad, and was afterwards at Dresden, Torgau, Elbing and Königsberg. From Jan. to July 1712 he was in Russia, from July to Sept. at Königsberg or Schwedt, and in Dec. at Berlin, whence he removed to Holland. On 30 April 1714 Whitworth was appointed English plenipotentiary at the congress of Baden, where during the following summer were ultimately settled the terms of peace between the emperor and the French king (7 Sept.; Garden, *Traités de Paix*, ii. App.) In 1715–6 he resided at Ratisbon as 'minister' to the diet; thence in 1716 he went as envoy-extraordinary and plenipotentiary to the court of Prussia. Next year he was transferred to The Hague (whence he sent accounts of rumoured Jacobite conspiracies), but returned to Berlin in 1719. On 9 Jan. 1720–1 he was created Baron Whitworth of Galway, and in Feb. 1721–2 he was appointed, with Lord Polwarth, British plenipotentiary at the congress of Cambray (*ib.* iii. 132). He voiced the English protest against the recent secret treaty between France and Spain, and procured the adhesion of Dubois to another treaty between Great Britain, Spain, and France. Great Britain undertook to replace the Spanish ships destroyed by Byng off Syracuse in August 1718, but secured highly advantageous commercial con-

cessions. Whitworth's chaplain at the congress was Richard Chenevix [q. v.] This was his last diplomatic achievement. He settled in London, and was in 1722 returned to parliament as member for Newport in the Isle of Wight. His health, however, was not good; his physician, Dr. Arbuthnot, told Swift that he had practically cured the ambassador's vertigo by a prescription of Spa waters, but his illness recurred, and he died at his house in Gerard Street on 23 Oct. 1725. He was buried in the south aisle of Westminster Abbey on 6 Nov. (CHESTER, *Burials Register*, p. 315). He married Magdalena Jacoba, countess de Vaulgremont, who died in 1734, but he left no issue and the peerage became extinct. His will, dated Berlin 2–13 March 1722–3, was proved on 1 Dec. by his brother, Francis Whitworth [see under WHITWORTH, SIR CHARLES].

Macky describes the ambassador as a man of learning and good sense, handsome, and of perfect address. A three-quarter-length portrait by Jack Ellys (owned in 1867 by Countess De la Warr) depicts him holding the hand of his youthful nephew, and a paper addressed to him as plenipotentiary at the congress of Cambray (*Cat. of National Portraits*, 1867, No. 397). From a large quantity of notes and memoranda that he left in manuscript but one piece has been selected for publication, 'An Account of Russia as it was in the year 1710, by Charles Lord Whitworth. Printed at Strawberry Hill, 1758.' Horace Walpole, who wrote an advertisement for the book, obtained the manuscript through Richard Owen Cambridge [q.v.]; Cambridge bought it from the fine collection of books relating to Russia formed by Zolman, a secretary of Stephen Poyntz [q. v.] It was reprinted in the second volume of 'Fugitive Pieces' in 1762, and again in 1765 and 1771. Summary though Whitworth's treatment is of a subject so interesting, his book is of value, and is not unjustly compared by Walpole to Molesworth's account of Denmark. The author infers great feats for the Russian arms from the 'passive valour' and endurance of the peasantry. The account of the Russian naval yards (of which the personnel was almost entirely English) at the end of the volume is specially curious. Whitworth himself was instrumental in 1710 in sending over a number of English glass-blowers to Moscow.

Thirty volumes of Whitworth's official correspondence are preserved among the papers of Earl De la Warr at Buckhurst in Sussex. Many of his letters are among the Stair Papers (*Hist. MSS. Comm.* 2nd and 3rd Reps.)

[Walpole's account of Whitworth prefixed to the Account of Russia, 1758; George Lewis's Sermon preach'd at Wostram, 31 Oct. 1725, upon the death of Right Hon. the Lord Whitworth; G. E. C[okayne]'s Complete Peerage, viii. 131; Burke's Extinct Peerage, p. 582; Cole's Athenæ Cantabr. xlv. 335; Welch's Alumni Westmon. pp. 227, 239; Luttrell's Brief Hist. Relation, vi. 97, 491, 586, 590, 598; Boyer's Reign of Anne, 1735, pp. 397, 398, 483, 608, 664; Swift's Works, ed. Scott, iv. 343, xvi. 423; Parl. Hist. vi. 792; Wentworth Papers, p. 11; Walpole's Royal and Noble Authors, ed. Park, v. 235, and Correspondence, iii. 181, 187; Pinkerton's Walpoliana, 1798; Hist. Reg. Chron. Diary, 1725, p. 45, cf. 1728 p. 46; Notes and Queries, 6th ser. iii. 429, 497, 7th ser. i. 89, 193; Monthly Review, xix. 439; Brit. Mus. Cat.; Stowe MSS. 223, 224, 227 (letters to Robethon); Addit. MSS. 28155 (letters to Sir J. Norris), 28902–16 (to J. Ellis), 32740 (to Lord Walpole).]

T. S.

WHITWORTH, SIR CHARLES (1714?–1778), author, born about 1714, was the eldest son of Francis Whitworth of Leybourne, Kent, the younger brother of Charles, baron Whitworth [q. v.] Francis Whitworth was M.P. for Minehead from May 1723. He was appointed a gentleman usher of the privy chamber to the king in August 1728, surveyor-general of woods and forests in March 1732, and secretary of the island of Barbados; these offices he held until his death on 6 March 1742.

Charles Whitworth entered parliament for Minehead at the general election of 1747, represented that pocket borough in two parliaments until 1761, and then sat for Bletchingly from 1761 to 1768, when he was once more returned for Minehead. In October 1774 he migrated to East Looe, but at the end of the year accepted the stewardship of the Chiltern Hundreds, and was chosen for Saltash the following January. Whitworth was a great student of parliamentary customs; in May 1768 he was chosen chairman of ways and means, and, being reappointed at the meeting of the succeeding parliament in 1774, discharged its duties until his death. He received the honour of knighthood on 19 Aug. 1768 (TOWNSEND, *Catalogue of Knights*), and his name appears in the list of those who voted for the expulsion of Wilkes in 1769. He was appointed lieutenant-governor of Gravesend and Tilbury fort (under Lord Cadogan) in August 1758 (*Gent. Mag.*), and this command he held for twenty years until his death. When the western battalion of the Kent militia was embodied on 22 June 1759, Whitworth became its major. Being chosen one of the vice-presidents of the Society for the En-

couragement of Arts, Manufactures, and Commerce, at its meeting on 28 Feb. 1755, he supported the society during the rest of his life. Having inherited from his father, who was the first of his family to settle there, the estate of Leybourne Grange, near Town Malling, in Kent, Whitworth resided there until 1776, when, with his eldest son's consent, he obtained a private act of parliament which enabled him to sell Leybourne, and he thereupon removed to Stanmore. At the time of his death he was also seated at Blachford, Somerset. He died at Bath on 22 Aug. 1778.

Whitworth married, on 1 June 1749, Martha, eldest daughter of Richard Shelley, who was deputy ranger of St. James's and Hyde Park, and chairman of the board of stamps at his death on 28 Oct. 1755. Whitworth left four daughters and three sons, of whom Charles (1752–1825) [q. v.], the eldest son, became Earl Whitworth. Sir Francis, the second son, was a lieutenant-colonel in the royal artillery, and died on 26 Jan. 1805, aged 48; and Richard, who was a captain in the royal navy, was lost at sea.

Whitworth compiled several works of reference, which, though useful in their day, have long been superseded. They included: 1. 'Succession of Parliaments from the Restoration to 1761,' London, 1764, 12mo. 2. 'A Collection of the Supplies and Ways and Means from the Revolution to the Present Time,' London, 1764, 12mo; 2nd edit. 1765. 3. 'A List of the Nobility and Judges,' London, 1765, 8vo. To the 1766 edition of David Lloyd's 'State Worthies' Whitworth contributed the 'Characters of the Kings and Queens of England.' In 1771 appeared 'The Political and Commercial Works of Charles D'Avenant, collected and revised by Sir C. W.;' and in 1778, the third edition of Timothy Cunningham's 'History of the Customs, Aids, Subsidies, &c., of England, with several Improvements suggested by Sir C. W.'

[Burke's Extinct Peerage; Official Return of Members of Parliament; Gent. Mag.]

W. R. W.

WHITWORTH, CHARLES, Earl Whitworth (1752–1825), son and heir of Sir Charles Whitworth (a nephew of Charles Whitworth, baron Whitworth of Galway [q.v.]), was baptised at Leybourne on 29 May 1752. He was educated at Tunbridge school, his preceptors there including James Cawthorn [q. v.] and 'Mr. Towers' (*Tunbridge School Register*, 1886, p. 13). He entered the first regiment of footguards in April 1772 as ensign, became captain in May 1781, and was eventually on 8 April 1783 appointed lieutenant-colonel of the 104th regiment. His transference from military life to diplomacy is not easy to explain, but in the account given by Wraxall, disfigured though it is by malicious or purely fanciful embroidery, there is perhaps a nucleus of truth. Whitworth was 'highly favoured by nature, and his address exceeded even his figure. At every period of his life queens, duchesses, and countesses have showered on him their regard. The Duke of Dorset, recently sent ambassador to France (1783), being an intimate friend of Mr. Whitworth, made him known to the queen (Marie-Antoinette), who not only distinguished him by flattering marks of her attention, but interested herself in promoting his fortune, which then stood greatly in need of such patronage.' The good offices of the queen and Dorset, according to this authority, procured for Whitworth in June 1785 his appointment as envoy-extraordinary and minister-plenipotentiary to Poland, of which country the unfortunate Stanislaus Poniatowski was still the nominal monarch. He was at Warsaw during the troublous period immediately preceding the second partition. Recalled early in that year, he was in the following August nominated envoy-extraordinary and minister-plenipotentiary at St. Petersburg, a post which he held for nearly twelve years.

Whitworth was well received by Catherine II, who was then at war with Turkey, but the harmony between the two countries was disturbed during the winter of 1790–1 by Pitt's subscription to the view of the Prussian government that the three allies —England, Prussia, and Holland—could not with impunity allow the balance of power in Eastern Europe to be disturbed. Pitt hoped by a menace of sending a British fleet to the Baltic to constrain Russia to make restitution of its chief conquest, Oczakow and the adjoining territory as far as the Dniester, and thus to realise his idea of confining the ambition of Russia in the south-east as well as that of France in the north-west portion of Europe. The Russian government replied by an uncompromising refusal to listen to the proposal of restitution. War began to be talked of, and Whitworth sent in a memorandum in which he dwelt upon the strength of the czarina's determination and the great display of vigour that would be necessary to overcome it. In the spring of 1791 he wrote of a French adventurer, named St. Ginier, who had appeared at St. Petersburg with a plan for invading Bengal by way of Cashmere, and in July he communicated to Grenville a

circumstantial account of a plot to burn the English fleet at Portsmouth by means of Irish and other incendiaries in Russian pay. In the meantime Pitt had become alarmed at the opposition to his Russian policy in parliament, Burke and Fox both uttering powerful speeches against the restoration of Oczakow to the Porte, and early in April 1791 a messenger was hastily despatched to St. Petersburg to keep back the ultimatum which Whitworth had on 27 March been ordered to present to the empress. His relations with the Russian court were now for a short period considerably strained. Catherine, elated by recent victories of Suvarof, said to him with an ironical smile: 'Sir, since the king your master is determined to drive me out of Petersburg, I hope he will permit me to retire to Constantinople' (Tooke, *Life of Catharine II*, iii. 284). Gradually, however, through the influence of Madame Gerepzof, the sister of the favourite, the celebrated Zubof, and in consequence of the alarm excited in the mind of Catherine by the course things were taking in France, Whitworth more than recovered his position.

Great Britain's influence upon the peace finally concluded at Jassy on 9 Jan. 1792 was, it is true, little more than nominal, but Whitworth obtained some credit for the achievement, together with the cross of a K.B. (17 Nov. 1793). Wraxall's statement that the relations between Whitworth and Madame Gerepzof were similar to those between Marlborough and the Duchess of Cleveland is utterly incredible (see *Quarterly Review*, December 1836, p. 470).

The gradual *rapprochement* between the views of Russia and England was brought about mainly by the common dread of any revolutionary infection from the quarter of France, and in February 1795 Catherine was induced to sign a preliminary treaty, by the terms of which she was to furnish the coalition with at least sixty-five thousand men in return for a large monthly subsidy from the British government. This treaty was justly regarded as a triumph for Whitworth's diplomacy, though, unfortunately, just before the date fixed for its final ratification by both countries, the czarina was struck down by mortal illness (February 1795). Paul I, in his desire to adopt an original policy, refused to affix his signature, and it was not until June 1798 that the outrage committed by the French upon the order of the knights of St. John at Malta, who had chosen him for their protector, disposed him to listen to the solicitations of Whitworth. The latter obtained his adhesion to an alliance with Great Britain offensive and defensive, with the object of putting a stop to the further encroachments of France, in December 1798, and the treaty paved the way for the operations of Suvarof and Korsakof in Northern Italy and the Alps.

Whitworth was now at the zenith of his popularity in St. Petersburg, and Paul pressed the British government to raise him to the peerage. The request was readily complied with, and on 21 March 1800 the ambassador was made Baron Whitworth of Newport Pratt in Ireland; but before the patent could reach him the czar had been reconciled to Napoleon. Irritated, moreever, by the British seizure and retention of Malta, Paul abruptly dismissed Whitworth, and thereupon commenced that angry correspondence which developed into the combination of northern powers against Great Britain.

In July 1800 the seizure of the Danish frigate Freya for opposing the British right of search led to strained relations with Denmark, and, in order to anticipate any hostile move from Copenhagen, Whitworth was despatched in August on a special mission to that capital. To give the greater weight to his representations, a squadron of nine sail of the line, with five frigates and four bombs, was ordered to the Sound under Admiral Dickson. The Danish shore batteries were as yet very incomplete, and Whitworth's arguments for the time being proved effectual. He returned to England on 27 Sept., and on 5 Nov. was made a privy councillor.

His former friend, the Duke of Dorset, had died in July 1799, and on 7 April 1801 he married the widowed duchess (Arabella Diana, daughter of Sir Charles Cope, bart., by Catharine, fifth daughter of Cecil Bishop of Parham, who afterwards married Lord Liverpool). She was a capable woman of thirty-two, with a taste for power and pleasure, says Wraxall, kept 'always subordinate to her economy.' By the death of the duke she came into possession of 13,000*l.* a year, besides the borough of East Grinstead, while Dorset House and Knole Park subsequently passed into her hands.

The peace of Amiens was concluded on 27 March 1802, and Whitworth, whose means were now fully adequate to the situation, was chosen to fill the important post of ambassador at Paris. His instructions were dated 10 Sept. 1802, and two months later he set out with a large train, being received at Calais with enthusiasm; a considerable period had elapsed since a British ambassador had been seen in France. He was presented to Napoleon and Mme. Bonaparte

on 7 Dec., and six days later his wife was received at St. Cloud. The duchess, whose hauteur was very pronounced, had considerable scruples about calling upon the wife of Talleyrand. As early as 23 Dec. Whitworth mentions in a despatch the rumour that the first consul was meditating a divorce from his wife and the assumption of the imperial title, but during his first two months' sojourn in Paris there seemed a tacit agreement to avoid disagreeable subjects. Napoleon ignored the attacks of the English press, the retention of Malta, and the protracted evacuation of Egypt, while England kept silence as to the recent French aggressions in Holland, Piedmont, Elba, Parma, and Switzerland. The British government were, however, obstinate in their refusal to quit Malta until a guarantee had been signed by the various powers ensuring the possession of the island to the knights of St. John. This difficulty, which constituted the darkest cloud on the diplomatic horizon, was first raised by Talleyrand on 27 Jan. 1803. Three days later was published a report filling eight pages of the 'Moniteur' from Colonel Sebastiani, who had been sent by Napoleon upon a special mission of inquiry to Egypt. In this report military information was freely interspersed with remarks disparaging to England, in which country the document was plausibly interpreted as a preface to a second invasion of Egypt by the French. The Addington ministry consequently instructed Whitworth, through the foreign minister Hawkesbury, to stiffen his back against any demand for the prompt evacuation of Malta. On 18 Feb. Napoleon summoned the ambassador, and, after a stormy outburst of rhetoric, concluded with the memorable appeal, 'Unissons-nous plutôt que de nous combattre, et nous réglerons ensemble les destinées du monde.' Any significance that this offer might have had was more than neutralised by the first consul's observation, 'Ce sont des bagatelles' (much commented upon in England), when, in answer to reproaches about Malta, Whitworth hinted at the augmentation of French power in Piedmont, Switzerland, and elsewhere.

The crisis, of extreme importance in the career of Napoleon ('il était arrivé,' says Lanfrey, 'à l'instant le plus critique de sa carrière') as well as in the history of England, was arrived at on 13 March 1803, the date of the famous scene between Napoleon and the British ambassador at the Tuileries. At the close of a violent tirade before a full court, interrupted by asides to foreign diplomatists expressive of the bad faith of the British, Napoleon exclaimed loudly to Whitworth, 'Malheur à ceux qui ne respectent pas les traités. Ils en seront responsables à toute l'Europe.' 'He was too agitated,' says the ambassador, 'to prolong the conversation; I therefore made no answer, and he retired to his apartment repeating the last phrase.' Two hundred people heard this conversation ('if such it can be called'), 'and I am persuaded,' adds Whitworth, 'that there was not a single person who did not feel the extreme impropriety of his conduct and the total want of dignity as well as of decency on the occasion.' The interview was not, however, a final one (as has often erroneously been stated). Whitworth was received by the first consul once again on 4 April, when the corps diplomatique were kept waiting for an audience for four hours while Napoleon inspected knapsacks. 'When that ceremony was performed he received us, and I had every reason to be satisfied with his manner towards me' (Whitworth to Hawkesbury, 4 April 1803). Napoleon wished to temporise until his preparations were a little more advanced, but the *pourparlers* henceforth had little real significance. On 1 May an indisposition prevented the ambassador from attending the reception at the Tuileries, on 12 May he demanded his passports, and on 18 May Britain declared war against France. Whitworth reached London on 20 May, having encountered the French ambassador, Andréossy, three days earlier at Dover (Garden, *Traités de Paix*, viii. 100–151). Throughout the trying scenes with the first consul, his demeanour was generally admitted to have been marked by a dignity and an *impassibilité* worthy of the best traditions of aristocratic diplomacy.

Irritated by his failure to stun him by a display of violence (such as that which had so daunted the Venetian plenipotentiaries before the treaty of Campo Formio), Napoleon did not hesitate to suggest in one of his journals that Whitworth had been privy to the murder of Paul I in Russia. At St. Helena in July 1817 he alluded to him with calmness as 'habile' and 'adroit,' but he always maintained that the accepted version of the celebrated interview of 13 March was 'plein des faussetés' (cf. the account printed in *Notes and Queries*, 1st ser. v. 313).

After his return, not occupying a seat in either house of parliament, Whitworth sank for ten years into comparative insignificance, but in 1813, owing to his wife's connection with Lord Liverpool, he was made on 2 March a lord of the bedchamber to George III, and on 3 June was appointed lord lieu-

tenant of Ireland, in succession to the Duke of Richmond, a post which he held until October 1817. In the same month he was created an English peer as Viscount Whitworth of Adbaston; on 2 Jan. 1815 he was promoted to the grand cross of the Bath, and on 25 Nov. was created Baron Adbaston and Earl Whitworth of Adbaston. After the restoration of the Bourbons in France, which as a political expedient he highly approved, he visited Paris in April 1819 with the Duchess of Dorset and a numerous train. His official capacity was denied, but he was generally deemed to have been charged with a mission of observation. He visited Louis XVIII and the princes, but carefully avoided any interview with the ministers. He revisited Paris in the following October on his way to Naples, where he was received with great distinction, though political significance was again disclaimed for the visit. He returned to England and settled at Knole Park in 1820, his last public appearance being as assistant lord sewer at the coronation of George IV on 19 July 1821. He died without issue at Knole on 13 May 1825, when all his honours became extinct. His will was proved on 30 May by the Duchess of Dorset, his universal legatee, the personalty being sworn under 70,000*l.* The duchess died at Knole on 1 Aug. following, and was buried on 10 Aug. at Withyam, Sussex, twenty-two horsemen following her remains to the grave. Her only son (by her first husband), the fourth Duke of Dorset, having died in 1815, her large property (estimated at 35,000*l.* per annum) was divided between her two sons-in-law, the Earls of Plymouth and De la Warr. 'Knole in Kent was judiciously bequeathed to the former, he being the richer man of the two, on the express condition that his lordship should expend 6,000*l.* per annum on this favourite residence of the Sackvilles for several centuries' (*Sussex Herald*, ap. *Gent. Mag.* 1825, ii. 647).

Whitworth, according to Napoleon, was a 'fort bel homme' (*Mémorial de Sainte-Hélène*, ed. 1862, p. 104, April, May, July 1817), and this description is confirmed by the portrait by Sir Thomas Lawrence, an engraving from which appears in Doyle's 'Official Baronage.' There is a very fine mezzotint engraving of this portrait by Charles Turner. The original forms one of the small collection of British masters in the Louvre at Paris. A portrait of 'Captain Whitworth' of much earlier date, engraved by R. Laurie after A. Graff, is identified by J. Chaloner Smith as a portrait of the diplomatist (*Mezzotinto Portraits*, p. 809).

[The best account of Earl Whitworth hitherto available is that in the fiftieth volume of the Biographie Universelle (Paris, 1827), by De Beauchamp. A very valuable supplement to this is 'England and Napoleon in 1803, being the Despatches of Lord Whitworth and others . . . from the originals in the Record Office,' ed. Oscar Browning, London, 1887. See also Doyle's Official Baronage, iii. 664; Burke's Extinct Peerage, p. 583; G. E. C[okayne]'s Complete Peerage, viii. 132; Times, 17 May 1825; Gent. Mag. 1825, ii. 74, 271, 647; Annual Register, 1800, 1803, 1825; Wraxall's Hist. Memoirs, 1884, iv. 34 sq.; Pantheon of the Age, 1825, iii. 609; Georgian Era, i. 550; Scott's Life of Napoleon, v. 39 sq.; Von Sybel's French Revolution, 1867, ii. 390 sq.; Lecky's Hist. of England in the Eighteenth Century, v. 270 sq.; Alison's Hist. of Europe, vols. iv. v. passim; Lady Blennerhasset's Talleyrand, 1894, ii. 59–63; Rambaud and Lavisse's Hist. Générale, vol. vii.; Martin's Hist. de France depuis 1789, iii. 203–5; Lanfrey's Hist. de Napoléon Premier, 1862, vol. iii. chap. ix.; Sorel's Europe et la Révolution Française, 1892, vol. iv. passim. A considerable portion of Whitworth's diplomatic correspondence is preserved among the Addit. MSS. 28062–6 (letters to the Duke of Leeds, 1787–90), 33450 ff. 430–2 (letters to Jeremy Bentham), 34430 (letters to Lord Auckland, 1790–95), 34432 (to the Duke of Leeds, 1790–91), and 34437–52 (to Lord Grenville, 1791–3).] T. S.

WHITWORTH, Sir JOSEPH (1803–1887) baronet, mechanical engineer, the son of Charles Whitworth (*d.* 16 Jan. 1870), a schoolmaster, and eventually a congregationalist minister, first at Shelley, Leeds, and then at Walton, near Liverpool, by Sarah, daughter of Joseph Hulse, was born at Stockport on 21 Dec. 1803. In 1815 he was sent from his father's school to William Vint's academy at Idle, near Leeds, where he remained until he was fourteen, being then placed with his uncle, a cotton-spinner in Derbyshire. He mastered the construction of every machine in the place, but, like Watt and Babbage, he found that the machinery was very imperfect, and true workmanship in consequence very rare. The prospect of a regular business partnership was not alluring to him; he was already conscious of the true bent of his genius, and, being unable to emancipate himself in a more regular manner, he ran away to Manchester. There in 1821 he entered the shop of Crighton & Co., machinists, as a working mechanic. His first ambition was to be a good workman, and he often in later years said that the happiest day he ever had was when he first earned journeyman's wages.

In February 1825 he married Fanny, youngest daughter of Richard Ankers, a far-

mer of Tarvin in Cheshire, and shortly afterwards entered the workshop of Maudslay & Co. in the Westminster Bridge Road, London [see MAUDSLAY, HENRY]. Maudslay soon recognised his exceptional talent, and placed him next to John Hampson, a Yorkshireman, the best workman in the establishment. Here Whitworth made his first great discovery, that of a truly plane surface, by means of which for all kinds of sliding tools frictional resistance might be reduced to a minimum. After intense and protracted labour at the problem Whitworth ended by completely solving it. The most accurate planes hitherto had been obtained by first planing and then grinding the surface. 'My first step,' he says, 'was to abandon grinding for scraping. Taking two surfaces as accurate as the planing tool could make them, I coated one of them thinly with colouring matter and rubbed the other over it. Had the two surfaces been true the colouring matter would have spread itself uniformly over the upper one. It never did so, but appeared in spots and patches. These marked the eminences, which I removed with a scraping tool till the surfaces became gradually more coincident. But the coincidence of two surfaces would not prove them to be planes. If the one were concave and the other convex they might still coincide. I got over this difficulty by taking a third surface and adjusting it to both of the others. Were one of the latter concave and the other convex, the third plane could not coincide with both of them. By a series of comparisons and adjustments I made all three surfaces coincide, and then, and not before, knew that I had true planes' (*Brit. Assoc. Proc.* 1840; *Inst. Mechan. Engineers Proc.* 1856; *Presidential Address at Glasgow*). The importance of this discovery can hardly be overestimated, for it laid the foundation of an entirely new standard of accuracy in mechanical construction.

On leaving Maudslay's Whitworth worked at Holtzapffel's, and afterwards at the workshop of Joseph Clement, where Babbage's calculating machine was at that time in process of construction [see BABBAGE, CHARLES]. In 1833 he returned to Manchester, where he rented a room with steam power in Chorlton Street, and put up a sign, 'Joseph Whitworth, tool-maker, from London,' thus founding a workshop which soon became a model of a mechanical manufacturing establishment. The next twenty years were devoted mainly to the improvement of machine tools, including the duplex lathe, planing, drilling, slotting, shaping, and other machines. These were all displayed and highly commended at the Great Exhibition of 1851. A natural sequel to the discovery of the true plane was the introduction of a system of measurement of ideal exactness. This was effected between 1840 and 1850 by the conception and development of Whitworth's famous measuring machine. A system of planes was so arranged that of two parallel surfaces the one can be moved nearer to or further from the other by means of a screw, the turns of which measure the distance over which the moving plane has advanced or retired. Experience showed that a steel bar held between the two planes would fall if the distance between the surfaces were increased by an incredibly small amount. For moving the planes Whitworth used a screw with twenty threads to an inch, forming the axle of a large wheel divided along its circumference into five hundred parts. By this means if the wheel were turned one division, the movable surface was advanced or retired $\frac{1}{5\,0\,0}$ of a turn of the screw—that is by $\frac{1}{10\,0\,0\,0}$ of an inch. This slight difference was found successfully to make the difference between the steel bar being firmly held and dropping. A more delicate machine, subsequently made and described to the Institution of Mechanical Engineers in 1859, made perceptible a difference of one two-millionth of an inch.

By means of this gradually perfected device was elaborated Whitworth's system of standard measures and gauges, which soon proved of such enormous utility to engineers. But of all the standards introduced by Whitworth, that of the greatest immediate practical utility was doubtless his uniform system of screw threads, first definitely suggested in 1841 (cf. *Minutes of Proc. Inst. Civil Engineers*, 1841, i. 157). Hitherto the screws used in fitting machinery had been manufactured upon no recognised principle or system: each workshop had a type of its own. By collecting an extensive assortment of screw bolts from the different English workshops, Whitworth deduced as a compromise an average pitch of thread for different diameters, and also a mean angle of 55°, which he adopted all through the scale of sizes. The advantages of uniformity could not be resisted, and by 1860 the Whitworth system was in general use. The beauty of Whitworth's inventions was first generally recognised at the exhibition of 1851, where his exhibit of patented tools and inventions gained him the reputation of being the first mechanical constructor of the time.

In 1853 Whitworth was appointed a member of the royal commission to the New York Industrial Exhibition. The incomplete state of the machinery department prevented his

reporting upon it, but he made a journey through the industrial districts of the United States, and published upon his return, in conjunction with George Wallis (1811–1891) [q. v.], 'The Industry of the United States in Machinery, Manufactures, and Useful and Ornamental Arts,' London, 1854, 8vo. Whitworth's share consisted of the twelve short but interesting opening chapters devoted to machinery.

In 1856 he was president of the Institution of Mechanical Engineers, and at the Glasgow meeting delivered an address in which his favourite projects were ably set forth. He deplored the tendency to excessive size and weight in the moving parts of machines and the national loss by over-multiplication of sizes and patterns. He contemplated the advantage that might be derived from decimalising weights and measures, a subject which led in 1857 to his paper 'On a Standard Decimal Measure of Length for Engineering Work.' His papers, five in number, each one of which signalises a revolution in its subject, were collected in a thin octavo as 'Miscellaneous Papers on Mechanical Subjects, by Joseph Whitworth, F.R.S.,' London, 1858. Whitworth had been elected to the Royal Society in 1857; he was created LL.D. of Trinity College, Dublin, in 1863, and D.C.L. Oxford on 17 June 1868.

In the meantime, as a consequence of the Crimean war, Whitworth had been requested by the board of ordnance in 1854 to design and give an estimate for a complete set of machinery for manufacturing rifle muskets. This Whitworth declined to do, as he considered that experiments were required in order to determine what caused the difference between good and bad rifles, what was the proper diameter of the bore, what was the best form of bore, and what the best mode of rifling, before any adequate machinery could be made. Ultimately the government were induced to erect a shooting-gallery for Whitworth's use at Fallowfield, Manchester, and experiments began here in March 1855. They showed that the popular Enfield rifle was untrue in almost every particular. In April 1857 Whitworth submitted to official trial a rifle with an hexagonal barrel, which in accuracy of fire, in penetration, and in range, 'excelled the Enfield to a degree which hardly leaves room for comparison' (*Times*, 23 April). Whitworth's rifle was not only far superior to any small arm then existing, but it also embodied the principles upon which modern improvements have been based, namely, reduction of bore (·45 inch), an elongated projectile (3 to 3½ calibres), more rapid twist (one turn in 20 inches), and extreme accuracy of manufacture. This rifle, after distancing all others in competition, was rejected by a war office committee as being of too small calibre for a military weapon. Ten years later, in 1869 (that is, just twelve years after Whitworth had first suggested the ·45 calibre), a similar committee reported that a rifle with a ·45 inch bore would 'appear to be the most suitable for a military arm' (the Lee-Metford arm of to-day has a ·303 bore).

The inventor found some consolation for the procrastinations of official procedure in the fact that at the open competition promoted by the National Rifle Association in 1860 the Whitworth rifle was adopted as the best known, and on 2 July 1860 the queen opened the first Wimbledon meeting by firing a Whitworth rifle from a mechanical rest at a range of four hundred yards, and hitting the bull's-eye within 1¼ inches from its centre. The new rifle was adopted by the French government, and was generally used for target-shooting until the introduction of the Martini-Henry, a rifle in which several of Whitworth's principles were embodied.

In the construction of cannon he was equally successful, but failed to secure their adoption. In 1862 he made a rifled gun of high power (a six-mile range with a 250-lb. shell), the proportions of which are almost the same as those adopted to-day. But this gun, despite its unrivalled ballistic power, was rejected by the ordnance board in 1865 in favour of the Woolwich pattern, whereby the progress of improvement in British ordnance was retarded for nearly twenty years.

It was after the termination of this 'battle of the guns' that Whitworth made the greatest of his later discoveries. Experience had taught him that hard steel guns were unsafe, and that the safeguard consisted in employing ductile steel. A gun of hard steel, in case of unsoundness, explodes, whereas a gun of ductile steel indicates wear by losing its shape, but does not fly to pieces. When ductile steel, however, is cast into an ingot, its liability to 'honeycomb' or form air-cells is so great as almost to neutralise its superiority. Whitworth now found that the difficulty of obtaining a large and sound casting of ductile steel might be successfully overcome by applying extreme pressure to the fluid metal, while he further discovered that such pressure could best be applied, not by the steam-hammer but by means of an hydraulic press. Whitworth steel, as it was styled, was produced in this manner about 1870, and its special application to the manufacture of big guns was described by Whitworth in 1875 (*Proc. Inst.*

Mech. Eng. 1875, p. 268). In 1883 the gun-foundry board of the United States, after paying a visit to Whitworth's large works at Openshaw, near Manchester, gave it as their opinion that the system there carried on surpassed all other methods of forging, and that the 'experience enjoyed by the board during its visit amounted to a revelation' (*Report*, October 1884, Washington, 1885, 8vo, p. 14).

At the Paris exhibition of 1867 Whitworth was awarded one of the five 'grands prix' allotted to Great Britain. In September 1868, after witnessing the performance of one of the Whitworth field-guns at Châlons, Napoleon III sent him the Legion of Honour, and about the same time he received the Albert medal of the Society of Arts for his instruments of measurement and uniform standards. On 18 March 1868 he wrote to Disraeli, offering to found thirty scholarships of the annual value of 100*l.* each, to be competed for upon a basis of proficiency in the theory and practice of mechanics. Next year his generous action and his merits as an inventor were publicly recognised by his being created a baronet (1 Nov. 1869).

His first wife died in October 1870, and on 12 April 1871 he married Mary Louisa (*b.* 31 Aug. 1829), daughter of Daniel Broadhurst, and widow of Alfred Orrell of Cheadle. Shortly before his second marriage (though still retaining the Firs, Fallowfield, as his Manchester residence) he purchased a seat and estate at Stancliffe, near Matlock. There upon an unpromising site, amid a number of quarries, he constructed a wonderful park, and he acquired much local celebrity for his gardens, his trotting horses, and his herd of shorthorns. His iron billiard-table, too (remarkable for its true surface), his lawns, cattle pens, and stables were all 'models.' His interest in artillery was still unrelaxed, however, and he was continually making new experiments. He was the first to penetrate armour-plating upwards of four inches in thickness, and the first to demonstrate the possibility of exploding armour-shells without using any kind of fuse. In 1873 he gave to the world his own version of the points at issue with the ordnance department in 'Miscellaneous Papers on Practical Subjects: Guns and Steel' (London, 8vo). The unfortunate treatment to which he was subjected was due in part, no doubt, to his plain and inflexible determination. 'He would not modify a model which he knew to be right out of deference to committees, who, he considered, were incomparably his inferiors in technical knowledge, and who, being officials, were liable to take offence at the plain speaking of one who regarded official and infallible as far from synonymous.' In 1874 he converted his extensive works at Manchester into a limited liability company. Whitworth, his foremen, and others in the concern, twenty-three in number, held 92 per cent. of the shares, and had practical control; no good-will was charged, and the plant was taken at a low valuation. At the same time the clerks, draughtsmen, and workmen were encouraged and assisted to take shares (25*l.* each). On 1 Jan. 1897 the firm was united with that of Armstrong's of Elswick, with an authorised capital of upwards of 4,000,000*l.*

As he advanced in age Whitworth formed the habit of wintering in the Riviera; but he was not fond of going abroad, and in 1885 he made for himself at Stancliffe a large winter-garden, hoping that he might thus be able to spend the winters at home. He passed one winter successfully in Derbyshire, but in October 1886 he went out to Monte Carlo, and there he died on 22 Jan. 1887. Lady Whitworth died on 26 May 1896, and, there being no issue by either wife, the baronetcy became extinct. The second Lady Whitworth was buried beside her husband in a vault in Darley churchyard.

For many years before his death Whitworth made no secret of his intention to devote the bulk of his fortune to public and especially educational purposes, but died without maturing any scheme. By his will and codicils, after giving a large life interest both in real and personal estate to his widow, and making both charitable and personal legacies, he devised and bequeathed his residuary estate to his wife and his friends, Mr. Richard Copley Christie and Mr. Robert Dukinfield Darbishire, in equal shares for their own use, 'they being each of them aware of the general nature of the objects for which I should myself have applied such property.' After paying 100,000*l.* to the Science and Art Department in fulfilment of Whitworth's intention expressed in 1868 of permanently endowing thirty scholarships, the legatees, during the twelve years that elapsed after the testator's death, devoted various sums, amounting in all to 594,416*l.*, to educational and charitable purposes. Of this amount 198,648*l.* was given by them to the Whitworth Park and Institute, Manchester; 118,815*l.* to the Owens College (besides an estate of the value of 29,404*l.* given to the college for hospital purposes); 60,110*l.* to the Manchester Technical School; 30,407*l.* to the Baths, Library, and other public pur-

poses at Openshaw; 25,218*l.* to other Manchester institutions and charities; 104,966*l.* to an institute, baths, and hospital at Darley Dale (in which Whitworth's seat of Stancliffe was situate); 12,000*l.* to the Technical Schools and other institutions in Stockport; and 14,848*l.* to charities and institutions elsewhere.

Whitworth's mind was not that of a logician, but that of an experimentalist. A man of few words, he encountered each problem in mechanics by the remark 'Let us try.' His experiments with rifles are a striking example of the manner in which a mind of the highest inventive order gradually and surely advances towards its object. Tyndall said that when he began to work at firearms he was as ignorant of the rifle 'as Pasteur was of the microscope when he began his immortal researches upon spontaneous generation.' In the matter of gunnery (like Darwin in some of his special investigations) he may be said to have proved all things in order to hold fast that which was good. The patience, the step-by-step progress of investigation, the certainty with which conclusions once fairly reached are grasped as implements, the systematic form in which facts are marshalled and results arranged, all indicate, as in the case of a Darwin or a Pasteur, the capacity for taking pains over trifles, and the mastery of large principles, which go to make up a genius.

An excellent full-length portrait of Whitworth by L. Desanges is in the Whitworth Institute at Darley Dale; in the grounds adjoining stands a monolithic obelisk (seventeen feet high), erected by the inhabitants in memory of Whitworth, and unveiled on 1 Sept. 1894; upon the pedestal are portrait and other medallions. Portraits of Whitworth appeared in the 'Illustrated London News' on 16 May 1868 and on 5 Feb. 1887. Whitworth's exceptionally fitting motto was 'Fortis qui prudens.'

[Memoir of Whitworth in the Proceedings of the Institution of Civil Engineers, 1887–8, vol. xci. pt. i.; Instit. of Mechanical Engineers Proc. February 1887; Manchester Literary and Philosoph. Soc. Proc. 19 April 1887; Nature, 27 Jan. 1887; Biograph, ii. 455; Eclectic Engin. Mag. New York, ii. 42, xiv. 196 (by Tyndall); Fraser's Mag. lxix. 639; Trans. of the Royal Soc. 1887; Sir J. Emerson Tennent's Story of the Guns, 1864; Foster's Alumni Oxon. 1715–1886; Smiles's Industrial Biogr.; Sutton's Cat. of Lancashire Authors; Times, 24 Jan. 1887; Manchester Examiner and Times, 24 Jan. 1887; Illustrated London News, 1887, i. 149; Debrett's Baronetage, 1887, p. 539; private information.] T. S.

WHOOD, ISAAC (1689–1752), portrait-painter, born in 1689, practised for many years as a portrait-painter in Lincoln's Inn Fields, and was a skilful imitator of the style of Kneller. He was especially patronised by the Duke of Bedford, for whom he painted numerous portraits of members of the Spencer and Russell families, now at Woburn Abbey; some of these were copied by Whood from other painters. At Cambridge there are portraits by Whood at Trinity College, including one of Dr. Isaac Barrow, and at Trinity Hall. His portraits of ladies were some of the best of that date. There is a good portrait of Archbishop Wake by Whood at Lambeth Palace, painted in 1736. Some of his portraits were engraved in mezzotint, notably one of Laurent Delvaux the sculptor, engraved by Alexander Van Haecken. Whood's drawings in chalk or blacklead are interesting. In 1743 he executed a series of designs to illustrate Butler's 'Hudibras.' Whood died in Bloomsbury Square on 24 Feb. 1752. The portrait of Joseph Spence [q. v.] prefixed to his 'Anecdotes' was engraved from a portrait by Whood.

[Walpole's Anecdotes of Painters ed. Wornum, with manuscript notes by G. Scharf; Scharf's Cat. of the Pictures at Woburn Abbey; Redgrave's Dict. of Artists; Chaloner Smith's British Mezzotinto Portraits.] L. C.

WHORWOOD, JANE (*fl.* 1648), royalist, was the daughter of one Ryder or Ryther of Kingston, Surrey, sometime surveyor of the stables to James I (Clark, *Life of Anthony Wood*, i. 227). In September 1634, at the age of nineteen, she married Brome Whorwood, eldest son of Sir Thomas Whorwood of Holton, Oxfordshire (Chester, *London Marriage Licenses*, p. 1460; Turner, *Visitation of Oxfordshire*, p. 242). In 1647 and 1648, when the king was in captivity, Mrs. Whorwood signalised herself by her efforts to communicate with him and to arrange his escape. She conveyed money to him from loyalists in London when he was at Hampton Court in the autumn of 1647, and consulted William Lilly the astrologer as to the question in what quarter of the nation Charles could best hide himself after his intended flight. Lilly recommended Essex, but the advice came too late to be acted upon (Lilly, *History of his Life and Times*, p. 39; cf. Wood, p. 227). Mrs. Whorwood consulted Lilly again in 1648 on the means of effecting the king's escape from Carisbrooke, and obtained from a locksmith whom he recommended files and aquafortis to be used on the window-bars of the king's chamber, but through various acci-

dents the design failed. She also assisted in providing a ship, and on 4 May 1648 Colonel Hammond, the governor of the Isle of Wight, was warned that a ship had sailed from the Thames, and was waiting about Queenborough to carry the king to Holland. 'Mrs. Whorwood,' adds the letter, 'is aboard the ship, a tall, well-fashioned, and well-languaged gentlewoman, with a round visage and pockholes in her face' (*Letters between Colonel Robert Hammond and the Committee at Derby House*, 1764, 8vo, pp. 43, 45, 48; LILLY, p. 142; HILLIER, *Charles I in the Isle of Wight*, pp. 147, 155, 159). Wood, who had often seen her, adds to this description that she was red-haired (*Life*, i. 227). After the frustration of this scheme Mrs. Whorwood continued to convey letters to and from the king during the autumn of 1648, and to hatch fresh schemes. She is often referred to in the king's letters under the cipher 'N.' or '715' (HILLIER, p. 240; WAGSTAFFE, *Vindication of King Charles the Martyr*, 1711, pp. 142, 150, 152–7, 161–3). 'I cannot be more confident of any,' says the king in one of his letters, and in another speaks of the 'long, wise discourse' she had sent him. Wood identifies Mrs. Whorwood with the unnamed lady to whom the king had entrusted a cabinet of jewels which he sent for shortly before his execution, in order that he might give them to his children (*Athenæ Oxonienses*, ii. 700, art. 'Herbert'). But a note in Sir Thomas Herbert's own narrative states that the lady in question was the wife of Sir W. Wheeler (HERBERT, *Memoirs*, ed. 1702, p. 122).

The date of Mrs. Whorwood's death is uncertain. Her eldest son, Brome, baptised on 29 Oct. 1635, was drowned in September 1657, and buried at Holton (WOOD, *Life*, i. 226). Her daughter Diana married in 1677 Edward Masters, LL.D., chancellor of the diocese of Exeter (*ib.* ii. 331, iii. 403). Her husband represented the city of Oxford in four successive parliaments (1661–81), but, becoming a violent whig, was put out of the commission of the peace in January 1680. He died in Old Palace Yard, Westminster, on 12 April 1684, and was buried at Holton on 24 April (*ib.* i. 399, ii. 439, 460, 476, 523, iii. 93).

[Turner's Visitations of Oxfordshire (Harl. Soc.), 1871, p. 242; Life of Anthony Wood, ed. Clark; Athenæ Oxon. ed. Bliss; Lilly's Hist. of his Life and Times, ed. 1822.] C. H. F.

WHYTE. [See also WHITE.]

WHYTE, SAMUEL (1733–1811), schoolmaster and author, born in 1733, was natural son of Captain Solomon Whyte, deputy-governor of the Tower of London. In a note to verses on himself Whyte says that 'he was born on ship-board approaching the Mersey [and] Liverpool was the first land he ever touched' (*Poems on Various Subjects*, 3rd ed.) His mother died after giving birth to him.

Whyte's first cousin, Frances Chamberlain (her mother was sister of Whyte's father), became the wife of Thomas Sheridan [q. v.] The Sheridans were very kind to Whyte; indeed, he termed Mrs. Sheridan 'the friend and parent of my youth.' He was placed as a boarder in Samuel Edwards's academy in Golden Lane, Dublin (GILBERT, *Dublin*, iii. 200). His father died in 1757, and his estate passed to his nephew, who was Mrs. Sheridan's elder brother, Whyte receiving a legacy of five hundred pounds. On 3 April 1758 he opened a 'seminary for the institution of youth' at 75 (now 79) Grafton Street, Dublin. He described himself as 'Principal of the English Grammar School.' Mrs. Sheridan persuaded her husband's sisters, Mrs. Sheen and Mrs. Knowles, and other ladies to send their children to be taught, and, 'thus favoured, young Whyte had a handsome show of pupils on first opening his school' (*Memoirs of Frances Sheridan*, p. 83). Her own three children, the eldest not seven, were among them. Charles Francis remained a few weeks only, while Richard Brinsley and his sister Alicia were under Whyte's care as a schoolmaster for upwards of a year.

Whyte was proud of having had the famous Sheridan as a pupil. But in a footnote to page 277 of the third edition of his poems he made a fanciful statement which is the origin of the myth about Sheridan and his brother being styled by him 'impenetrable dunces.' He repeated the footnote story to Moore in after years, and Moore aided in diffusing it (*Memoirs*, i. 7). Miss Lefanu has exposed Whyte's inaccuracy (*Memoirs of Frances Sheridan*, p. 85), while Sheridan's elder sister, writing to Lady Morgan in 1817, charges the schoolmaster of her childhood with wilful misrepresentation (LADY MORGAN, *Memoirs*, ii. 61). On the other hand, Whyte was grateful for the kindness he received from Thomas Sheridan and his wife, and made a substantial return when fortune frowned upon them.

His first work was a 'Treatise on the English Language,' which, though printed in 1761, was not published till 1800. He wrote two tragedies and put them in the fire after Thomas Sheridan had undertaken to get them represented. He was a fluent versifier, and some of his verses appeared in

1772 in a quarto entitled 'The Shamrock, or Hibernian Cresses,' practical proposals for a reform in education being appended (another edit. 1773, 8vo). His reputation had led to the offer in 1759 of the professorship of English in the Hibernian Academy; but, thinking that Thomas Sheridan had been unfairly overlooked, he declined it. His custom was to make his pupils represent a play at the annual examination, and some became actors in consequence. Being blamed for this, he wrote in self-defence a didactic poem, 'The Theatre,' which was published in 1790. Whyte's son, Edward Athenry, who had become his partner, collected his works in 1792, of which four editions were printed. Copies were given as prizes to the pupils who distinguished themselves, while each one who fell short of the required standard received his engraved portrait.

After the union between Great Britain and Ireland the attendance at Whyte's school diminished owing to Irish parents sending their children to England for their education. He died at 75 Grafton Street, Dublin, on 11 Oct. 1811. His son conducted the school till 1824, when he migrated to London and afterwards died there.

Whyte's works, in addition to those named above, included: 1. 'Miscellanea Nova, with Remarks on Boswell's "Johnson" and a Critique on Bürger's "Leonora,"' 1801, 8vo. 2. 'The Beauties of History.' 3. 'The Juvenile Encyclopædia.' 4. An edition of 'Matho.' 5. An edition of 'Holberg's Universal History.' 6. 'A Short System of Rhetoric.' 7. 'Hints to the Age of Reason.' 8. 'Practical Elocution.'

[Gilbert's History of Dublin, iii. 200–10; Gentleman's Magazine, 1811, ii. 486; Alicia Lefanu's Memoirs of Mrs. Frances Sheridan, pp. 82–6; The Junto, or the Interior Cabinet laid open.] F. R.

WHYTEHEAD, THOMAS (1815–1843), missionary and poet, born at Thormanby in the North Riding of Yorkshire on 30 Nov. 1815, was the fourth son of Henry Robert Whytehead (1772–1818), curate of Thormanby and rector of Goxhill, by his wife Hannah Diana (*d.* 21 Nov. 1844), daughter and heiress of Thomas Bowman, rector of Crayke in Yorkshire. On the death of Henry Robert Whytehead on 20 Aug. 1818, his widow removed to York with her young family. After attending the grammar school at Beverley, and reading privately along with his elder brother Robert (1808–1863), Thomas was entered as a pensioner at St. John's College, Cambridge, in October 1833. His university successes were remarkable. In 1834 he was first Bell scholar, in 1835 and 1836 he won the chancellor's English medal with poems on the death of the Duke of Gloucester and 'The Empire of the Sea.' In 1835 he won the Hulsean prize, with an essay on 'The Resemblance between Christ and Moses;' in 1836 he obtained Sir William Browne's gold medal for Latin and Greek epigrams; on 4 Feb. 1837 he was placed second in the classical tripos, and in March he was chosen senior classical medallist. On 13 March he was elected to a fellowship at St. John's College, which he retained until his death. He graduated B.A. in 1837, and M.A. in 1840, and was admitted at Oxford *ad eundem* on 4 Dec. 1841. In December 1839 he was ordained to the curacy of Freshwater in the Isle of Wight. During 1841 he composed an ode for the installation of the Duke of Northumberland as chancellor of Cambridge University, which was set to music by Thomas Attwood Walmisley [q.v.], and performed at the senate house on 5 July 1842.

From childhood Whytehead had been remarkable for his earnest piety, and after long consideration he resolved to devote himself to mission work. In 1841 he accepted the post of chaplain to George Augustus Selwyn [q.v.], recently appointed bishop of New Zealand, and sailed on 26 Dec. 1841. He reached Sydney on 14 April 1842, but his health completely broke down, and, though he reached New Zealand, he died at Waimate, in the Bay of Islands, on 19 March 1843. He was unmarried. A memorial stone was placed over his grave at Waimate, and a marble tablet erected to him by his friend the Earl of Powis in the chapel of St. John's College, near the city of Auckland. In the new chapel of St. John's College, Cambridge, which was completed in 1869, a full-length figure of Whytehead appears on the roof of the choir (Willis, *Architecture and Hist. of the University of Cambridge*, 1886, ii. 335, 343).

Whytehead was a poet of some merit. The widely known hymn, 'Sabbath of the saints of old,' is one of seven hymns written by him for holy week. Almost his last act was to translate this hymn and Ken's lines, 'Glory to Thee, my God, this night,' into Maori rhyming verse. A collection of his 'Poems' was published in 1842 (London, 8vo). A second edition, entitled 'Poetical Remains,' with a memoir, including many of his letters, was prepared by his nephew, Thomas Bowman Whytehead, and appeared in 1877, with a preface by Bishop Howson (London, 8vo). In 1841 a series of epistles on 'College Life: Letters to an Undergraduate,' were published at Cambridge after

his death in 1845, under the editorship of Thomas Francis Knox [q. v.] A second edition by William Nathaniel Griffin appeared in London in 1856. Whytehead's two prize poems were also printed in 1859, in 'A Collection of the English Poems which have obtained the chancellor's gold medal,' Cambridge, 8vo.

[Memoir prefixed to Whytehead's Poetical Remains, 1877; Pref. to College Life, 1845; Mission Life, 1873, pp. 375–90; Tucker's Life of Selwyn, 1879; Burke's Landed Gentry; Julian's Dict. of Hymnology, 1892; Foster's Alumni Oxon. 1715–1886; Stock's Hist. of Church Missionary Soc. i. 430.] E. I. C.

WHYTE - MELVILLE, GEORGE JOHN (1821–1878), novelist and poet, born on 19 June 1821, was son of John Whyte-Melville of Strathkinness in Fifeshire, by his wife Catherine Anne Sarah, youngest daughter of Francis Godolphin Osborne, fifth duke of Leeds. Robert Whyte [q. v.] was his great-grandfather. The novelist was educated at Eton under Keate, and in 1839 received a commission in the 93rd highlanders. Exchanging in 1846 into the Coldstream guards, he retired in 1849 with the rank of captain, but on the outbreak of the Crimean war in 1854 he volunteered for active service, and was appointed major of Turkish irregular cavalry. After peace was restored he devoted himself to literature and field sports, especially fox-hunting, on which he soon came to be regarded as a high authority. He married, on 7 Aug. 1847, Charlotte, daughter of William Hanbury, first lord Bateman, by whom he had one daughter; but his married life was unhappy. To that misfortune perhaps may be traced the strain of melancholy which runs through all Whyte-Melville's writings. His literary powers, which he himself was always inclined to underrate, were considerable, and would have brought him greater fame had circumstances required him to put them to more diligent use. As Locker-Lampson remarks: 'This notion of the smallness of his gift may have been fostered by his never having been a really needy man: he could always afford to hunt the fox, so the excitement of the chasse aux pièces de cent sous, which stimulates most authors, was denied him.' As it was, Whyte-Melville devoted all the earnings of his pen, which must have been considerable, to philanthropic and charitable objects, especially to the provision of reading-rooms and other recreation for grooms and stable-boys in hunting quarters. Locker-Lampson observes in 'My Confidences' (p. 382) that Whyte-Melville never sought literary society, preferring the companionship of soldiers, sportsmen, and country gentlemen. Perhaps, had he been more assiduous in cultivating literary men, his reputation as an author might have stood higher with the general public, though he could scarcely have been a greater favourite with readers of his own class. From his intimate acquaintance with military, sporting, and fashionable life, Whyte-Melville could deal with it in fiction without any risk of falling into the ludicrous exaggerations and blunders which beset many writers who attempt to do so.

After his marriage in 1847 Whyte-Melville lived for some years in Northamptonshire, and then removed to Tetbury in Gloucestershire. An acknowledged arbiter of hunting practice and a critic of costume, he was careless to a fault in his own attire.

Most of Whyte-Melville's works were novels, though his volume of 'Songs and Verses' contains some lyrics of charming vivacity and tenderness, and all his writings, though appealing chiefly to sporting men, have attractions for general readers also, owing to the lofty tone of chivalry which pervades them and the reverent devotion expressed for the fair sex. Throughout all his works there is evident also an affection for classical lore, reflecting the training which Whyte-Melville received at Eton in the days of Dr. Keate.

Whyte-Melville was very fond of making young horses into finished hunters, but it was on an old and favourite horse, the Shah, that he met his death. On 5 Dec. 1878 he was hunting in the Vale of White Horse, the hounds had found a fox, and Whyte-Melville was galloping for a start along the grass headland of a ploughed field. His horse fell and killed him instantaneously. He was buried at Tetbury. A bust was executed by Sir Edgar Boehm (*Cat. Victorian Exhib.* No. 1075).

Whyte-Melville's father, who is mentioned in Locker-Lampson's 'Confidences,' survived him for five years, dying in 1883; Strathkinness then passed to his kinsman, Mr. James Balfour, who assumed the name of Melville in addition to his own.

Whyte-Melville's published works are as follows: 1. 'Captain Digby Grand: an Autobiography,' 1853. 2. 'General Bounce; or, The Lady and the Locusts,' 1854. 3. 'Kate Coventry: an Autobiography,' 1856. 4. 'The Arab's Ride to Cairo,' 1858. 5. 'The Interpreter: a Tale of the War,' 1858. 6. 'Holmby House: a Tale of Old Northamptonshire,' 1860. 7. 'Good for Nothing; or, All Down Hill,' 1861. 8. 'Market Harborough,' 1861. 9. 'Tilbury Nogo: an Unsuccessful Man,'

1861. 10. 'The Queen's Maries: a Romance of Holyrood,' 1862. 11. 'The Gladiators: a Tale of Rome and Judæa,' 1863. 12. 'The Brookes of Bridlemere,' 1864. 13. 'Cerise,' 1866. 14. 'The White Rose,' 1868. 15. 'Bones and I; or, The Skeleton at Home,' 1868. 16. 'M. or N.,' 1869. 17. 'Songs and Verses,' 1869. 18. 'Contraband; or, A Losing Hazard,' 1870. 19. 'Sarchedon: a Tale of the Great Queen,' 1871. 20. 'The True Cross' (a religious poem), 1873. 21. 'Satanella: a Story of Punchestown,' 1873. 22. 'Uncle John: a Novel,' 1874. 23. 'Riding Recollections,' 1875. 24. 'Katerfelto,' 1875. 25. 'Sister Louise; or, Woman's Repentance,' 1875. 26. 'Rosine,' 1875. 27. 'Roy's Wife,' 1878. 28. 'Black but Comely,' 1879 (posthumous).

[Burke's Landed Gentry; Allibone's Dict.; Annual Register; Baily's Magazine; Locker-Lampson's Confidences; private information.]

H. E. M.

WHYTFORD, RICHARD (*fl.* 1495–1555?), author. [See WHITFORD.]

WHYTT, ROBERT (1714–1766), president of the Royal College of Physicians, Edinburgh, second son of Robert Whytt of Bennochie, advocate, and Jean, daughter of Antony Murray of Woodend, Perthshire, was born in Edinburgh on 6 Sept. 1714, six months after his father's death. Having graduated M.A. at St. Andrews in 1730, he went to Edinburgh to study medicine. Two years before this he had succeeded, by the death of his elder brother George, to the family estate. Whytt devoted himself in particular to the study of anatomy under the first Monro. Proceeding to London in 1734, Whytt became a pupil of Cheselden, while he visited the wards of the London hospitals. After this he attended the lectures of Winslow in Paris, of Boerhaave and Albinus at Leyden. He took the degree of M.D. at Rheims on 2 April 1736. On 3 June 1737 a similar degree was conferred on him by the university of St. Andrews, and on 21 June he became a licentiate of the Royal College of Physicians of Edinburgh. On 27 Nov. 1738 he was elected to the fellowship, and commenced practice as a physician.

In 1743 Whytt published a paper in the 'Edinburgh Medical Essays' entitled 'On the Virtues of Lime-Water in the Cure of Stone.' This paper attracted much attention, and was published, with additions, separately in 1752, and ran through several editions. It also appeared in French and German. Whytt's treatment of the stone by limewater and soap is now exploded.

On 26 Aug. 1747 Whytt was appointed professor of the theory of medicine in Edinburgh University. In 1751 he published a work 'On the Vital and other Involuntary Motions of Animals.' The book attracted the attention of the physiologists of Europe. Whytt 'threw aside the doctrine of Stahl that the rational soul is the cause of all involuntary motions in animals,' and ascribed such movements to 'the effect of a stimulus acting on an unconscious sentient principle.' He had a vigorous controversy with Haller on the subject of this work.

On 16 April 1752 Whytt was elected F.R.S. London, to the 'Transactions' of which he contributed several papers. In 1756 he gave lectures on chemistry in the university in place of John Rutherford (1695–1779) [q.v.] In 1764 he published his greatest book, 'On Nervous, Hypochondriac, or Hysteric Diseases, to which are prefixed some Remarks on the Sympathy of the Nerves.' This work was also translated into French by Achille Guillaume Le Bègue de Presle in 1767. In 1761 Whytt was made first physician to the king in Scotland—'a post specially created for him'—and on 1 Dec. 1763 he was elected president of the Royal College of Physicians of Edinburgh; he held the presidency till his death at Edinburgh on 15 April 1766. His remains were accorded a public funeral, and were interred in Old Greyfriars churchyard. He was twice married. His first wife, Helen, sister of James Robertson (1720?–1788) [q.v.], governor of New York, died in 1741, leaving no children. In 1743 he married Louisa, daughter of James Balfour of Pilrig in Midlothian, who died in 1764. By his second wife Whytt had six surviving children.

Besides the works mentioned, Whytt was the author of: 1. 'An Essay on the Virtue of Lime-Water in the Cure of the Stone,' Edinburgh, 1752, 12mo; 3rd edit. Dublin, 1762, 12mo. 2. 'Physiological Essays,' Edinburgh, 1755, 12mo; 3rd edit. 1766, 12mo. 3. 'Observations on the Dropsy of the Brain,' Edinburgh, 1768, 4to. An edition of his 'Works' was issued by his son in 1768, and was translated into German by Christian Ehrhardt Kapp in 1771 (Leipzig, 8vo). A complete list of his detached papers will be found in Watt's 'Bibliotheca Britannica.'

Whytt's son John, who changed his name to Whyte, became heir to the entailed estates of General Melville of Strathkinness, and took the name of Melville in addition to his own. He was grandfather of Captain George John Whyte-Melville [q. v.]

[Life and Writings of Robert Whytt, M.D., by William Seller, M.D., in Trans. of Royal Soc.

of Edinb., xxiii. 99–131 (which obtained the Macdougall Brisbane Prize); Grant's Story of the University of Edinburgh, ii. 401–2; Anderson's Scottish Nation; Scots Mag. 1766, p. 223; Brown's Epitaphs in Greyfriars Churchyard; Burke's Landed Gentry, 1868; Brit. Mus. Cat.; Wood's Hist. of Royal Coll. of Phys. Edinb.]

G. S–H.

WHYTYNTON or WHITINTON, ROBERT (*fl.* 1520), grammarian. [See WHITTINGTON.]

WIBURN or WYBURN, PERCEVAL (1533?–1606?), puritan divine, born about 1533, was admitted a scholar of St. John's College, Cambridge, on Cardinal Morton's foundation, on 11 Nov. 1546, and was matriculated as a pensioner in the same month. He proceeded B.A. in 1551, and on 8 April 1552 he was elected and admitted a fellow of his college. A man of strong protestant opinions, he sympathised with the reforming tendencies of Edward VI's government, and after the accession of Mary he judged it prudent to leave England. In May 1557 he joined the English congregation at Geneva (*Livre des Anglois*, ed. Burn, 1831, p. 10). On the accession of Elizabeth he returned to England; in 1558 he proceeded M.A., and in the same year was appointed junior dean and philosophy lecturer in his college. On 25 Jan. 1559–60 he was ordained deacon by Edmund Grindal [q. v.], bishop of London, and on 27 March 1560 he received priest's orders from Richard Davies (*d.* 1581) [q. v.], bishop of St. Asaph (STRYPE, *Life of Grindal*, 1821, pp. 54, 58). On 24 Feb. 1560–1 he was installed a prebendary of Norwich, and on 6 April 1561 was admitted a senior fellow of St. John's College. In 1561 he occurs as holding the second prebendal stall in the cathedral of Rochester, which he still possessed in 1589, but which he had resigned before 1592 (cf. STRYPE, *Annals of the Reformation*, 1824, i. 488, 502). On 23 Nov. 1561 he was installed a canon of Westminster.

Wiburn took part, as proctor of the clergy of Rochester, in the convocation of 1562, and subscribed the revised articles. On 8 March 1563–4 he was instituted to the vicarage of St. Sepulchre's, Holborn. In the same year, however, he was sequestered on refusing subscription, and in order to maintain his family employed himself in husbandry. He was not, however, hardly dealt with, the ecclesiastical authorities conniving at his keeping his prebends and at his preaching in public (STRYPE, *Life of Grindal*, pp. 145, 146; *Life of Parker*, 1821, i. 483). In 1566 he visited Theodore Beza at Geneva and Heinrich Bullinger at Zürich to represent the evil condition of the English church, and to solicit assistance from the Swiss reformers. It was probably at this time that Wiburn wrote his description of the 'State of the Church of England,' which is preserved in the Zürich archives. He was suspected by the English ecclesiastics of calumniating the church, an accusation which he indignantly repelled, and which in a letter dated 25 Feb. 1566–7 he besought Bullinger to contradict.

In June 1571 Wiburn was cited for nonconformity before Archbishop Parker, together with Christopher Goodman [q. v.], Thomas Lever [q. v.], Thomas Sampson [q. v.], and some others, and in 1573 he was examined by the council concerning his opinion on the 'Admonition to the Parliament,' sometimes erroneously attributed to Thomas Cartwright (1535–1603) [q. v.], which had appeared in the preceding year [see WILCOX, THOMAS]. Wiburn declared that the opinions expressed in the 'Admonition' were not lawful, but he was, notwithstanding, forbidden to preach until further orders (STRYPE, *Life of Parker*, ii. 66, 239–41; *Life of Grindal*, p. 252; PARKER, *Corresp.*, Parker Soc. p. 342; GRINDAL, *Remains*, Parker Soc. p. 348). He was afterwards restored to the ministry, and was preacher at Rochester. In 1581 he was one of the divines chosen for their learning and theological attainments to dispute with the papists. In the same year he published a reply to Robert Parsons (1546–1610) [q. v.], who under the name of John Howlet had ventured to dedicate his 'Brief Discourse' to Queen Elizabeth. Wiburn's treatise was entitled 'A Checke or Reproofe of M. Howlets vntimely shreeching in her Majesties eares,' London, 4to. His zeal against the jesuits, however, did not prevent him from being suspended from preaching in 1583 by Archbishop Whitgift [q. v.] (STRYPE, *Life of Whitgift*, 1822, i. 245, 249, 271, 550). He continued under suspension for at least five years. Towards the close of his life he preached at Battersea, near London, and, being disabled for a time from the public duties of his ministry by breaking his leg, he was assisted by Richard Sedgwick. He died about 1606 at an advanced age. He was married.

[Cooper's Athenæ Cantabr. ii. 449; Brook's Lives of the Puritans, 1813, ii. 169–71; Baker's Hist. of St. John's Coll. ed. Mayor, i. 148, 286, 291, 325; Lives appended to Clarke's Engl. Martyrologie, 1677, p. 158; Newcourt's Repert. Eccles. Lond. 1708, i. 534; Shindler's Reg. Rochester Cathedral, 1892; Hennessy's Novum Repertorium, 1898.]

E. I. C.

WICHE. [See also WYCHE.]

WICHE, JOHN (*d.* 1549), first bishop of Gloucester. [See WAKEMAN.]

WICHE, JOHN (1718–1794), baptist minister, was born at Taunton, Somerset, on 24 April 1718. His parents were baptists; his elder brother, George Wiche (*d.* 2 Nov. 1794, aged 78), originally a mechanic, became steward of the assembly rooms, Taunton, where his portrait, by Thorn, was placed by the subscribers. John Wiche was baptised on 25 June 1734 by Joseph Jefferies, baptist minister of Taunton, from whom, and from Thomas Lucas, baptist minister (1721–43) of Trowbridge, Wiltshire, he received his early education. By help of the general baptist fund he studied successively at Taunton, Kendal, and Findern academies. At Salisbury, where he was assistant and then minister to a declining baptist congregation (1743-6), he became acquainted and corresponded with Thomas Chubb [q. v.] In 1746 he went to London to consult Joseph Burroughs [q. v.] and James Foster [q. v.] about leaving the ministry. On their advice he became in December 1746 minister of a small general baptist congregation at Maidstone, and held this charge till death. His views at this time were Arian, but in 1760 he became a Socinian, after reading the anonymous 'Letter on the Logos,' published in 1759, by Nathaniel Lardner [q. v.] With Lardner he corresponded from 1762, if not earlier. Lardner fenced with him about the authorship of the 'Letter,' but on 9 June 1768 (six weeks before his death) wrote to inform him that the 'Papinian' to whom it had been addressed was John Shute Barrington, first viscount Barrington [q. v.] Some time after Lardner's death Wiche obtained access to four of his manuscript sermons (preached 1747), and transcribed and published them as 'Two Schemes of a Trinity . . . and the Divine Unity,' 1784, 8vo. Among his intimate friends was William Hazlitt, father of the essayist, who had been presbyterian minister (1770–80) at Earl Street, Maidstone. After the Birmingham riots of 1791 he waited on Henry Dundas (afterwards first Viscount Melville) [q. v.], then home secretary, with a deputation from Maidstone in Priestley's interest. Though his resources were scanty, he collected a considerable library, book-buying being his 'only extravagance.' Wiche died at Maidstone on 7 April 1794. He married, in 1755, Elizabeth Pine (*d.* 1767), by whom he had six children; his eldest son, Thomas (*d.* 11 July 1821, aged 63), became a London bookseller; his daughter Mary married in August 1795 John Evans (1767–1827) [q. v.], author of the 'Sketch' of Christian denominations. Wiche's portrait (no engraver's name) is given in the 'Protestant Dissenter's Magazine,' 1797.

He published, besides single sermons and tracts: 1. 'A Defence of. . . Foster's Sermon of Catholic Communion. By Philocatholicus,' 1752, 8vo (anon., answered by Grantham Killingworth [q. v.]); and 2. 'Observations on the Debate . . . concerning the Divine Unity . . . addressed to the Rev. E. W. Whittaker of Canterbury,' 1787, 8vo. To Priestley's 'Theological Repository,' 1786, v. 83, he contributed 'Observations favouring the Miraculous Conception,' signed 'Nazaraeus;' wrongly attributed by Thomas Belsham [q. v.] to Newcome Cappe [q. v.]

George Wiche or Wyche (1767–1799), dissenting minister at Monton, Lancashire, from 1788 to 1795, when he left the ministry and emigrated to America, was John Wiche's nephew.

[Sketch by J[oshua] T[oulmin] in Protestant Dissenter's Magazine, 1797, p. 121; Monthly Repository, 1821, p. 491; Rutt's Memoirs of Priestley, 1831–2, i. 69, 93, 99, 365, gives extracts from his correspondence furnished by John Evans, his grandson; Christian Reformer, 1836, p. 517; Evans's Record of the Provincial Assembly of Lancashire and Cheshire, 1896, p. 133; Evans's Vestiges of Protestant Dissent, 1897, pp. 163, 244.] A. G.

WICKENS, SIR JOHN (1815–1873), judge, second son of James Stephen Wickens of Chandos Street, Cavendish Square, by his wife, Anne Goodenough, daughter of John Hayter of Winterbourne Stoke, Wiltshire, was born at his father's house on 13 June 1815. He was educated at Eton (under Dr. Keate), where he gained the Newcastle. Subsequently he won in 1832 an open scholarship at Balliol College, Oxford, matriculating in the university on 30 Nov. of that year. He graduated B.A. with a 'double first' in Michaelmas term 1836, and M.A. in 1839, but was an unsuccessful candidate for a Balliol fellowship. Having entered at Lincoln's Inn, he was called to the bar in May 1840. His practice was of somewhat slow growth, but he gradually obtained reputation as a conveyancer and equity draftsman; and when in 1852 a number of leading juniors took silk, Wickens stepped at a bound into a large and lucrative court business, which never deserted him. He was retained in most of the heavy chancery suits of the day, and appeared frequently before the House of Lords and the privy council. During the later years of his career at the bar he was

equity counsel to the treasury, the duties connected with which post precluded him from applying for a silk gown even had he been so inclined. They were also deemed incompatible with a seat in the House of Commons, and he never figured as a parliamentary candidate.

In 1868 he was made vice-chancellor of the county palatine of Lancaster on the elevation of Sir W. M. James to a vacant lord-justiceship. In 1871 he was elected a bencher of his inn, and in April of that year was raised to the bench as vice-chancellor in succession to Sir John Stuart, and received the honour of knighthood in due course. His sound knowledge of law, together with the great satisfaction he had given in the palatinate court, raised expectations which were not destined to be fulfilled, as his health broke down within a short period of his appointment, and he died at his seat, Chilgrove, near Chichester, on 23 Oct. 1873.

During his short tenure of office, Wickens acquired a reputation for slowness and for too close an adherence to that case law, of which he was an acknowledged master; but he was famous for his intimate acquaintance with all matters relating to practice, and his judgments were rarely appealed from. At the bar he was chiefly renowned as an equity pleader and as a writer of opinions; but though no great speaker, he possessed a gift of clear and vigorous expression, together with a trenchant, concise way of arguing a legal point, which rendered his services as an advocate of no inconsiderable value. In private life he was remarkable for the extent and variety of his literary knowledge, and he was the object of the warmest regard both from his personal and professional friends. He was famed for wit as well as learning, and it was current rumour that his failure to obtain a Balliol fellowship was due to some ill-timed display of the former quality.

He married, in 1845, Harriet Frances, daughter of William Davey of Cowley House, Gloucestershire. His daughter, Mary Erskine, is wife of Mr. Justice Farwell.

[Foster's Alumni Oxon. 1715–1886; Lord Selborne's Memorials, 1st ser. vol. i.; Eton School Lists; Law Times, lvi. 11; Solicitors' Journal, xviii. 20; Times, 27 Oct. 1873 (containing an erroneous statement that he won the Newdigate prize at Oxford).] J. B. A.

WICKHAM. [See also Wykeham.]

WICKHAM, WILLIAM (1761–1840), politician, eldest son of Henry Wickham of Cottingley in Yorkshire, a colonel in the 1st foot guards, by his wife Elizabeth, daughter of William Lamplugh, vicar of Cottingley, was born at Cottingley in October 1761. He was educated at Harrow and at Christ Church, Oxford, where he matriculated on 27 Jan. 1779, obtained a studentship, and became intimate with Charles Abbot (afterwards Lord Colchester) and William Wyndham Grenville (afterwards Lord Grenville). He took his B.A. degree in 1782, and then proceeded to Geneva, where he studied civil law under Amadie Perdriau, a professor in the Genevese university. He then graduated M.A. in February 1786. He was called to the bar at Lincoln's Inn in the ensuing Michaelmas term, and obtained a commissionership in bankruptcy in 1790. In Geneva he became acquainted with Eleonora Madeleine Bertrand, whose father was professor of mathematics in the university, and on 10 Aug. 1788 they were married. She lived until 1836.

Wickham's early intimacy with Lord Grenville and his Swiss residence and connections first brought him into public employment. Grenville, then foreign secretary, made use of his services in a secret foreign correspondence in August 1793, and in 1794 he was appointed superintendent of aliens in order to enable him to extend his foreign communications. His letters were carefully kept from the knowledge of the diplomatic service generally, and only reached Grenville's hands through Lord Rosslyn. In October 1794 he was sent to Switzerland on an exceedingly confidential mission, and the fact that he was thus engaged was assiduously concealed from the foreign office. When the fact became known about the end of 1794 it excited great jealousy, and secrecy being no longer attainable, Lord Robert Fitzgerald (then minister plenipotentiary to Switzerland) was recalled, and Wickham was appointed chargé d'affaires during his absence. In the summer of 1795 Fitzgerald was appointed to Copenhagen, and Wickham became minister to the Swiss cantons. His correspondence in this post was most extensive, and the information which he thus gathered for his government proved very accurate and valuable, particularly in connection with the condition of Provence and the royalist movements in La Vendée. He was in fact the government's principal spy on the continent, and his activity and success were so great that in 1797 the directory formally demanded his expulsion on the ground that he acted not as a diplomatic agent but as a fomenter of insurrection (Mallet du Pan, *Correspondance avec la Cour de Vienne*, ii. 355). He was privately pressed to relieve the Swiss government from its embarrassment by voluntarily retiring, and in Novem-

ber he thought it wise to comply, and withdrew to Frankfort.

In January 1798 Wickham returned to England and was appointed under-secretary of state for the home department, which office had been promised him some years before and kept temporarily occupied during his service in Switzerland. It was a busy and important post. His correspondence with Castlereagh during the Irish rebellion fills a considerable part of the first two volumes of the 'Memoirs and Correspondence of Viscount Castlereagh,' and portions of it are also to be found in Ross's 'Correspondence of Lord Cornwallis.' Wickham was also private secretary to the Duke of Portland. He returned as envoy to the Swiss cantons and the Russian and Austrian armies in June 1799, while still retaining his post at home, and was entrusted with very extensive powers of negotiating treaties and arranging supplies for the anti-revolutionary forces. He travelled viâ Cuxhaven, Hanover, and Ulm, and reached Switzerland on 27 June. His wife narrowly escaped capture at the battle of Zürich, and was announced in the Paris papers to have fallen into the hands of the French. He was engaged abroad until, early in 1802, he was appointed on Abbot's advice chief secretary for Ireland. He was then sworn of the privy council, and came into parliament for Heytesbury. Emmett's rising was the chief event of his term of office in Ireland, but the position was distasteful to him, and he resigned early in 1804. He would have been sent in 1802 and 1803 as minister either to Berlin or Vienna, but for the objection made by those courts to his nomination on the ground of his being personally obnoxious to the French government. He accordingly retired from active service on a pension of about 1,800*l.* per annum. This was the conclusion of Wickham's public career, except that for a short time (February 1806 to March 1807) he was a member of the treasury board under Lord Grenville, and went on one or two missions to Germany in connection with subsidies. In 1807 he retired into the country. He was made honorary D.C.L. at Oxford in 1810, and died at Brighton on 22 Oct. 1840. His portrait by Füger belongs to the family (*Cat. Third Loan Exhib.* No. 35).

He had one son, Henry Lewis Wickham (1789–1864), who was born on 19 May 1789, was educated at Westminster and Christ Church; having been called to the bar from Lincoln's Inn (13 May 1817), he was appointed receiver-general of Gibraltar. He was principal private secretary to Althorp when chancellor of the exchequer, and from 1838 to 1848 was chairman of the boards of stamps and taxes. He published with his cousin, John Antony Cramer [q. v.], a 'Dissertation on the Passage of Hannibal over the Alps' (2nd edit. London, 1828), and died in Chesterfield Street, Mayfair, on 27 Oct. 1864 (*Gent. Mag.* 1864, ii. 794; Foster, *Alumni Oxon.* 1715–1886). His son, William Wickham (1831–1897), was M.P. for the Petersfield division of Hampshire from 1892 to 1897.

[Correspondence of the Right Hon. W. Wickham, 1870; Berville et Barrière, Collection de Mémoires relatifs à la Révolution Française, vol. lviii. ch. xxxiv. p. 99; Lecky's History of England in the Eighteenth Century; Lord Malmesbury's Correspondence, iii. 454, 531; Lord Colchester's Diary; Ann. Reg. 1841; Mémoires et Correspondance de Mallet du Pan, ii. 336.]

J. A. H.

WICKLOW, Viscount (*d.* 1786). [See under Howard, Ralph, 1638–1710.]

WICKWANE or WYCHEHAM, WILLIAM de (*d.* 1285), archbishop of York, was canon and chancellor of York when on 4 Feb. 1262 he was instituted to the rectory of Ivinghoe, Buckinghamshire (Raine). Walter Giffard [q. v.], archbishop of York, having died in April 1279, Wickwane was elected by the chapter to succeed him on 22 June; he received the king's assent on 4 July, and went to the pope for his pall. Nicolas III set aside the election by the chapter, but as of his own will consecrated him to York at Viterbo on 26 Aug. On landing in England about 29 Sept. he caused his cross to be borne before him in the province of Canterbury. John Peckham [q. v.], the archbishop, ordered that no food should be sold to him on pain of excommunication, and his official and his men had a struggle with Wickwane's party and broke the cross (Wykes). He was enthroned at York at Christmas. In 1280 he began a visitation of his province, and was specially careful in visiting its monasteries. On coming to Durham he was refused admission into the cathedral priory, the gate being forcibly kept against him. Standing in the road, he pronounced excommunication against the monks; appeals were made to Rome, and the dispute lasted during the remainder of his life. He again visited Durham in person in 1283, and was about to excommunicate the prior in the church of St. Nicolas, when some of the younger citizens raised a tumult; he was forced to flee, one of his palfrey's ears was cut off, and he is said to have been in danger of his life. On 8 Jan. 1284 he translated the body of St. William [see Fitzherbert, William], archbishop of York, in

the presence of Edward I, and with much state, and on the next day consecrated Antony Bek (*d.* 1310) [q. v.] to the see of Durham, an act which he is said to have regretted to the day of his death. Having obtained the king's leave, he set out to lay his complaints against the convent of Durham before the pope. On his way he fell sick of a fever at Pontigny, assumed the Cistercian habit, and died there on 26 Aug. 1285. The statement that he resigned his see appears merely to refer to his assumption of the monastic habit during his last illness. He was buried in the abbey church of Pontigny.

Emaciated in person, austere in life and manners, and sparing in expenditure, William had a high reputation for sanctity, took as little part as possible in civil affairs, and was industrious and strict in his administration of his province and of his diocese, in which he consecrated many new churches. Miracles, and specially cures of fever, are said to have been wrought at his tomb. He made a beneficial rule, confirmed by the king in 1283, that each archbishop of York should leave a certain amount of stock on the estates of the see. He is said to have been learned, and to have written a book called 'Memoriale,' apparently a kind of learned commonplace book (Bale). His register (1279–85), extant at York, was published by the Surtees Society in 1907.

[Raine's Fasti Ebor. pp. 317–27; Tres Scriptt. Hist. Dunelm. (Surtees Soc.), pp. 58–69; Prynne's Records, iii. 235 sqq.; Chron. de Lanercost, pp. 121–2 (Maitland Club); Stubbs's Historians of York, ii. 407–8, Wykes's Chron. apud Ann. Monast. iv. 281, Matt. Westminster, iii. 53 (all Rolls Ser.); Bale's Scriptt. Cat. cent. x. 72.]

W. H.

WICLIF, JOHN (*d.* 1384), reformer. [See Wycliffe.]

WIDDICOMB, HENRY (1813–1868), comedian, born in Store Street, Tottenham Court Road, on 14 Feb. 1813, was the son of John Esdaile Widdicomb or Widdicumb (1787–1854), a well-known figure for many years in London, having been from 1819 to 1853 riding-master and conductor of 'the ring' at Astley's Amphitheatre. The elder Widdicomb, before he was at Astley's, had 'played the dandylover in pantomime to the clown of Grimaldi at the old Coburg Theatre. He was to the last a wonderfully young-looking man, and was an excellent ring-master' (Blanchard, *Life and Reminiscences*, 1891, p. 125). 'The unapproachable Mr. Widdicombe' he is called in a note to the 'Lay of St. Romwold,' who 'preserved the graces of his youth to an age only equalled by Tom Hill and the Wandering Jew' (*Ingoldsby Legends*, 1894, iii. 85). Browning described him in a letter to his wife in August 1846 as having a face 'just Tom Moore's, plus two painted cheeks, a sham moustache, and hair curled in wiry long ringlets.' When there was no evening performance at Astley's he was frequently seen at Vauxhall. He died in Kennington on 3 Nov. 1854 (*Gent. Mag.* 1854, ii. 406).

'Harry' Widdicomb was entered by his father at fifteen as a clerk in the long room at the Custom House. Against his father's wish he left this employment in 1831, and obtained an engagement at the Margate Theatre under Saville Faucit. He joined the Yorkshire circuit under Down, but came to London in 1835 or soon after, and obtained an engagement under Andrew Ducrow [q. v.] When Astley's was burned down he went to Liverpool and played leading parts as a low comedian under Malone Raymond. In March 1842 he first obtained employment at a west-end theatre, being engaged by Benjamin Webster during Buckstone's absence in America. In 1845 he became joint manager of the Sheffield and Wolverhampton theatres with Charles Dillon, but three years later he returned to London and was principal comedian at the Surrey Theatre from 1848 down to 1860. He played at first occasionally and then regularly under Fechter at the Lyceum; in 'Sarah's Young Man' in August 1858, in Gilbert's 'Uncle Baby' in November 1863, as first gravedigger in 'Hamlet' in the revivals of 'Hamlet' in January 1861 and May 1864, in the 'King's Butterfly' in the following October, as Jacques Strop in the 'Roadside Inn' to Fechter's Macaire in January 1865, as Craigengelt in the 'Bride of Lammermoor' in January 1866, and as Moneypenny in Boucicault's 'Long Strike' in the ensuing September. He was last seen during 1867 at the Holborn Theatre.

Widdicomb never attained to the front rank, but he had a considerable fund of original humour and power of facial expression. He died in Kennington Park Road on 6 April 1868, and was buried at Norwood.

[Era, 12 April 1869; Gent. Mag. 1868, i. 689; Era Almanac, 1871, p. 14; Daily Telegraph, 7 April 1868; Blanchard's Reminiscences, p. 358; Letters of Robert Browning, 1899, ii. 432; Frost's Circus Life, 1876; Punch, 10 May 1899, p. 225; The Bon Gaultier Ballads, 1855, passim.]

T. S.

WIDDOWES, GILES (1588 ?–1645), divine, born about 1588, son of Thomas Widdowes of Mickleton, Gloucestershire,

was probably matriculated at Oriel College, Oxford, in 1603–4 (but there are no records of Oriel matriculations at that date), graduated B.A. at Oxford on 25 Feb. 1608, M.A. on 27 Jan. 1614, was fellow of Oriel in 1610–1621, and therein was tutor to Prynne, with whom he afterwards engaged in controversy. Born in the parish in which Endymion Porter [q. v.] lived, he was patronised by him in later years (cf. *Cal. State Papers*, Dom. 4 Feb. 1639). In 1619 he became rector of St. Martin Carfax, Oxford, and, after resigning his fellowship at Oriel, he became vice-principal of Gloucester Hall. He was also chaplain to Katherine, duchess of Buckingham (preface to the *Schismatical Puritan*, 1631), and was highly thought of by Laud (*Canterburie's Doome*, p. 72). In 1630 he published a sermon preached at Witney 'concerning the lawfulness of church authority, for ordaining and commanding of rites and ceremonies to beautify the church,' under the title of 'The Schismatical Puritan' (1st ed. 1630; 2nd ed. 1631). It was answered by Prynne in an appendix to his 'Anti-Arminianism' (2nd ed. 1630). Widdowes replied in 'The Lawless Kneeless Schismatical Puritan' (Oxford, 1631), dedicated to Endymion Porter, in which he defended the church's order of bowing at the Holy Name. This Prynne answered in 'Lame Giles his Haltings' (1631). His sermons at Carfax, though popular among the royalists and soldiery, caused occasional riots among the puritan youths. At Laud's trial it was stated that he had set up a window in his church with a crucifix on it. He was generous to the poor, a strong antisabbatarian, dancing with his flock on Whit-Sunday, and worked energetically in his parish during the siege of Oxford. He died on 4 Feb. 1644–5, and was buried in the chancel of his church.

Wood describes him as 'a harmless and honest man, a noted disputant, well read in the schoolmen, and as conformable to and zealous in the established discipline of the church of England as any person of his time, yet of so odd and strange parts that few or none could be compared with him.'

[Foster's Alumni Oxon. 1500–1714; Wood's Athenæ and Fasti; Cal. State Papers, Dom.; Laud's Works; Atkyns's Gloucestershire; Fletcher's Church of St. Martin Carfax.]

W. H. H.

WIDDRINGTON, RALPH (*d.* 1688), regius professor of Greek at Cambridge, younger son of Lewis Widdrington and brother of Sir Thomas Widdrington [q. v.], was born at Stamfordham, Northumberland, and educated at Christ's College, Cambridge. He must have been a college acquaintance of Milton's, whose 'Lycidas' first appeared in the same volume as a Latin poem by Widdrington (cf. Masson, *Milton*, new edit. i. 248, 651). He graduated B.A. in 1635 and M.A. in 1639, and was elected a fellow of his college. In 1647 he served the office of taxer of the university. He was one of the first to sign the 'engagement' in 1650, and on 2 Nov. in that year he was appointed public orator. He became regius professor of Greek in 1654. In 1661 he was created D.D. *per literas regias*. He was presented to the rectory of Thorp by the dean and chapter of Lincoln on 6 Feb. 1661. His brother-fellows, to whom, especially to Cudworth, he had long been obnoxious, ejected him from his fellowship in 1661, but he was restored upon appeal, and retained his fellowship, or at least resided in college, until his death. He became Lady Margaret's preacher in 1664, and Lady Margaret's professor of divinity on 4 March 1672–3. He was instituted to the rectory of Great Munden, Hertfordshire, on the presentation of the king, on 17 Dec. 1675, and died on 10 June 1688; on 30 Aug. following John Cole succeeded him in that rectory (Clutterbuck, *Hertfordshire*, ii. 395). His will was proved on 2 Aug. 1689.

Besides many Latin letters and numerous copies of verses in the various university collections published on official occasions between 1637 and 1685, Widdrington has verses prefixed to Duport's 'Homeri Gnomologia,' 1660, and a treatise 'Δεῖπνον καὶ ἐπίδειπνον, Cœna Dominica, cum micis aliquot epidorpidum,' printed at the end of Thomas à Kempis's 'De Christo imitando,' Cambridge, 1688, 12mo.

[Hodgson's Hist. of Northumberland, II. ii. 542; Cooper's Athenæ Cantabr. MS.; Bodleian Cat.; Duport's Sylvæ, p. 389; Fisher's Funeral Sermon (Hymer's), p. 79; Kennett's Register, pp. 251, 375, 552; Le Neve's Fasti (Hardy), iii. 614, 638, 655, 660; Mayor's Cambridge in the Seventeenth Century, ii. 196; Pepys's Diary, 1849, i. 32, 34, 195; Worthington's Diary, ii. 160.]

T. C.

WIDDRINGTON, ROGER (1563–1640), Benedictine monk, whose real name was Thomas Preston, born in Shropshire in 1563, studied divinity under Vasquez at Rome and was ordained a secular priest, but in 1590 he made his profession as a monk of the order of St. Benedict at the convent of Monte Cassino. Being sent to the English mission in 1602 he was appointed by his abbot superior of the Italian Benedictines then serving it. Soon afterwards he was arrested and committed to prison. On his

liberation he proceeded to Rheims, where he held a consultation with Dr. Gifford, Father John White *alias* Bradshaw (1576–1618) [q. v.], and Father John Jones (1575–1636) [q. v.], on forming a more intimate union among the several congregations of Benedictines [see BUCKLEY, SIGEBERT]. After his return to the mission Widdrington, who was much admired for the elegance of his style and his rare knowledge of canon law, set himself up as a champion of the condemned oath of allegiance against the pope's deposing power, and he published several books on that subject against Bellarmin, Suarez, Fitzherbert, and others. He maintained his opinions stubbornly for a long time, notwithstanding papal threats; but eventually he submitted before his person was attacked by any express censure or declaration. Hackett states that at one time 'this man for his own preservation lay quiet in the Marshalsea, his death being threatened by the rigid Papalins' (*Life of Williams*, p. 158). He appears to have spent a great part of his life in prison. In the Record Office there is a letter, dated 25 Sept. 1614, authorising the archbishop of Canterbury to remove him from the Clink for the recovery of his health. On 28 Dec. 1621 he was examined before the archbishop at Lambeth, and he then denied the correctness of the statement that he had reconciled Dr. John King, bishop of London, to the church of Rome shortly before his death; his examination is appended to 'A Sermon preached at Paul's Cross by Henry King' (London, 1621, 8vo).

Secretary Conway, writing to secretary Calvert on 26 July 1623, wished some safeguard to be devised for Widdrington and others, who, having taken the oath of allegiance, incurred hazard from the church of Rome if they went beyond the bounds of his majesty's protection. Two days later Widdrington thanked the king for his care, and begged that he and others who had taken the oath of allegiance might on their release be forbidden to depart the realm without license, as otherwise they would be summoned to Rome on pain of excommunication. At the time when the negotiations for the Spanish marriage were in progress James I granted to Widdrington a pardon for all offences against certain statutes on religion named, and a dispensation to exercise in private houses the rites and ceremonies of divine worship according to the custom of the church of Rome. A copy of the pardon was placed in the hands of Inojosa, the Spanish ambassador in England, and it was arranged that the pardon itself should be issued as soon as it was known that the marriage ceremony had taken place at Madrid (GARDINER, *Hist. of England*, v. 127). Charles I confirmed the favours granted by his father to Widdrington. In the last document concerning him in the Record Office, conjecturally dated 1636, the king orders justices of the peace and others not to molest Thomas Preston, prisoner in the Clink, in respect of religion, he having by reason of age and infirmities been permitted to reside in any place in London or the suburbs under caution to return to his prison when commanded. He died in the Clink on 3 April 1640.

Among his works are: 1. 'Apologia Cardinalis Bellarmini pro Jure Principum. Adversus suas ipsius Rationes pro Auctoritate papali Principes sæculares in Ordine ad bonum spirituale deponendi,' Cosmopoli [Lond.], 1611, 8vo. 2. 'R. W. . . . Responsio apologetica ad Libellum cujusdam Doctoris Theologi, qui ejus Pro Jure Principum Apologiam, tanquam Fidei Catholicæ . . . repugnantem . . , criminatur,' Cosmopoli [Lond. 1612], 12mo. 3. 'Disputatio theologica de Juramento Fidelitatis . . . Paulo Papæ quinto dedicata. In qua potissima omnia Argumenta, quæ a . . . Bellarmino, J. Gretzero, L. Lessio, M. Becano, aliisque nonnullis contra recens Fidelitatis Juramentum . . . facta sunt, . . . examinantur. (R. W. . . . Apologeticæ Responsionis ad Libellum cujusdam Doctoris Theologi Præfatio),' 2 pts., Albionopoli [Lond.], 1613, 8vo. 4. 'Purgatio,' 1614. At the demand of the Cardinals *de Propaganda Fide*. 5. 'A cleare . . . confutation of the . . . Reply of T. F., who is knowne to be Mr. Thomas Fitzherbert, an English jesuite. Wherein also are confuted the chiefest objections which Dr. Schulckenius, who is commonly said to be Card. Bellarmine, hath made against Widdrington's Apologie for the Right, or Soveraigntie of temporall princes. By R. W., an English Catholike,' 1616, 4to. 6. 'Appendix ad Disputationem theologicam de Juramento Fidelitatis, in quo omnia Argumenta, quæ à F. Suarez . . . pro Potestate Papali Principes deponendi, et contra recens Fidelitatis Juramentum allata sunt . . . examinantur,' Albionopoli [Lond.], 1616, 8vo. 7. 'R. Widdrington . . . ad . . . Paulum Quintum Pontificem hæc . . . Supplicatio cui adjungitur Appendix, in quo plurimæ Calumniæ . . . quas A. Schulckenius Widdringtono . . . imposuit, . . . deteguntur,' 2 pt., Albionopoli [Lond.], 1616, 8vo. 8. 'The tryal and execution of Father H. Garnet . . . for the Powder-Treason. Collected by R. W. . . . Printed in Latin in 1616 . . . and thence

translated. Now published to make it further evident that it is no new thing for Jesuits to curse and ban to justifie a lie' Lond. 1679, fol. 9. 'Discussio Discussionis Decreti Magni Concilii Lateranensis, adversus L. Lessium nomine Guilhelmi Singletoni personatum, in quâ omnia Argumenta, quæ idemmet Lessius pro Papali Potestate Principes deponendi adducit,... examinantur & refutantur et quædam egregia . . . Cardinalis Peronii Artificia . . . deteguntur & refutantur,' Augustæ [Lond.], 1618, 8vo. 10. 'R. Widdringtons last reioynder to Mr. T. Fitz-Herberts Reply concerning the Oath of Allegiance and the Popes power to depose princes. . . . Also many replies . . . of . . . Bellarmine in his Schulckenius, and of L. Lessius in his Singleton are confuted, and divers cunning shifts of . . . Peron are discovered,' 1619, 4to, and [Lond.?], 1633, 4to. 11. 'A New Yeares Gift for English Catholikes, or a brief and cleare Explication of the New Oath of Allegiance. By E. I., Student in Divinitie' [Lond.], 1620, 8vo. Also published in Latin the same year, under the title of 'Strena Catholica.' 12. 'An Adjoinder to the late Catholick New Year's Gift,' 1620, 8vo.

[Works in Brit. Mus. Libr.; Cal. State Papers, Dom.; Dodd's Church Hist. ii. 420; Oliver's Cornwall, p. 521; Snow's Necrology, p. 45; Weldon's Chronicle, p. 180; Taunton's Black Monks of St. Benedict, 1898.] T. C.

WIDDRINGTON, SAMUEL EDWARD (*d.* 1856), writer on Spain, was the eldest son of Joseph Cook (1759–1844) of Newton Hall in Northumberland, vicar of Chatton and Shilbottle in the same county, by his wife Sarah, daughter of E. Brown and great-niece and coheiress of Nathaniel Widdrington of Hauxley in Northumberland; Sarah and her son afterwards assumed the name of Widdrington. Samuel entered the English navy on 31 Dec. 1802. During the first years of his service he was employed against the French batteries and flotillas in the neighbourhood of Boulogne. He was afterwards sent to the West Indies, where in June 1805 he obtained special mention for his conduct at the capture of the Concepcion, a large felucca. He saw much boat service on the coast of Cayenne and Surinam, and on 10 July 1809 he was appointed lieutenant to the Fame, 74 guns. While serving as first lieutenant with Captain Edward Reynolds Sibly in the Swallow sloop, in the neighbourhood of Port d'Anzo in Tuscany, he led a successful boat attack on the Guerrière, a French brig, on 16 Sept. 1813. He served with the same captain in the Niemen on the establishment of peace, and with Captain Charles Dashwood on the Windsor Castle, a 74-gun ship. The Windsor Castle being at Lisbon during a popular commotion, Dom John of Portugal took refuge on board her, and Cook was in consequence presented with the order of the Tower and Sword, and on 3 June 1824, at the earnest request of the prince, was promoted to the rank of commander.

He retired soon after from the navy, and in 1829 went to Spain. After residing there for more than three years he published in 1834 'Sketches in Spain during the years 1829–32' (London, 2 vols. 8vo). The work, which was dedicated to Lord Algernon Percy, baron Prudhoe, was the most complete account of Spain which had then been published in the English language. In 1840 he assumed the surname of Widdrington, and in 1843 he paid a second visit to Spain, and on his return published his experiences under the title 'Spain and the Spaniards in 1843' (London, 1844, 2 vols. 8vo), dedicated to the Duke of Northumberland.

Widdrington was elected a fellow of the Royal Society on 22 Dec. 1842, and was also a fellow of the Royal Geographical Society. He died at Newton Hall on 11 Jan. 1856. He married, on 18 Sept. 1832, at Trinity Church, Marylebone, Dorothy, second daughter of Alexander Davison of Swarland Park, Northumberland, but left no children. He was succeeded in his estates by his nephew, Shalcross Fitzherbert Jacson, who assumed the surname of Widdrington.

[Gent. Mag. 1856, i. 305; Burke's Landed Gentry; Allibone's Dict. of English Lit.; O'Byrne's Nav. Biogr. 1849.] E. I. C.

WIDDRINGTON, SIR THOMAS (*d.* 1664), speaker of the House of Commons and commissioner of the great seal, belonged to a younger branch of the well-known Northumbrian family. He was the eldest son of Lewis Widdrington of Cheesebourne Grange in the parish of Stamfordham, and was an executor of his father's will in 1630 (HODGSON, *Hist. of Northumberland*, II. ii. 542). His mother was Katherine, daughter of William Lawson of Little Usworth, co. Durham. His younger brother, Ralph, is noticed separately. According to Wood (*Athenæ Oxon.* ed. Bliss, iii. 661), 'at about sixteen years of age he spent some time in one of our northern colleges in Oxon., and I think in Cambridge, but took no degree;' he matriculated as pensioner at Christ's College in April 1617 and graduated B.A. in June 1620 (*Addit. MS.* 5885, f. 74 *b*). He was admitted to Gray's Inn on 14 Feb. 1619 (FOSTER, *Reg.*

of Admissions, p. 153), and was called to the bar in due course. From 1625 to 1631 he reported cases in the court of king's bench (*Hargrave MSS.* 38–9; *Lansdowne MS.* 1083, f. 356; a note on f. 1 of the last-named manuscript states that he was appointed king's reporter by privy seal in 1617, but this is a mistake). In November 1631 he became recorder of Berwick, where he addressed a speech of loyal welcome to Charles I on 2 June 1633 (Scott, *Berwick-upon-Tweed*, p. 200; Rushworth, II. i. 179). In 1634 he married Frances, daughter of Ferdinando Fairfax, afterwards second baron Fairfax [q. v.], an alliance which doubtless helped to bring him into prominence some years later (*Addit. MS.* 29670, f. 137 *b*). He was appointed recorder of York in 1638, and there again it was his duty, on 30 March 1639, to bid the king welcome. His speech on that occasion, though fulsome and extravagant, seems to have pleased the royal taste, for he was knighted two days later (Rushworth, II. ii. 886; Drake, *Eboracum*, pp. 368, 136–7; Metcalfe, *Book of Knights*, p. 194). In the same year he became an ancient and bencher of Gray's Inn, and was Lent reader there in 1641; in November 1641 he was elected treasurer (Douthwaite, *Gray's Inn*, 1886, p. 71; Dugdale, *Orig. Jurid.* 1680, pp. 297, 299).

He was returned M.P. for Berwick on 11 March, and again on 3 Oct. 1640 (*Members of Parliament*, i. 482, 491). Though never prominent in debate, he was frequently employed by the Long parliament in committees and conferences, for which he was well fitted by his legal knowledge. He drew up the articles of impeachment against Bishop Wren, and laid them before the lords on 20 July 1641, with 'a smart, aggravating speech' (Rushworth, III. i. 350; *Parl. Hist.* ii. 861, 886). On 18 Aug. 1645 he took the chair when the house resolved itself into a grand committee for reviewing the propositions to the king (*Commons' Journals*; *Cal. State Papers*, Dom., 1645–7, p. 64). He was sent as a parliamentary commissioner to the army on 12 June 1647 (Whitelocke, pp. 252–253). On 15 March 1648 he was appointed a commissioner of the great seal (*ib.* p. 295). On 12 Oct. he was raised to the degree of serjeant-at-law and made one of the king's serjeants (*ib.* p. 342; *Commons' Journals*). He 'had no great mind to sit in the House of Commons' after 'Pride's Purge,' and seems to have absented himself for some weeks; but Cromwell consulted him, together with Bulstrode Whitelocke [q. v.] and William Lenthall [q. v.], upon the state of affairs, on 18 and 21 Dec. Widdrington and Whitelocke spent all the next day in attempting to frame a satisfactory scheme, and on the 23rd they took part in a fruitless conference at the speaker's house. On the 26th they were both summoned to the committee for the king's trial; but they withdrew to Whitelocke's house in the country, and did not return to the house until 9 Jan. (Whitelocke, pp. 360–5, 367).

When the great seal of Charles I was replaced by that of the parliament on 8 Feb. 1649, Widdrington retired from the commission, pleading ill health and 'some scruples in conscience;' the house showed its appreciation by voting him a quarter's salary more than was due to him, and by entitling him to practise within the bar (*ib.* p. 378). He was appointed serjeant for the Commonwealth on 6 June 1650, and a member of the council of state on 10 Feb. 1651 (*Commons' Journals*). At a meeting convened by Cromwell on 10 Dec. 1651 to discuss the settlement of the nation, he advocated some form of monarchy, suggesting the Duke of Gloucester as king; and at the conference held in Whitehall on 19 April 1653, he spoke strongly against the impending dissolution of the Long parliament (Whitelocke, pp. 516, 554). He had been put on the militia commission for Yorkshire on 28 Aug. 1651, and he served on various committees during the Commonwealth and protectorate, e.g. trade and navigation, distressed protestants in Piedmont, and Durham College (*Cal. State Papers*, Dom. 1651 p. 381, 1655–6 pp. 1, 100, 218). Cromwell made him once more a commissioner of the great seal on 4 April 1654 (*ib.* 1654, p. 73), but dismissed him, 6 June 1655, upon his refusal to execute the ordinance for reforming the court of chancery. He remained, however, until 1659 on the treasury commission, to which he had been appointed in August 1654 (Whitelocke, pp. 621, 625–7; *Cal. State Papers*, Dom. 1654 p. 284, 1655 p. 362, 1656–7 p. 19, 1658–9 pp. 23, 323; *Hist. MSS. Comm.* 8th Rep. App. pp. 94, 95), and in 1655 he also became chancellor of the county palatine of Durham (*Deputy-Keeper of Publ. Rec.* 5th Rep. App. ii. 253). He represented York in the parliament of 1654, and was re-elected in 1656, but preferred instead to sit for Northumberland, and was chosen as speaker on 17 Sept. 1656 (*Parl. Hist.* iii. 1432, 1484; *Commons' Journals*, 1 Oct. 1656). He was so ill in the following January that he had to be carried into the house in a sedan-chair, and the house at first adjourned for some days, and afterwards appointed Whitelocke to take the chair during his absence, 27 Jan.–18 Feb. (Burton, *Diary*, i. 337, 369, 375; White-

LOCKE, pp. 654–5). As speaker he showed to no great advantage in the house (BURTON, ii. 34, 70, 147, 149); but on 31 March 1657 he made a learned speech at Whitehall in support of the 'petition and advice' (of which Sir Philip Warwick thought him the true author), and spoke impressively at the inauguration of Cromwell as lord protector (*ib.* i. 397; *Parl. Hist.* iii. 1492, 1515; WARWICK, *Memoirs*, p. 381). After the dissolution of this parliament Widdrington was made lord chief baron of the exchequer on 26 June 1658 (WHITELOCKE, p. 674; SIDERFIN, *Reports*, ii. 106); but this office was restored to John Wilde [q. v.] by the Long parliament on 18 Jan. 1660, when Widdrington was for the third time made a commissioner of the great seal (*Commons' Journals*). He was also elected a member of the council of state on 31 Dec. 1659, and again on 23 Feb. 1660 (*ib.*) Being elected for both York and Berwick in the Convention parliament, he chose the former; he was on the committee for the reception of Charles II, and also on that for the indemnity bill (*ib.* 14 and 15 May 1660).

At the Restoration he lost all the offices and honours which he had gained since the civil war; but he was restored to the degree of serjeant on 1 June 1660, and was appointed temporal chancellor of the bishopric of Durham on 21 Dec. (DUGDALE, *Orig. Jurid.*, *Chronica Ser.* p. 115; HUTCHINSON, *Hist. of Durham*, i. 553). He was returned for Berwick to the parliament of 1661, but took no active part in its proceedings; he had already resigned the recordership of Berwick, and he resigned that of York in or about January 1662 (*Members of Parliament*, i. 526; DRAKE, p. 368; *Cal. State Papers*, Dom. 1661–2, pp. 234, 612). It was probably shortly before the election of 1661 that his offer to dedicate 'Analecta Eboracensia' to the mayor and corporation of York was refused, the citizens having looked for a more substantial gift (CAINE, pp. viii–xi). In 1663 he founded a free school at Stamfordham (*ib.* p. xxix; Foss, *Judges of England*, vi. 518). He died on 13 May 1664, and was buried in the chancel of St. Giles-in-the-Fields, near his wife and daughter Dorothy, both of whom had died in 1649. A monument was erected to his memory in 1674 (PECK, *Des. Cur.*, ed. 1779, p. 543; MAITLAND, *London*, ii. 1362; STRYPE, *Survey*, iv. 80). His will is dated 1 Sept. 1663 (see abstract in *Archæologia Æliana*, new ser. i. 18). His only son Thomas died at The Hague in 1660 (*Egerton MS.* 2146, f. 34). He left four daughters, all married, viz. Frances, to Sir John Legard, bart.; Catherine, to Sir Robert Shaftoe; Mary, to Sir Robert Markham, bart.; and Ursula, to Thomas Windsor, lord Windsor (afterwards Earl of Plymouth) [q. v.] (CAINE, p. xxii). The royalist Sir Philip Warwick sums him up as 'a good lawyer, but naturally a cautious and timorous man' (*Memoirs*, p. 381).

Widdrington wrote, in or about 1660, 'Analecta Eboracensia,' a description and history of the city of York. In disgust at his treatment by the citizens he withheld it from publication; but it was edited in 1897 by the Rev. Cæsar Caine. His reports of king's bench cases, 1–7 Charles I, are in Hargrave MSS. 38–9, and parts of them are in Lansdowne MSS. 1083, 1092. Rushworth printed from them the arguments in the case of the imprisoned members (App. i. 18–55). Letters from him to Lord Fairfax are in Additional MS. 18979, ff. 174, 178, 182, 184, 245, 249. Some of these, with a few others, are printed in Johnson's 'Fairfax Correspondence' (i. 367), Bell's 'Memorials of the Civil War' (see refs. in index), and Neill's 'The Fairfaxes of England and America' (p. 13). A full list of his extant speeches is given by Caine (introd. to *Anal. Ebor.* p. xxx). An epitaph on Lord Fairfax has also been attributed to him (*ib.* p. xxxi).

[Caine, introduction to Analecta Eboracensia; Foss's Judges of England, vi. 513; Commons' Journals, passim; other authorities cited in text.] J. A. H–T.

WIDDRINGTON, WILLIAM, first BARON WIDDRINGTON (1610–1651), was the only son of Sir Henry Widdrington of Swinburne and Widdrington, Northumberland, by his wife Mary, daughter of Sir Henry Curwen of Workington in Cumberland. At the time of his father's death, 4 Sept. 1623, he was thirteen years, one month, and twenty-four days old; he must therefore have been born on 11 July 1610 (Record Office, Court of Wards, *Inquis. post mortem*, bundle 39, No. 186). He was knighted at Newmarket on 18 March 1642 (METCALFE, *Book of Knights*, p. 191). From 1635 to 1640 he took an active part in the administrative work of the county, of which he was sheriff 1636–7, and which he represented in both parliaments of 1640 (*Cal. State Papers*, Dom.; HUTCHINSON, *View of Northumberland*, ii. 461; *Members of Parliament*, i. 482, 491). He had to apologise to the house on 10 Nov. 1640 for applying the term 'invading rebels' in debate to the Scots, whose depredations in the northern counties formed the subject of a petition presented by him on 15 March 1641 to the commissioners for the Scottish treaty (*Commons' Journals*, ii. 25; *Hist.*

MSS. Comm. 4th Rep. App. p. 57). He was one of the fifty-six members whose names were posted as 'betrayers of their country' for voting against the attainder of Strafford (*Parl. Hist.* ii. 756). On 9 June 1641 he was sent to the Tower by the House of Commons for bringing in candles on the previous night without authority, but was released on the 14th (*ib.* ii. 818; *Commons' Journals*, ii. 171, 173, 175).

At the outbreak of the civil war he took up arms for the king, and was in consequence expelled from parliament on 26 Aug. 1642 (*Commons' Journals*, ii. 738). He is said to have been made a baronet on 9 July (Wotton, *English Baronetage*, iv. 274; Dugdale, *Baronage*, ii. 471; but see G. E. C[ockayne], *Complete Peerage*, viii. 135); on the 14th he was in Newcastle apparently raising forces (*Hist. MSS. Comm.* 5th Rep. App. p. 37). In an army list of 1642 he appears as major of Sir Lewis Dives's regiment (Masson, *Life of Milton*, ii. 442). The Duchess of Newcastle says that he was 'president of the council of war, and commander-in-chief of the three counties of Lincoln, Rutland, and Nottingham' (*Life of William, Duke of Newcastle*, ed. 1886, p. 166); but this must have been later, probably towards the end of 1643 (cf. *Cal. State Papers*, Dom. 1641–3, p. 482). Dugdale enumerates the places, in Yorkshire, Derbyshire, and Lincolnshire, 'but chiefly at Bradford,' where he fought with distinction under Newcastle, to whom he attached himself closely [see Cavendish, William, Duke of Newcastle]. In August 1643 he was put in command of the garrison at Lincoln (*Life of Newcastle*, p. 56), and he was one of the leaders in the royalist defeat at Horncastle on 11 Oct. (his letter to Newcastle, describing the battle, was intercepted, and is printed in Rushworth, iii. ii. 282, also in a pamphlet entitled *A True and Exact Relation of the Great Victories obtained by the Earl of Manchester*, 1643, Brit. Museum, E. 71, 22). On 2 Nov. he was created Baron Widdrington of Blankney, Lincolnshire (*Deputy-Keeper of Publ. Rec.* 47th Rep. App. p. 121), and he was one of the royalist noblemen who wrote shortly afterwards to the Scottish privy council (Clarendon, *History*, ed. 1888, iii. 288; Rushworth, iii. ii. 563). He assisted in the defence of York in June 1644 (Markham, *Life of Fairfax*, p. 146; Whitelocke, p. 90).

After the battle of Marston Moor Widdrington accompanied Newcastle to Hamburg, and eventually to Paris. He stayed in France until the summer of 1648, returning then to the Low Countries, where he joined Prince Charles (*Life of Newcastle*, pp. 84–94; *Cal. State Papers*, Dom. 1645–7, p. 61; *Addit. MS.* 23206, f. 24; *Clarendon State Papers*, ed. 1872, i. 323, 438). He was proscribed by parliament on 14 March 1649, and his estates were confiscated; on 17 July his wife was granted a pass to go beyond sea (*Commons' Journals*, vi. 164; Whitelocke, p. 406; *Cal. State Papers*, Dom. 1649–50, pp. 39, 541). He crossed over to Scotland with Charles in June 1650; the committee of estates regarded him as 'wrong principled,' and ordered him repeatedly to quit the kingdom, but eventually (28 Dec.) gave him leave to stay (Balfour, *Historical Works*, iv. 64–65, 109–10, 121, 225; Gardiner, *Commonwealth*, i. 264; *Clarendon State Papers*, ii. 69). He followed Charles into England in 1651, but was left in Lancashire with Derby [see Stanley, James, seventh Earl of Derby], while the main army moved south. Derby's force was routed near Wigan by Robert Lilburne [q. v.] on 25 Aug., after a sharp fight. Widdrington was wounded mortally and died a day or two later (Ormerod, *Civil War Tracts*, pp. 298–305).

Widdrington married, in 1629, Mary, daughter and heiress of Sir Anthony Thorold of Blankney, and had by her eight sons and two daughters. He was succeeded by his eldest son, William. His daughter Jane married Sir Charles Stanley, K.B., nephew of the Lord Derby mentioned above (*Stanley Papers*, Chetham Soc. III. i. clxxxvi). Clarendon describes him as 'one of the most goodly persons of that age, being near the head higher than most tall men,' and speaks of his courage in very high terms (*History*, v. 183, 185–6). Portraits by Van Dyck and Van Loo are at Towneley (*Stanley Papers*; *Cat. Third Loan Exhib.* Nos. 692, 763).

[Hodgson's Hist. of Northumberland, II. ii. 226, 237; A History of the Families Skeet, Somerscales, Widdrington, Wilby and others, 1908, pp. 89 sq.; authorities cited.] J. A. H–t.

WIDDRINGTON, WILLIAM, fourth Baron Widdrington (1678–1743), great-grandson of William Widdrington, first baron Widdrington [q. v.], was the eldest son of William, third baron Widdrington, by his wife Alathea, daughter and heiress of Charles Fairfax, fifth viscount Fairfax of Emley. He was educated at Morpeth grammar school, and succeeded his father on 10 Feb. 1695. He joined the Jacobite rising under Thomas Forster (1675?–1738) [q. v.] and the Earl of Derwentwater [see Radcliffe, James, third Earl] at Warkworth on 7 Oct. 1715, the day after the Plainfield meeting. It was at his instance that the

rebel army entered Lancashire, where he counted on support from his relatives the Towneleys and others of the gentry (Ware, *Lancashire Memorials of the Rebellion of 1715*, ii. 27, 61, Chetham Soc.) He took no part in the fighting at Preston on 12 Nov., and was one of the first to urge Forster next day to surrender. He was brought to London with the other prisoners, and was attainted of high treason on 9 Feb. 1716. He pleaded guilty at his trial, but appealed for mercy on the ground that 'as he was the last who took up arms, so he was the first who procured a meeting of the chief persons among them, in order to lay them down.' He was sentenced to death, but was reprieved, and was admitted on 22 Nov. 1717 to the benefit of the act of pardon so far as life and liberty were concerned (*Lords' Journals*, xx. 557). A petition which he presented on 17 Feb. 1719 for an allowance from his late wife's property to support himself and 'his distressed family' was negatived by the House of Commons; but a later petition for the removal of his disabilities was granted, and an act to that effect was passed on 17 May 1733 (*Commons' Journals*, xix. 103–4, xxii. 62, 154). He died at Bath on 19 April 1743, aged 65, and was buried at Nunnington in Yorkshire, where his second wife had inherited an estate (*Gent. Mag.* 1743, p. 218; *Notes and Queries*, 1st ser. ix. 550). Patten speaks with contempt of his conduct as a military leader, a rôle for which he was unfitted by temperament (*Hist. of the late Rebellion*, 2nd edit. 1717, pp. 125, &c.) Roger Gale described him in 1728 as 'an infirm sort of a gentleman and a perfect valetudinarian' (Stukeley, *Memoirs*, i. 200, Surtees Soc.) He married, first, in 1700, Jane, daughter and heiress of Sir Thomas Tempest, bart. of Stella, co. Durham, and had by her (who died on 9 Sept. 1714) three sons and five daughters. He married, secondly, about July 1718, Catherine, daughter (and coheiress in 1739) of Richard Graham, viscount Preston [q. v.]; she survived him, without children, dying in 1757 (Douglas, *Peerage of Scotland*, ed. Wood, ii. 375). After his death his eldest son, Henry Francis, was commonly called Lord Widdrington, and, dying at Turnham Green in 1774, was confused with his father in obituaries (see *Gent. Mag.* 1774, p. 446; *Ann. Reg.* 1774, p. 196).

[Hodgson's Hist. of Northumb. II. ii. 227–9, 238, 255–7, 402; Hist. MSS. Comm. 11th Rep. App. iv. 169–72; Lady Cowper's Diary, ed. 1865, pp. 72, 85, 186; Howell's State Trials, xv. 761–806; G.E. C[okayne's] Complete Peerage, viii. 135; Hist. of Families of Skeet, Somerscales, Widdrington and others, 1907, pp. 113 sq.] J. A. H-t.

WIDVILE. [See Woodville.]

WIFFEN, BENJAMIN BARRON (1794–1867), biographer of early Spanish reformers, second son of John Wiffen, ironmonger, by his wife Elizabeth (Pattison), was born at Woburn, Bedfordshire, in 1794. His elder brother was Jeremiah Holmes Wiffen [q. v.] He followed his brother to Ackworth school in 1803; on leaving in 1808 he went into his father's business, and remained in it at Woburn till 1838, when his health failed, and he retired to Mount Pleasant, near Woburn. His literary tastes were encouraged by his brother, and by Richard Thomas How of Aspley Guise, Bedfordshire, owner of a remarkable library (collected by his father, Richard How [1727–1801], editor of Lady Rachel Russell's 'Letters'). How, portrayed in Wiffen's posthumous poem, 'The Quaker Squire,' first gave him the hint of an 'old work, by a Spaniard [one of the works of Juan de Valdés], which represented essentially the principles of George Fox.'

Early in 1839 Luis de Usóz y Rio (*d.* 13 Aug. 1835, aged 59) came to London from Madrid, and was introduced by George Borrow [q. v.] to Josiah Forster. When Wiffen came up to the Friends' yearly meeting in Whitweek, Forster told him that Usóz y Rio had inquired after his brother as a translator of Spanish poetry. At Forster's request he called on Usóz y Rio in Jermyn Street, when there at once sprang up a lifelong friendship between them, and 'henceforward Spain took entire possession' of Wiffen. Towards the close of 1839 he made his first visit to Spain with George William Alexander, as a deputation to forward the abolition of the slave trade. It was in the summer of 1841, during a visit of Usóz y Rio to Mount Pleasant, that 'they formed the common purpose to rescue from oblivion the works of the early Spanish reformers.' In 1842 he accompanied Alexander a second time to Spain and Portugal; on his return he began his book-hunting, of which he gives a most interesting account ('Notices and Experiences,' printed by Boehmer in *Bibliotheca Wiffeniana*, 1874, i. 29–57; and partly embodied in Pattison's *Life*). He obtained some unique treasures. Many rare works he himself copied line for line; of others he obtained transcripts. Without his aid the collection of 'Obras Antiguas de los Españoles Reformados' (1847–65, 16mo and 8vo, 20 vols.) could not have been produced. The volumes were privately printed under his superintendence. He himself edited vol. ii., the 'Epistola Conso-

latoria' (1848, 8vo) by Juan Perez, with a notice of the author in English (this notice is reprinted with the English translation, 1871, 8vo, by John T. Betts) and Spanish; and vol. xv., the 'Alfabeto Cristiano' (1861, 8vo) by Juan de Valdés, in Italian, with modern versions in Spanish and English. The remaining volumes were edited by Usóz y Rio. Wiffen wrote also the 'Life and Writings of Juan de Valdés' (1865, 8vo) which accompanies the English translations of works of Valdés by John T. Betts; and a 'Biographical Sketch' (1869, 8vo) of Constantino Ponce de la Fuente, to accompany the English version of his 'Confession of a Sinner,' by the same translator. Eduard Boehmer has printed two volumes (1874 and 1883, 8vo) of the 'Bibliotheca Wiffeniana,' containing lives and writings of Spanish reformers from 1520, 'according to . . . Wiffen's plan, and with the use of his materials.' Ticknor in his standard 'History of Spanish Literature' spoke of Wiffen in 1863 as 'an English quaker, full of knowledge of Spanish literature.'

In early life, and again later, Wiffen had written verses of some merit, but published nothing separately. His 'Warder of the Pyrenees' appeared in Finden's 'Tableaux of National Character' (1845, fol.), edited by his sister, Mrs. Alaric A. Watts. This is reprinted in the selection of his poems (unpublished previously, for the most part) given in 'The Brothers Wiffen' (1880), edited by Samuel Rowles Pattison.

He died, unmarried, at Mount Pleasant on 18 March 1867, and was buried in the Friends' graveyard at Woburn Sands on 24 March. His portrait is given in 'The Brothers Wiffen.' He was 'a small, pale, keen-eyed man,' delicately organised, always wearing quaker garb, and strict in all observances of the Friends.

[Memoir, by his niece Mary Isaline W. Wiffen, in Boehmer's Bibliotheca Wiffeniana, 1874, i. 1–25; S. R. Pattison's Life in The Brothers Wiffen, 1880; Doeg's Ackworth School Catalogue, 1831; Seebohm's Memoirs of Stephen Grellet, 1862, ii. 72; Obras Antiguas de los Españoles Reformados, 1865, xx. 156; Smith's Catalogue of Friends' Books, 1867, and Supplement, 1893; Martin's Catalogue of Privately Printed Books, 1854; Menéndez y Pelayós' Heterodoxos Españoles, 1880 i. 11, 1881 iii. 675; Biographical Catalogue of Portraits at Devonshire House, 1888, p. 727.] A. G.

WIFFEN, JEREMIAH HOLMES (1792–1836), translator of Tasso, eldest son of John Wiffen, ironmonger, by his wife Elizabeth (Pattison), was born at Woburn, Bedfordshire, on 30 Dec. 1792. Both his parents were members of old quaker families. His father died early, leaving six children to the mother's care. His younger brother, Benjamin Barron Wiffen, is separately noticed; his youngest sister, Priscilla, married Alaric Alexander Watts [q. v.] At the age of ten Jeremiah entered the Friends' school at Ackworth, Yorkshire, where he improved a taste for poetry and acquired some skill in wood engraving. His linguistic attainments were due to his own later study. At fourteen he became apprenticed to Isaac Payne, schoolmaster, at Epping, Essex. His first appearance in print was in the 'European Magazine' (October 1807, p. 308) with an 'Address to the Evening Star,' versified from Ossian. His first contribution on an archæological subject was an account of Broxbourne church, Hertfordshire, with an etching by himself (*Gent. Mag.* 1808, i. 408). In 1811 he returned to Woburn and opened a school in Leighton Road. A hard student, he made himself at home in classics and Hebrew, French, and Italian, and later, Spanish and Welsh. In conjunction with James Baldwin Brown the elder [q. v.] and Thomas Raffles [q. v.] he published 'Poems by Three Friends' (1813, 8vo); the joint authorship was acknowledged in the second edition (1815, 12mo). With his brother he published 'Elegiac Lines' (1818, 8vo) commemorating William Thompson, quaker schoolmaster of Penketh, Lancashire. His earliest independent volume was 'Aonian Hours' (1819, 8vo, dedicated to his brother; 2nd ed. 1820, 8vo). On a visit to the lakes with his brother in the summer of 1819 he made the acquaintance of Southey and of Wordsworth, whose 'white pantaloons' and 'hawk's nose' are described in his diary. His next book was 'Julia Alpinula . . . and other Poems' (1820, 12mo, dedicated to Alaric A. Watts; 2nd ed. 1820, 12mo). In the summer of 1821 he was appointed librarian at Woburn Abbey to John Russell, sixth duke of Bedford.

In 1821 he issued his 'Proposals' for publishing by subscription a new translation of Tasso in Spenserian verse. As a specimen, the fourth book of the 'Jerusalem Delivered' was published in 1821, 8vo, with a dissertation on existing translations. His next essay in verse was a translation of 'The Works of Garcilasso de la Vega,' 1823, 8vo, dedicated to the Duke of Bedford, with a life of Garcia Lasso de la Vega, and an essay on Spanish poetry. The publication of the completed version of 'Jerusalem Delivered' was delayed by a fire in the printing office (which destroyed the sheets of a quarto edition, nearly printed off); it appeared in 1824,

dedicated to the Duchess of Bedford, with a life of Tasso and a list of English crusaders (2 vols. 8vo; another edition same year, 3 vols. 8vo; reprinted 1830, 2 vols. 12mo; and in Bohn's series, 1854, 1 vol. 12mo, in addition to several American editions). Hogg, in the 'Noctes Ambrosianæ,' refers to Wiffen as 'the best scholar among a' the quakers' and 'a capital translator, Sir Walter tells me, o' poets wi' foreign tongues, sic as Tasso, and wi' original vein, too.' The 'Quarterly' in an able article concludes that Wiffen, as a translator of Tasso, though he has fairly distanced Hoole and Hunt, cannot hope to contend successfully with Fairfax (June 1826; see also art. TURBERVILLE or TURBERVILE, GEORGE). Wiffen declined the degree of LL.D. from Aberdeen in 1827. His 'Verses . . . on the Alameda,' 1827, 4to; 'Appeal for the Injured African,' Newcastle-on-Tyne, 1833, 8vo; and 'Verses . . . at Woburn Abbey, on . . . the statues of Locke and Erskine,' 1836, 4to, complete his poetical publications.

Eight years were spent in the compilation of his 'Historical Memoirs of the House of Russell,' 1833, 2 vols. (portrait and plates) in three sizes—atlas folio (thirty-two copies), royal 8vo, and demy 8vo. For the production of this handsome work he made researches during a four months' tour in Normandy.

His death was sudden, at Froxfield, near Woburn, on 2 May 1836; he was buried on 8 May in the Friends' graveyard, Woburn Sands, Buckinghamshire; his portrait (1824) is prefixed to 'The Brothers Wiffen,' 1880. He married, on 28 Nov. 1828, at the Friends' meeting-house, Leeds, Mary Whitehead 'descended from the line of Holinshed the chronicler,' and had three daughters.

Besides the works above noted, he published a 'Geographical Primer' (1812), 12mo, and edited 'Thoughts on the Creation, Fall, and Regeneration,' 1826, 12mo, by John Humbles, 'a Bedfordshire peasant.' A selection of his poems and ballads is given in 'The Brothers Wiffen.'

[Life, by his daughter, Mary Isaline W. Wiffen, in the Brothers Wiffen, 1880, edited by S. R. Pattison; Doeg's Ackworth School Catalogue, 1831; Gent. Mag. 1836, ii. 212; Smith's Catalogue of Friends' Books, 1867; Biographical Catalogue of Portraits at Devonshire House, 1888, p. 725; Allibone's Dict. of Engl. Lit. and Lowndes's Bibl. Man. (Bohn), s. v. 'Tasso.']

A. G.

WIGAN, ALFRED SYDNEY (1814–1878), actor, whose father, a teacher of languages, was at one time secretary to the Dramatic Authors' Society, was born at Blackheath, Kent, on 24 March 1814. Exhibiting some talent for music, he became 'a wandering minstrel,' and sang at Ramsgate, Margate, and elsewhere. He was also an usher at a school and assisted his father at the Dramatic Authors' Society. Under the name of Sydney or Sidney he was in 1834 at the Lyceum, and the following year was under Mrs. Louisa Cranstoun Nisbett [q. v.] at the Queen's Theatre, Tottenham Street. When John Braham [q. v.] opened the newly erected St. James's, Wigan joined him, and, under the name of Sidney, was on 29 Sept. 1836 the original John Johnson in the 'Strange Gentleman,' by Charles Dickens. In 1838 he was at a small theatre in the Old Manor House, King's Road, Chelsea, where he played Tom Tug in the 'Waterman,' and other musical parts, and sang songs between the acts. With Madame Vestris he appeared in 1839 at Covent Garden as Mr. Wigan, playing the original Sir Conrad (or, according to another account, Sir Otto) in Sheridan Knowles's 'Love.' On 5 Aug. of this year (*Tallis's Dramatic Magazine*; another account says 1841) he married the actress Leonora Pincott [see below]. In Boucicault's 'Irish Heiress' he played a French valet. He was seen as Lionel Scruple in the revised comedy of 'Court and City,' was the original Miffin in Jerrold's 'Bubbles of the Day' in March 1842, and played Lord Allcash in 'Fra Diavolo' and other operatic parts. Some success attended his Montagu Tigg in 'Martin Chuzzlewit' and his French usher in 'To Parents and Guardians.' Not until he was cast for Alcibiades Blague in Jerrold's 'Gertrude's Cherries, or Waterloo in 1835,' did he show, as a guide to the field of Waterloo and a seller of vamped-up relics of the fight, the remarkable finish of his style. The impression he created was strengthened by his performance in November of Bruce Siney, an adventurer, in Mark Lemon's 'Turf.' Mark Meddle in a revival of 'London Assurance' followed. On the abrupt closing of Covent Garden he went to the Strand, where he played Iago in a burlesque of 'Othello' and parodied Macready, and was on 15 Jan. 1844 a dancing-master in Peake's 'Madelon.' At Drury Lane he had previously played Trip in a revival by Macready of the 'School for Scandal.' At the Lyceum, with the Keeleys, in 1844 and subsequent years he produced his own 'Watch and Ward' (in which he was the Chevalier Du Guet), 'Model of a Wife' (in which he was Pygmalion Bonnefoi), 'Luck's All,' 'The Loan of a Wife,' 'Next Door,' and 'Five Hundred Pounds Reward,' in all of which he took some part.

A performance of the Prince in the 'Cin-

derella' of Albert Smith and Tom Taylor strengthened his reputation. As a member of Webster's company he appeared at the Haymarket on 2 Oct. 1847, playing Sir Benjamin Backbite in a revival of the 'School for Scandal.' On 20 Oct. 1847 he was the first Osborne in Westland Marston's 'Heart and the World,' and on 15 Nov. the first Hector Mauléon in Webster's 'Roused Lion.' He also played Dudley Smooth in 'Money,' Goldfinch in the 'Road to Ruin,' and Tattle in 'Love for Love.' At the Olympic he appeared with Mrs. Mary Anne Stirling [q.v.], playing the hero of 'Monsieur Jacques,' a musical comedy by Morris Barnett, a character created eleven years previously by the author. In this part he raised his reputation to its height. Here he produced his own 'Law for Ladies.' In 1848–9 he was at the Haymarket with Mr. and Mrs. Charles Kean. Here he enacted the Clown in 'Twelfth Night,' Bassanio in the 'Merchant of Venice,' one of the Witches in 'Macbeth,' and Tom Purple in Jerrold's 'Housekeeper.' His Achille Talma Dufard in the 'First Night' ('Le Père de la Débutante.'), seen at the Princess's in October 1849, was one of his finest impersonations. At the Olympic he produced in 1850 his farce 'A Dead Take-in.' Joining the Kean and Keeley combination at the Princess's, he appeared on 28 Sept. 1850, the opening night, as the original Tom Rawlings in Bayle Bernard's 'Platonic Attachments.' He was seen as Osric in 'Hamlet,' as Orlando, and as Dr. Caius in 'Merry Wives of Windsor.' On 4 June 1851 he was the first Richelieu in Slous's 'Duke's Wager' ('Mlle. de Belle Isle'). On 24 Feb. 1852 Wigan was the first Château-Renaud in the 'Corsican Brothers,' on 5 March the first Richard Hazard in Tom Taylor's 'Our Clerks,' and in May the first Paul Raimbaut in 'A Lucky Friday,' a part he repeated by command at Windsor Castle. He had also played Faulconbridge in 'King John.' At the Adelphi he was in June 1853 the first Dixiner in Boucicault's 'Geneviève.' He was also seen as Jonathan Wild in 'Jack Sheppard.' On 17 Oct. 1853 he opened the Olympic with Planché's 'Camp' and Taylor's 'Plot and Passion' (in which he was the hero), had an original part in Palgrave Simpson's 'Heads and Tails' on 29 June 1854, and was the first Thornby in his own and Talfourd's 'Tit for Tat' ('Les Maris me font rire') on 23 Jan. 1855. On 14 May he obtained another conspicuous success as the first John Mildmay in Taylor's 'Still Waters run deep.' He also played Joseph Surface. In 1857, on the plea of ill-health, he took a benefit on his retirement from the stage, on which he reappeared at the Adelphi on 17 March 1859 as Sir Paul Pagoda in the 'Bengal Tiger.' He was in May 1859 the original Horace Chetwynd in the 'House or the Home,' an adaptation by Taylor from 'Péril dans la Demeure.' On 29 Feb. 1860 he was the first Sir Richard Plinlimmon in Watts Phillips's 'Paper Wings.' He also took part in 'It's an ill Wind that blows Nobody any good' and other pieces. On 29 Nov. Wigan opened the St. James's with 'Up at the Hills,' in which he was Major Stonyhurst. After playing the hero of the 'Isle of St. Tropez,' he strengthened his reputation as the hero of 'A Scrap of Paper' ('Les Pattes de Mouche') in April 1861. In May 1863 he was, at the Haymarket, Dr. Bertrand in Lady Dufferin's 'Finesse, or Spy and Counter Spy.' The following year he gave, with his wife, a series of readings in London. On 24 Oct. 1867 he opened the newly erected Queen's Theatre in Long Acre with Charles Reade's 'Double Marriage,' adapted from his novel of 'White Lies.' In this Wigan was Captain Raynal. On 11 May 1868 he reappeared as the Marquis de Belleterre in the 'Poor Nobleman,' Selby's adaptation of 'Un Gentilhomme Pauvre,' in which he had previously been seen, and played Sir Anthony Absolute. On the opening of the Gaiety on 21 Dec. 1868 he was Adolphe Chavillard in 'On the Cards,' an adaptation by Alfred Thompson of 'L'Escamoteur.' On 27 March 1869 he was Rittmeister Harfthal in Robertson's 'Dreams.' In the 'Life Chase,' an adaptation by Oxenford and Horace Wigan of 'Le Drame de la Rue de la Paix,' he was, at the same house, Bertrand Alvimar, on 11 Oct. For the benefit of Charles Mathews he played Dangle in the 'Critic.' In the 'Man of Quality,' an alteration by John Hollingshead of the 'Relapse,' he was Lord Foppington on 7 May 1870. On 6 July 1872 in the 'First Night' and 'Still Waters run deep' he took a farewell benefit at Drury Lane and retired from the stage. After giving a few private readings, he was seen at the Gaiety at an afternoon performance of 'The House or the Home' and the 'Bengal Tiger.' In the summer of 1878 he left his house, 33 Brompton Square, and on 29 Nov. he died at 26 Sandgate Road, Folkestone. He was buried in Kensal Green cemetery on 8 Dec. A good portrait was engraved for the 'Illustrated London News' (14 Dec. 1878).

Wigan was an admirable actor in a rather narrow groove. He lacked robustness and breadth of style, and could never play a modern gentleman, which part he could not

even dress. His method was modelled to some extent upon that of Bouffé, a brilliant French actor of the early part of the century. Humour and pathos were, however, equally at his command. He was a French scholar, and his greatest successes were made in Frenchmen or characters in which he spoke French or broken English—Tourbillon in 'To Parents and Guardians,' Château-Renaud, Talma Dufard, Adolphe Chavillard, Hector Mauléon in the 'Roused Lion,' and the Marquis de Belleterre in the 'Poor Nobleman.' In the piece last named his conquest of humiliation and his efforts to hide from the world the depths of his poverty had extreme pathos. Among purely English characters, his John Mildmay in 'Still Waters run deep' may count as his masterpiece.

No list of his plays, many of them unprinted, is obtainable. The following, included in various acting editions, are in the 'British Museum Catalogue:' 'Loan of a Wife,' a farce in one act; 'A Model of a Wife,' in one act; 'Five Hundred Pounds Reward,' a comic drama in two acts; and 'Tit for Tat,' a comedietta by Francis Talfourd and A. Wigan (January 1855).

Wigan's wife, Leonora Wigan, known as Mrs. Alfred Wigan (1805–1884), was daughter of Pincott, a showman, and his wife Elizabeth, a daughter of William Wallack and sister of James William Wallack [q. v.] She was at the outset a rope-dancer and performer on stilts. Her first appearance in London took place on 6 July 1818 at the English Opera House (Lyceum) as Chimpanzee in a pantomime drama entitled 'La Perouse, or the Desolate Island,' founded on Kotzebue. Her mother, Mrs. Pincott, was Umba and J. P. Cooke La Perouse. Leonora Pincott also took part in the ballet of 'Don Juan,' was Ganymede in 'Midas,' the Crown Prince in 'Ah! What a Pity,' and Julio in the 'Devil's Bridge.' She was next at Drury Lane, at which her uncle, James Wallack, was stage-manager (1826–8), playing pantomime, utility, and walking ladies. She was on 10 March 1827 the first Antoinette in 'Comfortable Lodgings, or Paris in 1750.' On 16 April she was the first Donna Mensia in Macfarlane's 'Boy of Santillane, or Gil Blas and the Robbers of Asturia,' on 1 May Clara de Lorenzo in 'Turkish Lovers,' and on 15 Oct. Henry Germaine in Thompson's adaptation 'Gambler's Fate, or a Lapse of Twenty Years.' In 1831 she was with Mme. Vestris at the Olympic, where her Catherine Seton, in a burlesque on 'Mary Queen of Scots,' attracted attention. In or about 1839 she married Alfred Wigan, whose senior by several years she was, and whom she had nursed during an illness. When (8 April 1844) the Lyceum opened under the Keeley management, Mrs. Wigan spoke as a police-inspector of fairies the opening lines of Gilbert à Beckett's 'Forty Thieves,' in which Wigan was Mustapha. She had a plump figure, a bright eye, and a mass of dark hair, but was not otherwise attractive. To her husband and his associate and partner, Robson, she was of great service, as she had stage knowledge and *flair*, though with no special expository capacity. She took, after her marriage, some important parts—Mrs. Candour and Mrs. Malaprop (both of which she over-accentuated), obtained applause as Mrs. Yellowleaf in the 'Bengal Tiger,' and Mrs. M'Cann in 'Up at the Hills.' Her best part was Mrs. Hector Sternhold in 'Still Waters run deep,' of which Mrs. Melfort was the original exponent; in this she outplayed her predecessor and Mrs. Stirling, who also took the part. She supported her husband at most of the theatres at which he appeared, and acquired a reputation in Frenchwomen. As an example of the unconsciousness of some performers during their acting Mr. Archer relates the story that Mr. and Mrs. Alfred Wigan, 'having made some mistake in a cue at the end of an important scene, played the whole scene over again in blissful unconsciousness of their blunder' (*Masks or Faces*, p. 69). She died on 17 April 1884. Her sister, Ellena Elizabeth Pincott, played on 14 March 1814 at Covent Garden the Duke of York in 'Richard the Third.'

[The mist which ordinarily surrounds the beginning of theatrical careers is in the case of Alfred Wigan, and in a less degree that of his wife, thicker than usual, and the notices contributed presumably by himself to various periodicals are unlike and sometimes contradictory. The foregoing biography is drawn from personal knowledge and private information. Genest's Account of the English Stage; Scott and Howard's Blanchard; Theatre, 1884; Morley's Journal of a London Playgoer, pp. 61, 191, 231; Pascoe's Dramatic List; Theatrical Times, vol. i.; Cole's Life and Times of C. Kean; Stirling's Old Drury Lane, i. 309; Dutton Cook's Nights at the Play, 1883; Tallis's Dramatic Magazine; Men of the Time; Men of the Reign; Shepherd's Plays and Poems of Charles Dickens; Era Almanack, various years; Era, 8 Dec. 1878, 19 April 1884; Daily News, 19 April 1884.] J. K.

WIGAN, HORACE (1818?–1885), actor and adapter of plays, born about 1818, younger brother of Alfred Sydney Wigan [q. v.], acted in Ireland, and was first seen in Dublin on 1 Aug. 1853 as Billy Lackaday in 'Sweethearts and Wives.' He subsequently replaced

Webb as King Bruin in the 'Good Woman in the Wood.' Quitting Dublin, he made, under the name of Danvers, his first appearance in London on 1 May 1854, at the Olympic, as Paddy Murphy in Lever's extravaganza 'The Happy Man.' He was the original O'Rafferty in Taylor's 'Blighted Being,' 17 Oct., but failed to win acceptance as a representative of Irishmen, and made no mark for four years. On 5 June 1858 he was, as Horace Wigan, the first Smythers, a hairdresser, in Taylor's 'Going to the Bad,' to the Peter Potts of Robson, and on 2 Dec. the first Smoothly Smirk to Robson's Aaron Burr in Oxenford's 'Porter's Knot.' After playing Abder Khan in H. J. Byron's burlesque of 'Mazeppa,' Horatio Cocles Bric-à-brac in Taylor's 'Payable on Demand,' Mr. Cunningham in Taylor's 'Nine Points of the Law,' the Baron de Beaupré in Maddison Morton's 'Husband to Order' on 23 April 1860, and William Hogarth in Taylor's 'Christmas Dinner,' he produced at the Strand an adaptation from the French, entitled 'Observation and Flirtation,' on 26 Sept. 1860. In H. T. Craven's 'Chimney Corner' he was, 21 Feb. 1861, the original Solomon Probity, and during a temporary illness of Robson played Peter Probity. His 'Change for a Sovereign' was produced at the Strand on 14 March. On 30 June he was the first Symptom, an imaginary invalid, in his own 'Charming Woman' ('A trente ans'), and subsequently acted in 'Jack of all Trades,' an adaptation of 'Le Ramoneur' by H. Neville and Florence Haydon. His 'Friends or Foes,' an adaptation of M. Sardou's 'Nos Intimes,' was given at the St. James's on 8 March 1862, and was the best of his adaptations. Still at the Olympic, he was, 14 Nov., the first Fusell in Watts Phillips's 'Camilla's Husband,' and on 19 March the first Blush in 'Taming a Truant,' his own adaptation of M. Sardou's 'Papillone.' In Taylor's 'Ticket-of-Leave Man' he was the original Hawkshaw, a detective, on 27 June 1863, his first distinct acting success. On 1 Nov. 1864 he undertook the management of the Olympic, at which house alone he had been seen in London, producing on the opening night Taylor's 'Hidden Hand,' and two farces, Oxenford's 'Girl I left behind me' and Maddison Morton's 'My Wife's Bonnet,' all of them adaptations. In Taylor's 'Settling Day,' 4 March 1865, he was the first Meiklam, and in his own 'Always Intended,' 3 April, the first Project. In a revival of 'Twelfth Night' he was Sir Andrew Aguecheek. On 30 June in Taylor's 'Serf, or Love levels all,' he was Khor, an old serf; Carnaby Fix in Oxenford's 'Cleft Stick' ('Le Supplice d'un Homme') followed on 8 Nov. In 'Love's Martyrdom,' by Leicester Buckingham, 26 April 1866, he was Trevelyan. In a revival of 'Money' he played Graves, in a second of 'Frozen Deep' Lieutenant Crayford, and in a third of 'London Assurance' Sir Harcourt Courtly. He had now resigned the Olympic to Benjamin Nottingham Webster [q.v.], whose acting manager he remained. He was, 21 Oct. 1867, the first Percy Chaffington in Maddison Morton's 'If I had a Thousand a Year,' and on 2 Dec. in 'From Grave to Gay,' by Ben Webster the younger, Cornelius Tattenham. In Coyne's 'Woman of the World' ('Les Coulisses de la Vie') he was on 18 Feb. 1868 the first Golden Bird. Inspector Javert in the 'Yellow Passport' (7 Nov.) an adaptation of 'Les Misérables,' was another success, 7 Nov. 'The Life Chase,' an adaptation of 'Le Drame de la Rue de la Paix,' by Wigan and Oxenford, was produced at the Gaiety on 11 Oct. 1869. A melodrama by Wigan, entitled 'Rag Fair,' in which he played a cheapjack called Brightside, was given at the Victoria on 20 May 1872. At the Gaiety he was, on 14 Dec., the Doctor in 'Awaking,' Campbell Clarke's version of 'Marcel.' At the revival at the Vaudeville of the 'Road to Ruin,' Wigan was Sulky, 1 Nov. 1873. In a performance at Drury Lane, for Webster's benefit, of the 'School for Scandal' he was Rowley. On 24 April 1875 he opened, as manager, the Holborn Theatre, renamed the Mirror, with a revival of the 'Hidden Hand,' Maltby's 'Make Yourself at Home,' and Kenney's 'Maids of Honour.' He was, 29 May, the first Inspector Walker in the 'Detective' ('Le Parricide'), adapted by Clement Scott and E. Manuel. His speculation was not too successful, and the theatre passed into other hands, to be, after frequent changes of name, demolished. A complimentary benefit on his retirement from management was given him at Drury Lane. Wigan also acted at the Strand. He died, on 7 Aug. 1885, at Sidcup, Kent, at the house of his son-in-law, and at the reputed age of 67.

Wigan was a quiet, stolid, undemonstrative actor, whose chief success was obtained in detective parts which called for no display of emotion. Rowley in the 'School for Scandal' suited him exactly, and showed the measure of his intelligence. He was a fair linguist and translated many pieces. The following appear in Lacy's acting edition: 'Always Intended,' a comedy in one act; 'The Best Way,' a comedy in one act; 'The Charming Woman,' a comedy in three acts; 'The Hidden Hand,' a drama in four

acts, adapted from 'L'Aïeule;' 'Friends or Foes,' a comedy in four acts, from M. Sardou; 'The Life Chase,' a drama in five acts, by Oxenford and H. Wigan; 'Observation and Flirtation,' a comedy in one act; 'The Real and the Ideal,' a comedy in one act; 'A Southerner just arrived,' a farce in one act; 'Taming the Truant,' a comedy in three acts.

[Personal knowledge; History of Theatre Royal, Dublin, 1876; Scott and Howard's Blanchard; Pascoe's Dramatic List; Era, 8 Aug. 1885; Sunday Times, various years; Era Almanack, 1886; Morley's Journal of a London Playgoer.] J. K.

WIGAN, JOHN (1696–1739), physician and author, son of William Wigan, rector of Kensington, Middlesex, was born on 31 Jan. 1695–6. In 1710 he was admitted to Westminster school, and thence proceeded to Christ Church, Oxford, where he matriculated on 15 June 1714. He graduated B.A. on 6 Feb. 1718–19, M.A. on 22 March 1720–1, and M.B. and M.D. (6 July) in 1727. Some verses of his occur among the academical lamentations on the death of Queen Anne in 1714, and of Dr. Radcliffe in 1715; besides these he wrote the lines on the death of Dean Aldrich which are published in Vincent Bourne's edition of the dean's poems, and four at least of the exercises in the 'Carmina Quadragesimalia' (i. 8, 57–8, 62–3, and 104–5) are ascribed to him. On 5 Oct. 1726 he was admitted principal of New Inn Hall, Oxford, and about the same time was appointed secretary to the Earl of Arran, the chancellor of the university.

He was admitted a candidate at the College of Physicians on 12 April 1731, and a fellow on 3 April 1732, when he resigned his office at New Inn Hall and settled in London. He resided in Craig Court. He was elected physician to Westminster Hospital in 1733, and retained his office there until 1737. In 1738 he accompanied his friend Mr. (afterwards Sir Edward) Trelawny [q. v.] to Jamaica, in the double capacity of physician and secretary. He there married Mary, daughter of John Douce, a planter in the island, and widow of Philip Wheeler of Jamaica, and by her had one daughter, Mary Trewlawny Wigan. He died in Jamaica on 5 Dec. 1739, aged 43. His memorial, a black marble inscribed slab, still exists in the cathedral church of St. Catherine, Spanish Town. His portrait, a three-quarter length by Hogarth, is in the possession of the Rev. W. W. Harvey, rector of Ewelme, Oxfordshire.

Dr. Wigan was well known in his day as a writer. As early as 1718 he published a translation of a treatise upon the cure of fevers, from the original of Longinus ('De Curandis Febribus continuis Liber,' edited by J. W., 1718, 8vo). His name will always be held in respect by admirers of Aretæus, for his splendid folio edition of that author, which was issued from the Clarendon Press in 1723. Maittaire compiled the index to it, and a great part of the expense was defrayed by Dr. Freind, to whom it is dedicated. When Boerhaave published his edition of the same author in 1735, he availed himself of Wigan's labours, and made a handsome acknowledgment of the circumstance. Wigan compiled the index to P. Petit's 'In tres priores Aretæi Cappadocis libros Commentarii,' 1726, 4to; and had a share in editing Dr. Freind's works (*Opera Omnia Medica*, edited by J. W., 1733, fol.) Besides writing the 'Life of Freind' in choice Latin, he translated the 'History of Physick' into Latin and prefixed to the folio edition of 1732 a long alcaic ode, dated 15 July 1727, which he had composed on Freind's appointment as physician to the queen.

[List of Queen's Scholars of St. Peter's, Westminster, by Joseph Welch; Foster's Alumni Oxon. 1500–1714; Carmina Quadragesimalia; Cat. Brit. Mus. Libr.; Munk's Coll. of Phys.] W. W. W.

WIGG, LILLY (1749–1828), botanist, was born at Smallburgh, Norfolk, on 25 Dec. 1749, being the son of a poor shoemaker in that village. He received a good village education, and was brought up to his father's trade, but removed to Yarmouth before he was twenty, where until 1801 he kept a small school in Fighting-cock Row. He acquired some knowledge of Latin, Greek, and French, was a skilled arithmetician, and wrote a beautifully neat 'copperplate' hand; while his love of botany and skill as a collector procured him the acquaintance of Dr. John Aikin, Thomas Jenkinson Woodward, Sir James Edward Smith, and Dawson Turner. He was chiefly devoted to the study of algæ, in which he seems to have initiated Dawson Turner. In 1801 Turner engaged him as a subordinate clerk in Messrs. Gurneys & Turner's bank at Yarmouth, a position which he occupied for the rest of his life. For nearly twenty years Wigg was collecting material for a history of esculent plants, some of which exists in manuscript in the botanical department of the British Museum, while a manuscript 'Flora Cibaria,' consisting of extracts from books of travel, with a pencil sketch of the compiler taken by Mrs. Dawson Turner in 1804, is at Kew. Wigg also studied the birds and fishes of the Norfolk coast. He was elected an associate of the Linnean Society as early as

1790. Smith acknowledges contributions from him to 'English Botany,' styling him 'a most ingenious and accurate observer . . . eminently skilful in detecting, as well as in preserving, specimens of marine algæ;' and Dawson Turner named after him Fucus (now Naccaria) Wigghii. Wigg died at Great Yarmouth on 28 March 1828.

[Memoir by H. G. Glasspoole in the Transactions of the Norfolk Naturalists' Society, ii. 269–74; Gent. Mag. 1830, vol. i.] G. S. B.

WIGGINTON, GILES (*fl.* 1564–1597), divine, born at Oundle in Northamptonshire, was educated at Cambridge, under the patronage of Sir Walter Mildmay [q. v.] He matriculated as a sizar of Trinity College in October 1564, and in 1566 was elected a scholar. He proceeded B.A. in 1568–9, and was subsequently elected a fellow, notwithstanding the strong opposition of the master, John Whitgift [q. v.], afterwards archbishop of Canterbury, who disliked his puritan views. He commenced M.A. in 1572, having made great progress in the study of divinity, Greek, and Hebrew. On 3 Sept. 1579 he was instituted to the vicarage of Sedbergh in Yorkshire, on the presentation of Trinity College, but found his Calvinism as unpopular there as at Cambridge. In 1581 the archbishop of York, Edwin Sandys [q. v.], wrote severely concerning his practices to his diocesan, William Chaderton [q. v.], bishop of Chester, remarking 'He laboureth not to build, but to pull down, and by what means he can to overthrow the state ecclesiastical' (Peck, *Desiderata Curiosa*, 1779, p. 115). In 1584, when in London, he was appointed to preach before the judges in the church of St. Dunstan-in-the-West. Information of this coming to the knowledge of Archbishop Whitgift, he sent a pursuivant to Wigginton in the dead of night, while he was in bed at his lodgings, who forbade him to preach, and required him to give a bond for his appearance at Lambeth the next day. Upon his appearance he was tendered an oath ex officio to answer certain articles altogether unknown to him, and, on his refusal, the archbishop, after reviling and reproaching him, committed him to the Gatehouse, where he remained nine weeks all but one day. On his release he was admonished not to preach in the province without further license.

In the following year, upon the information of Edward Middleton, Whitgift gave orders to Sandys to proceed against Wigginton, and he was in consequence cited before Chaderton and deprived of his living. In 1586, while visiting London, he was apprehended by one of Whitgift's pursuivants, carried before the archbishop at Lambeth, and, on refusing the oath again, was committed to the White Lion prison, where he was loaded with irons and treated with great severity. He was removed to another prison, and, on failing through illness to obey a citation of the archbishop, he was sentenced to deprivation and degradation, in spite of the intercession of the earls of Warwick and Huntingdon.

Upon his release and recovery he returned to Sedbergh, but was excluded from the pulpit of his former charge. He thereupon preached at his own house and other places, gathering large congregations to hear him. On learning this, Whitgift instigated Sandys to issue an attachment, and Wigginton was arrested by a pursuivant at Boroughbridge and conveyed to Lancaster Castle. Thence on 28 Feb. 1587 he despatched a letter to Sir Walter Mildmay, soliciting his assistance. He was released before December 1588, for in that month he was again arrested in London and brought before the high commissioners at Lambeth on the charge of being concerned in the authorship of the Mar-Prelate tracts. Though he denied the accusation he declined the oath tendered to him, and was committed to the Gatehouse, where he long remained in confinement.

During his imprisonment he was nearly involved in the punishment of the fanatic William Hacket [q. v.], whom he met at some time during a visit to Oundle, their common birthplace. He became a disciple, and was also the confidant, of another enthusiast, Edmund Coppinger [q. v.] About Easter 1591 Hacket came to London and visited Wigginton in prison. Wigginton made Hacket and Coppinger acquainted, and they both found a common cause for lamentation in the insufficiency of English ecclesiastical and social reform. It is doubtful how far Wigginton was privy to the after proceedings of the two enthusiasts, which terminated in the suicide of Coppinger and the execution of Hacket, but a pamphlet entitled 'The Fool's Bolt,' put into circulation by them, is ascribed to him (Strype, *Annals of the Reformation*, 1822, iv. 95–8), and it is probable that his confinement alone hindered him from involving himself more deeply.

About 1592 Wigginton was restored to the vicarage of Sedbergh by the direction of Burghley, and on 4 April 1597 he wrote to his benefactor, proposing the establishment of a seminary to furnish men fitted for controversy with the priests trained in the Roman catholic colleges on the continent, and presenting him with a manuscript treatise which he had composed against the papists,

and which he proposed to style 'A paire of Ridles against the Philistynes of Rome' (*Lansdowne MS.* 84, art. 105).

The date of Wigginton's death is unknown. While in prison he composed 'A Treatise on Predestination.' He was also the author of 'Giles Wigginton his Catechisme' (London, 1589, 8vo), and of several theological treatises in manuscript, formerly in the possession of Dawson Turner [q. v.] An autograph letter is preserved in the British Museum (*Lansdowne MS.* 77, art. 61).

[Cooper's Athenæ Cantabr. ii. 329–31; Bancroft's Dangerous Positions and Proceedings published and practised within this Iland, 1640, pp. 142–75; Brook's Lives of the Puritans, 1813, iii. 418–28; Heylyn's Aerius Redivivus, 1670, pp. 304–7; Neal's Puritans, 1822, i. 377; Strype's Whitgift, 1822, i. 550, 584, iii. 219; Sutcliffe's Answere unto Throckmorton, 1595; Platt's Sedbergh, 1876, p. 17; Pierce's Hist. Introduction to the Marprelate Tracts, 1908.] E. I. C.

WIGHARD, WIGHEARD, or **VIGHARD** (*d.* 664), archbishop-elect of Canterbury, was a Kentish priest and one of Deusdedit's clergy. He was nominated to the archbishopric with the assent of the English church by the kings Oswy and Egbert, and was sent, bearing gold and silver vessels, to Rome for consecration. He died of the plague in Rome in 664, before his consecration. He is described as very learned in ecclesiastical discipline.

[Bede's Hist. Eccles. iii. 29, iv. 1; Haddan and Stubbs, iii. 110; Tanner's Bibl. p. 773; Dict. Chr. Biogr. iv. 1176.] M. B.

WIGHT, ROBERT (1796–1872), botanist, was born at Milton, Duncra Hill, East Lothian, on 6 July 1796, being the twelfth of fourteen children of a writer to the signet. He was educated at the high school and university of Edinburgh, having among his contemporary students Robert Christison and George Walker-Arnott, and took out his surgeon's diploma in 1816, graduating M.D. two years later. He went on several voyages as surgeon, including one to America, before entering the East India Company's service in 1819, but knew very little botany before his arrival in India. He was appointed assistant-surgeon on 25 May 1819, and attached to the 42nd native infantry stationed at Madras, where he employed natives to collect plants, and obtained copies of Willdenow's 'Species Plantarum,' Persoon's 'Synopsis,' and Linné's 'Genera Plantarum.' A collection sent by him to Professor Robert Graham in 1823 was lost at sea; but one formed at Samulcotta, Rajamundry, Vellore, and Madras, reached Dr. William Hooker at Glasgow in 1826. In that year Wight was appointed to succeed Dr. Shuter as naturalist at Madras, and for two or three years had charge, as such, of the botanical establishment there, employing native draughtsmen, making an extensive tour in the southern provinces, the route of which is marked on the map in Wallich's 'Plantæ Asiaticæ Rariores,' and collecting and distributing among botanists a great number of duplicates. In 1828, on the abolition of his office, Wight was appointed garrison surgeon at Negapatam, and thoroughly explored that neighbourhood and Tanjore; but in 1831, having attained the rank of surgeon on 22 Feb., he contracted jungle fever, and came home on three years' furlough, most of which he spent in Edinburgh. He then began the publication of his materials in W. J. Hooker's 'Botanical Miscellany' (ii. and iii.), and afterwards in his 'Companion to the Botanical Magazine' (1835–6), issuing also some coloured plates in quarto, under the title of 'Illustrations of Indian Botany, principally of the Southern Parts of the Peninsula' (Glasgow, 1831), but was prevented from continuing the publication by the expense.

During this furlough Wight was mainly occupied in preparing, in conjunction with George Walker-Arnott [see ARNOTT], what is certainly one of his chief works, the 'Prodromus Floræ Peninsulæ Indiæ Orientalis,' which J. D. Hooker and T. Thomson, in their 'Introductory Essay to the Flora Indica' (1855), describe as 'the most able and valuable contribution to Indian botany which has ever appeared, and one which has few rivals in the whole domain of botanical literature.' Only the first volume, however, was published, carrying the work down to the end of the Dipsacaceæ. It describes some fourteen hundred species, and in 1833 Wight issued a lithographic catalogue of 2,400 species enumerated in it.

Before his return to India Wight made himself master of the art of lithography. In 1834 he was attached to the 33rd native infantry at Bellary, and marched with them to Palamcotta, near Cape Comorin, a distance of some seven hundred miles. He then planned a systematic series of plates to illustrate Ainslie's 'Materia Medica,' a scheme which he never carried out, but in the course of which he published various papers on officinal plants in the 'Madras Journal of Science.' Seized with a severe attack of fever in Tinnevelly in 1836, Wight was obliged to pay a short visit to Ceylon. In the same year he was transferred to the revenue department, with the title of superintendent of cotton cultivation, to inquire into and re-

port on the cultivation of cotton, tobacco, senna, and other useful plants, and in this capacity he had charge from 1842 to 1850 of an experimental cotton farm at Coimbatore. In 1838 he began the issue of his 'Illustrations of Indian Botany' with coloured, and 'Icones Plantarum Indiæ Orientalis' with uncoloured, quarto plates; but, though the Madras government subscribed for fifty copies, both works entailed a considerable loss upon Wight, who in 1847 started his 'Spicilegium Neilgherrense,' a selection of a hundred plates copied from those in the 'Icones,' in the hope of partly reimbursing himself. The 'Icones' ran to six volumes (1838–53), containing in all over 2,100 plates, and during his entire Indian career of thirty-five years he described nearly three thousand species of Indian plants.

Wight remained at Coimbatore till March 1853, when he retired. He then purchased Grazeley Lodge, near Reading, formerly the residence of Mitford the historian, and devoted himself zealously to farming the land attached to this property. In 1861 and 1862 he contributed articles on cotton farming to the 'Gardener's Chronicle,' and from 1865 to 1868 he gave great assistance in the editing of Edward John Waring's 'Pharmacopœia of India.' Wight died at Grazeley on 26 May 1872. He married, in 1838, the daughter of Lacy Gray Ford of the Madras medical board, who, with four sons and a daughter, survived him. He was elected a fellow of the Linnean Society and a member of the Imperial Academy in 1832, and a fellow of the Royal Society in 1855.

Wight's chief works were: 1. 'Illustrations of Indian Botany,' Glasgow, 1831, 4to. 2. 'Prodromus Floræ Peninsulæ Indiæ Orientalis' (with G. W. Walker-Arnott), vol. i., London, 1834, 8vo. 3. 'Contributions to the Botany of India,' with the assistance of Walker-Arnott, A. P. De Candolle, and Nees von Esenbeck, London, 1834, 8vo. 4. 'Illustrations of Indian Botany,' 2 vols. Madras, 1838–50, 4to, with 182 coloured plates. 5. 'Icones Plantarum Indiæ Orientalis,' 6 vols. Madras, 1838–53, 4to, with 2101 plates; Systematic Index, compiled by Dr. Hugh Cleghorn, printed by the Madras government, 1857. 6. 'Spicilegium Neilgherrense,' Madras, 1846–51, 4to.

[Memoir, by Dr. H. Cleghorn, with lithographic portrait and full bibliography, in Transactions of the Botanical Society of Edinburgh, xi. 363; Dodwell and Miles's Medical Officers of India.] G. S. B.

WIGHTMAN, EDWARD (*d.* 1612), fanatic, was the last person burned for heresy in England. He is said to have been of the same family as William Wightman, who purchased in 1544 the manor of Wykin, parish of Hinckley, Leicestershire (Burton, *Description of Leicestershire*, 1777, p. 287). In the warrant and writ for his execution he is described as 'of the parish of Burton-upon-Trent,' Staffordshire. In this and neighbouring parishes were held periodic meetings of puritan divines for lectures and conferences [see Bradshaw, William, 1571–1618]. Wightman presented himself on these occasions and ventilated anabaptist views; the puritans were for treating him tenderly, hoping to reduce his errors by argument. Wightman, however, rushed on destruction by presenting a petition to James I at Royston, apparently in March 1611. Finding that he was from the diocese of Coventry and Lichfield, James sent him to Westminster to Richard Neile [q. v.], then bishop of that see, 'with command to commit him to the Gatehouse, and to take examinations of his several opinions under his own hand.' Neile was one of the judges of Bartholomew Legate [q. v.], the last heretic burned in Smithfield. From the beginning of April to the middle of October, Neile, William Laud [q. v.], then his chaplain, and 'other learned divines,' held conferences with Wightman, who 'became every day more and more obstinate in his blasphemous heresies.' James then ordered Wightman's removal to Lichfield for trial. After 'divers days' conference, but to no purpose,' at Lichfield, Wightman was tried in the consistory court; the trial occupied 'sundry days.' Sentence was at length publicly pronounced in the cathedral (14 Dec.) by Neile, who 'began the business with a sermon and confutation of his blasphemies against the Trinity' (*Cal. State Papers*, Dom. 1639–40, pp. 83–5). These details are found in an apologetic statement by Neile himself, furnished twenty-seven years after the execution. Neile lays stress on his anti-trinitarianism, but the list of his opinions, as detailed in the commission, shows that in addition to holding anabaptist views he claimed to be himself the promised paraclete, and the person predicted in messianic prophecies. Theophilus Lindsey [q. v.] disputes the account of his 'ten heresies,' partly on the ground of their inconsistency (*Apology*, 1774, ii. 53; *Historical View*, 1783, p. 292), but the case is not without parallel. The nature of his personal claims shows that religious fanaticism had turned his head.

No date appears on the printed copies of the commission and warrant for his execution, but the date of the commission was 9 March 1611–12 (*Cal. State Papers*, Dom.

1611–18, p. 123). Neile says that on the arrival of the writ directed to the sheriff of Lichfield, also dated 9 March 1611–12 (Cobbett), Wightman was brought to the stake. The fire 'scorched him a little,' and 'he cried out that he would recant.' Thereupon the crowd rescued him, themselves getting 'scorched to save him.' A form of recantation was presented to him 'which he there read and professed, before he was unchained from the stake.' He was remitted to prison, and 'after a fortnight or three weeks' was again brought before the consistory court to recant 'in a legal way.' This he declined to do, but 'blasphemed more audaciously than before.' The writ was renewed, 'sent down and executed, and he died blaspheming' (*Calendar*, ut supra, 1639–40, pp. 83–5). Fuller says he was burned 'in the next month' after the execution (18 March 1612) of Legate. Wallace supposes the date to have been 11 April 1612; this was the Saturday between Good Friday and Easter day. Neile affirms that Laud 'was with me and assisted me in all the proceedings . . . from the beginning to the end.'

[The Narrative History of King James, 1651, pt. iv., gives the commission and warrant (reprinted in Greenshield's Brief Hist. of the Revival of the Arian Heresie, 1711); Fuller's Church History, 1655, bk. x. sect. 4 (reprinted, with the warrants, in Cobbett's State Trials, 1809, ii. 727); Wallace's Antitrinitarian Biogr. 1850, ii. 534, iii. 565 (with reprints of the warrants).] A. G.

WIGHTMAN, Sir WILLIAM (1784–1863), judge, came of an old Dumfriesshire family. He was the son of William Wightman, gentleman, of St. Clement's, London, and was born in 1784. He was an undergraduate of University College, Oxford, where he matriculated on 23 March 1801, and on 21 June was elected to a Michel exhibition at Queen's College, graduating B.A. on 30 May 1805, and M.A. on 23 Oct. 1809; from 1859 to 1863 he was an honorary fellow of his college. On 31 Jan. 1804 he entered Lincoln's Inn, and, after some years of practice as a special pleader, he was called to the bar in 1821. In 1830 he transferred himself to the Inner Temple and joined the northern circuit. He was known as an exceptionally sound and clear-headed lawyer, and for several years held the important post of junior counsel to the treasury. He was appointed a member of the commission of 1830 upon the practice of the common-law courts, and of that of 1833 upon the proposal for a criminal law digest. He was engaged in many celebrated cases, particularly the prosecutions arising out of the Bristol riots; but, owing to an almost excessive modesty, was little known except to his profession. In February 1841 he was promoted to a judgeship of the queen's bench, on the resignation of Mr. Justice Littledale, and was knighted on 28 April, and here he served as a judge for nearly twenty-three years. While on circuit at York, on 9 Dec. 1863, he was seized with an attack of apoplexy, and died next day. He married in 1819, a daughter of James Baird of Lasswade, near Edinburgh.

Wightman's pre-eminent qualities as a lawyer were accuracy and caution. As a judge he had deep learning, a faculty of lucid reasoning, and abundance of good sense. He was courteous, firm, and dignified, and added greatly to the strength of the court of which he was a member. He had also great humour, considerable literary gifts, and was widely read in English letters (Campbell, *Autobiography*, ii. 310; *Croker Papers*, iii. 240).

[Foss's Lives of the Judges; Gent. Mag. 1864, ii. 250; Times, 11 Dec. 1863; Arnould's Life of Denman; Alumni Oxon. 1715–1886; Lincoln's Inn Admission Register.] J. A. H.

WIGHTWICK, GEORGE (1802–1872), architect, son of William Wightwick (*d.* 1811) by his wife Anna Maria (1779–1864), daughter of Alexander Taylor, was born at Alyn Bank, Mold, Flint, on 26 Aug. 1802. He was educated at Wolverhampton grammar school, and privately under Dr. Lord at Tooting. After professional pupilage under Edward Lapidge and an educational tour (1825–6) in Italy, he entered the office of Sir John Soane, and in 1829 opened practice at Plymouth (where for a time he was in partnership with J. Foulston), having already erected Belmont House for John Norman in that neighbourhood. In 1836 he designed the South Devon and East Cornwall hospital; this was followed by works at Crediton church in 1838 and the restoration of the church at Helston. In Plymouth he carried out the town-hall (1839–40), the congregational chapel, Courtenay Street (1848), and the Cottonian Library (1850). He designed the episcopal chapel at Flushing, near Falmouth, in 1841, and St. John's Church, Treslothan, in 1844. Wightwick, whose terms for employment are to be seen in the 'Journal of the Royal Institute of British Architects' (1891, p. 161; reprinted from the 'Architect,' 1850, ii. 28), retired to Clifton in 1851, and subsequently to Portishead (1855), where he died on 9 July 1872. He was buried in Portishead churchyard on the 13th. He married, first, in 1829, Caroline (1808–1867), daughter of William Damant

of Buckland Monachorum; and, secondly, in January 1868, Isabella (*b.* 1832), daughter of Samuel Jackson, who survived him.

He was a copious writer, and published, besides many pamphlets and two plays: 1. 'Select Views of Roman Antiquities,' 1827. 2. 'Remarks on Theatres,' 1832. 3. Sketches of a Practising Architect,' 4to, 1837. 4. 'The Palace of Architecture,' 8vo, 1840. 5. 'Modern English Gothic Architecture' in Weale's 'Quarterly Papers on Architecture,' 1845, 4to, pt. vii. 6. 'Hints to Young Architects,' 8vo, 1846 (often reprinted).

His essay on Sir Christopher Wren won the medal of the Royal Institute of British Architects for the session 1858-9. He left various manuscripts to that body.

[Archit. Publ. Society's Dictionary; Redgrave's Dictionary of Artists; Boase and Courtney's Bibl. Cornub.; Boase's Coll. Cornub.]

P. W.

WIGLAF (*d.* 838), king of Mercia, succeeded to his throne on the death of Ludecan in 825 (*Anglo-Saxon Chronicle*, ap. PETRIE, *Monumenta Brit.* i. 343). At the time when Mercia was exhausted by victories over East-Anglia, Egbert (*d.* 839) [q.v.], king of Wessex, was extending his rule over Southern Britain, and in 827 or 828 he overran Mercia and drove Wiglaf from his throne. Shortly afterwards, however, and probably owing to danger on the Welsh border, Wiglaf was restored to his throne by Egbert as an underking of Wessex. He reigned thirteen years (WILL. MALM. *Gesta Regum*, p. 132, Engl. Hist. Soc.), died in 838 (FLOR. WIG. ap. PETRIE, *l. c.* p. 549), and was buried at Repton (*ib.* p. 638). Wiglaf married Cynethryth, and left a son Wigmund (*ib.*)

Several charters of Wiglaf are extant (WILKINS, *Concilia Mag. Brit. et Hibern.* i. 176 seq.), including two to the monastery of Hanbury in Worcestershire, of which house Tanner supposes Wiglaf to have been the founder (*Notitia Monastica, Worcest.*)

[In addition to the authorities mentioned in the text, see Henry of Huntingdon's Hist. Angl. in Petrie's Mon. Brit. i. 733; Gaimar's L'Estorie des Engles, *ib.* p. 792; Ethelwerd's Chron. *ib.* p. 512; Dugdale's Monast. Angl. i. 588-9, ii. 109 seq.; Green's Conquest of England, pp. 48-9, and Making of England, p. 435.] A. M. C-E.

WIGMORE, BARONS OF. [See MORTIMER.]

WIGMORE, WILLIAM (1599-1665), jesuit. [See CAMPION, WILLIAM.]

WIGNER, GEORGE WILLIAM (1842-1884), chemist, was eldest son of John Thomas Wigner (*d.* 1857), pastor of the baptist church at King's Lynn, of which he wrote a 'Brief History' from its foundation in 1687 down to 1849. Born in the London Road, Lynn, on 19 Oct. 1842, George was educated at Lynn grammar school. He early showed a liking for chemistry and science generally. At the age of seventeen he became clerk to a private banking firm in London, where he remained for five years, giving, however, all his leisure to scientific work. After hearing him give a scientific lecture Mr. Frank Hills of Deptford offered him a post in his chemical works, where he remained for four years. During the latter part of the time he took out several patents for sewage treatment, which led to a connection with the Native Guano Company. In 1872 he began business on his own account as an analyst in Great Tower Street. He took an active part in promoting the Sale of Food and Drugs Act of 1875. He was the founder of the Society of Public Analysts in 1875; was honorary secretary of the society from the commencement till 1883, when he was elected president; and edited the 'Proceedings' in 1875, and, in conjunction with Dr. John Muter, the 'Analyst,' the official organ of the society, from its origin in 1876 till his death in 1884. In 1880 he was awarded a prize of five hundred dollars by the national board of trade of the United States for the draft of an act to prevent adulteration of food and drugs without hampering commerce unnecessarily, and an essay on this subject. In 1884 he acted as juror at the International Health Exhibition, South Kensington, and undertook the analysis of some hundreds of food samples exhibited. His wife died in January 1884, and from that time his health gave way; he died of stricture of the œsophagus on 17 Oct. 1884, leaving a son and a daughter.

Wigner was one of the earliest public analysts. He acted as analyst for Plumstead, Greenwich, and Deptford; he was also consulting chemist to the Thames conservancy board, and in these capacities he frequently gave evidence as an expert witness. He was a fellow of the Chemical Society and of the Institute of Chemistry. In 1868 he published, in conjunction with William Cameron Sillar and Robert George Sillar, a book on the 'A.B.C. Sewage Process;' and in 1878 'Seaside Water,' an abstract of a series of reports upon the water-supply of coast resorts, previously published in the 'Sanitary Record. The Royal Society's 'Catalogue' (down to 1884) contains a list of twenty-one papers published by Wigner alone, one published in conjunction with Professor Arthur Herbert Church, F.R.S.,

and three with Robert Harland. Nearly all of these papers deal with various points of analytical chemistry.

[Journ. Chemical Society, 1885, xlvii. 344 (obituary); Analyst, 1884, ix. 193 (obituary), x. 42 (presidential address of Dr. Alfred Hill); Brit. Mus. Cat.] P. J. H.

WIGRAM, Sir JAMES (1793–1866), vice-chancellor, was the third son, by his second wife (Eleanor, daughter of John Watts), of Sir Robert Wigram, a merchant and shipowner, of London and Wexford, who was M.P. for Wexford and Fowey, was created a baronet in 1805, and died on 6 Nov. 1830. His elder brother, the second baronet, assumed the name of Fitzwygram in 1832; another brother was Joseph Cotton Wigram [q.v.] Born at his father's residence, Walthamstow House, Essex, on 5 Nov. 1793, James was educated privately and at Trinity College, Cambridge, where he graduated B.A. as fifth wrangler in 1815, gained a fellowship two years later, and proceeded M.A. in 1818. Being admitted a student of Lincoln's Inn on 18 June 1813, he was called to the bar by that society on 18 Nov. 1819, and, attaching himself to the court of chancery, pursued his profession with much industry. In Michaelmas vacation 1834 he attained the rank of king's counsel, and, being invited to the bench of Lincoln's Inn on 15 Jan. 1835, he took his seat as such on 30 Jan. following. Wigram was the author of two legal works, his 'Examination of the Rules of Law respecting the Admission of Extrinsic Evidence in aid of the Interpretation of Wills,' first published in 1831, having run through four editions; while in 1836 appeared his 'Points in the Law of Discovery.' These useful publications led to an interesting correspondence with some of the American judges, among whom was Dr. Story, the eminent commentator.

On 28 Oct. 1818 he married Anne (*d.* 1844), daughter of Richard Arkwright of Willersley, Derbyshire, and granddaughter of Sir Richard Arkwright [q. v.], whose family had also considerable property in the neighbourhood of Leominster in Herefordshire. Supported by this family interest, Wigram fought a contested election for Leominster on tory principles in 1837, but was defeated at the poll. He was, however, returned for the borough without opposition at the next general election, on 28 June 1841, but had little opportunity of distinguishing himself as a parliamentary debater; for—having enjoyed a distinguished lead in the courts of equity for several years—on 28 Oct. following he was raised to the bench under the act for the better administration of justice (5 Vict. c. 5), which provided for the appointment of a second vice-chancellor. He was sworn a member of the judicial committee of the privy council on 15 Jan. 1842, and received the customary order of knighthood the same month. Wigram, whose decrees were remarkable for the lucid exposition of the legal principles involved in the cases he had to adjudicate upon, was compelled by ill-health, resulting in the total loss of sight, to retire from the bench in Trinity vacation 1850, when he was granted a pension of 3,500*l.* a year. He died on 29 July 1866, leaving a family of four sons and five daughters. A crayon portrait by Sir George Richmond, R.A., is at Trinity College, Cambridge.

[Lincoln's Inn Registers; Official Ret. Members of Parl.; Graduati Cantabr. 1800–1884; Law Lists; Foss's Judges of England; Smith's Parliaments of England; Foster's Baronetage; obituary notices in the Law Times, Gent. Mag., and Law Journal.] W. R. W.

WIGRAM, JOSEPH COTTON (1798–1867), bishop of Rochester, born at Walthamstow on 26 Dec. 1798, was the fifteenth child of Sir Robert Wigram (1744–1830). Sir James Wigram [q. v.] was his elder brother. Joseph Cotton was educated by private tutors, and proceeded to Trinity College, Cambridge, graduating B.A. as sixth wrangler in 1820, M.A. in 1823, and D.D. in 1860. He was ordained deacon in 1822, and priest in the year following, and in 1827 was appointed assistant preacher at St. James's, Westminster. In the same year he was also chosen secretary of the National Society for Promoting the Education of the Poor in the Principles of the Established Church, a post which he retained until 1839. On 28 March of that year he was appointed rector of East Tisted in Hampshire, and in 1850 removed to the rectory of St. Mary's, Southampton. On 16 Nov. 1847 he was collated archdeacon of Surrey, and in 1860 was consecrated bishop of Rochester in succession to George Murray [see under Murray, Lord George, 1761–1803]. He died in London at 15A Grosvenor Square, on 6 April 1867, and was buried on 12 April beside his wife in the parish church of Latton, Essex. On 12 Feb. 1839 he married Susan Maria (*d.* 27 June 1864), daughter of Peter Arkwright of Willersley in Derbyshire. By her he had six sons and three daughters.

Besides sermons and pamphlets, Wigram was the author of: 1. 'Practical Elementary Arithmetic,' London, 1832, 12mo. 2. 'Geography of the Holy Land,' London, 1832,

8vo; 5th ed. 1855. 5. 'Practical Hints on the Formation and Management of Sunday Schools,' London, 1833, 8vo. 4. 'The Cottager's Daily Family Prayers,' Chelmsford, 1862, 12mo. He also selected and arranged 'Daily Hymns for the Month,' London, 1866, fol.

His younger brother, GEORGE VICESIMUS WIGRAM (1805–1879), exegetical writer, born in 1805, was the twentieth child of Sir Robert Wigram, and the fourteenth by his second wife. He matriculated from Queen's College, Oxford, on 16 Dec. 1826, and was intended to take orders in the church of England. He, however, joined the Plymouth Brethren, and devoted himself to the study of the biblical text. In 1839 he published 'The Englishman's Greek Concordance to the New Testament,' London, 8vo. A second edition appeared in 1844, and an index in the following year. This work, which superseded 'The Concordance to the New Testament' by John Williams (1727–1798) [q. v.], was based on the 'Concordance' of E. Schmidt, and comprised an alphabetical arrangement of every word in the Greek text. It was followed in 1843 by 'The Englishman's Hebrew and Chaldee Concordance of the Old Testament,' London, 8vo, a work on a similar plan. In 1867, with W. Chalk, he edited 'The Hebraist's Vade Mecum,' the first attempt at a complete verbal index to the contents of the Hebrew and Chaldee Scriptures. Wigram died on 1 Jan. 1879. He married, first, Fanny (*d.* 1834), daughter of Thomas Cherbury Bligh, and secondly, Catherine, only daughter of William Parnell of Avondale, and aunt of Charles Stewart Parnell [q. v.] Three commemorative volumes composed of his sermons and letters, entitled 'Memorials of the Ministry of G. V. Wigram,' were published in 1880 and 1881 (FOSTER, *Alumni Oxon.* 1715–1886; *Men of the Time*, 1865).

[Burke's Peerage and Baronetage, s.v. 'Fitzwygram;' Gent. Mag. 1867, i. 669; Allibone's Dict. of English Lit.; Foster's Index Eccles.]

E. I. C.

WIGTOWN, EARL OF. [See FLEMING, SIR MALCOLM, *d.* 1360?]

WIHTGAR (*d.* 544), first king of the Isle of Wight, was the nephew of Cerdic [q. v.] He seems to have first come to Britain with his brother Stuf in 514 (*A.-S. Chron.*, ap. PETRIE, *Mon. Hist. Brit.* p. 301), and to have conquered the Britons in a battle picturesquely described by Henry of Huntingdon (*Hist. Angl.*, ap. PETRIE, l. c. p. 711). Nothing more is known of Wihtgar until 534, when Cerdic and Cynric [q. v.] handed over to him and to his brother the Isle of Wight (*A.-S. Chron.* l. c. p. 301), which they had conquered four years before (ETHELWERD, *Chron.*, ap. PETRIE, l. c. p. 503). Wihtgar himself was probably a Jute (FLOR. WIG.; also SYM. DUNELM. and ASSER, ap. PETRIE, l. c. pp. 550, 674, 469). Green, who with Freeman (*Norman Conquest*, i. 10 *n.*) doubts the story of Wihtgar, thinks that Cerdic's conquest of the Isle of Wight was not in his own interest, but in that of his allies, for the new settlers of the island were undoubtedly Jutes (*Making of England*, p. 90). Wihtgar ruled honourably (WILL. MALM. *Gesta Reg. Angl.* p. 27, Engl. Hist. Soc.) for ten years, and, dying in 544, was buried in Wihtgarabyrig, the modern Carisbrook (*A.-S. Chron.*, ap. PETRIE, l. c. p. 302).

The ascription by the 'Anglo-Saxon Chronicle' (*ib.* p. 339) to Wihtgar of certain laws concerning the church, which were confirmed in 796, is an obvious slip, which Wilkins repeats (*Concilia*, i. 158), but the whole story of Wihtgar is open to doubt.

[Authorities quoted in the text.]

A. M. C–E.

WIHTRED (*d.* 725), king of Kent, was the great-great-grandson of King Ethelbert (552?–616) [q. v.] He began his reign, after a period of disputed rule, probably about the end of 690 (BEDE, *Hist. Eccles.* ap. PETRIE, *Mon. Brit.* i. 242, 282). He seems to have shared his throne for some time with a certain Suæbhard or Waebberd (BEDE, *loc. cit.* p. 255), whom Matthew of Westminster calls his brother (*Flores Hist.* i. 346). In 694 (HEN. HUNT. *Hist. Angl. ib.* p. 723) Ine [q. v.] led an expedition against Kent to avenge the death of his kinsman Mul, but King Wihtred succeeded in appeasing his wrath with a large money fine or wergild. It has been conjectured that the submissive attitude of Kent was due to the defeat of its allies, East-Anglia and Essex. Wihtred's reign was long, peaceful, and prosperous, extending over thirty-four years. He died on 23 April 725 (BEDE, *loc. cit.* p. 282). Wihtred married Werburga and left three sons (*ib.*), who inherited his kingdom in succession.

Several extant charters attest Wihtred's loyalty and munificence to the church in Kent (WILKINS, *Concilia*, i. 56 seq.) The most famous of these is the so-called 'Privilege of Wihtred' securing freedom and independence to the churches and monasteries of Kent. This was confirmed by the king between 696 and 716 at a Kentish witan

held at Baccanceld, probably Bapchild, near Sittingbourne in Kent (HADDAN and STUBBS, *Councils*, iii. 238 seq.)

To Wihtred also we owe one of our earliest extant codes of law. It was drawn up at a 'convention of great men' held at Berghamstede or Bersted, near Maidstone, in the fifth year of the king's reign, and was chiefly ecclesiastical in character. It was still found necessary at the close of the seventh century to prohibit 'offering to devils.' The code also regulates the relations of the lords with the different classes of the unfree, and even condescends to enjoin the use of the horn by strangers when off the highways (*ib.* pp. 233 seq.)

[See, in addition to the chief authorities cited in the text, the Anglo-Saxon Chron. in Petrie's Mon. Brit. i. 327; Gaimar's L'Estorie des Engles, *ib.* p. 785; Henry of Huntingdon's Hist. Angl. *ib.* pp. 723–4; William of Malmesbury's Gesta Regum, pp. 23–4 (Engl. Hist. Soc.); Thorpe's Ancient Laws and Instit. of England, i. 37–43; Green's Conquest of England, pp. 9, 21.]

A. M. C–E.

WIKEFORD, ROBERT DE (*d.* 1390), archbishop of Dublin, is said to have belonged to the family of Wickford or Wykeford of Wickford Hall, Essex (D'ALTON, p. 142; cf. MORANT, *Essex*, i. 253–4). He was a fellow of Merton College, Oxford, and a doctor of laws in 1344. He became a king's clerk, and in or before 1368 was appointed archdeacon of Winchester (RYMER, *Fœdera*, Record edit. III. ii. 850, 892; LE NEVE, iii. 25). He also held other preferments in the north and west of England, and was admitted by Urban IV to a prebend of York in 1370. On 18 May following he was commissioned to arrange with Wenceslaus, duke of Brabant, the pay for his army while serving under Edward III in France, and in 1371 he was again sent on an embassy to Flanders (RYMER, *Fœdera*, Record edit. III. ii. 892, 920, 921). On 7 March 1372–3 he was appointed constable of Bordeaux (*ib.* p. 972). He had resigned this post before 26 June 1375 (*ib.* pp. 1030, 1039). On 12 Oct. 1375 he was promoted by papal provision to the archbishopric of Dublin. On 18 July 1376 he was appointed chancellor of Ireland, and he was reappointed on 26 Sept. 1377, after the accession of Richard II (*Cal. Pat. Rolls*, p. 27).

In 1384 he seems to have paid a visit to England to inform the king and council of certain matters to the advantage of the king and prosecute business of importance to himself and his see (*ib.* p. 383), but he cannot have still held the office of chancellor during all the period of 1377–84, as he was reappointed to the office on 10 Sept. 1384 (*ib.* p. 455). He was relieved of the office before 27 March of the following year (*ib.* p. 550). He died on 28 Aug. 1390. According to Wood and the catalogues, he left to Merton College altar-cloths for the high altar; according to Astry they were for the hall.

[Cotton's Fasti Ecclesiæ Hibernicæ, ii. 15; Brodrick's Memorials of Merton (Oxf. Hist. Soc.); Cal. Pat. Rolls of Richard II; O'Flanagan's Lives of the Lord Chancellors of Ireland, i. 43–55; D'Alton's Archbishops of Dublin, pp. 142–6; Rot. Pat. in Canc. Hiberniæ (Record Publ.); Rymer's Fœdera (Record Publ.) III. ii. passim; Le Neve's Fasti Eccl. Angl.; Lascelles's Liber Munerum Hibernicorum; Ware's Bishops of Ireland, ed. Harris.]

W. E. R.

WIKES, THOMAS (*fl.* 1258–1293), chronicler. [See WYKES.]

WILBERFORCE, HENRY WILLIAM (1807–1873), Roman catholic journalist and author, the youngest son of William Wilberforce [q.v.], was born at Clapham on 22 Sept. 1807. Robert Isaac Wilberforce [q. v.] and Samuel Wilberforce [q. v.] were his elder brothers. When nine years old Henry William was entrusted to the care of the Rev. John Sargent, rector of Graffham, Sussex, and at the age of fifteen he was transferred, with his brother Samuel, to the Rev. F. R. Spragge, who took pupils at Little Bounds, Bidborough, Kent. He was afterwards entered at Oriel College, Oxford, matriculating on 16 March 1826 and going into residence in Michaelmas term following. During a portion of four long vacations he read with John Henry (afterwards Cardinal) Newman [q. v.] In 1830 he graduated B.A., being placed in the first class in classics and in the second in mathematics. He was admitted a student of Lincoln's Inn in 1831, but he continued to reside at Oxford, where he gained the Ellerton theological prize, and graduated M.A. in 1833. He was at one time president of the university debating society, called the 'Union,' and for several years took a prominent part in its debates.

At the suggestion of Newman, Wilberforce abandoned the study of the law and took holy orders. In 1834 he was appointed perpetual curate of Bransgrove, on the skirts of the New Forest; in 1841 he became vicar of Walmer, near Deal; and in 1843 he was presented by the lord chancellor, at the instance of the prince consort, to the well-endowed vicarage of East Farleigh, near Maidstone, which some years previously had been held by his brother Robert (ASHWELL, *Life of Bishop Wilberforce*, i. 222). Seven years later he resigned his vicarage, and on

15 Sept. 1850 he and his wife were received into the Roman catholic church (Browne, *Annals of the Tractarian Movement*, 1861, pp. 175, 211).

In 1852 he accepted the office of secretary to the Catholic Defence Association, then lately founded in Dublin; and from 1854 to 1863 he was proprietor and editor of the 'Catholic Standard,' a London newspaper, afterwards called the 'Weekly Register.' He died on 23 April 1873 at his residence, Chester House, Stroud, Gloucestershire, and was buried in the Dominican monastery at Woodchester.

Wilberforce married, on 24 July 1834, Mary, fourth daughter of his former tutor, the Rev. John Sargent; by her he had issue five sons and four daughters (Foster, *Pedigrees of Yorkshire Families*); she died on 27 Jan. 1878; her eldest sister, Emily, was the wife of her husband's brother, Bishop Wilberforce.

He was the author of: 1. 'The Parochial System: an Appeal to English Churchmen,' London, 1838, 8vo. 2. 'Reasons for submitting to the Catholic Church: a Farewell Letter to his Parishioners,' London, 1851, 8vo; 6th edit. 1855. This gave rise to considerable controversy. 3. 'Proselytism in Ireland,' London, 1852, 16mo; being a correspondence between Wilberforce and the Rev. Alexander Dallas on the subject of the Irish church missions. 4. 'On some Events preparatory to the English Reformation,' in Archbishop Manning's 'Essays on Religion and Literature,' 2nd ser. 1867. 5. 'The Church and the Empires: Historical Periods,' London, 1874, 8vo, with portrait, and a memoir of the author by John Henry Newman, D.D.

[Memoir by Newman; Mozley's Reminiscences of Oriel, passim; Ann. Reg. 1873, p. 138; Ashwell's Life of Bishop Wilberforce, iii. 478; Bowden's Life of Faber, p. 369; Foster's Alumni Oxon. 1715–1886; Tablet, 26 April 1873 p. 543, and 3 May p. 576; Times, 28 April 1873; Weekly Register, 26 April 1873 p. 264, and 3 May p. 284.] T. C.

WILBERFORCE, ROBERT ISAAC (1802–1857), archdeacon of the East Riding, the second son of William Wilberforce [q. v.] and Barbara Ann, eldest daughter of Isaac Spooner of Elmdon Hall, Warwickshire, was born at Clapham on 19 Dec. 1802. His brothers Henry William and Samuel are noticed separately. He was educated chiefly by private tutors in his father's house, and matriculated at Oriel College, Oxford, on 14 Feb. 1820. In 1823 he took a first class in both classics and mathematics, graduating B.A. in 1824 and M.A. in 1827. Very early he came under the influence of John Henry Newman [q. v.], who was at the time exerting a paramount influence on his college. Wilberforce was elected a fellow of Oriel in 1826. Newman, Pusey, Keble, Thomas Mozley, Frederic Rogers (afterwards Lord Blachford), and Richard Hurrell Froude were thenceforth among his colleagues. In 1828 he was elected sub-dean and tutor. There were three tutors in all, Newman and Froude being the other two. Difficulties followed Wilberforce's appointment. Edward Hawkins (1789-1882) [q. v.] had just been promoted to the provostship of Oriel (2 Feb. 1828). From the outset the new provost objected to the guardianship in moral and religious as well as in disciplinary matters which the three tutors seemed to exercise over their pupils, and the friction between the head and his staff soon led to an open rupture. The ostensible cause was the claim of the tutors to arrange their table of lectures as seemed good to them. A long indeterminate discussion continued till June 1830—shortly after Wilberforce's appointment as classical examiner for that year. At that date the provost announced that he would send no more pupils to Newman, Wilberforce, or Froude. By this arrangement Wilberforce's tutorship gradually died out as his old pupils went out of residence; but it was not entirely at an end till 1831. In the autumn of that year he resigned his tutorship to travel on the continent, and did not again return to Oxford save as select preacher in 1849.

The position which Wilberforce occupied in the opinion of his contemporaries at the end of his academic career was deservedly high. Always of quiet and studious habits, he had become, in the words of Thomas Mozley (*Reminiscences of Oriel*, i. 225), 'a scholar and a theologian.' In these capacities he was generally consulted during the rest of his life by men of action like his brother Samuel (afterwards bishop of Oxford) [q.v.], and also by the leaders of the tractarian or high-church party with which he had gradually become identified (Prevost, *Autobiography of Isaac Williams*, p. 39). For some time also his thoughts had turned more and more to the church as a career. He had been ordained on obtaining his fellowship (subsequently taking priest's orders 21 Dec. 1828), and in 1829 Newman offered (*Letters and Correspondence of John Henry Newman*, i. 186) to separate Littlemore from his own parish of St. Mary's and to hand it over to him as a separate cure. This he did not see his way to accept, and Lord Brougham, who had been allied with his father on the

slave-trade question, offered to provide for him. The rumour that Brougham offered him the bishopric of Calcutta (*Letters of Canon J. B. Mozley*, p. 25) does not seem to rest on any solid foundation; but in April 1832, after Wilberforce's return from the continent, Brougham presented him to the living of East Farleigh in Kent. This preferment he accepted against the advice of Newman and Froude (*Letters and Correspondence*, ii. 143; *Autobiography of Isaac Williams*, p. 39), and held for eight years. Within a few months of his institution he married Agnes Everilda, daughter of Francis Wrangham [q. v.], archdeacon of the East Riding. After bearing him two children his wife died in November 1834, and on 29 July 1837 he married again. His second wife was Jane, daughter of Digby Legard, and he lived happily with her till she died childless in 1853.

In 1840 Wilberforce exchanged the living of East Farleigh for that of Burton Agnes in Yorkshire. The following year Archdeacon Wrangham, the father of his first wife, resigned the archidiaconate of the East Riding, and Wilberforce was appointed in his stead. It was the last preferment that he was to receive in the church of England.

Newman's influence over Wilberforce did not survive their joint tutorship of Oriel, and from 1834 Wilberforce was thrown much into the company of his brother Samuel, in collaboration with whom he wrote the 'Life' of their father, published in 1838, and edited their father's 'Letters' which appeared in 1840. But about 1843 he began a correspondence which was to exercise a crucial effect on his career. Henry Edward Manning [q. v.] had in June 1833 been presented by Wilberforce's brother Samuel to the rectory of Lavington. In the November following he married Caroline Sargent, two of whose sisters were married respectively to Wilberforce's brothers Samuel and Henry William. In 1837 Mrs. Manning died, and a few years later the future cardinal was led by Robert Wilberforce's reputation for theological learning and for disinterestedness to turn to him as to a confessor for relief from the doubts as to the sufficiency of the church of England for salvation which had already begun to beset him. Over a hundred letters were written during this period by Manning to Wilberforce—most of them bearing the caution 'under the seal'—in which Manning revealed his whole mind to his correspondent, while recognising, in the words of his biographer (Purcell, *Life of Cardinal Manning*, i. 502), 'Robert Wilberforce's intellectual superiority and deeper reading.' At first Wilberforce replied with arguments, afterwards with pleas for delay in the act of secession which he saw Manning was contemplating, and for some time he was successful. 'I will take no step,' writes Manning at the beginning of 1850, 'none that can part me from you, so long as I am able in conscience to be united as in love, so in labours with you.' But the Gorham judgment was pronounced in March of the same year, and was considered by most of the tractarians to assert the right of the crown to decide the teaching of the church of England in matters of faith as well as of discipline. Gladstone (Purcell, i. 539 sqq.) tried to induce the leaders to enter into a covenant not to take any overt step for a certain specified time, or to announce their intention of doing so. Gladstone seems to have convinced himself that Wilberforce among others would be willing to sign such a covenant. It was, however, promptly rejected by Manning; and in May 1850 a declaration appeared bearing the names of Manning (then archdeacon of Chichester), Wilberforce, and Dr. William Henry Mill [q.v.], regius professor of Hebrew at Cambridge, explaining the sense in which alone the signatories were willing to admit the royal supremacy in matters of religion. They stated clearly that 'we do not, and in conscience cannot, acknowledge in the crown the power recently exercised to hear and judge in appeal the internal state or merits of spiritual questions touching doctrine or discipline, the custody of which is committed to the church alone by the law of Christ' (Purcell, i. 541). A copy of this declaration was sent to every clergyman and layman who had taken the oath of supremacy. It met, however, with no response, and the result was to drive the two principal signatories a step further forward in the way of secession. 'If you and I had been born out of the English church,' writes Manning to Wilberforce in December 1850, 'we should not have doubted for so much as a day where the true church is;' and on 6 April in the following year Manning was received into the church of Rome. The change, though it did not lessen the intimacy between the two, yet altered their relative positions. Henceforward Manning, instead of seeking Wilberforce's advice, assumed the part of teacher. The revival of the church's synodical action in convocation seemed for some time to offer to Wilberforce a *via media* which he could follow, and his brother, the bishop of Oxford, who as early as 1850 had seen reason to dread his brother's secession, did all that he could to keep him steadfast in Anglicanism (*Life of Samuel Wilberforce*, ii.

252). The influence of his wife, too, was always exerted in favour of his remaining in communion with the church in which he had been brought up; but with her death in 1853 it became evident that the last barrier had disappeared. His book on the eucharist, published in the same year, caused many to foreshadow the step which he was about to take (LIDDON, *Life of Pusey*, iii. 288); and there was some talk of a prosecution, but none came. The rumour was sufficient to delay Wilberforce's secession for a few weeks; but on 30 Aug. 1854 he wrote to the archbishop of York that, while he trusted he should always be under a loyal obedience to the queen, he could no longer admit that she was 'supreme in all spiritual things or causes,' and that he must therefore recall his subscription to the queen touching the supremacy, and as a necessary consequence resign the preferments of which he considered the subscription a condition (KIRWAN BROWNE, *History of the Tractarian Movement*, app.) Although in this letter he spoke only of putting himself, 'as far as possible, in the position of a mere lay member of the church,' his 'Inquiry into the Principles of Church Authority,' which appeared soon after, left no doubt as to his intention to follow Manning into the church of Rome. On 1 Nov. 1854 he was received at Paris, his motive for allowing his reception to take place there rather than in England being the fear that the publicity sure to be given to it in the latter case might injure the position of his Anglican friends, and particularly that of his brother Samuel, to whom he was tenderly attached.

Wilberforce did not long survive his secession. For nearly a year, spent by him for the most part in travel, he hesitated as to whether he should become a priest; but at length the entreaties of Manning and others prevailed upon him to offer himself as a candidate for orders. He entered in 1855 as a student in the Academia Ecclesiastica in Rome, his expenses being defrayed by the pope. He was already in minor orders, and was within a few weeks of being ordained priest, when he was attacked in the first days of 1857 by gastric fever. He died at Albano on 3 Feb., and was buried at Rome in the St. Raymond Chapel of the church of S. Maria sopra Minerva, where a tablet has been placed to his memory. He left by his first wife two sons: William Francis Wilberforce, rector of Brodsworth, near Doncaster, Yorkshire, and Edward Wilberforce, a master of the supreme court of judicature in England, both of whom are still living.

Robert Wilberforce's sudden death deprived the Roman church of a valuable recruit. He was utterly without personal ambition, but with a great power of identifying himself with any cause he took in hand, and his earnestness seems to have made a profound impression on all with whom he came in contact. At the same time, he was better trained in theological and other academic learning than either Newman or Manning; and there is little doubt that had he lived he would have become as prominent a figure in controversy as any of his fellow-seceders. His own secession was a heavy blow to the church of England, and the attempt in his last book—on church authority—to destroy the position of those who uphold the royal supremacy on logical grounds remained for a long time unanswered.

Wilberforce was all his life a laborious writer, and although his published writings show no signs of brilliancy they bear evidence of much industry, and of care in expression. Besides many pamphlets, sermons, and charges, he published, in conjunction with his brother Samuel, a 'Life of William Wilberforce' (5 vols. 1838), the 'Correspondence of William Wilberforce' (1840), and an abridgment of the first-named work (1843). He was also the author of one of the hymns in the 'Lyra Apostolica.' His other works are: 1. 'The Five Empires,' 1841, a sketch of ancient history, the five empires being the Assyrian, the Persian, the Greek, the Roman, and the Christian. 2. 'Rutilius and Lucius,' 1842, a romance of the days of Constantine. 3. 'Church Courts and Church Discipline,' 1843, containing arguments in favour of a revival of convocation. 4. 'The Doctrine of the Incarnation of our Lord Jesus Christ,' 1848, an appeal for unity of teaching among churchmen. 5. 'The Doctrine of Holy Baptism,' 1849, a summary of the tractarian doctrine on baptismal regeneration as dealt with later in the Gorham case. 6. 'A Sketch of the History of Erastianism,' 1851, in which first appear the signs of the author's dissatisfaction with the theory of the royal supremacy. 7. 'The Doctrine of the Holy Eucharist,' 1853, in which the doctrine of the real presence seems to many to be affirmed. 8. 'An Inquiry into the Principles of Church Authority,' 1854, arguing that the bishop of Rome is alone the successor of St. Peter and the primate of the universal church.

[Church's Oxford Movement, 1871; Mozley's Reminiscences of Oriel, 1882; Ashwell's Life of Samuel Wilberforce, 1883; Letters of the Rev. J. B. Mozley, by his sister, 1885; Kirwan Browne's History of the Tractarian Movement, 1886; Prevost's Autobiography of Isaac Wil-

liams, 1892; Life of Edward Bouverie Pusey, by Canon Liddon and continuators, 1893; Purcell's Life of Cardinal Manning, 1896; Anne Mozley's Letters and Correspondence of John Henry Newman, 1898; family information, especially that kindly furnished by the Rev. W. F. Wilberforce and Master Wilberforce.] F. L.

WILBERFORCE, SAMUEL (1805–1873), successively bishop of Oxford and Winchester, the third son of William Wilberforce [q. v.] and Barbara Anne, eldest daughter of Isaac Spooner of Elmdon Hall, Warwickshire, was born at Clapham on 7 Sept. 1805. Robert Isaac Wilberforce [q. v.] was his eldest brother; Henry William Wilberforce [q. v.] was his youngest. Samuel was privately educated, being the pupil successively of the Rev. George Hodson of Maisemore, Gloucestershire, and of the Rev. F. Spragge of Little Bounds, Bidborough, Kent. He matriculated at Oxford on 27 Jan. 1823, going into residence as a commoner of Oriel in the Michaelmas term of the same year, and graduated B.A. 1826 (first class in mathematics and second in classics), and M.A. 1829. Later he received the degree of D.D. in 1845, and was made an honorary fellow of All Souls' in 1871. From the age of sixteen he was designed by his father for the church, and took deacon's orders on 21 Dec. 1828, being appointed curate in charge of Checkendon in Oxfordshire. He had married, on 11 June in the same year, Emily, eldest daughter of John Sargent, rector of Lavington, Sussex. His wife's sister, Caroline, married in November 1833 Henry Edward (afterwards Cardinal) Manning [q. v.]

Wilberforce's stay at Checkendon did not exceed sixteen months. An offer of the living of Ribchester, Lancashire, while he was yet in deacon's orders, was declined by his father's advice, but after his ordination as priest (20 Dec. 1829) Bishop Sumner of Winchester, who considered himself under obligations to the Wilberforce family, presented him to the rectory of Brighstone or Brixton, Isle of Wight. He was inducted on 12 Jan. 1830, and remained there for ten years. During that period his gift of eloquence began to attract attention. His father had trained him in his childhood to the habit of public speaking, and when at Oxford he had been a prominent member of the Oxford Union, then recently founded. His visitation sermon delivered at Newport in 1833 was printed at the bishop's wish. Soon his services as a preacher came to be in much request, and within a few years he received offers of better livings at Tunbridge Wells and in London. At Brighstone, too, he made his first appearance as a writer with the 'Note-book of a Country Clergyman,' and after his father's death in 1833 he wrote the 'Life of William Wilberforce,' in conjunction with his brother, Robert Isaac Wilberforce. During the same period he prepared for the press the 'Journals and Letters of Henry Martyn,' and contributed frequently to the 'British Magazine.' He also did much work on behalf of the Church Missionary Society and the Society for the Propagation of the Gospel, two organisations which he tried to unite. He was appointed rural dean of the northern division of the Isle of Wight in 1836, archdeacon of Surrey in 1839, and canon of Winchester in 1840. At the close of 1840 he resigned the living of Brighstone, and was appointed by the bishop of Winchester to that of Alverstoke in Hampshire. He left behind him in the Isle of Wight the name of an earnest and zealous parish priest, and of one who had conspicuous talent for organisation. Before his migration the prince consort made him one of his chaplains (5 Jan. 1841), and thus gave him a position of influence at court which he was to hold for many years. Two months later he underwent the great sorrow of his life in the death of his wife (10 March 1841). Her death put him into possession of her estate of Lavington, which gave him the position the ownership of land in England rarely fails to bring with it, and further marked him out from the crowd of country clergy.

Upon his migration to Alverstoke Wilberforce quickly became known to a wide public. His new cure included the garrison town of Gosport, with the naval hospital at Haslar and the Clarence victualling yard, and he thus came into contact with many men who were afterwards to leave their mark upon English history. It was to be expected that he would soon receive further promotion. In October 1843 he was appointed sub-almoner to the queen, and two years later (9 May 1845) he was installed dean of Westminster. Greville writes of him early in 1845 as 'a very quick, lively, and agreeable man, who is in favour at court.' He remained at Westminster Abbey a few months, being appointed to the bishopric of Oxford in October 1845. He remained, perhaps contrary to his own expectation, bishop of Oxford for nearly twenty-five years, and it was in this office that the chief work of his life was done.

The task which he found before him at his enthronement (13 Dec. 1845) was no light one. On 1 Nov. in the year of his appointment John Henry Newman [q. v.] had been received into the Roman church.

Pusey's two years' suspension from preaching before the university was just terminated, and he had taken Newman's place as head of the tractarian party. Immediately after Wilberforce's formal election by the Christ Church chapter he received a letter from Pusey commenting on the 'strangeness' of his having been 'called to a see which most of all requires supernatural gifts,' and going no further in the way of congratulation than to mention that God's providence had been shown in the freedom of Oxford from such a bishop 'as some with which we had been threatened' (*Life of S. Wilberforce*, i. 300). The presence in the diocese of a subordinate so much inclined to mutiny—a subordinate, too, whose least word or deed was certain at that time of receiving the attention of the public—rendered the bishop's position exceptionally difficult. Moreover, the diocese itself was utterly unorganised. It had lately been completed by the addition of the county of Bucks to those of Berks and Oxford, of which it consisted in Bishop Bagot's time, and the income was so small that a heavy grant was at first required from the ecclesiastical commissioners to make it up to 5,000*l.* a year. But Wilberforce contrived to dispel all difficulties. Pusey was so dealt with that, although the bishop privately inhibited him for two years from all ministrations in the diocese (except at Pusey in Berkshire), he yet succeeded in gaining his confidence, and in the end Pusey declared that he had received more support from Wilberforce than from any other bishop on the bench (Liddon, *Life of Pusey*, iv. 258). In other diocesan matters he worked a change which was almost a revolution. Besides transforming the old methods of confirmation and ordination, and introducing the system of lenten missions, he compelled the rural deans to assemble their clergy in regular chapters, and themselves to meet regularly under his own presidency. He established diocesan societies for the building of churches, the augmentation of benefices, the provision of additional clergy, and the education of the poor; supervised with much jealous care the establishment of some of the earliest protestant sisterhoods; and himself founded colleges for the training of theological students at Cuddesdon, and of national schoolmasters at Culham. Added to this, he was for some time chaplain to the House of Lords, lord high almoner to the queen (1847–69), and at all times an indefatigable preacher and collector for the principal missionary bodies, as well as a conspicuous figure in general society. Some idea of the extent of his activity in diocesan work may be formed from the fact that the total amount expended in the diocese during his episcopate on 'churches, endowments, schools, houses of mercy, and parsonage-houses' was upwards of two million pounds (see *Eighth Charge to the Clergy*, &c.)

Wilberforce's influence, however, extended far beyond his own diocese. The year of his elevation to the see was one in which several great questions affecting both church and state came before the House of Lords, and in the debates which followed Wilberforce made his mark as a debater. 'I think the house will be very much afraid of you,' was the comment of the prince consort's secretary after hearing the bishop's speech on the cornlaw bill; and thereafter he was always a power to be reckoned with. Although for the most part he confined himself to ecclesiastical matters, such as the position of the colonial church, the management of episcopal and capitular estates, the law of church buildings, and the controversy which raged over the establishment of the papal hierarchy in England, there were many other subjects in which he took a peculiar interest. Such were the law of charitable trusts, the prevention of cruelty to women and children, the treatment of prisoners, and national education. On all these subjects the House of Lords heard from him an able and eloquent presentation of the church's view of the matter in hand, while his frequent exposition of current business in his diocesan charges did much to instruct the country clergy in affairs of state. But the public act with which he is most identified was the reform of convocation. Since 1717, when the two houses of the Canterbury province entangled themselves in hopeless controversy over Bishop Hoadly's attack on the nonjurors, no license from the crown to debate had been given to them. In 1851 Lord Redesdale mooted the question of reviving the rights of convocation in the House of Lords, with the support of Wilberforce and Bishop Blomfield of London, but he was opposed by the archbishop of Canterbury, John Bird Sumner [q. v.], on the ground that it would only lead to endless discussions. In 1852, when the Gorham judgment [see Gorham, George Cornelius] had given deep offence to the advanced party in the church, Wilberforce resolved on a determined attempt at the revival of the former power of convocation as a synodical body. Convocation met as usual in 1852, expecting to be prorogued as usual after the transaction of merely formal business. But Wilberforce asked that it should petition the crown to be heard upon the clergy discipline bill then pending,

and he finally succeeded in carrying his point. In the meantime parliament had been dissolved and convocation with it. On its reassembling, Wilberforce, taking advantage of Bishop Phillpotts's point that the prohibition against the transaction of business applied to the alteration of canons and not to discussion, succeeded in prolonging its session for several days [see PHILLPOTTS, HENRY]. By keeping the matter away from the public until it was ripe, he contrived to let convocation, in his own words, 'feel its way to a revival of its functions' (*Life of S. Wilberforce*, ii. 170). His action met with no support either from the friendly government of Lord Aberdeen or from the archbishop. But, at length, in 1858, he succeeded in winning over the archbishop (*ib.* p. 268), who had till then consistently opposed the extension of the sittings, and, with his approval, its discussions became more and more wide until, in 1860, it unanimously addressed the crown for license to alter the twenty-ninth canon on the subject of sponsors in baptism. The license was granted the following year. In this particular case no legislation followed, but due effect was given to a similar license granted in 1865 for the amendment of other canons, and since then the convocations both of Canterbury and York have recovered a portion of their ancient authority as the proper organs for the expression of clerical opinion. In the negotiations which led to this reform Wilberforce was, as appears from the letters published after his death, the ruling spirit, although he gladly availed himself of the historical learning of Bishop Phillpotts and Mr. Henry Hoare.

All Wilberforce's tact, however, was not sufficient to prevent him from falling into great, though temporary, unpopularity. In November 1847 the see of Hereford was offered by the prime minister to Renn Dickson Hampden [q. v.], then regius professor of divinity at Oxford. But Hampden's opinions, as shown in his writings, were distasteful to all high-churchmen. They had been condemned by convocation of the university in 1836, and an attempt in 1842 to repeal the statute of condemnation had failed. On the intended appointment being announced, steps were taken by the bishops to protest against it, the remonstrance to Lord John Russell being signed by thirteen out of twenty-six English prelates. In this remonstrance, of which Bishop Phillpotts was the mainspring, and Bishop Kaye of Lincoln the most active signatory, Wilberforce joined. Petitions followed from clergy and laity, both for and against the appointment, and Wilberforce wrote to Lord John expressing no opinion as to Hampden's orthodoxy, but asking the prime minister on the ground of expediency to require him to disprove the charges against him before his consecration. To this request Lord John did not accede, and articles for a prosecution were drawn up by W. H. Ridley, E. Dean, and H. G. Young, all beneficed clergy in the diocese of Oxford. The matter thus came before Wilberforce officially, the rectory of Ewelme, which was attached to Hampden's professorship, being within his diocese. The first step of the promoters under the Clergy Discipline Act of 1840 was to give notice to the bishop that the articles were about to be filed, in order that he might, if he thought fit, issue letters of request transmitting the case to the court of arches. He privately promised to do so, being under the impression that Hampden was about to ask for trial in a letter to Lord John Russell, which he was reported to be on the point of publishing. On 15 Dec. Hampden's letter appeared without the anticipated request for trial. On the following day the letters of request to the court of arches for Hampden's trial were signed by Wilberforce, who informed Hampden of the fact (*ib.* i. 454). On the following day (17 Dec. 1847) he again wrote to Hampden. He sent a list of questions on points of doctrine, to which he invited Hampden's affirmation, asking him at the same time to withdraw the inculpated writings, and stating that if he did so the articles against him would be withdrawn. Hampden replied satisfying the tendered test, but gave no answer to the demand for the withdrawal of the writings. Later, it came to Wilberforce's knowledge that that book by Hampden on which the promoters of the writ laid most stress was being sold, if at all, against the author's wish. Meanwhile the archbishop wrote privately to Wilberforce urging him strongly to quash the suit. Finally Wilberforce withdrew the letters of request, and approached Hampden with a view to obtaining from him the expurgation of the offending passages from his writings. In consideration of his assent to this expurgation, he offered to procure the withdrawal of the bishops' remonstrance. Although Hampden did not accede to Wilberforce's wishes, the bishop wrote to him on 28 Dec. 1847 that on the whole he considered his assurances satisfactory, and that he would use his influence to withdraw all opposition to his consecration. There can be little doubt that by his vacillation throughout the proceedings Wilberforce laid himself open at the time to the charge of facing both ways. But from the letters to his brother published in his 'Life' (i. 494–7) it is plain that the

prosecution was really set on foot by Keble, Pusey, and other leaders of the tractarians; that it was they who suggested that he should try as Hampden's diocesan to bring him to an abjuration of the doctrines imputed to him without suit; and that it was because Wilberforce was really convinced that Hampden's opinions had been misrepresented that the letters of request were withdrawn (*ib.* i. 445).

Meanwhile Newman's secession was beginning to bear fruit in Wilberforce's own family. In 1846 his wife's sister Mrs. G. D. Ryder and her husband were received into the Roman church, and in 1850 his brother Henry and his wife followed. The next year came the secession of Henry Edward Manning [q. v.], his brother-in-law, and the rector of his own parish of Lavington, and in 1854 that of his guide and counsellor, his brother, Robert Isaac, the list being completed by the reception of his remaining brother William in 1863, and of his only daughter and her husband, Mr. J. H. Pye, in 1868. As a consequence, those who remembered only Wilberforce's vacillations in the Hampden case put aside his repeated denunciations of papal aggression and 'the deadly subtleties of Rome' (see his *Charge* of 1851) as expressions not to be taken literally. They considered that he was only watching his opportunity to follow the other members of his family into the church of Rome. The nickname of 'Soapy Sam'—finally fastened upon him in consequence of Lord Westbury's description in the House of Lords (15 July 1864) of his synodical judgment on 'Essays and Reviews' as 'a well-lubricated set of words, a sentence so oily and saponaceous that no one can grasp it'—both expressed and did something to confirm the public's impression of his capacity for evasion; he himself declared, with characteristic quickness, that he owed his sobriquet to the fact that 'though often in hot water, he always came out with clean hands.'

The suspicions of his sincerity, however, which were caused by the defections to Rome of so many members of his family soon died away. In the controversy which arose in 1860 over 'Essays and Reviews' [see WILLIAMS, ROWLAND], Wilberforce began the fray by an article in the 'Quarterly Review' condemning the book. After the privy council reversed the sentence of a year's suspension passed by the court of arches on some of the authors of the volume, he procured the synodical condemnation of the council's decision by the convocation of Canterbury, and successfully defended the action of that body in the House of Lords. His action on the case of John William Colenso [q. v.] caused him to be regarded with more favour than before by the low-church party, one of whose spokesmen hailed him in 1862 as 'our invaluable champion in the conflict with infidelity' (*Life of S. Wilberforce*, iii. 1, *n.* 1); while his services on the ritual commission of 1867 did much to disarm their distrust of him as a 'Romaniser.' Hence it was generally expected that on the promotion of Bishop Tait to the archbishopric of Canterbury in 1868 he would receive the diocese of London thereby left vacant. This, however, was not to be, and it was not until the bishop's resignation act of 1869 had vacated the see of Winchester that Gladstone wrote to Wilberforce that the 'time had come to seal the general verdict' by offering him the vacant see. From a money point of view the translation offered no advantages, the income of the see being burdened with the pension of the retiring bishop, Charles Richard Sumner [q. v.]; but Wilberforce saw in it an opportunity of more extended work, and he was enthroned in December 1869. In his new post he initiated, and during the remainder of his life presided over, the revision of the New Testament, a joint committee of both houses of convocation being appointed for the purpose in February 1870; the revision was completed in 1882. He also passed through convocation in 1870 a clergy resignation bill which became law in 1872, contrived to allay the agitation for the disuse of the Athanasian creed, and arranged with Gladstone in 1873 the omission of the bishops from the supreme court of appeal instituted by the Judicature Act of that year. But the end was now near. His last public appearance was at a confirmation held by him at Epsom College on 17 July. Two days after he was thrown from his horse while riding with Lord Granville on the Surrey downs at Abinger, and was killed on the spot. He was buried, in accordance with his own wish, at Lavington churchyard by the side of his wife. Four children survived him (1) Emily Charlotte, the wife of Mr. J. H. Pye, mentioned above; (2) Reginald Garton Wilberforce, who succeeded to Lavington; (3) Ernest Roland (1840–1907), at one time bishop of Chichester; and (4) Albert Basil Orme, archdeacon and canon of Westminster.

Wilberforce was at once too energetic and too resourceful a man to have justice done him till after his death. In spite of the accusation of ambition often brought against him, it is plain that the interest of

the church of England alone occupied his best thoughts. He was, as he said, 'no party man,' but a churchman of the type of Hooker and Cosin, and had no sympathy with those whose love for ceremonial led them to favour ritualistic innovations on the suggestion of Roman doctrines. 'I hate and abhor the attempt to Romanise the church of England' were almost the last words spoken by him in the House of Lords four days before his death, and the words formed a fitting summary of the policy which he had unfalteringly pursued throughout his life. At the same time, he was quick to see in the Anglo-catholic movement a means of infusing life into a church which had not yet shaken off the apathy of Georgian times. Hence he was long hated by the evangelical party, who saw their hitherto dominant position every day slipping from them, while the firm though kindly hand with which he ruled his diocese stirred up against him many jealousies. Yet he lived down the feeling against him, and came to be recognised as in a peculiar way the representative of the English episcopate, and the prelate to whom Scottish, colonial, and American bishops naturally resorted for advice and counsel. He transformed by his example the popular idea of a bishop, who is now expected to be, as he said, 'the mainspring of all spiritual and religious agency in his diocese.' In Burgon's 'Lives of Twelve Good Men,' he is called 'the remodeller of the episcopate.' It has fallen to few men to work such a complete change as Wilberforce wrought during his life, and, in the words of one who had peculiar opportunities of following his career, 'few would deny that he was the greatest prelate of his age.'

Apart from his two-volume edition of the 'Journals and Letters of Henry Martyn' [q. v.], his share in the 'Life' of his father (abridged in 1868, 8vo), and numerous separately issued speeches, addresses, sermons, charges, prayer-manuals, and the like, Wilberforce was the author of: 1. 'Note-book of a Country Clergyman,' London, 1833, 12mo, a collection of short stories, 'intended to illustrate the practical working of the Anglican parochial system' (see *Athenæum*, 1833, p. 650). 2. 'Eucharistica [a Manual for Communicants]; with an Introduction,' London, 1839, 32mo; numerous editions. 3. 'Agathos, and other Sunday Stories,' 1840, 18mo; numerous editions in England and America, and versions in French and German. 4. 'The Rocky Island, and other Parables,' 1840, 18mo; (a so-called 13th edition appeared in 1869). 5. 'History of the Protestant Episcopal Church in America,' 1844, 8vo; New York, 12mo (see *Quart. Rev.* and *New York Hist. Mag.* 1856, p. 206). 6. 'Heroes of Hebrew History,' 1870, 8vo. The bishop's contributions to the 'Quarterly Review' included an indictment of Darwin's 'Origin of Species' in July 1860 (see *Quarterly Review*, April 1874, 332 sq.) 'Maxims and Sayings [from the devotional manuals] of Samuel Wilberforce' was dedicated to the bishop's 'lifelong friend' Archdeacon Pott in 1882 by C. M. S. (Edinburgh and London, 1882).

A portrait of Wilberforce in episcopal robes, by George Richmond, R.A., is now in the Theological College at Cuddesdon, and another in academical dress, by the same artist, in Lavington House, Sussex. A replica of the last is in the Diploma Gallery of the Royal Academy.

[Life of Samuel Wilberforce, 3 vols. 1879 (1st vol. by Canon Ashwell, 2nd and 3rd by the bishop's son, R. G. Wilberforce); The Life of Samuel Wilberforce, by his son, R. G. Wilberforce (revised from the above, with additions), 1888; Thomas Mozley's Reminiscences, 1882; Letters of J. B. Mozley, 1885; Life and Letters of Dean Church, edited by his daughter, 1895; Liddon, Johnston, and Wilson's Life of E. P. Pusey, 1893; Burgon's Twelve Good Men, 1888, with portrait; family information.]

F. L.

WILBERFORCE, WILLIAM (1759–1833), philanthropist, born in the High Street, Hull, on 24 Aug. 1759, was the only son of Robert Wilberforce by his wife Elizabeth, daughter of Thomas Bird of Barton, Oxfordshire. Of three other children a daughter alone reached maturity. The family had long been settled in Yorkshire, and took their name from the township of Wilberfoss, eight miles east of York. A William Wilberforce (the first who adopted that spelling) was engaged in the Baltic trade and was twice mayor of Hull; he also inherited a landed estate from his mother (born Davyes). Robert, the younger of this William's two sons, was partner in the house at Hull. Robert's son, William, a very delicate child, was sent at the age of seven to the Hull grammar school. Isaac Milner [q. v.], who became usher at the school in 1768, reports that Wilberforce used to be put on a table to read aloud as an example to other boys. In 1768 his father died, and he was afterwards sent to his uncle William, who had a house at Wimbledon. Thence he attended a school at Putney which 'taught everything and nothing.' His mother brought him back to Hull upon hearing that his aunt, a sister of John Thornton, was perverting him to

methodism, and placed him under the Rev. K. Baskett, master of Pocklington grammar school. He forgot his methodism, became generally popular, and was specially admired for his singing. Though idle, he did well in composition, and learnt much English poetry. In October 1776 he was sent to St. John's College, Cambridge. His grandfather and uncle were now dead, and he was heir to a fortune under his mother's sole guardianship. He was already conspicuous for his hospitality. There was always 'a great Yorkshire pie' in his rooms, to which all friends were welcome. Though never 'what the world calls licentious,' he played cards and took his part in other social amusements. He was quick enough to do well in classical examinations; and the college fellows courted him and pointed out the uselessness of study to a man of fortune. He had a slight acquaintance with Pitt, his contemporary at Cambridge. During his minority his business had been entrusted to his cousin, Abel Smith (grandson of his maternal grandfather). He gave it up upon reaching his majority, and determined to take to public life. He stood for Hull at the general election of 1780. Three hundred freemen of Hull were employed on the Thames, and Wilberforce went to London to address them and give them suppers at Wapping public-houses. He often met Pitt at this time in the gallery of the House of Commons, and they formed a lasting friendship. In September 1780 he was elected for Hull. He shared the general discontent of the period, and came in as an opponent of the North administration. He spent 8,000*l.* or 9,000*l.* upon the election. On arriving in London he was generally welcomed, and became at once a member of five clubs, including 'Goostrees,' a small club in which the intimacy with Pitt became still closer. Wilberforce joined for a time in the gambling at other clubs, where he was welcomed by George Selwyn, Fox, Sheridan, and their friends. He gave up the practice upon winning 600*l.* one night from men to whom the loss was serious. His singing was praised by the Prince of Wales, and he was famous as a mimic—especially of Lord North—until Lord Camden advised him to give up the dangerous art. He had no house on his own property, and spent his holidays for some years at a house called Rayrigg upon Windermere.

In spite of his politics, his first vote was with the government against the re-election of Sir Fletcher Norton as speaker; and he voted with pain against a later attack by Pitt upon Lord North. In general, however, he acted with Pitt, whom he supported strongly in the following struggles. Pitt had rooms in the house at Wimbledon, which, after his uncle's death, belonged to Wilberforce. They were upon the most confidential terms during Pitt's chancellorship of the exchequer and through the coalition ministry. In the autumn of 1783 Wilberforce went with Pitt and Edward James Eliot (afterwards Pitt's brother-in-law) to France. They stayed at Rheims to practise their French, and were afterwards presented to the king and queen at Fontainebleau. Pitt became prime minister in December. Wilberforce stood by him faithfully during the struggle in the early part of 1784, and on the dissolution of parliament went to Yorkshire to stand in the same interest. On 25 March he spoke to a county meeting at York, denouncing the coalition with such success that he was at once requested to stand for the county. He was again elected for Hull on 31 March, and on 7 April was triumphantly chosen member for Yorkshire, for which he elected to sit. Wilberforce's success made the greater impression as it implied the revolt of the freeholders against the great county families. In the next parliament he supported Pitt with undiminished zeal. Fox told him in one of the debates that he called everything 'invective' against his friend which was not 'the grossest flattery' (*Parl. Hist.* xxvi. 306).

In 1802 he remarks that it was 'merciful' that he was not brought into office at this period. Had he been in office he could not have made a tour which had a profound effect upon his future life. He started in October 1784, with his mother and sister, for a tour on the continent. They settled at Nice, where there were many English residents. Wilberforce returned to support Pitt's proposals for reform by February 1785; and after the session went abroad again and met his mother at Genoa, and brought her back through Switzerland to Spa, reaching Wimbledon on 10 Nov. In all these journeys he was accompanied by Isaac Milner. They read Doddridge's 'Rise and Progress of Religion' together, and afterwards studied the Greek Testament. The result was Wilberforce's 'conversion,' and a resolution to lead henceforward a strictly religious life. He communicated his new state of mind to Pitt, who received the announcement with delicate kindness, and, though not converted, was not in the least alienated. Wilberforce, though he thought that his change would make him less of a party man, continued to support his friend throughout the pre-revolutionary period, especially in

the French treaty, the impeachment of Hastings, and the regency question. Meanwhile John Newton (1725–1807) [q. v.] became his spiritual adviser.

In the session of 1786 he carried through the House of Commons a bill for amending the criminal law. It was rejected in the House of Lords after a sharp attack by Loughborough (*Parl. Hist.* xxvi. 195–202), though many compliments were paid to Wilberforce's benevolent intentions. The chief provision was that the bodies of all felons—not, as hitherto, those of murderers alone—should be given up for dissection. Hanging was to be substituted for burning in the case of women. Other changes of more importance were under consideration by his supporters; but his attention was soon directed to other subjects. He also carried through the House of Commons a bill for the registration of voters in county elections. After the session he spent some time in the country meditating and forming plans for his future life. He resolved to start a society for the reformation of manners, on the model of those at the end of the seventeenth century. He secured the co-operation of several bishops, obtained a royal proclamation (1 June 1787) against vice, and started a 'society for enforcing' it. He took an active part for many years in the proceedings of this society, of which Beilby Porteus [q. v.], bishop of London, was afterwards president. It was generally known as the 'Proclamation Society,' and instituted proceedings against blasphemous and indecent publications. The 'Society for the Suppression of Vice' (ridiculed by Sydney Smith) was founded in 1802 to carry out the same object. It apparently superseded the older society. In 1787 Hannah More made Wilberforce's acquaintance at Bath, and pronounced him to be a most extraordinary young gentleman for talent and piety.

The attention of philanthropists was beginning to be drawn to the question of slavery. Granville Sharp [q. v.] had won the Somersett case in 1772. Thomas Clarkson had written his prize essay in 1785, and was beginning to agitate. He applied to Wilberforce, who received him sympathetically, and finally, at a dinner party given by Bennet Langton [q. v.] to some of the persons interested, announced his willingness to take up the cause in parliament. A committee, chiefly of quakers, of which Sharp was president and Clarkson a member, was then formed on 22 May 1787. Wilberforce's biographers have sufficiently shown that he was already interested in the matter independently. He had, it is said, written about slavery in the papers 'in his boyhood,' and in 1783 had talked to James Ramsay (1733–1789) [q. v.], whose book on slavery in 1784 excited much interest. Christian Ignatius Latrobe [q. v.] testifies that Ramsay's friends, Sir Charles Middleton (afterwards Lord Barham) [q. v.] and his wife, had suggested to Wilberforce in 1786 to take up the question; and his friend John Newton had himself been a slave-trader. He was thus prepared to sympathise with the agitators, though modestly doubting his fitness for leadership. Wilberforce states that Pitt recommended him to take parliamentary action, and that he made up his mind at the foot of a tree in Holwood Park (Pitt's country place), where there is now a stone seat, placed by Lord Stanhope, with an inscription. Pitt told him (Harford, p. 139) that he must not 'lose time, or the question would be taken up by another.' Both Fox and Burke had had intentions of doing something. This was in 1787. It is plain that, as Wilberforce himself said, many circumstances had turned his attention to a question already exciting interest; and it seems to matter very little how far the application from Clarkson and his friends affected or hastened his decision. It is also undeniable that, in accepting the parliamentary leadership of the cause, he was really accepting an honourable position in a movement approved by enlightened men of all parties. His true praise is not that he was the independent originator of the agitation, but that he was admirably fitted to represent and stimulate the national conscience. His independent position, his high principles, and the singular charm of character which made him popular even with his antagonists, marked him out as an ideal leader of the cause. The committee remained independent, and employed Clarkson to collect evidence. Wilberforce conducted the parliamentary campaign in harmony with the committee, but did not actually join it until 1794.

Pitt consented that evidence upon the African trade should be read before a committee of the privy council. At the end of 1787 Wilberforce endeavoured to procure the insertion of some provisions against the slave trade into the treaty which was then being negotiated at Paris by William Eden, first lord Auckland [q. v.] Though Pitt approved, nothing came of this (see letters in Lord Auckland's *Journals*, i. 239, 266, 285, 305–8). In January 1788 Wilberforce had a dangerous illness, which apparently implied 'a total decay of all the vital functions.' He retired to Bath in April, his

physicians declaring that he could not last a fortnight. He recovered by 'a moderate use of opium,' which he afterwards found it necessary to take for twenty years, though without increasing the dose. Meanwhile Pitt undertook the cause. A resolution moved by him was passed (9 May), pledging the house to deal with the slave trade in the following session; and an act imposing some restrictions upon the traffic was also passed, in spite of some opposition from Thurlow, in the House of Lords. As soon as he was better, Wilberforce prepared himself to carry on the struggle. On 12 May 1789 he moved twelve resolutions condemning the slave trade in an elaborate speech of three hours and a half. They were supported by Pitt, Burke, and Fox, and carried without a division. The planters, however, obtained leave to produce evidence at the bar, and the matter was postponed till the next session. During the following months Wilberforce was in constant consultation with his friends, kept open house for his supporters, had the committee to dine with him weekly, and, with William Smith (1756–1835) [q. v.], conducted the examinations personally in the session of 1790. In the summer he stayed with his friend Thomas Gisborne (1758–1846) [q. v.] at Yoxall Lodge, and worked nine hours a day at getting up the evidence. In 1791 he received a dying message from John Wesley (*d.* 2 March) encouraging him to persevere. On 18 April 1791 he asked leave to bring in a bill for the abolition of the slave trade, but, after a debate lasting till 3.30 A.M., the motion was rejected by 163 to 88. The abolitionists were much discouraged, and Wilberforce proposed an out-of-doors agitation by county meetings. He also joined in the Sierra Leone Company, suggested by Granville Sharp, of which Henry Thornton was chairman. Zachary Macaulay, afterwards Wilberforce's most energetic lieutenant, was the first governor. The alarm caused by the troubles at St. Domingo in the autumn of 1791 was unfavourable to the abolitionists. Wilberforce spent the later months of the year at Yoxall Lodge and Rothley Temple, the seat of Thomas Babington. He came to town at the end of the year, and prepared for his motion. Pitt had been startled by the St. Domingo troubles; and the king, who had been previously favourable, was now strongly opposed to a measure which would be approved by the Jacobins. His opposition made it impossible that the question should be taken up by the ministry. Wilberforce, however, was strengthened by meetings and petitions, and proposed a motion for abolition on 2 April. The debate lasted till 6.30 A.M., and Pitt spoke with such eloquence that for 'the last twenty minutes he seemed to be really inspired.' A motion for gradual abolition was carried by 238 to 85. Dundas accepted this proposal, and on 23 April it was decided by 151 to 132, after a sharp debate, that the date of abolition should be 1 Jan. 1796. The tactics of the opponents were now confined to delay. The resolution was finally communicated to the House of Lords in May. There, however, it was decided to hear evidence at the bar of the house, which involved a postponement to the next session. This session, according to Wilberforce, ended the first assault upon the slave trade. Although the supporters of the trade had been forced to take to a policy of delay, the zeal of its opponents rather slackened. The war had raised other questions of absorbing interest, and fears of the revolution strengthened the obstructionists.

In 1793 Wilberforce proposed a motion with a view to hastening the action of the House of Lords, but it was rejected by sixty-one to fifty-three (26 Feb.) A measure for abolishing the supply of slaves to foreign powers was thrown out (12 June) on the third reading by thirty-one to twenty-nine. Wilberforce succeeded in 1794 in carrying this limited measure through the House of Commons; but it was thrown out in the lords (2 May), on the excuse of waiting for the result of the general inquiry, in which, however, no progress was made. In 1795 leave to bring in a bill for abolition was refused in the commons by seventy-eight to sixty-one; and in 1796, though he succeeded in carrying the same measure to a third reading, it was then rejected (15 March) by seventy-four to seventy. Enough of his supporters to have carried it were, as he complains, attending a new comic opera.

Wilberforce had been deeply grieved by the war, and was forced for a time to oppose his friends. He thought that Pitt, though not desirous of war, had not been sufficiently pacific in his conduct of negotiations. A personal appeal from Pitt prevented him from speaking in this sense in the debate upon the king's message at the beginning of 1793. After the fall of Robespierre in 1794 he considered peace to be possible. In the debate on the address (30 Dec. 1794) he proposed an amendment in favour of peace, and he spoke again on behalf of Grey's motion for peace on 26 Jan. 1795. Pitt was much affected by this desertion, and his sleep, it is said, was never broken except upon this occasion and by the mutiny at the

Nore. Wilberforce's agreement with the opposition was temporary. Though he had been made a citizen of France in 1792, along with Franklin, Bentham, Paine, and other uncongenial persons, he was thoroughly anti-Jacobin. He heartily supported the coercive measures brought in at the end of 1795. A meeting in opposition to them had been summoned at York for 1 Dec. On hearing of the plan Wilberforce resolved to attend, and travelled down at full speed in Pitt's carriage, his own not being ready. The opponents of the measures had met in the Guildhall, when Wilberforce appeared and carried by a large majority an adjournment to the Castle Hill, the regular place of meeting. His opponents declined to follow, but he was accompanied by a majority of the meeting, to whom he delivered 'a most incomparable speech,' and loyal addresses were unanimously voted. The performance was supposed to have greatly strengthened the government. In the following June he was again elected for Yorkshire.

Wilberforce was now thoroughly reconciled to Pitt, whom he believed to be sincerely anxious for peace, and had many intimate conversations with him during the critical period which followed. He was a constant attendant at a committee upon the Bank Restriction Act. Meanwhile he had finished a book upon 'Practical Christianity,' which was published on 12 April 1797. Cadell, his publisher, ventured on his putting his name to the work to print five hundred copies. In six months 7,500 had been sold. Fifteen editions were published in England by 1824, and twenty-five in America. It was translated into French, Italian, Spanish, Dutch, and German, and may be taken as the manifesto of the evangelical party of the time. Burke was said to have studied it during the last two days of his life, and sent a grateful message.

On 30 May following Wilberforce married Barbara Ann, eldest daughter of Isaac Spooner of Elmdon Hall, Warwickshire. From 1792 till his marriage Wilberforce had occupied apartments in Henry Thornton's house at Battersea Rise. He now took Broomfield, a house on the south-west side of Clapham Common, close to Thornton's, then regarded as a rustic retirement. His headquarters during the parliamentary session were at his house in Palace Yard. At Clapham he was the most distinguished member of the so-called 'Clapham sect,' including Thornton, Charles Grant (1746–1823) [q. v.], and (till his death in 1797) E. J. Eliot, Pitt's brother-in-law. Among other supporters were Zachary Macaulay [q. v.] and James Stephen (1758–1832) [q. v.], who in 1800 married his sister, the widow since 1797 of the Rev. T. Clarke of Hull. In the summer Wilberforce often stayed with Gisborne and Babington. His health took him occasionally to Bath or the neighbourhood. His first visit with his bride was to Hannah More. In 1795 he had visited her at Cowslip Green and discussed her plans for schools. In 1798, finding himself to be richer than he had supposed, he agreed with Henry Thornton to allow her 400*l.* a year as a subsidy towards her various good works. He was lavish in his charities even to the injury of his estate. Besides contributing to the cause of abolition and to many of the favourite causes of his party, he had a number of regular annuitants, and was constantly helping persons, not always much deserving help, in various difficulties. He took a part in the foundation of various societies promoted by his party, especially the Church Missionary Society, which was first discussed at his house in November 1798, and the Bible Society, established with his co-operation in 1803. He was also co-operating in the 'Society for bettering the Condition of the Poor,' started by him with Sir Thomas Bernard [q. v.] and E. J. Eliot in 1796. The 'Christian Observer,' the organ of the Clapham sect, first appeared in January 1801, and he contributed to the early numbers.

During the parliament elected in 1796 the abolition question had made slow progress. On 6 April 1797 a dilatory motion proposed by Charles Ellis, in the interest of the planters, was carried by 93 to 63. It recommended that the colonies themselves should be instructed to introduce measures preparing gradually for abolition of the trade. Pitt, in opposing the motion, declared that every one was now agreed that the trade should be abolished. On 15 May, however, Wilberforce's motion for leave to introduce a bill was rejected by 82 to 74. A majority of 87 to 83 rejected a similar proposal on 1 April 1798, when Wilberforce gained an ally in Canning and lost one in Windham. Finally, on 1 March 1799 the bill was again defeated by 84 to 54. A bill for limiting the area of the slave trade was thrown out by a small majority in the House of Lords on 5 July. In spite of these failures, Wilberforce was convinced that the cause was gaining ground, and that the abolition was only a question of time. For the remainder of this parliament, however, the question was not brought forward in the house. The indifference of Addington and of the majority of the house, and an illness of Wilberforce himself, prevented him from

proposing any motion. He was still exerting himself in various ways, and especially to prevent an extension of the slave trade, anticipated in consequence of the cession to England of Trinidad at the peace of Amiens. He hoped for a time that the peace might lead to a general convention of the powers for the abolition of the slave trade, and thought that if Pitt had been in office this scheme would have been proposed.

Many other matters interested him at this time. The general distress caused him to spend 3,000*l.* more than his income in 1801. He was anxious on all occasions for peace, and in May 1803 found himself again voting with Fox and Grey against the renewal of the war. He did his best to keep Pitt and Addington upon friendly terms, and enthusiastically admired the magnanimity of Pitt in supporting the new ministry in 1803. Addington, however, was not trustworthy in regard to the slave trade, and when the breach took place Wilberforce, who still had confidential talks with Pitt, was gratified by his old friend's accession to power, and only anxious that no coalition should be made with Fox. Wilberforce was re-elected for Yorkshire without opposition in July 1802, and in 1804 again brought forward the abolition of the slave trade. Conditions had become more favourable. The anti-Jacobin sentiment which had animated the last parliament was no longer a dominant factor in the situation. The Irish members introduced by the union were almost unanimously against the slave trade, and public opinion had been greatly altered. The abolition committee again became active, and was joined by Brougham, Z. Macaulay, and James Stephen; and in the next year Clarkson was again able to take part in the agitation, after a long illness. Even the West Indian interest was said to be ready for a five years' suspension. A meeting, however, of planters decided to oppose every measure against the trade (17 May 1804). Wilberforce then brought in the bill, and the first reading was carried by 124 to 49. It was carried through the House of Commons, and the third reading passed by 69 to 33 on 27 June. It was, however, again thrown out by the House of Lords. Pitt had supported the abolition warmly, but disappointed Wilberforce by the 'one blot' on his behaviour in the cause. He promised to prohibit by royal proclamation the supply of slaves to the conquered colonies. The proclamation was delayed for a year, and then only issued on Wilberforce's threat of parliamentary action. In the session of 1805 Wilberforce again introduced the bill, but by some misadventure the second reading was lost (28 Feb.) by 77 to 70. A painful difficulty with Pitt was raised by the impeachment of Lord Melville. On 8 April 1805 Whitbread moved the resolutions for his censure. Pitt moved the previous question. Wilberforce, who had been deeply moved by the scandal, spoke against Melville, and after a division of 216 on each side, a casting vote against government was given by the speaker. Wilberforce's high character for impartiality gave great weight to his views, and he was said to have influenced forty votes. Wilberforce had been on friendly terms with Melville, although the delay in abolishing the slave trade had been greatly due to Melville's action. He declined to join in the deputation who carried up the final resolution to St. James's, and upon his last meeting with Melville, about 1810, they shook hands heartily. The impeachment, however, wounded Pitt deeply, and was thought to have hastened his death. During the following months Wilberforce often saw Pitt, and they had affectionate conversations. On Pitt's death (23 Jan. 1806) Wilberforce tried to raise a private subscription for paying his debts. He had previously taken part (in 1801) in raising 12,000*l.* to relieve Pitt's embarrassments, and had to oppose a suggestion that this sum should be part of the debt ultimately repaid by the nation. He was one of the bearers of the banner which preceded the coffin at Pitt's funeral.

The new government of Fox and Grenville was generally in favour of abolition, though the opposition of two members prevented it from being adopted by the cabinet. Resolutions in favour of abolition were carried by 115 to 14 on 10 June 1806. On the dissolution of parliament Wilberforce was again returned without opposition for Yorkshire in November, and afterwards finished a book upon the slave trade. It was published on 31 Dec., and had a marked effect. The bill for abolishing the slave trade was introduced in the House of Lords in January 1807, and, though still opposed by a few bigots, the second reading was carried by 100 to 36, and it was sent to the House of Commons on 10 Feb. Counsel was heard against it during the following week. On 23 Feb. the chief debate took place, when Romilly, as solicitor-general, made an eloquent comparison between Napoleon and the 'honoured man who would that day lay his head upon his pillow and remember that the slave trade was no more.' Wilberforce was too much affected to be conscious of the cheers with which the house greeted him, and the motion was carried by 283 to 16. The bill finally received the royal assent on 25 March 1807

just before the resignation of the ministry. The 'African Institution' was founded upon the passing of the act, in order to promote the effective application of the measure and the suppression of the slave trade in foreign countries.

Wilberforce was henceforth the object of unique respect. He was regarded as the authorised interpreter of the national conscience. In the general election of 1807, however, he had to stand a severe contest for Yorkshire against Lord Milton and Mr. Lascelles, who had been his colleague from 1796 to 1806. A subscription of 64,455*l.* was raised to pay his expenses. The poll lasted for fifteen days, and at the end he had received 11,806 votes to 11,177 for Lord Milton and 10,989 for Lascelles. Many of his supporters insisted upon paying their own expenses, and the sum finally spent on his behalf was 28,600*l.*, while his opponents' charges were reckoned at 200,000*l.* After an autumn at Clapham, he had a dangerous illness. He decided in the course of the next year to give up the Clapham house and settled at Kensington Gore, where he could discharge his parliamentary duties with less separation from his family. He also gave up his house in Palace Yard, taking lodgings in the neighbourhood. Kensington Gore became a famous place of resort for his numerous friends and clients. He spent the early hours in private and family prayers; but a 'throng of visitors' began at breakfast-time and continued through the day. His friends admitted that his peculiar talents were displayed to most advantage in keeping up an 'extensive though simple hospitality.' Kensington was still in the country, and his garden was full of 'lilacs, laburnums, nightingales, and swallows.' His brother-in-law James Stephen was a close neighbour, and he was courted not only by his friends but by the leaders of society. In 1814 Mme. de Stael was invited by the Duke of Gloucester to meet him at dinner. She knew him to be the 'most religious' and now pronounced him to be also the 'wittiest man in England.' He felt it right to withdraw from the 'gay and irreligious though brilliant' society, which was too exciting. At Brighton, however, in 1815, he felt bound to attend the prince regent at the pavilion. The prince's courtesy charmed him, and no occasion of offence was given. The deaths of Henry Thornton and John Bowdler the younger [q. v.], a favourite disciple, in 1815, and of his sister in 1816, were serious losses. Meanwhile the universal admiration and respect did not distract him from his main occupations, which, after the abolition of the slave trade, became more multifarious than before. He spoke with authority upon some of the exciting questions of the day. He offended many of his religious friends and exposed himself to much abuse by supporting catholic emancipation. He was doubtful in 1808, but in 1813 defended the catholic claims in a weighty speech (9 March), arguing that to exclude them from parliament was now to maintain a useless irritation. In the scandals about Mrs. Clarke (1808–9) he tried to take a middle course with the help of Thornton and others, and to secure the resignation of the Duke of York with the least possible exposure. He offended the royal family, but, though the motion supported by him was rejected, the duke's resignation fulfilled his purpose. In 1810, again, he voted against government on the inquiries in regard to the Walcheren expedition, and wished to reprimand Burdett instead of sending him to the Tower. Generally he held the position of the independent umpire, and his amiable counsels were received with much respect and little adhesion. His health, never strong, was tried by the trouble of representing a large constituency. As early as 1802 his cousin, Lord Carrington, had thought the work too much for him, and had suggested the advantage of a close borough. In 1812 he finally decided to retire, when a vote of thanks for his services during twenty-eight years was passed at a county meeting (28 Oct.) For the rest of his parliamentary career he sat for Bramber. Meanwhile the slavery question was still occupying much time. He had been convinced that a bill for the registration of slaves in the West Indies was a necessary complement to the abolition of the slave trade. In 1812 he pressed the necessity of this measure upon Perceval, who received the proposal favourably, but was assassinated directly afterwards (11 May). In 1813 he was greatly occupied by another matter. The renewal of the charter of the East India Company would give an opportunity for 'introducing Christian light into India.' Upon the previous renewal in 1793 he had proposed clauses enabling the company to employ religious teachers (printed in *Life*, ii. 393); and he had been interested in the plan of Robert Haldane (1764–1842) [q. v.] for the founding a mission in India. Wilberforce had consulted various friends in 1812 and in 1813, 'stirred up petitions,' and examined witnesses in the House of Commons. Castlereagh, after some difficulty, was induced to approve, and on 22 June Wilberforce spoke for two hours with his old eloquence in support of Castle-

reagh's resolution (his speeches on this subject were published separately). The result was the foundation of the bishopric of Calcutta, first held by Thomas Fanshaw Middleton [q. v.] The slavery question was revived by the events of 1814. The African Institution resolved to postpone the registration bill in order to press for a general convention. Wilberforce applied to Lord Liverpool and to Castlereagh on the subject, and was greatly disappointed at the absence of any satisfactory stipulation by the French government in 1814. He afterwards had interviews with the Emperor Alexander on the subject. On 17 June a meeting was held in Freemasons' Hall, when Wilberforce, as 'the great father of our cause,' was entrusted with a petition to the House of Commons. He spoke effectively in the house and carried an address to the prince regent, and afterwards an amendment to the address upon the peace. He called for petitions, of which more than eight hundred with nearly one million signatures were presented. He also printed a letter to Talleyrand which was widely circulated. Talleyrand replied dexterously and evasively (see his letters in WILBERFORCE'S *Correspondence*, ii. 284, 295). On 15 Nov. Wilberforce heard that the French government had prohibited the slave trade north of Cape Formosa. Soon afterwards Napoleon, on his return from Elba, proclaimed a total abolition, which was afterwards accepted by the government of the restoration. The registration bill had meanwhile come up again in the beginning of 1815. The government declined to support it, although Wilberforce offered in return for such support to speak on the corn bill. Stephen hereupon resigned his seat in parliament. Wilberforce declared that the refusal implied an unwillingness of government to support any measures for improving the condition of the slaves, and considered himself at liberty to take up the question of emancipation. In 1792 (*Parl. Hist.* xxix. 1057) he had emphatically denied that he contemplated immediate emancipation, for which he considered the negroes to be still unfit. He spoke to the same effect even at the time of the abolition of the trade (17 March 1807). It soon became evident that regulations which were the necessary result of suppressing the slave trade could only lead to emancipation. He was not as yet prepared, however, for a direct agitation. During the next years he had much correspondence with Christophe, emperor of Hayti (WILBERFORCE, *Correspondence*, i. 353 &c.) Wilberforce tried to obtain his recognition at the congress of Aix-la-Chapelle, gave him good advice, procured schoolmasters, professors, and governesses for him and his people, and formed plans which came to nothing on Christophe's death at the end of 1821.

Wilberforce supported the government during the critical period which followed the peace. A speech in favour of the corn bill of 1815, which he had made after much hesitation, caused threats of personal violence, and his house at Kensington Gore had to be garrisoned for a time by soldiers (*Life*, v. 247). In 1817 he was on the secret committee which considered the popular discontent, and gave the weight of his authority to the suspension of the Habeas Corpus Act which followed. He was attacked by Burdett (27 June 1817) as 'the honourable and religious member.' The house resented the rudeness. One of his last conspicuous appearances was caused by the Queen Caroline troubles in 1820. When, upon the queen's return to England, Castlereagh moved for a committee of inquiry, Wilberforce obtained an adjournment of the debate (7 June) in order to give time for an arrangement. He carried on a negotiation with Brougham, which was only broken off upon the question of the restoration of the queen's name to the liturgy, a demand of which he personally approved. On 22 June he carried a resolution in the House of Commons recommending the queen not to insist upon her claims, and was one of four members who on 29 June conveyed this resolution to her. Brougham appears to have given him assurances of her consent, which encouraged him to make this fruitless proposal.

Wilberforce's health was becoming weak. At the end of 1821 he was much grieved by the death of his eldest daughter (30 Dec.) Though advised to avoid exciting work, he still took part in the growing agitation against slavery. He wrote in 1822 an address to the emperor of Russia, which was sent to all the members of the legislatures in France, Belgium, Spain, and Portugal. He made an able speech against the introduction of slaves into the Cape (25 July), and in March 1823 issued an 'appeal,' which was followed by the formation of the Anti-slavery Society. A motion against slavery by Sir Thomas Fowell Buxton [q. v.], on 15 May, was met by resolutions proposed by Canning in favour of amelioration of the system, which Wilberforce persuaded his followers to accept. On 16 March 1824 he again spoke vigorously upon slavery, but on the 19th was taken seriously ill. He made one more speech upon the same topic, and then had another attack, which made his retirement necessary in March 1825. He

had already given the lead of the cause to Buxton, whom he now requested to move for a new writ for Bramber. He resolved to leave London, and bought a little property of 140 acres at Highwood Hill, near Mill Hill. There he lived quietly, enjoying his garden and visited by his friends. Mackintosh went to see him, and described him as the 'most amusable of men.' No one 'touched life at so many points,' and he had still all the charm of youth. On 15 May 1830 he made his last public appearance at a meeting of the Anti-Slavery Society, when Clarkson was also present and moved that Wilberforce should take the chair. In 1831 he had to leave Highwood in consequence of a great diminution of fortune. The details are not given. Six persons, one of them a West Indian and another his old political opponent, Lord Fitzwilliam, made offers which 'would have at once restored his fortune.' Wilberforce, however, resolved to find a 'delightful asylum' with his wife under the roofs of his two sons—Robert, now vicar of East Farleigh in Kent; and Samuel, vicar of Brighstone or Brixton in the Isle of Wight. Wilberforce divided his time between the two. His second daughter died soon afterwards. In May 1833 he went to Bath, after an attack of influenza. His strength, however, declined, and in July he was moved to London. He there heard of the second reading of the bill for the abolition of slavery. He gradually became weaker, and died on 29 July 1833. He had chosen Stoke Newington, where his sister and eldest daughter were buried, as the place for his own grave. In compliance with a requisition signed by all members of parliament whose names could be obtained in the time, he was buried at Westminster Abbey on 5 Aug. The lord chancellor and the speaker of the House of Commons were among the pall-bearers. A statue was placed in Westminster Abbey by public subscription, a column was erected in memory of him at Hull, and a county asylum for the blind was founded in his honour at York. Wilberforce was survived by his four sons: William (*b.* 1798), Robert Isaac [q. v.], Samuel [q. v.], Henry William [q. v.] His two daughters died before him.

An early portrait of Wilberforce by John Rising [q. v.] is in possession of the family; another of him, aged 11, painted by John Russell, R.A., is in the National Portrait Gallery, London; a later portrait (unfinished) by Sir Thomas Lawrence and one by George Richmond [q. v.] belonged to Sir R. H. Inglis. The Lawrence picture is now in the National Portrait Gallery, London. A fifth portrait (also by Lawrence) is in the combination room of St. John's College, Cambridge. The statue in Westminster Abbey is said to be very like, but almost a caricature.

One most obvious characteristic of Wilberforce was the singular personal attractiveness of which his biographers confessed their inability to give any adequate description. The 'Recollections' by John Scandrett Harford [q. v.] and the article in Sir James Stephen's 'Ecclesiastical Biography,' founded on personal intercourse in his later years, give some impression of the singular vivacity and playfulness which qualified him to be a favourite of society in his early days. His transparent kindliness and simplicity made him, like Fox, lovable even to his antagonists. His freedom from the coarser indulgences which stained Fox's private life implied also a certain unfitness for the rough game of politics. He escaped contamination at the cost of standing aside from the world of corruption and devoting himself to purely philanthropical measures. The charm of his character enabled him to take the part of moral censor without being morose; and the religious views which in other members of his sect were generally regarded as gloomy, if not pharisaical, were shown by his example to be compatible with indomitable gaiety and sociability. Though profoundly convinced of the corruption of human nature in general, he loved almost every particular human being. His extraordinary breadth and quickness of sympathy led to his taking part in a vast variety of undertakings, which taxed the strength of a delicate constitution and prompted an almost reckless generosity. The slavery agitation happily concentrated his powers upon one main question of the day. His more one-sided supporters, who sometimes lamented the versatility which prevented him from confining his powers to one object, perhaps failed to observe how much his influence even in that direction was strengthened by his sensibility to other claims. He could not be regarded as a fanatic of one idea. He held a unique position in his time as one who was equally respected by his tory allies, by such orthodox whigs as Brougham and Sydney Smith, and by such radicals as Romilly and Bentham. His relations to his own family seem to have been perfect, and no one had warmer or more lasting friendships. Though some injudicious admirers tried to raise his merits by depreciating the claims of his allies and predecessors in the anti-slavery movement, it may safely be said that there are few heroes of philanthropy whose careers will better stand an impartial investigation.

Wilberforce's works are 'A Practical View of the Prevailing Religious System of Professed Christians in the Higher and Middle Classes of this Country contrasted with Real Christianity,' 1797, 8vo, and 'Appeal to the Religion, Justice, and Humanity of the Inhabitants of the British Empire on behalf of the Negro Slaves in the West Indies,' 1823. Two or three speeches and addresses were also published, and in 1834 his 'Family Prayers' were edited by his son Robert.

[The chief authority for Wilberforce is the Life by his sons Robert Isaac and Samuel Wilberforce, 1838, 5 vols. 8vo ('condensed' ed. 1 vol. 8vo, 1868). Chiefly a series of letters and extracts from private journals, this is no model biography. Correspondence (2 vols.) published by his sons in 1840. The Recollections by John S. Harford, used by the sons in the Life, followed in 1864. The Private Papers of William Wilberforce (1897) gives some correspondence and family letters; it includes the 'Pitt and Wilberforce' privately printed by Lord Rosebery, also in 1897, which contains early letters from Pitt and an interesting character of Pitt by Wilberforce. See also Stephen's Essays in Ecclesiastical Biography; J. C. Colquhoun's Wilberforce, his Friends and his Times, 1866; Gurney's Familiar Sketch of Wilberforce, 1838; William Wilberforce, by John Stoughton, D.D. (1880); Roberts's Life of Hannah More; Clarkson's Abolition of the Slave Trade; Memoirs of Romilly; Life of Sir F. Buxton, 1848.] L. S.

WILBRORD or **WILLIBRORD**, SAINT (657 ?–738 ?), archbishop of Utrecht and apostle of Frisia. [See WILLIBRORD.]

WILBYE, JOHN (1573?–1638), musician, was a native of the eastern counties, where the name was common [cf. TALLIS, THOMAS]. A John, son of John Wilbye or Milbye, was baptised in St. Mary's, Bury St. Edmunds, 15 Jan. 1572–3; and another John, son of Thomas Wilbye, on 27 Sept. In his will, which, dated 10 Sept., was proved 13 Nov. 1638 (P.C.C. Lee f. 145), the musician is described as of 'Colchester in Essex, gentleman.' His chief legatee is his nephew John Wilbye of Diss, Norfolk (son of his brother Matthew), to whom the musician leaves lands and houses at Diss and Palgrave. Other property at Bury St. Edmunds and the neighbourhood is also devised to kinsfolk. His best 'vyall' is left to Charles, Prince of Wales, and 20*l.* to Mary, Countess of Rivers. In 1598 Wilbye published his first set of madrigals; the work is dedicated ('from the Augustine Fryers') to Sir Charles Cavendish [see under CAVENDISH, SIR WM., 1505–57]. To Morley's collection, 'The Triumphes of Oriana' (1601), Wilbye contributed a six-voiced madrigal, 'The Lady Oriana Was dight in all the treasures of Guiana.' His second set of madrigals appeared in 1609, with a dedication to the Lady 'Arbella' Stuart. The dedications favour the supposition that Wilbye was connected with Suffolk. Leighton's 'Tears or Lamentacions of a Sorrowful Soule' (1614) contains two pieces by Wilbye. These were all his published works. In 1622 Peacham (*Compleat Gentleman*, p. 103) mentions Wilbye among the best English musicians. Nothing further is recorded of him; his name does not occur in the cheque-book of the Chapel Royal, or in the records of either university. It is still more singular that scarcely any manuscript compositions by him are preserved. There are anthems in Thomas Myriell's 'Tristitiæ Remedium' (Brit. Mus. Addit. MSS. 29372–7); another anthem and two Latin motets are in the part-books written by Hamond (of Hawkdon, Bury St. Edmunds), now in the Bodleian Library. Wilbye is not represented in the great collections preserved at the Royal College of Music, from which Barnard compiled his 'Selected Church Musick' (1641). In Rimbault's 'Vocal Part-Music' (1842) appeared a madrigal, 'The Nightingale in Silent Night,' said to be ascribed to Wilbye in a manuscript in the music school, Oxford; no such piece is mentioned in the catalogue. The only instrumental music by Wilbye now extant is in an altus part-book (Brit. Mus. Addit. MS. 29427), one of a set which included three of his 'Fancies' for viols; a volume of 'Lessons for the Lute' appears in the sale-catalogue of Gostling's library in 1777.

Wilbye is generally regarded as the greatest of English madrigal composers. His two sets contain sixty-four pieces, almost every one being of the highest beauty. Among the very finest are 'Flora gave me fairest flowers,' 'Lady, when I behold the roses sprouting,' 'Sweet honey-sucking bees,' 'Stay, Corydon,' 'Thus saith my Cloris bright,' 'Adieu, sweet Amaryllis.' They have always remained favourites; Playford advertised them for sale during the Commonwealth; they were on the repertory of the Academy of Ancient Music and the Ancient Concerts during the eighteenth century; Burney, writing in 1789, describes them as 'much sung;' the Madrigal Society, from 1741 to the present day, has specially kept them in remembrance. 'Flora gave me fairest flowers,' perhaps the very finest, is mentioned among the pieces sung at a Sussex harvest-home about 1830 (LUKE BERRINGTON, *From my Boyhood*). Complete reprints of both sets, in score, were issued by the Musical Antiquarian Society (1841–1846). The fourteen numbers for three voices had been reprinted in score by Thomas

Warren in 1784; seven of these are arranged for six voices in Vincent Novello's 'Studies in Madrigalian Scoring.' The finest pieces have been included in all madrigalian collections; some may be found in the great publications of Thomas Warren (1765 and 1768), Bland (1785), R. Webb (1808), Gwilt (1815), Clementi (*c.* 1820), Samuel Webbe (1830), and also in the cheap publications of Knight (1834), Hawes (1835), King (1839), Hullah (1841 and 1846), Rimbault (1842), Turle and Taylor (1844), Oliphant (1845), Joseph Warren (1856), in 'The Harmonist,' 'Arion,' Novello's 'Musical Times,' Curwen's 'Tonic Sol-fa Reporter,' Cramer's 'Madrigals,' 'The Cyclopædia of Music,' Cassell's 'Choir-book,' Boosey's 'Standard Madrigals,' 'The Choir' (August and November 1866), and Roberts's 'Canigion y Cerddor.' The two Latin motets were printed in Arkwright's 'Old English Edition,' vol. xxi. (1898); they, and the contributions to Leighton's collection, are less valuable than the secular works.

Nagel (*Geschichte der Musik in England*, ii. 142) describes Wilbye's madrigals as 'almost all model works, whose part-writing is always interesting, whose harmonic colouring is of the most pleasing variety;' and praises the themes for their inherent beauty and suitableness to the words. He adduces as specimens of the range of expression at Wilbye's command, 'Weep, O mine eyes' and 'What needeth all this travail,' the opposite emotions in which are depicted with equal skill; and points out that Wilbye's frequent attempts at word-painting do not interfere with the organic unity of the musical construction. Hullah (*History of Modern Music*, 1861, p. 7) asserted that 'the works of Wilbye and many of his contemporaries are hardly less familiar to our generation than they were to their own;' but this statement no longer holds good, owing to the much increased cultivation of instrumental music and the consequent decline of madrigal-singing.

[Wilbye's Works; Hawkins's Hist. of Music, c. 104; Burney's Hist. of Music. iii. 86; Brit. and For. Rev. 1844, p. 406; Grove's Dict. of Mus. ii. 191–3, iv. 435; Rimbault's Bibliotheca Madrigaliana, pp. 11, 28; Davey's Hist. of Engl. Music, pp. 202, 216, 219, 244, 399; History of the Families of Skeet, Somerscales, Widdrington, Wilby and others, 1908; private information.] H. D.

WILCOCKS, JOSEPH (1673–1756), successively bishop of Gloucester and of Rochester, born on 19 Dec. 1673, was the son of Joseph Wilcocks, a physician of Bristol. He entered Merchant Taylors' school on 11 Sept. 1684, and matriculated from St. John's College, Oxford, on 25 Feb. 1691–2. From 1692 till 1703 he held a demyship at Magdalen College, and a fellowship from 1703 till 15 Feb. 1721–2. He graduated B.A. on 31 Oct. 1695, M.A. on 28 June 1698, and B.D. and D.D. on 16 May 1709. He was for some time chaplain to the English factory at Lisbon in 1709, and to the English embassy, and on his return was appointed chaplain-in-ordinary to George I and preceptor to the daughters of the Prince of Wales. On 11 March 1720–1 he was installed a prebendary of Westminster, and on 3 Dec. 1721 he was consecrated bishop of Gloucester, holding his stall *in commendam*. On 21 June 1731 he was installed dean of Westminster, and on the same day was nominated bishop of Rochester. He steadily refused further promotion, declining even the archbishopric of York, and devoted himself to completing the west front of Westminster Abbey. He died on 28 Feb. 1756, and was buried in Westminster Abbey on 9 March under the consistory court, where his son erected a monument to his memory in 1761. He married Jane (*d.* 27 March 1725), the daughter of John Milner, British consul at Lisbon. There is a portrait of Wilcocks in the deanery of Westminster, which was engraved by Grave, and another in the hall of Magdalen College. He published several sermons.

His only son, JOSEPH WILCOCKS (1724–1791), born in Dean's Yard, Westminster, on 4 Jan. 1723–4, was admitted upon the foundation of Westminster school in 1736, and was elected to Christ Church, Oxford, in 1740, matriculating on 10 June and graduating B.A. in 1744 and M.A. in 1747. Possessed of a considerable estate, he modestly devoted his property to acts of beneficence, and his time to study. He was elected a fellow of the Society of Antiquaries in 1765. While residing at Rome his piety and benevolence won the admiration of Clement XIII, who styled him the 'blessed heretick.' For the use of Westminster school he prepared four books of 'Sacred Exercises,' which reached a fifth edition in 1785 (London, 8vo). He lived for some time in Barton, Northamptonshire, and afterwards at Lady Place, near Hurley in Berkshire. He died unmarried at the Crown Inn, Slough, on 23 Dec. 1791, and was buried in Westminster Abbey on 31 Dec., in his father's vault. He left behind prepared for the press a work founded on his residence in Rome, entitled 'Roman Conversations, or a Short Description of the Antiquities of Rome' (London, 1792–4, 2 vols.

8vo), which contains many autobiographical details. He bequeathed the second edition to Brown, his publisher. It appeared in 1797, with a memoir by Bickerstaffe, Brown's successor. Wilcocks was also the author of 'An Account of some Subterraneous Apartments, with Etruscan Inscriptions, discovered at Civita Turchino in Italy,' published in 'Philosophical Transactions' in 1763, and reprinted in the second edition of 'Roman Conversations.' Some verses by him appeared in 'Carmina Quadragesimalia.' A portrait engraved by S. Phillips from a painting by Benjamin West was prefixed to the second edition of 'Roman Conversations.'

[Robinson's Merchant Taylors' School Reg. 1882, i. 313; Foster's Alumni Oxon. 1500–1714; Notes and Queries, 1st ser. xii. 287; Welch's Alumni Westmonast. 1852, p. 31; Denne's Hist. of Rochester, 1817, pp. 179–81; Bloxam's Reg. of Magdalen College, 1879, vi. 120–7; Ellis's Original Letters, 2nd ser. iv. 320; Widmore's Hist. of Westminster Abbey, 1751, pp. 173, 225; Stanley's Hist. Mem. of Westminster Abbey, 1882, p. 476; Ann. Reg. 1761, i. 89; Chester's Westminster Abbey Reg. 1876, pp. 81, 312, 388, 389, 424. For the son, see Memoir prefixed to Roman Conversations, 1797; Welch's Alumni Westmonast. 1852, pp. 322, 323; Foster's Alumni Oxon. 1715–1886; Gent. Mag. 1791, ii. 1237; Manning and Bray's Hist. of Surrey, 1804, i. 467*; British Critic, 1793, ii. 74–81.] E. I. C.

WILCOX, THOMAS (1549 ?–1608), puritan divine, born about 1549, was 'fellow or scholar in and before 1566' of St. John's College, Oxford (Foster, *Alumni Oxon.* 1500–1714, iv. 1630). Wood says he found his name 'in the matricula of the university sub tit. S. Jo. Bapt. in the year 1564;' his name, however, does not occur in the university register of graduates. Upon leaving Oxford he became a 'very painful minister of God's Word' in Honey Lane, London, perhaps in connection with All Hallows' Church. In 1572 he took part in the composition of 'An Admonition to Parliament,' the document in which the puritan party in the church of England clearly declared their hostility to episcopacy and demanded a constitution without bishops. Bancroft (*Survey*, p. 42) names Gilbey, Sampson, Lever, Field, and Wilcox as the compilers of the 'Admonition,' with its accompanying 'View of Abuses' in the Prayer Book; but Field and Wilcox were held responsible for it by the authorities, because they made an attempt to present it to parliament (Brook, *Puritans*, i. 319), and were committed to Newgate, 7 July 1572. Archbishop Parker, having received a letter from the prisoners delivered by their wives charging him with cruelty, sent his chaplain Pearson to confer with them on 11 Sept. Brook (*ib.* ii. 185–90) prints the conference from manuscript authority. The prisoners acknowledge responsibility for the 'Admonition' and confess their desire for equality of ministers and other reforms. They also wrote a Latin letter to Burghley, dated 3 Sept., asking to be liberated. It is printed by Strype (*Annals*, II. ii. 482). On 20 Oct. 1572 they were brought before the lord mayor and court of aldermen, charged under the Act of Uniformity, and sentenced to a year's imprisonment. They were visited by friends and sympathisers in their confinement. Sandys, bishop of London, writing to Burghley, 5 Aug. 1573, complains that 'the city will never be quiet until these authors of sedition, who are now esteemed as gods, as Field, Wilcox, Cartwright, and others, be far removed.... The people resort unto them as in popery they were wont to run on pilgrimage.' At the end of the year's imprisonment they petitioned the council for release, and appealed also to the Earl of Leicester. Wilcox was given his liberty before the end of 1573, but deprived of his position in Honey Lane. He preached where he could, and for the greatest part of ten years very frequently at Bovington in Hertfordshire. In 1577 he was before Aylmer, bishop of London, for contumacy. The bishop expressed an opinion that he might be usefully employed in the north (Strype, *Parker*, ii. 239). In 1581 he was convened before the ecclesiastical courts, and again in 1591, when he suffered a term of imprisonment. He died in 1608 in the fifty-ninth year of his age.

During the latter part of his life Wilcox enjoyed a great reputation as an adviser of those perplexed in conscience, and for his knowledge of casuistical divinity. He maintained a large correspondence, of which only a small part found its way into print. Brook prints two letters to Anthony Gilbey, which throw light on the history of the religious troubles of 1573–1574, and mentions that Sir Peter Wentworth [q.v.] was one of Wilcox's intimates.

Wilcox was author of: 1. 'A Summarie and Short Meditations touching Certaine Points of Christian Religion,' London, 1579, 8vo. 2. 'Concordance or Table containing the Principal Words and Matters which are comprehended in the New Testament,' London, 1579, 8vo. 3. 'The Unfoldinge of Sundrie Untruthes and Absurde Propositions propounded by Banister, a favourer

of the Libertins, by Tho. Wilcox,' London, 1581, 8vo. 4. 'A Glasse for Gamesters, and namely for such as delight in Cardes and Dice,' London, 1581, 8vo. 5. 'The Substance of the Lordes Supper shortly and soundly set forth together with the principall Pointes in the Controversie.' Not dated, but probably printed in 1581, London, 8vo; reissued again with the translation of Beza's 'Sermons,' No. 5 below. 6. 'A Comfortable Letter for Afflicted Consciences, written to a Godly Man greatly touched that Way,' London, 1584, 16mo. 7. 'An Exposition upon the Booke of the Canticles, otherwise called Saloman's Song,' London, 1585, 4to; 2nd edit. 1587, 8vo. 8. 'A Right Godly and Learned Exposition upon the whole Booke of Psalmes,' London, 1586, 4to; 2nd edit. 1591. 9. 'A Christian and Learned Exposition upon certain Verses of the Eighth Chapter of the Epistle of that blessed Apostle Paul to the Romans, and namely upon verses 18, 19, 20, 21, 22, 23,' London, 1587, 8vo. 10. 'A Short yet Sound Commentarie; written on that worthie Worke called the Proverbes of Salomon; and now published for the Profite of Gods People,' London, 1589, 4to. The dedication is to Lady Bacon. 11. 'Three Large Letters for the Instruction and Comfort of such as are distressed in Conscience by feeling of Sinne and Feare of God's Wrath,' London, 1589, 8vo. 12. 'A Short yet true and faithful Narration of the Fearfull Fire that fell in the Town of Woobourne in the County of Bedford, the 13th of September,' London, 1595, 8vo. On page 51 occurs a list of recent fires, one item being 'the destroying of Stratford-upon-Avon twise in one year.' 13. 'The Summe of a Sermon preached at Southwell, the thirtieth of March 1596,' London, 1597, 12mo. 14. 'A Discourse touching the Doctrine of Doubting,' Cambridge, 1598, 8vo. Of these works, Nos. 7, 8, 9, and 10, comprising Wilcox's 'expositions,' were issued in a collected edition by his son-in-law, John Burges, as 'The Works of that late Reverend and Learned Divine Mr. Thomas Wilcocks, Minister of God's Word,' London, 1624, fol.

Wilcox also translated: 1. 'John Fountein his Catechisme,' London, 1578, 8vo. 2. 'Three Propositions or Speeches [of] that excellent Man, Mr. John Calvin. . . . To which also is added an Exposition upon that Part of the Catechisme which is appointed for the three and fortieth Sunday in number,' London, 1580, 8vo. 3. 'A Treatie of the Churche, conteining a True Discourse to knowe the True Church by and to discerne it from the Romish Church, and all other False Assemblies or Counterfet Congregations, written by M. Bertrande de Loque of Dolphinee, and dedicated unto my Lord the Vicount of Turenne,' London, 1581, 8vo. This was reissued in 1582, without the 'Admonition' to the reader, and with a new titlepage, beginning 'An Excellent and Plaine Discourse of the Church.' 4. 'A Discourse of the True and Visible Markes of the Catholick Church, by Th. Beza,' London, 1582, 16mo; reissued 1622, b. l. 8vo. 5. 'Two very Learned Sermons of M. Beza, together with a short Sum of the Sacrament of the Lordes Supper: whereunto is added a Treatise of the Substance of the Lords Supper,' London, 1588, 8vo. 6. 'A Booke of Bertram the Priest, concerning the Body and Blood of Christe, written in Latine to Charles the great being Emperour, above seven hundred yeeres agoe; and translated and imprinted in the English tongue, Anno Domini 1549. Since which time it hath been reviewed and in many places corrected and nowe newly published for the profite of the Reader,' London, 1582, 8vo. The translation was made originally by William Hugh at Bishop Ridley's desire. Wilcox's revision was reissued by Sir Humphrey Lynd in 1623. William Hopkins's edition, London, 1686, gives an account of all earlier editions except that of Wilcox. 7. 'Meditations upon the 101 Psalme written first in French by Phillip de Mornay, Lord of Plessis,' London, 1599, 8vo. 8. 'A Worke concerning the Trunesse of Christian Religion, written in French. . . . By Philip Mornay, Lord of Plessie Marlie. Begunne to be translated into English by that honourable and worthy Gentleman, Syr Philip Sidney Knight, and at his request finished by Arthur Golding. Since which time it hath bene reviewed, and is now the third time published, and purged from sundrie Faultes escaped heretofore, thorow Ignorance, Carelesness, or other Corruption,' London, 1604, 4to. The epistle dedicatory to Henry Frederick, Prince of Wales, is signed 'Thomas Wilcocks' from London, 17 May 1604. The very popular 'Choice Drop of Honey from the Rock Christ,' attributed to Wilcox in the British Museum Library Catalogue, was by a Thomas Wilcox, born 1622 (Wilson, *History of Dissenting Churches*, iv. 226).

[Brook's Lives of the Puritans, ii. 185–95, i. 319; Wood's Athenæ Oxon. ed. Bliss, i. 691; Tanner's Bibliotheca, p. 773; Neal's History of the Puritans, i. 231; Ames's Typogr. Antiq. ed. Herbert, Index, sub 'Wilcox;' Index to Strype's Works, sub 'Wilcox.'] R. B.

WILD. [See also Wilde.]

WILD, CHARLES (1781–1835), water-colour artist, was born in London in 1781, and applied himself specially to architectural subjects from the beginning of his career. In early youth he was articled to Thomas Malton (1748–1804) [q.v.] In 1803 he began to exhibit in the Royal Academy with two views of Christ Church, Oxford, followed in 1805 by drawings of Westminster Abbey, and in 1808 of York Cathedral. On 15 Feb. 1809 he was elected an associate of the 'Old Watercolour' Society, becoming a full member on 8 June 1812. He soon gave up his membership of the society, but was re-elected on 12 Feb. 1821, being made treasurer in 1822 and secretary in 1827; the latter post he transferred to Robert Hills in the same year. The names of his various published works indicate the general nature of his subjects, though the illustrations, being mostly in outline, give no indication of his powers as a colourist. The illustrations which he supplied for Pyne's 'Royal Residences' (published 1819) were, however, reproduced in colour after the style of Ackermann's 'Microcosm.' The originals were among his earliest exhibited works.

His six series of works on the English cathedrals were published as follows; 'Canterbury,' 1807; 'York,' 1809; 'Chester,' 1813; 'Lichfield,' 1813; 'Lincoln,' 1819; and 'Worcester,' 1823.

His travels on the continent resulted in his 'Examples of the Ecclesiastical Architecture of the Middle Ages chiefly in France,' and in a volume, published in 1833, of sketches in Belgium, Germany, and France. A miscellaneous collection, entitled 'Twelve Beautiful Specimens, from the Cathedrals of England,' bears no date. 'Architectural Grandeur' appeared in 1837, and consists of continental sketches 'etched by John le Keux and others under the direction' of Charles Wild between 1827, when his sight began to fail, and 1832, when he became blind.

Wild died on 4 Aug. 1835 at 35 Albemarle Street, Piccadilly, where he had lived since 1820, leaving, besides other issue, James William Wild [q.v.]

[Roget's 'Old Watercolour' Society, 1891, passim; Redgrave's Dictionary; Bryan's Dict. of Painters and Engravers; Gent. Mag. 1835, ii. 441.] P. W.

WILD or WILDE, GEORGE (1610–1665), bishop of Derry, born 9 Jan. 1609–10, was son of Henry Wild, a citizen of London. He entered Merchant Taylors' school in 1619, and was elected scholar of St. John's College, Oxford, in 1628. He matriculated on 13 Nov. 1629, was elected fellow in 1631, and graduated B.C.L. on 7 Feb. 1634–5, being incorporated at Cambridge in the same year. Several plays by Wild were acted at St. John's College between 1635 and 1637, among them 'Euphormus,' a Latin comedy, 'Love's Hospital,' and 'The Converted Robber'; these are preserved in MS. in Brit. Mus. Addit. 14,047. Wild was chaplain to Laud, who presented him to the vicarage of St. Giles, Reading, and in 1640 to the rectory of Biddenden, Kent. When the civil war broke out he became preacher to the king at Oxford, and the degree of D.C.L. was conferred on him on 23 Nov. 1647. Wild preached in St. Mary's before 'the great assembly of the House of Commons' on 3 March 1642–3, and published his sermon at Oxford. He was turned out of his fellowship by the parliamentary visitors in 1648, and was sequestered from his living at Biddenden, but continued to officiate wherever he could during the Commonwealth. He preached in London at St. Gregory's on 15 March 1654–5 (Evelyn, *Diary*), and again on 25 Nov., being the last sermon allowed in a church under Cromwell's proclamation. 'So pathetic was his discourse that it drew many tears from the auditory' (*ib.*) After this Wild conducted the church of England service and administered the communion regularly in a house in Fleet Street (*ib.* 3 Aug. 1656, 2 Oct. 1658; Mossom). After the Restoration he was made bishop of Derry, and was one of twelve prelates consecrated by Bramhall in St. Patrick's, Dublin, on 27 Jan. 1660–1. Jeremy Taylor preached. Wild resided in his see, to which he was an active benefactor, giving away 500*l.* a year and preaching constantly (Mossom).

Wild was somewhat of an ascetic in his old age. Visiting Dublin to attend parliament, he died of heart disease on 29 Dec. 1665, and was buried in the choir of Christ Church Cathedral. Wild was unmarried, and left his little estate to charity.

[Robinson's Reg. Merchant Taylors', i. 99; Foster's Alumni Oxon. 1500–1714; Laud's Works; Ware's Bishops, ed. Harris; Cotton's Fasti Ecclesiæ Hibernicæ; Funeral Sermon by Robert Mossom [q.v.].] R. B–L.

WILD, JAMES WILLIAM (1814–1892), architect, son of Charles Wild [q. v.], was born on 9 March 1814. In 1830 he was articled to George Basevi [q. v.], under whom he turned his attention to Gothic studies, and at the conclusion of his pupilage was entrusted by his master with the designing and building of a country church. Independent practice rapidly followed, and before 1840 Wild had built six churches, including Coates church, Whittlesea; St.

Laurence at Southampton, and Barton. The first and last are of Norman type, St. Laurence is early English. At Christ Church, Streatham, he subsequently attempted a Byzantine manner used also by him in St. Mark's Church, Alexandria, and in St. Martin's schools, Endell Street, London. He relied on the simple decoration and wide brick-wall spaces appropriate to this style to secure a characteristic building at the low figure (4*l.* a sitting) to which his employers restricted him. As an artist he keenly regretted their desire to subordinate propriety to cost, especially as exhibited in the restriction of colour decoration and the demand for galleries.

In 1842 Wild joined the expedition which the king of Prussia sent out under Dr. Lepsius to Egypt. From that date until 1848 he was continually abroad, travelling and sketching in Egypt, Syria, Turkey, Greece, Italy, and Spain. He is said to have been the discoverer of the method upon which the great pyramid was constructed.

Returning in 1848, he resumed practice with the above-mentioned church at Alexandria and schools at Endell Street, building at the same time the water tower at Great Grimsby, also in the Byzantine style. In 1851 he was appointed decorative architect to the Great Exhibition, and in 1853 was retained by the South Kensington Museum as an expert on Arabian art. During this employment he designed and carried out the Bethnal Green Museum, the architectural courts at South Kensington, the British legation at Teheran, and the eastern and western galleries of the Horticultural Gardens. The Bethnal Green Museum is without the forecourt and campanile intended by the architect. He designed but did not see executed the consular buildings at Alexandria (Royal Academy, 1870), and the proposed exhibition buildings on the site of the Imperial Institute. In 1878 Wild was appointed curator of the Soane Museum in Lincoln's Inn Fields, which post he held till his death in that building on 7 Nov. 1892. Enlargements of the museum had been carried out under his directions and from his designs.

[Builder, 1892, lxiii. 384; R.I.B.A. Journal, 1893, ix. 275; Times, 11 Nov. 1892.] P. W.

WILD, JONATHAN (1682?–1725), receiver of stolen goods and informer, was born at Wolverhampton about 1682, his father being a wig-maker. Jonathan became a buckle-maker and married. After the birth of a son he deserted his wife and went to London to ply his trade, but getting into debt he was detained in the Wood Street prison, where he remained some considerable time. He was there brought into contact with many thieves and other criminals, including one Mary Milliner, with whom, on his release, he opened a brothel in Lewkenor's Lane, which they subsequently exchanged for a public-house in Cock Alley, Cripplegate. He soon sought a livelihood by blackmailing thieves and trafficking in stolen property. He built up a connection among the thieves, offering to sell any goods brought to him, and to hand over the proceeds less a commission. The scheme prospered, and it being found that owners of stolen property outbid ordinary dealers, Wild encouraged his thieves to steal from persons whom they were able to identify in order that he might open up communications with them for the return of their goods. The growth of Wild's business led to the passing of a statute (5 & 6 Anne c. 31, sect. 5) by which receivers of stolen property were made accessories. This act was no deterrent to Wild, who now opened his house as an office for the recovery of 'lost' property, the theft of which he first planned; after taking fees for inquiry he would, after delay, announce that the missing article had been traced and was to be had for a price. His business increased so much that he removed it to larger premises in the Old Bailey, and later he opened two branch offices.

According to the accepted story, Wild was for some years partner in villany with a dismissed 'marshal' of the city, named Charles Hitchin. There seems confusion here. The city records show that 'Charles Hitchin' became 'lower marshal' on 15 Jan. 1711–12 and was not removed from office until 26 Sept. 1727, two years after Wild's execution. Whatever the link between Hitchin and Wild, Hitchin in 1718 published a 3*d.* pamphlet denouncing Wild, 'The Regulator; or a Discovery of Thieves, Thieve-takers, and Locks' (receivers of stolen goods). Wild in a published reply, professed to expose Hitchin's blackmailing practices, and claimed to have been Hitchin's pupil. The controversy does not appear to have affected either of the men's careers. Wild's house continued to be the first resort of the victims of his system. For while a part of his time was thus occupied in restoring property, the remainder went in arranging the preliminary operation of thieving it. He became the leading spirit and head of a large corporation of thieves, whom he organised into gangs, to each of which was allotted a special sphere of work. There was one for each of the main roads to London; one attended churches, another entertainments

and public functions, while a special brigade was trained for domestic service. Warehouses were taken for the storing of goods, a staff of mechanics was kept for the alteration of watches and jewellery, and a sloop was purchased, which conveyed to the continent property unclaimed or difficult to dispose of at home.

Ostensibly Wild was not merely an honest citizen but an instrument of justice. He always appeared in public wearing a laced coat and with a silver staff as a token of authority; and while superintending the performances of his men he would often effect the capture of some unincorporated thief. There is no doubt that his proceedings were for a time tolerated by those in authority on account of the services he was in a position to render, for while fair in his dealings with his own creatures so long as they remained loyal to him, he made merciless use of other criminals to serve his own ends. When one of his own gang was arrested he had witnesses at command to prove the culprit's innocence, and equally, when it was desirable to obtain a conviction, the same witnesses were ready to swear to the prisoner's guilt. More than once he 'sold human blood' by obtaining the conviction of the innocent, but, on the other hand, he brought murderers to justice with no worse motive than the hope of gain. Instances of rebellion against Wild's authority by his satellites were not rare and were never forgiven. His practice with such offenders was to wait until one of his gang was on trial, whom he would then instruct to give king's evidence and to obtain pardon by denouncing the rebels as accomplices. On one occasion Wild shot dead on the highway a mutinous disciple, and claimed honour for having rid the world of a scoundrel. He himself effected the arrest of Joseph Blake (hanged on 11 Nov. 1724), known as 'Blueskin,' the companion of Jack Sheppard [see SHEPPARD, JOHN], both of whom had renounced his leadership, and was seriously wounded by Blake as he stood in the bail-dock. The incident was made the subject of a ballad entitled 'Newgate's Garland,' printed in Swift's 'Miscellanies.' Wild flattered himself that his zeal in tracking down criminals when it served his purpose obscured his own crimes, and in January 1724 he petitioned the corporation of London for a grant of its freedom in recognition of his services in thief-catching. He paid considerable sums for mention of his name as 'thief-taker general' in the newspapers and in broadsheets published at the execution of notorious criminals. Yet in March 1724 he was craving the protection of the Earl of Dartmouth against the persecution of magistrates, who had encouraged several thieves to swear against him; and in another letter he begged to be allowed to procure the restoration of property of which the earl had been robbed on the highway. In January 1725 his assistance was invoked by one Johnson, the captain of his sloop, who had been arrested. Wild came at the call, and provoked a riot, enabling Johnson to escape. An information was laid against him for rescuing Johnson, and, after he had hidden for three weeks, he was on 15 Feb. arrested at his house and committed to Newgate. While he remained there an information of eleven articles was laid against him, but he continued to carry on his business, and, among others, received the visit of Catherine Statham, who paid him ten guineas for procuring the restoration of some lace of which she had been robbed. When, on 15 May, he was put on trial, he was indicted for stealing this same lace, but was acquitted. He was then indicted again for having received a reward for restoring the lace, and, being found guilty, was sentenced to death. After a vain attempt at suicide by laudanum, Wild was hanged at Tyburn on 24 May 1725. His body was disinterred from St. Pancras churchyard, and the skull and skeleton of the trunk, which were separately preserved, were exhibited as late as 1860. Four anonymous engraved portraits are mentioned by Bromley (*Cat.* pp. 250, 468).

The career of Jonathan Wild has received much attention in literature of a kind, but seldom or never with any pretence to accuracy. Fielding's satire, 'The History of the Life of the late Jonathan Wild the Great,' has scarcely any connection with the eponymous hero; and in Ainsworth's novel, 'Jack Sheppard,' Wild is a subsidiary character. Captain Alexander Smith's 'Memoirs of the Life and Times of the famous Jonathan Wild' are largely apocryphal, and the same must be said of the numerous biographies which appeared shortly after Wild's execution.

[The most trustworthy account of Wild is in Jackson's Newgate Calendar, 1818, vol. ii. See also The Life and Death of Jonathan Wild, by H. D., late Clerk to Justice R. (? Lord Raymond, who presided at Wild's trial), 1725; Thornbury's London, ii. 472; Chronicles of Newgate, i. 415; Cat. of Satirical Prints and Drawings in Brit. Mus. vol. ii.] A. V.

WILD or WYLDE, ROBERT (1609–1679), puritan divine and poet, son of Robert Wild, a shoemaker of St. Ives, Huntingdonshire, was born there in 1609. After seven

years at a private school at St. Ives, he was admitted a sizar at St. John's College, Cambridge, on 26 Jan. 1631–2, and was chosen scholar in 1634. He graduated B.A. at the beginning of 1636, M.A. in 1639, and B.D. of Oxford on 1 Nov. 1642. He was created D.D. *per litteras regias* on 9 Nov. 1660 (Foster, *Alumni*, 1500–1714; Mayor, *Admissions to St. John's Coll.* p. 9).

Wild, who adopted strongly puritan views in youth, was inducted into the living of Aynhoe, Northamptonshire, on 22 July 1646 by order of the House of Commons. It is stated that competitive sermons were preached by himself and another divine before the presentation was made. Wild, on being asked the result, humorously replied, in punning allusion to the name of the benefice, 'We have divided it: I have the Ay and he the Noe.' Perhaps Wild's ditty 'Alas! poor scholar, whither wilt thou go?' the last line of which runs 'Aye, Aye, 'tis thither, thither will I go,' contains an allusion to this appointment as it does to the unsettled years preceding it, when Wild was apparently usher in a free school (cf. last verse). It is a clever imitation of an older song by another hand, 'Halloo my fancy,' the original six stanzas of which were licensed for publication on 30 Dec. 1639 (Arber, *Transcript*, iv. 468). Wild's ballad is set to the same tune, and must have been written in February or March 1641. It depicts the intellectual unrest of a Cambridge graduate. The ballad was illustrated by three cuts (*Roxburghe Ballads*, iii. 633, Brit. Mus.), not reproduced by the Ballad Society (ed. Ebsworth, vi. 456). It appeared under the title of 'The Shiftless Student' in 'Wit and Drollery, a Collection of Poems by the most Refined Wits of the Day' (London, 1661, p. 223). The only other production of Wild's early years is 'The Benefice' (a comedy, London, 1689, 4to). It bears strong traces, particularly in the character of the Bookworm, of being by the same author as the ballad of 'Poor Scholar,' although the writer's licentious tone accounts for the widely disseminated doubts of its being the work of a sober puritan minister. Wild's reputation for irregular wit, in fact, gave his friend Richard Baxter so much uneasiness that on one of his journeys from Kidderminster to London he visited Aynhoe, intending a rebuke. He arrived on a fast day, and, seated in the corner of the church, heard the sermon through. At the end he desired Wild to rebuke him sharply for having given heed to tale-bearing reports.

Despite his presbyterian views, Wild was a royalist, and from 1660 onwards celebrated the Restoration in a long series of poems which were issued as broadsides. 'The Tragedy of Christopher Love' (no place or date, 4to) was apparently not written until 1660, although Love was executed nearly ten years before. Wild's 'Iter Boreale. Attempting Something upon the Successful and Matchless March of the Lord General George Monk from Scotland to London. By a Rural Pen,' was printed on St. George's day, 23 April (London, 1660, 4to), and at once became enormously popular. Dryden, who calls Wild 'the Wither of the city,' says 'I have seen them reading it in the midst of 'Change so vehemently that they lost their bargains by the candles' ends.' Pepys, who first read the poem in August 1663, is half ashamed of not having seen it before, and says, a little grudgingly, that he likes it 'pretty well, but not so well as it was cried up' (*Diary*, ii. 207). The recitation, by Mr. Pelling, of many of Wild's other 'good verses' formed part of his Christmas-day entertainment four years later (*ib.* iv. 299). John Oldham, in his 'Satyrs on the Jesuits' (1681, p. 3), also couples Wild with Wither. The popularity of Wild's poems evoked numerous imitations, answers, libels, and vindications. One of the latter, 'A Scourge for the Libeller' (London, 1672), asserts that 'every unfathered sheet that's thrown abroad' is attributed to Wild (cf. *Cal. State Papers*, Dom. 1663–4 p. 379, 1664–5 p. 144).

But Wild's royalist views did not render his theological opinions tolerable by those in authority. He was ejected in 1662 by the Act of Uniformity. Apparently he lived at Aynhoe a year or two after 1662, pecuniarily assisted by the Cartwrights of Aynhoe, by his successor one Longman, and by Sir John Baber [q. v.], to whom, for a timely gift of ten crowns, Wild addressed 'The Grateful Nonconformist' (1665). His verses of ironical sympathy addressed to Calamy in his imprisonment (n.d.) in January 1663 called forth numerous anonymous attacks, among them a pseudonymous poem by Hudibras (George Sacheverell) 'On Calamy's Imprisonment and Wild's Poetry' (broadside, n.d.; the original manuscript is in Additional MS. 28758, f. 106). This was answered in '"Your Servant, Sir," by Ralpho to Hudibras,' and 'Hudibras answered by True de Case.' Wild's 'Essay on the Duke of York's Victory' was licensed by Roger L'Estrange on 16 June 1665. His 'Loyal Nonconformist, or an Account of what he dare swear, and what not,' printed in 1666 as a broadside, is the soundest both in metre

and sentiment of his compositions. It was answered in 'The Scotch Riddle Unfolded,' 1666 (*Bagford Ballads*, Brit. Mus.) In 1668 was published an 'Ingenious Contention' between Nathaniel Wanley [q.v.] and Wild; this was reissued as 'The Fair Quarrel by way of Letter between Mr. Wanley, a Son of the Church, and Dr. Wilde, a Nonconformist.' In 1672 Wild addressed his 'Humble Thanks for his Majesty's Gracious Declaration of Liberty of Conscience' to the king (London, 1672). It called forth several replies. On the same event he also wrote in prose and verse 'A Letter . . . upon Occasion of his Majesty's Declaration for Liberty of Conscience,' together with his 'Poetica Licentia' and a 'Friendly Debate between a Conformist and a Nonconformist;' these also evoked numerous rejoinders.

At this time Wild was living at Oundle, Northamptonshire. He was indicted in July 1669 at Warwick and Coventry assizes for keeping a conventicle (*Cal. State Papers*, Dom. 1668–9, p. 430). His final poetical effort was 'Dr. Wild's Last Legacy, or a Poem sent with a Guinney to Mr. B. D. for a New Year's Gift,' 30 Dec. 1678. He died at Oundle of a fit of apoplexy, and was there buried on 30 July 1679. 'A Dialogue between Death and Doctor Wild,' and 'A Pillar on the Grave of Dr. Wild' (not in Brit. Mus.) appeared shortly after (both folio, 1679).

By his wife, Joyce, Wild had at least two sons, both of whom, it is said, were conforming ministers (cf. Foster, *Alumni Oxon.* 1500–1714). Wild's will, dated on 10 Aug. 1678, contained a singular bequest to his native parish of St. Ives for a sermon to be preached annually on Whit Tuesday; as well as for six bibles, for which twelve natives were to cast lots upon the communion table 'with three dice in a sawcer' on the said day. The lottery was duly carried on for some time, but is now abandoned.

Wild's later verse is largely elegiac. His satirical efforts are, however, more characteristic. Besides those already mentioned, the chief are: 'A Horrible, Terrible, and Troublesome Historical Narration, or the Relation of a Cock Fight fought at Wisbech' (London, 1660, fol.; reprinted in Cotton's 'Compleat Gamester,' 1680); 'The Recantation of a Penitent Proteus, or the Changeling' [see art. Lee, Nathaniel]; and 'The Poring Doctor.' 'Doctor Wild's Poem In Nova Fert Animus . . . or a New Song to an Old Friend from an Old Poet upon the Hopeful New Parliament' (two editions 1679), is probably his, but some doubt attaches to 'An Exclamation against Popery,' or 'A Broadside against Popery' (London [14 Nov.], 1678), and 'Oliver Cromwell's Ghost, or Old Noll newly revived' (n.d. fol.)

The second edition of 'Iter Boreale' (London, 1661, 8vo) and the third (1605, 8vo, a printer's error for 1665) contained twenty others of Wild's poems. This collection was augmented in the edition of 1668 (London, 8vo; reprinted 1670, 8vo; 1671, 8vo, an unauthorised edition; and with a new titlepage, 1674, 8vo). A few of Wild's poems were included in 'Rome rhymed to Death; being a Collection of Choice Poems' (London, 1683, 8vo), mostly by John Wilmot, second earl of Rochester [q. v.], several of whose productions were ascribed to Wild.

Copies of the poems and the numerous broadsides which they called forth are in the 'Luttrell Collection' (vols. ii. and iii.), the 'Roxburghe' and 'Bagford Ballads,' and in a collection of poetical sheets numbered C. 20, f. 2, at the British Museum. Wild's own poems were edited with an historical and biographical preface by the Rev. John Hunt (London, 1870, 8vo).

[Works and authorities above mentioned; Poems, with preface, ed. Hunt; Baker's Hist. of Northamptonshire, i. 552; Calamy's Palmer, iii. 26; Kennet's Register, pp. 194, 895, 932, 937; Wood's Athenæ, iii. 282, 591, 1197, and Fasti, i. 512, ii. 35; Scott's Life of Dryden, p. 44; Dryden's Essay on Dramatic Poetry, xv. 296–9; Chalmers's Biogr. Dict.; Lowndes's Bibl. Man. v. 2919; Hazlitt's Handbook, 655, and Collections, passim; Bibliotheca Anglo-Poetica, p. 416; parish register of Oundle per the vicar, Rev. A. E. Oldroyd.] C. F. S.

WILDE, Sir ALFRED THOMAS (1819–1878), lieutenant-general, of Kirby Cane Hall, Bungay, third son of Edward Archer Wilde, solicitor, of College Hill, Queen Street, London, by Marianne, daughter of William Norris, was born on 1 Nov. 1819. He was a brother of Lord Penzance and nephew of Lord-chancellor Truro. Educated at Winchester school, where he was a commoner from 1834 to 1837, he obtained a commission as ensign in the East India Company's army on 12 Dec. 1838, and joined the 15th Madras native infantry in April 1839. He was transferred to the 19th Madras native infantry in June, was promoted to be lieutenant on 9 July 1842, qualified as interpreter in Hindustani in March 1843, and served with his regiment through the disturbances which occurred that year on the Malabar coast.

In January 1847 Wilde was appointed adjutant, and in February quartermaster and interpreter to his regiment. In March 1850 he was transferred to the adjutancy of the

3rd Punjab infantry, and qualified as interpreter in Telugu. In April 1851 he was appointed second in command of the 4th Punjab infantry, and was in command of the regiment and other troops at the occupation of the Bahadur Khel valley, Kohut District, in November, receiving the thanks of government for defeating a night attack of a body of Waziris upon the fort of Bahadur Khel. He succeeded to the command of the regiment on 21 Feb. 1853. He was promoted to be brevet captain on 12 Dec., took part in the attack and capture of the village of Allah-dad-Khan in 1854, was promoted to be captain on 23 Nov. 1856, and was thanked by the government of India for valuable service in the great inundation of the Indus in that year.

In March 1857 Wilde commanded the 4th Punjab infantry in the expedition under Brigadier (afterwards Sir) Neville Chamberlain against the Bozdar Baluchis, who were totally defeated, and also throughout the Indian mutiny. He was at the siege of Delhi, and in the storming parties which captured the Delhi magazine and palace on 16 and 20 Sept., when he was wounded. He took part in the actions of Gangari, Pattiali, and Mainpuri in December, and in that of Shamsabad on 27 Jan. 1858. He was promoted to be brevet major for his services at Delhi on 19 Jan., and was thanked by government.

Wilde commanded his regiment in the first victorious assault on the entrenchments in front of Lucknow, at the siege of that place in March 1858, led a storming party at the capture of the Begam's palace on the 14th, and was severely wounded on the 21st at the attack on Goal Masjid, in the heart of the city. This secured the capture of Lucknow, and in May he went on leave to England to recruit his health. He was mentioned in despatches, promoted to be brevet lieutenant-colonel on 20 July, made a companion of the order of the Bath, military division, on 16 Nov., and received the medal with two clasps.

Wilde returned to India in 1859. In March 1860 he commanded his regiment in the expedition against the Mahsud Waziris, and was thanked for his services. He was promoted to be regimental major on 18 Feb. 1861, and on 3 March 1862 he was appointed commandant of the corps of guides, and commanded them in the expedition to Ambala against the Sitana and Mandi fanatics in 1863. On 20 July he was promoted to be colonel in the army, made an aide-de-camp to the queen, and was given the command of the second brigade of the Usafzai field force, which destroyed the villages of Sitana and Mandi. He was promoted to be regimental lieutenant-colonel on 12 Dec. 1864, and on 8 Feb. in the following year succeeded to the command of the Punjab irregular force with the rank of brigadier-general.

On 12 June 1866 Wilde was made a companion of the order of the Star of India. In 1868 he commanded the field force in the Hazara Black Mountain expedition, received the thanks of government for his services, and the medal and clasp. He was promoted to be a knight commander of the order of the Bath, military division, on 2 June 1869, and to be a major-general on 18 July. On his final return from India in 1871 a good-service pension was bestowed upon him. In 1877 he was appointed a member of the council of India, and promoted lieutenant-general on 1 Oct. 1877. He died on 7 Feb. 1878. Wilde married, in 1866, Ellen Margaret, third daughter of Colonel Godfrey T. Greene, C.B., royal (late Bengal) engineers.

[Despatches; India Office Records; Ann. Register, 1878; Times (London), 9 Feb. 1878; Historical Records of the Corps of Guides; Debrett's Knightage; note from C. W. Holgate, esq.; Medley's A Year's Campaigning in India; Norman's Narrative of the Siege of Delhi; Malleson's Hist. of the Indian Mutiny.] R. H. V.

WILDE or WYLDE, JOHN (1590–1669), chief baron of the exchequer, was the son and heir of George Wylde of Kempsey, Worcestershire, serjeant-at-law, who represented Droitwich in parliament, by his wife Frances, daughter of Sir Edmund Huddleston of Sawston, Cambridgeshire. Born in 1590, he matriculated from Balliol College, Oxford, on 18 Jan. 1604–5, aged 14, and graduated B.A. on 20 Oct. 1607 (being incorporated at Cambridge 1608) and M.A. on 4 July 1610. He became a student of the Inner Temple about November 1602, and was called to the bar in 1612, was elected a bencher in 1628, and created a serjeant-at-law in 1636. He was appointed under-steward of Kidderminster by the new charter for that borough on 4 Aug. 1636 (Burton, *History of Kidderminster*). He served for Droitwich in the parliaments of 1620–2, 1624, 1625, 1626, 1628–9, and March to May 1640. In the parliament of 1626 he took part in the debate against the Duke of Buckingham, when he argued from Bracton that common fame was a sufficient ground for accusation (*Parl. Hist.* ii. 53).

On 21 Oct. 1640 Wilde was returned as one of the knights of the shire for Worcester to the Long parliament. He was chairman of the committee appointed to prepare the

impeachment against the thirteen bishops concerned in making the new canons, which on 3 Aug. 1641 he presented to the House of Lords. In December he presided over a committee of inquiry as to a plot to bring in the army to overawe the parliament, and on 6 Jan. 1641–2 he was chairman of the committee of the house appointed to sit in the Guildhall, London, to consider the safety of the kingdom and city, and the preservation of the privileges of parliament, which were threatened by the seizure of the members' papers and the king's demand for the arrest of the five members. The same month he reported a conference with the lords respecting the action of the attorney-general, Sir Edward Herbert [q. v.], and conducted the impeachment of Herbert which was ordered by the commons (*Parl. Hist.* ii. 895, 1039, 1121). In the same year, on the outbreak of the civil war, he subscribed two horses and their maintenance for the defence of the parliament (*Notes and Queries*, 1st ser. xii. 338), and on 28 May 1642 the house granted him leave to buy arms formerly belonging to a recusant, Lord Windsor, for his own use and the use of the county of Worcester (*Commons' Journals*, ii. 590). An ordinance for making satisfaction to Serjeant Wilde and Sir William Strickland for losses they sustained by the king's forces was read and recommitted on 5 April 1643 (*Cal. State Papers*), and five days later the same matter was referred to a committee to consider what reparation should be made to him (*Commons' Journals*, iii. 37). The commons recommended him for appointment as a deputy-lieutenant of Worcestershire on 18 March 1641–2, and he was made a sequestration commissioner for that county in April 1643 (*ib.*) In February 1642–3 he was recommended for the post of chief baron of the exchequer in the unsuccessful propositions made by the commons to the king (Clarendon, iii. 407). He was one of the twenty members of parliament who were lay members of the Westminster assembly which met on 1 July 1643.

The parliament, at Wilde's suggestion, ordered a new great seal in the place of that which Edward, lord Lyttelton [q. v.], had carried to the king. It was resolved to entrust the new seal to six commissioners, comprising two lords and four commoners, and on 10 Nov. 1643 Wilde was elected as one of the latter. By successive votes these commissioners, notwithstanding the 'self-denying ordinance,' retained the custody of the seal for three years, when on 30 Oct. 1646 they surrendered it to the speakers of the two houses. Wilde was one of the managers on the part of the commons (where he still kept his seat) in the impeachment of Archbishop Laud, whose trial commenced on 12 March 1643–4. His speeches against the primate were more conspicuous for political and religious rancour than for argument and good taste. He served on most of the principal committees of the Long parliament. He was made recorder of Worcester in July 1646 (*Commons' Journals*; Whitelocke, *Memorials*, pp. 77, 218; *State Trials*, iv. 351–598). The commons granted him an allowance of 4*l.* a week for his maintenance on 3 June 1645 (*Journals*, iv. 161), but this order was discharged on 20 Aug. 1646 (*ib.* p. 649). On 19 June 1646 they ordered a commission under the great seal to issue to him and others to hold assizes in the counties of Gloucester, Monmouth, and Hereford, and instructed the county committees to pay him 100*l.* for his expenses (*ib.* p. 581). Subsequently he was ordered to go the Oxfordshire and Hampshire circuits. As judge of assize he does not seem to have acted very scrupulously. He condemned Captain John Burley to be hanged at Winchester for causing a drum to be beaten for 'God and King Charles' at Newport, Isle of Wight, in order to rescue his captive sovereign. At the same time he directed the grand jury to ignore the bill of indictment against Major Edmund Rolph for plotting to murder the king. Wood (*Fasti*, i. 336) states that he received 1,000*l.* for each of these transactions, adding that it 'was all one to him whether he hung or hung not, so he got the beloved pelf.'

On 1 Oct. 1646 Wilde was granted by parliament a patent of precedence—equal to the rank of king's counsel—and when on 12 Oct. the parliament took upon them to fill the vacancies on the judicial bench, they appointed him chief baron of the exchequer. On 14 Nov., in taking his leave of the house, he returned them his thanks for the appointment, and then received the thanks of the house for his many faithful and great services upon all public occasions (*Commons' Journals*, vi. 76). He was sworn into office two days later, and still retained his position when the king was beheaded; but though nominated by parliament a member of the high court of justice for the trial of the king on 1 Jan. 1648–9, he, like the other judges, took care not to attend any of its meetings, and his excuses were allowed. He, however, took the new oaths of office under the Commonwealth, and was elected a member of the first council of state on 14 Feb. following (*ib.* p. 141; Whitelocke, pp. 343–81). He was placed upon numerous committees, and

was re-elected on 12 Feb. 1650 to the second council of state, which lasted till 15 Feb. 1651. He was one of the militia commissioners for Worcestershire on 25 Sept. 1651. When Cromwell assumed the protectorate, in December 1653, he did not, for some unrecorded reason, continue Wilde as chief baron, but appointed William Steele (HARDRES, *Reports*). Wilde keenly felt this slight, and there is a letter of complaint from him, dated 12 July 1654, addressed to Whitelocke on his return from the Swedish embassy, who says that it was 'a usual reward in such times for the best services,' and adds that he moved the Protector on Wilde's behalf, 'but to no effect, the Protector having a dislike to the serjeant, but the ground thereof I could not learn' (*Swedish Embassy*, ii. 461). He remained out of judicial employment during the remainder of Oliver Cromwell's life, and it is probable that he retired to his Worcestershire estate and took part in local affairs. He acted as justice of peace, and was made a commissioner for raising the assessment in the county in 1656.

In Richard Cromwell's parliament, which lasted from January to April 1659, Wilde again served as member for Droitwich, and there presented a petition praying a restoration to his former office as chief baron, and for payment of the arrears of 1,300*l.* due to him for his salary. The former was refused, but the latter was granted (BURTON, *Diary*, iv. 390). On the return of the Rump parliament, on 7 May 1659, he resumed his place as a member, and on 16 June following the house ordered that Lord-chief-baron Wild (*sic*) and other justices go the circuit. He was restored by parliament to his former post of chief baron on 17 Jan. 1659–60 (WHITELOCKE, *Memorials*, ed. Henry Reeve, p. 673); but the king returned in May, and appointed Sir Orlando Bridgeman [q. v.] in his place. In consequence of his having assisted the lords in several committees of the Convention parliament, Wilde escaped further question, and, absolved by the Act of Indemnity, he retired to his house at Hampstead, where he died in 1669. He was buried at Wherwell, Hampshire, the seat of Charles West, lord De la Warr, who had married Wilde's only daughter and heiress, Anne (COLLINS, *Peerage*, i. 287, ii. 166, v. 24). Wilde's wife was Anne, eldest daughter and coheir of Sir Thomas Harries, bart., M.P., serjeant-at-law, of Tong Castle, Shropshire. Wilde's character has been variously judged; Whitelocke describes him as learned in his profession, but of more reading than depth of judgment, and as executing his office with diligence and justice. Clarendon calls him an infamous judge, and Burton speaks of his tiresome speeches.

[Cal. State Papers, Dom; Foster's Alumni Oxon. 1500–1714; Masson's Life of Milton; Foss's Judges of England; Nash's History of Worcestershire; Visitation of Worcestershire; Williams's Worcestershire Members.]

W. R. W.

WILDE, THOMAS, LORD TRURO (1782–1855), lord chancellor, born in Warwick Square, Newgate Street, London, on 7 July 1782, was second son of Thomas Wilde, attorney, of London and Saffron Walden, Essex, by his wife Mary Ann, born Knight. He was uncle of Lord Penzance and younger brother of Sir John Wilde, D.C.L., who was called to the bar in 1805, was judge-advocate from 1818 to 1823 of New South Wales, and chief justice from 1827 (being then knighted) of the Cape of Good Hope, of which he was also from 1854 president of the legislative council until his death, leaving issue, on 13 Dec. 1859.

Wilde was educated at St. Paul's school, which he entered in 1785 and quitted in 1796 to be articled to his father. He was admitted attorney in 1805, and for some years practised as such on his own account; but in March 1811 he entered himself at the Inner Temple, where he was called to the bar on 7 Feb. 1817, having already for two years practised as a certificated special pleader. Wilde had none of the personal advantages which heighten the effect of oratory. He was thick-set and of no great stature; his features were irregular, his voice was unmusical, his delivery monotonous. He had even an impediment of speech, which he evaded rather than overcame by the use of synonyms, but he had no lack of nervous English; and his mastery of the technicalities of pleading, his connection and experience, joined to great natural talent and equal industry, rendered his success only a question of time. Retained in 1820 for the defence of Queen Caroline during the progress through parliament of the bill of pains and penalties, he readily surmounted the prejudice with which he was at first received by Brougham and Denman, and distinguished himself in cross-examination. The celebrity thus early gained opened the way to an extensive common-law practice. In 1824 he was made serjeant-at-law (13 May), and in Trinity term 1827 he was advanced to the rank of king's serjeant.

On 31 May 1831 Wilde was returned to parliament in the whig interest for Newark-on-Trent. This seat, which he carried only on the fourth contest, he lost at the general election of December 1832, but recovered on

5 Jan. 1835 and retained until the dissolution of 23 June 1841. In the next parliament he represented Worcester. Like most great lawyers, Wilde was unfitted to carry the House of Commons by storm, and at first he confined himself to the discussion of points of detail in the measures for the reform of the representative system and the law of bankruptcy. In 1835 he displayed more rancour than vigour in the rambling speech with which he supported Lord John Russell's motion for a committee on Irish church temporalities (2 April). On the return of his party to power (8 April) he at first devoted himself chiefly to election petition business, and in 1836 he served on the Carlow election petition committee as legal nominee (appointed 16 Feb.) to examine witnesses without power of voting (*Commons' Journals*, xci. 42). On the question of privilege raised by the great case of Stockdale *v.* Hansard [see STOCKDALE, JOHN, and cf. HANSARD, *Parl. Debates*, 3rd ser. xxxviii. 1299, xlviii. 356) he maintained from the first the highest possible view of the dignity and authority of the House of Commons. Pending the question he succeeded Sir Robert Monsey Rolfe (afterwards Baron Cranworth) [q. v.] as solicitor-general (2 Dec. 1839), and was knighted (19 Feb. 1840). The tension between the House of Commons and the court of queen's bench was then extreme. Wilde was prepared for the most violent measures, and, though his excessive zeal was curbed on the whole by the attorney-general [see CAMPBELL, JOHN, first BARON CAMPBELL], he was not to be withheld from opposing the legislative settlement of the question on the pedantic ground that it involved a tacit waiver of the privilege that it affirmed. Of the privileges of his own order he was no less jealous than of those of the House of Commons. He even opposed, and succeeded for a time in obstructing, the admission of queen's counsel to equal rights of audience with serjeants-at-law in the court of common pleas. On the other hand, reverence for the past did not blind him to the demerits of Westminster Hall as a forum, and it was under his auspices that the first steps were taken towards the concentration of the courts of justice in the Strand (HANSARD, *Parl. Debates*, 3rd ser. lvii. 1162). He succeeded Campbell as attorney-general on 3 July 1841, but went out of office on the fall of Lord Melbourne's administration in the following September.

Wilde was one of the earliest converts to Rowland Hill's scheme of postal reform, which he introduced to the House of Commons on 27 June 1843. He also supported the measure of the same year for the more effectual suppression of the slave trade. His professional knowledge and skill showed to advantage in the discussions which arose on the report from the committee on the forged exchequer bills (4 April 1842), the reversal of the judgment against O'Connell (5 Sept. 1844), and the question of privilege raised by the case of Howard *v.* Gossett (30 May 1845) (*ib.* lxi. 1222, lxx. 399, lxxvi. 2007, lxxx. 1099).

On the formation of Lord John Russell's administration (July 1846) Wilde was reappointed attorney-general, but, in consequence of the sudden death (6 July) of Sir Nicholas Conyngham Tindal [q. v.], he was at once advanced to the chief-justiceship of the court of common pleas. On 30 Oct. he was sworn of the privy council. The chief-justiceship, for which the experience of a lifetime had eminently fitted him, he held for little more than four years, being induced in 1850 to accept the great seal on the failure of the government otherwise to supply the place of Lord Cottenham [see PEPYS, CHARLES CHRISTOPHER, first EARL OF COTTENHAM]. He was sworn lord chancellor on 15 July, was at the same time created Baron Truro of Bowes, Middlesex, and took his seat in the House of Lords accordingly (*Lords' Journals*, lxxxii. 322). Notwithstanding his age and inexperience of equity business, he proved a competent chancellor; but his success was achieved at the cost of intense study—his judgments were invariably written—and his health suffered in consequence. From the burden of office he was relieved by the fall of the government in February 1852; nor was it reimposed by Lord Aberdeen. In 1853 he ceased to attend the House of Lords; and after two years of suffering he died at his residence in Eaton Square on 11 Nov. 1855. His remains were interred in the Dunmore vault (see infra) in the churchyard of St. Lawrence, near Ramsgate.

To Truro's initiative were due the creation of the court of lords justices (14 & 15 Vict. c. 83), the substitution of the office of chief clerk for that of master in chancery, with some minor chancery reforms, and the Common Law Procedure Act, 1852. His judgments are contained in 'Common Bench Reports,' vols. iii–x.; Clark's 'House of Lords' Cases,' vol. iii.; Macnaghten and Gordon's 'Reports,' vols. ii–iii.; and De Gex, Macnaghten, and Gordon's 'Reports,' vol. i.

Truro endowed St. Paul's school in 1853 with 1,000*l.* in consols, the interest of which was to be distributed in prizes. His law

library was presented by his widow to the House of Lords. His portrait, by Sir Francis Grant, is at St. Paul's school; another, by Gooderson, after Grant, is in the National Portrait Gallery, London. An engraving from a sketch-portrait, done while he was at the bar, is in the British Museum.

Truro married twice: first, on 18 April 1813, Mary, daughter of William Wileman, and widow of William Devaynes; secondly, on 14 Aug. 1845, Augusta Emma D'Este, daughter of Augustus Frederick, duke of Sussex, by his marriage, void under the Royal Marriage Act, with Lady Augusta Murray, second daughter of John, fourth earl of Dunmore. By his first wife he had, with a daughter, two sons, of whom the elder, Charles Robert Claude, succeeded as second Baron Truro. By his second wife he had no issue.

[Law List, 1806, p. 41; Rider's Brit. Merlin, 1818 p. 396, 1823 p. 404, 1828 p. 403; St. Paul's School Reg. ed. Gardiner, p. 196; Ann. Reg. 1827 ii. 220, 1846 ii. 104, 1850 ii. 296, 1855 ii. 316, 1859 ii. 496; Gent. Mag. 1845 ii. 520, 1846 ii. 198, 641, 1855 ii. 644; Times, 13 Nov. 1855, 30 Jan. 1860; Brougham's Autobiography, ii. 381; Arnould's Life of Lord Denman; Lord Campbell's Life, ed. Hardcastle, ii. 128; Members of Parliament, Official Lists; Memoir of Matthew Davenport Hill; Pollock's Personal Remembrances, i. 136; Ballantine's Experiences, ed. 1883, p. 271; Manning's Serviens ad Legem; Pulling's Order of the Coif; Greville Memoirs, II. iii. 125; Law Mag. and Law Rev. iv. 1 et seq.; Nichols's Herald and Genealogist, ii. 258; Legal Observer, li. 41, 61, 108; Law Rev. xxiii. 349; Bennet's Biogr. Sketches; Burke's Peerage; Foster's Peerage; G. E. C[okayne]'s Complete Peerage; Foss's Lives of the Judges.]

J. M. R.

WILDE, Sir WILLIAM (1611?–1679), judge, born about 1611, was the son of William Wilde, a London vintner residing in Bread Street. He was at first a member of Clifford's Inn, but was admitted to the Inner Temple on 19 Feb. 1629–30. He was called to the bar on 21 May 1637, and on 24 May 1652 he became a bencher. On 3 Nov. 1659 he was elected recorder of London. In 1660 he favoured the Restoration, and was returned to the Convention parliament for the city of London. In May 1660 he was knighted, and on 13 Sept. was created a baronet. In March 1661 he was a parliamentary candidate for the city, but met with little support, the electors returning four puritan members (*Cal. State Papers*, Dom. 1660–1, pp. 537–40). As recorder he was placed on the commission for the trial of the regicides. On 5 Oct. 1661 he was made a serjeant-at-law, and on 10 Nov. a king's serjeant. While recorder he resided in Great St. Bartholomew Close, and afterwards at Lewisham in Kent, and at Goldstone, a manor at Ash in the same county. On 16 April 1668 he was appointed a judge of the common pleas, and on 22 Jan. 1672–3 was removed to the king's bench. In February 1678–9 he passed sentence of death on Laurence Hill, Robert Green, and Henry Berry, convicted of the murder of Sir Edmund Berry Godfrey [q. v.], on the perjured testimony of William Bedloe [q. v.], and on 16 April he approved the conviction of Nathaniel Reading for tampering with the king's evidence, on the same man's evidence. Immediately afterwards, according to Burnet, he discovered Bedloe's treachery and told him roundly 'that he was a perjured man, and ought to come no more into court, but go home and repent' (*Hist. of his Own Time*, 1823, ii. 190). In consequence his patent was revoked on 29 April. He died shortly after his dismissal, on 23 Nov. 1679, and was buried in the Temple Church. He was thrice married. By his second wife, Jane, daughter of Felix Wilson of Hanwell in Middlesex, he had a son Felix, who succeeded him in the baronetcy. On 30 Oct. 1662 he married his third wife, Frances, daughter of Thomas Barcroft of the city of London. By her he had a second son, William, who inherited his estate at Ash. Neither son had male issue, and on the death of Felix the baronetcy became extinct.

In 1661 Wilde published in Norman-French the 'Reports of divers special Cases in the Court of King's Bench,' compiled by Sir Henry Yelverton [q. v.] A second edition appeared in 1674, and a third in English in 1735. A fourth edition was published at Dublin in 1792, and the first part of a fifth edition in London in 1829. Wilde's official address to Charles II in 1661, on his passage from the Tower to Whitehall, was printed in the same year; a copy is in the British Museum Library.

[Foss's Judges of England, 1864, vii. 193–5; Chester's London Marriage Licences, ed. Foster; Burke's Extinct Baronetcies; Wood's Athenæ Oxon. ed. Bliss, ii. 477; Townsend's Catalogue of Knights; Pepys's Diary and Corresp. ed. Braybrooke, i. 137; Evelyn's Diary, ed. Bray, ii. 93; Hasted's Hist. of Kent, 1778 i. 74, ii. 677, 1886 i. 272, 275; Cal. State Papers, Dom. 1659–71; Cobbett's State Trials, vol. vii.]

E. I. C.

WILDE, Sir WILLIAM ROBERT WILLS (1815–1876), surgeon and Irish antiquary, was born in 1815 in the small town of Castlerea, co. Roscommon. His

grandfather, Ralph Wilde, was the son of a Durham merchant who, on being appointed agent for some property in Roscommon, settled at Castlerea, and married an Irish lady named O'Flynn. His father was Dr. Thomas Wilde, who had an extensive general practice in the district, and his mother was a Miss Fynn, a member of an old Galway family. Having been educated at the royal school of Banagher, and afterwards at the diocesan school of Elphin, he began his surgical studies in Dublin in 1832, when he was appointed a resident pupil in Steevens's Hospital. After obtaining his diploma as a surgeon in 1837, he spent nine months in charge of an invalid patient on board a yacht. This led to the publication of his first book, 'The Narrative of a Voyage to Madeira, Teneriffe, and along the Shores of the Mediterranean' (Dublin, 1840, 2 vols. 8vo; 2nd edit. Dublin, 1844). He subsequently spent three years in the study of the aural and ophthalmic branches of his profession at London, Berlin, and Vienna; and, settling in Dublin in 1841, he soon established a large and lucrative practice as an oculist and aurist. He applied the first thousand pounds he earned at his profession to founding the St. Mark's Ophthalmic Hospital, Dublin; and throughout his career gave his services gratuitously to the poor, afflicted with diseases of the eye or ear, who visited him in large numbers from all parts of Ireland.

Wilde was deeply devoted to the advancement of medical science. He founded and edited the 'Dublin Quarterly Journal of Medical Science.' His works, 'Epidemic Ophthalmia' (1851) and 'Aural Surgery' (1853), extended the boundaries of two obscure and intricate branches of medical science; and obtained for him in 1853 the appointment of surgeon-oculist in ordinary to the queen in Ireland—a post which was specially created in his honour. He wrote several books and magazine articles on other branches of medicine and anatomy, and also on natural history and ethnology; but it is in the field of Irish antiquities and topography that he won, as a writer, his greatest renown. He wrote in three volumes a descriptive 'Catalogue of the Contents of the Museum of the Royal Irish Academy'—the first volume appearing in 1858—which is a monumental work of archæological erudition and insight. His topographical works, 'The Beauties of the Boyne and the Blackwater' (1849) and 'Lough Corrib and Lough Mask' (1867), deal with districts rich in scenic attractions, historic associations, and antiquarian treasures. He also published in 1849 his interesting little book on 'The Closing Years of the Life of Dean Swift,' with the object of refuting the statement that Swift was insane at the end of his career.

In 1841 Wilde was appointed medical commissioner for the Irish census. In connection with the census report of 1851 he wrote a blue-book on 'The Epidemics of Ireland;' in it he gives an account of the pestilences by which the country was recorded to have been visited from the earliest times. In 1864 he was knighted by the Irish viceroy, the Earl of Carlisle, for his services to statistical science, especially in connection with the Irish census; and for his labours in antiquarian and archæological fields the Royal Irish Academy presented him in 1873 with the Cunningham gold medal, the highest honour in its gift. He died in Dublin on 19 April 1876, and was buried in St. Jerome's cemetery.

Wilde married, in 1851, Jane Francisca Elgee, daughter of an episcopalian clergyman, and left two sons—William Wilde, a journalist, who died in London in 1898; and Oscar O'Flahertie Wills Wilde [see SUPPL.]

LADY WILDE (1826–1896), born at Wexford in 1826, fell under the influence of the nationalist doctrines of 'The Nation' about 1845, and contributed to it prose and verse under the pseudonym of 'Speranza' until its suppression for sedition in 1848. The last issue of that journal contained an article from her pen entitled 'Jacta alea est,' appealing to the young men of Ireland to take up arms, and the crown relied on this essay in its unsuccessful prosecution of the editor, Charles Gavan Duffy, for sedition. She removed to London after the death of her husband, was granted in 1890 a pension of 50*l.* a year from the civil list 'in recognition of her services to literature,' died on 3 Feb. 1896, and was buried in Kensal Green cemetery. Among her published works are: 1. 'Poems by Speranza,' 1871. 2. 'Driftwood from Scandinavia,' 1884. 3. 'Ancient Legends, Mystic Charms, and Superstitions of Ireland' (2 vols. 1887), which includes a paper by her husband on 'The Ancient Races of Ireland,' read by him to the anthropological section of the British Association at Belfast, 1874. 4. 'Ancient Cures, Charms, and Usages of Ireland,' 1890. 5. 'Notes on Men, Women, and Books,' 1891. 6. 'Social Studies,' 1893. She also published in 1880—writing the concluding portion which had been left unfinished—her husband's 'Memoir of Gabriel Beranger,' a Frenchman who resided in Dublin during the last quarter of the eighteenth century, and was an authority on Irish antiquities.

[Dublin University Magazine, May 1875, which contains a portrait of Sir William Wilde; the Irish newspapers, April 1876; personal knowledge.] M. MacD.

WILDERSPIN, SAMUEL (1792?–1866), joint-founder of the infant school system in England, was the son of Alexander Wilderspin, and was born at Hornsey, Middlesex, in or about 1792. He began life as a clerk in a merchant's office, but left this occupation to devote himself to the development of infant schools. He was not the originator of the system, the credit of which is generally given to Oberlin, pastor of Waldbach in Alsace, and, in Great Britain, to Robert Owen [q. v.] of New Lanark. But when Lord Brougham and others resolved to open an infant school at Brewer's Green, Westminster, Wilderspin threw himself into the movement, and opened on his own account in 1820 a similar institution at Spitalfields. The difficulties he and his devoted wife had to cope with in their first attempts are amusingly told in his 'Early Discipline.' From this time his life was spent in extending the system of infant schools over the United Kingdom. At the invitation of David Stow [q. v.] he gave some lectures at Edinburgh and Glasgow. For two years (1839–41) he was headmaster of the central model school in Dublin. He finally received a pension from government, and retired to Wakefield, Yorkshire, about 1848. He died there on 10 March 1866, and was buried at the neighbouring church of Thornes.

Wilderspin was twice married. By his first wife he had three daughters. His second wife, a widow named Dowding, survived him, and died in 1873. He was a man of small stature, but very alert, and in public speaking used a good deal of action. He was also a fearless rider, and the one recreation he allowed himself was occasionally to follow the hounds.

Wilderspin wrote: 1. 'On the Importance of educating the Infant Poor,' 2nd ed. London, 1824, 8vo; a third edition appeared in 1825 as 'Infant Education; or, Remarks on the Importance,' &c. 2. 'Early Discipline illustrated,' London, 1832, 12mo; 3rd ed. 1840. 3. 'A System of Education for the Young,' London, 1840, 8vo. 4. 'A Manual for the Instruction of Young Children' (conjointly with T. J. Terrington), London and Hull, 1845, 8vo. 5. 'The Infant System for Developing,' &c. (in this he calls himself 'inventor of the system of infant training'), 8th ed. London, 1852, 12mo. Disciples of Swedenborg maintain that it was from the 'new church' writings he formed his system.

[Leitch's Practical Educationists and their Systems, 1876, pp. 166–85; Wilderspin's own writings: Blackwood's Mag. xxv. 393; Robert Owen's Autob.; information from the Rev. W. C. Boulter, Mr. Christopher Todd of Loughborough, Mr. James Speirs, and Mr. S. J. Hodson.] J. H. L.

WILDMAN, Sir JOHN (1621?–1693), politician, born about 1621, was, according to Clarendon, 'bred a scholar in the university of Cambridge' (*Rebellion*, xiv. 48). He seems to have served for a time in Sir Thomas Fairfax's lifeguards, probably about 1646, as it is hinted that he was not one of that body in the days of fighting, and had certainly ceased to belong to it by the autumn of 1647 (cf. *The Triumph Stained*, by G. Masterson, 1647, 4to, p. 15). In the autumn of 1647, when the soldiers of the new model became suspicious of their leaders for negotiating with Charles I, and some regiments appointed new 'agents' in place of the 'agitators' elected in the previous May, Wildman was the chief instigator and the spokesman of the movement. He published a violent attack on Cromwell and the chief officers, entitled 'Putney Projects,' and was probably the author of the manifesto called 'The Case of the Army Stated' (cf. *Clarke Papers*, i. 347, 356). At the meeting of the general council of the army at Putney, on 28 Oct. 1647, the five agents who represented the dissentient regiments were accompanied by Wildman and another civilian. The soldiers, explained Wildman, 'desired me to be their mouth,' and he argued on their behalf that the engagements entered into with the king should be cancelled, monarchy and the House of Lords abolished, and manhood suffrage established. He also demanded that the officers should accept the 'Agreement of the People' just put forth by the five regiments (*ib.* vol. i. pp. xlviii, 240, 259, 317, 386).

On 18 Jan. 1648 Wildman and Lieutenant-colonel John Lilburne [q. v.] were informed against by George Masterson, minister of Shoreditch, for promoting a seditious petition, and summoned to the bar of the House of Commons. The house committed both to Newgate. Bail was refused, and, in spite of frequent petitions for their release, they remained in prison until 2 Aug. 1648 (*A Declaration of the Proceedings of Lieutenant-colonel John Lilburne and his Associates*, 1648, 4to; *Commons' Journals*, v. 437, 469). Wildman's speech at the bar of the house was very ineffective, and the pamphlet he published in answer to Master-

son's charges, entitled 'Truth's Triumph,' was derisively refuted by Masterson in the 'Triumph Stained.'

On the release of the two prisoners a meeting of the levellers took place at the Nag's Head tavern, in which, says Lilburne, 'the just ends of the war were as exactly laid open by Mr. John Wildman as ever I heard in my life,' and the party agreed to oppose the execution or deposition of the king till the fundamental principles of the future constitution were settled. To that end a new 'Agreement of the People' was drawn up by sixteen representatives of different parties, but, after long debates in the council of officers, it was so altered by the officers that Lilburne and other leaders of the levellers refused to accept it, and published in May 1649 a rival 'Agreement,' drawn up themselves. Wildman, however, was probably satisfied, for he abandoned further agitation. 'My old fellow rebel, Johnny Wildman, where art thou?' wrote his former associate, Richard Overton [q.v.] 'Behold, a mighty stone fell from the skies into the bottom of the sea, and gave a mighty plump, and great was the fall of that stone, and so farewell Johnny Wildman' (Overton, *Defiance of the Act of Pardon*, 1649, p. 7). About the beginning of 1649 Wildman was major in the regiment of horse of Colonel John Reynolds, but did not accompany it to Ireland in August 1649 (*Clarke MSS.*) He preferred money-making to fighting, and became one of the greatest speculators in the forfeited lands of royalists, clergy, and papists. His purchases of land, either for himself or for others, were scattered over at least twenty counties (*Cal. of Committee for Compounding*, pp. 1653, 1769, 3100, 2201; cf. *Life of Colonel Hutchinson*, ed. 1885, ii. 174). For himself he bought in 1655 the manor of Becket, near Shrivenham in Berkshire, and other lands adjoining it, from his friend Harry Marten (Lysons, *Berkshire*, p. 366). In 1654 Wildman was elected member for Scarborough, but he was probably one of those excluded for refusing the engagement not to attempt to alter the government (*Old Parl. Hist.* xx. 305). By the end of 1654 he was plotting the overthrow of the Protector by means of a combined rising of royalists and levellers. Consequently he was arrested on 10 Feb. 1655, and sent prisoner first to Chepstow Castle, and afterwards to the Tower. At the moment when he was seized he was dictating to his servant a 'Declaration of the free and well-affected people of England now in arms against the tyrant Oliver Cromwell, esq.' (Thurloe, iii. 147; Whitelocke, *Memorials*, iv. 183). On 26 June 1656 a petition begging for Wildman's release was presented to the Protector by various persons engaged in business speculations with him, and on giving security for 10,000*l.* he was provisionally set free (*Cal. State Papers*, Dom. 1655–6, p. 387).

For the rest of the Protectorate Wildman kept out of prison, though he still continued to intrigue. He was in frequent communication with royalist agents, whom he contrived to persuade that he was working for the king's cause, and he signed the address presented to Charles II on behalf of the levellers in July 1656 (Clarendon, *Rebellion*, xv. 104; *Clarendon State Papers*, iii. 311, 315, 331, 336). It is pretty certain that Cromwell's government were aware of these intrigues, and it is probable that Wildman purchased impunity by giving information of some kind to Thurloe. For this reason he was not trusted by Hyde and the wiser royalists (*ib.* iii. 408, 419; *Hist. MSS. Comm.* 10th Rep. vi. 197). His political object in this complicated web of treachery was probably to overthrow Cromwell, and to set up in his place either a republic or a monarchy limited by some elaborate constitution of his own devising.

In December 1659, when the army had turned out the Long parliament, Wildman was employed by the council of officers, in conjunction with Whitelocke, Fleetwood, and others, to draw a form of government for a free state (Whitelocke, *Memorials*, iv. 385). At the same time he was plotting to overthrow the rule of the army, and offered to raise three thousand horse if Whitelocke, who was constable of Windsor Castle, would declare for a free commonwealth. Whitelocke declined, and Wildman, seeing which way the tide was running, helped Colonel Henry Ingoldsby to seize the castle for the Long parliament. On 28 Dec. 1659 the house promised that the good service of those who had assisted Ingoldsby should be duly rewarded (*Commons' Journals*, vii. 798; *A Letter concerning the securing of Windsor Castle to the Parliament*, 1659, 4to).

At the Restoration Wildman, thanks to these recent exploits and to his hostility to Cromwell, escaped untroubled, although an information against him was presented to parliament (*Commons' Journals*, viii. 66). In 1661 complaints were made that the officials of the post office were his creatures, and he was accused of suspicious dealings with the letters (*Cal. State Papers*, Dom. 1660–1 p. 409, 1661–2 pp. 556, 560). He was also suspected of complicity in the republican plots against the government, and on 26 Nov. 1661 he was examined and

committed to close imprisonment (*Egerton MS.* 2543, f. 65; KENNET, *Register*, pp. 567–602). For nearly six years he was a prisoner, first in the Tower, then in St. Mary's Island, Scilly, and finally in Pendennis Castle (*Cal. State Papers*, Dom. 1665–6, pp. 200, 288). His captivity was shared by his son, and, according to Burnet, he spent his time in studying law and physic. After the fall of Clarendon, on 1 Oct. 1667, Wildman was released on giving security to attempt nothing against the government (*ib.* 1667, p. 502). In December it was even rumoured that he was to be a member of the committee of accounts about to be appointed by parliament, through the influence of the Duke of Buckingham. Sir William Coventry expressed his wonder at the proposal to Pepys, Wildman having been 'a false fellow to everybody,' and Sir John Talbot openly denounced Wildman to the House of Commons (PEPYS, *Diary*, 8 Dec. and 12 Dec. 1667). The scheme fell through, and on 7 July 1670 Wildman obtained a license to travel abroad for his health with his wife and son (*Cal. State Papers*, Dom. 1670, p. 322). But his intimacy with Buckingham continued, and he was one of the trustees in whom on 24 Dec. 1675 the unsold portion of Buckingham's estate was vested (*Hist. MSS. Comm.* 12th Rep. vi. 218).

On his return to England Wildman plunged once more into political intrigues, though keeping himself at first cautiously in the background. In the plots for armed resistance to the king which followed the dissolution of Charles II's last parliament in 1681 he appears to have played a considerable part. Wildman was closely associated with Algernon Sidney, both of whom were distrusted by the leaders of the Scottish malcontents, and by the English noblemen concerned, as too republican in their aims. Wildman drew up a manifesto to be published at the time of the intended insurrection, and, though not one of the 'public managers,' was privately consulted upon all occasions' and applied unto as their 'chief oracle' (*Informations as to the Rye House Plot*, p. 50 ed. 1696; FERGUSON, *Life of Robert Ferguson* pp. 145, 434). He was also credited with suggesting the assassination of the king and Duke of York, 'whom he expressed by the name of stags that would not be impaled, but leapt over all the fences which the care and wisdom of the authors of the constitution had made to restrain them from committing spoils' (*ib.* pp. 78, 419, 434). On 26 June 1683 he was committed to the Tower for complicity in the Rye House plot, but allowed out on bail on 24 Nov. following, and finally discharged on 12 Feb. 1684 (LUTTRELL, *Diary*, i. 263, 292, 301; *The Proceedings upon the bailing the Lord Brandon Gerrard . . . Major Wildman*, &c., folio, 1683). The chief witness against him was William Howard, third lord Howard of Escrick [q. v.], who testified that Wildman undertook to furnish the rebels with some guns, which the discovery of two small field-pieces at his house seemed to confirm (BURNET, *Own Time*, ed. Airy, ii. 363; SPRAT, *Rye House Plot*, ed. 1696, ii. 107).

When the reign of James II began, Wildman, undeterred by his narrow escape, entered into communication with Monmouth, and was his chief agent in England. He sent a certain Robert Cragg, alias Smith, to Monmouth and the English exiles in Holland. According to Cragg, Monmouth complained of Wildman's backwardness to provide money for the expedition, saying that he 'would govern everybody,' 'liked nothing of anybody's doing but his own,' and thought 'by keeping his own purse-strings fast and persuading others to do the same' he would hinder the expedition from coming till what he imagined the right season. Wildman, on the other hand, complained that Monmouth and a little knot of exiles were resolved 'to conclude the scheme of the government of the nation without the knowledge of any of the people in England, and that to this day they knew not what he intended to set up or declare' (*Hist. MSS. Comm.* 12th Rep. vi. 394). Other depositions represent him as advising Monmouth to take upon him the title of king, and encouraging him by citing the example of the Earl of Richmond and Richard III (*The Secret History of the Rye House Plot*, by Ford, Lord Grey, 1754, pp. 93, 114; cf. MACAULAY, *History of England*, ii. 121, People's edit.) All accounts agree that he drew back at the last moment, did nothing to get up the promised rising in London, and refused to join Monmouth when he landed. At the beginning of June 1685 Wildman fled, and an order for his apprehension was published in the 'Gazette' for 4–8 June 1685, followed on 26 July by a proclamation summoning him and others to surrender. Wildman, who had escaped to Holland, remained there till the revolution, probably residing at Amsterdam. He was dissatisfied with the declaration published by the Prince of Orange to justify his expedition, regarding it as designed to conciliate the church party in England, and desiring to make it a comprehensive impeachment of the misgovernment of Charles and James. The Earl of Maccles-

field, Lord Mordaunt, and others supported Wildman's view, but more moderate counsellors prevailed (Burnet, *Reign of James II*, ed. Routh, p. 351). With Lord Macclesfield Wildman embarked on the prince's fleet and landed in England. He wrote many anonymous pamphlets on the crisis, sat in the Convention parliament called in January 1689 as member for Wootton Bassett, and was a frequent speaker (cf. Grey, *Debates*, ix. 28, 70, 79, 193, 326).

In the proceedings against Burton and Graham, charged with subornation of evidence in the state trials of the late reign, Wildman was particularly active, bringing in the report of the committee appointed to investigate the case, and representing the commons at a conference with the lords on the subject (Boyer, *Life of William III*, App. ii. 19; *Hist. MSS. Comm.* 12th Rep, vi. 261). On 12 April 1689 he was made postmaster-general (*Cal. State Papers*, Dom. 1689, p. 59). But ere long loud complaints were made that he was using his position to discredit the tory adherents of William III by fictitious letters which he pretended to have intercepted; and there were also reports that he was intriguing with Jacobite emissaries (Dalrymple, *Memoirs of Great Britain and Ireland*, ed. 1790, iii. 77, 94, 131, 184). Accordingly he was summarily dismissed from his post about the end of February 1691 (Luttrell, *Diary*, ii. 187, 192). Wildman, however, had been made a freeman of London on 7 Dec. 1689, became an alderman, and was knighted by William III in company with other aldermen at Guildhall on 29 Oct. 1692 (Le Neve, *Knights*, p. 439; Luttrell, i. 615, ii. 603).

Wildman died on 2 June 1693 at the age of seventy-two (Luttrell, iii. 112), and was buried at Shrivenham, Berkshire. By his will, according to the epitaph on his monument in Shrivenham church, he directed 'that if his executors should think fit there should be some stone of small price set near to his ashes, to signify, without foolish flattery, to his posterity, that in that age there lived a man who spent the best part of his days in prisons, without crimes, being conscious of no offence towards man, for that he so loved his God that he could serve no man's will, and wished the liberty and happiness of his country and all mankind' (Lysons, *Magna Britannia*, 'Berkshire,' p. 367). Macaulay is less favourable. After describing a fanatical hatred to monarchy as the mainspring of Wildman's career, he adds: 'With Wildman's fanaticism was joined a tender care for his own safety. He had a wonderful skill in grazing the edge of treason. . . . Such was his cunning, that though always plotting, though always known to be plotting, and though long malignantly watched by a vindictive government, he eluded every danger, and died in his bed, after having seen two generations of his accomplices die on the gallows' (*Hist. of England*, people's edit. i. 256; cf. Disraeli, *Sybil*, chap. iii.) There is an engraved portrait of Wildman, by Faithorne, with the motto 'Nil Admirari.'

Wildman married, first, Frances, daughter of Christopher, fourth lord Teynham (Collins, *Peerage*, vi. 85; cf. *Hist. MSS. Comm.* 14th Rep. vi. 256); his second wife's name was Lucy; she petitioned in 1661 to be allowed to share her husband's imprisonment (*Cal. State Papers*, Dom. 1661–2, p. 253). He had a son, John, who married Eleanor, daughter of Edward Chute of Bethersden, Kent, in 1676 (Chester, *London Marriage Licenses*, p. 1467; Le Neve, *Knights*, p. 439), and died without issue in 1710, leaving his estate at Becket, Berkshire, to John Shute (afterwards first Viscount Barrington) [see Barrington, John Shute-].

Wildman was the author of numerous pamphlets, nearly all of them either anonymous or published under pseudonyms: 1. 'Putney Projects; or the Old Serpent in a New Form. By John Lawmind,' 1647. 2. 'The Case of the Army stated,' 1647 (*Clarke Papers*, i. 347, 356). 3. 'A Call to all the Soldiers of the Army by the Free People of England, justifying the Proceedings of the Five Regiments,' 1647 (anon.) 4. 'Truth's Triumph,' 1648 (answered by George Masterson in 'The Triumph Stained,' 1648). 5. 'The Law's Subversion; or Sir John Maynard's Case truly stated. By J. Howldin,' 1648 (cf. Lilburne, *The Picture of the Council of State*, 1649, pp. 8, 19). 6. 'London's Liberties; or a Learned Argument between Mr. Maynard and Major Wildman,' 1651. In the 'Twelve Collections of Papers relating to the Present Juncture of Affairs in England' (1688–9, 4to), there are several pamphlets probably written by Wildman, viz.: v. 8, 'Ten Seasonable Queries proposed by an English Gentleman at Amsterdam to his Friends in England;' vi. 3, 'A Letter to a Friend advising in this Extraordinary Juncture how to free the Nation from Slavery for ever;' and, viii. 5, 'Good Advice before it be too late, being a Breviate for the Convention.' Three tracts are attributed to Wildman, jointly with others, in 'A Collection of State Tracts, published on occasion of the late Revolution and during the Reign of William III' (1705, 3 vols. fol.), viz.: 'A Memorial from the English Protestants

to the Prince and Princess of Orange' (i. 1); 'A Defence of the Proceedings of the Late Parliament in England,' anno 1689 (i. 209); and 'An Enquiry or Discourse betweèn a Yeoman of Kent and a Knight of the Shire, upon the Prorogation of Parliament,' &c. (ii. 330).

[Authorities given in the article.]

C. H. F.

WILFORD or WILSFORD, Sir JAMES (1516?–1550), defender of Haddington, born about 1516, was the eldest son of Thomas Wilford of Hartridge, Kent, by his first wife, Elizabeth, daughter of Walter Colepeper of Bedgebery. The family came originally from Devonshire, but Sir James's grandfather James was sheriff of London in 1499, and his great-uncle Edmund was provost of Oriel College, Oxford, from 1507 to 1516. Sir James was brought up as a soldier, and fought in the French war of 1544–5. When Somerset invaded Scotland in September 1547 Wilford was appointed provost-marshal of the English army, fought at Pinkie on the 10th, and was knighted by the Protector at Roxburghe on 28 Sept. He remained on the borders, and in April 1548 was one of the captains guarding Lauder Castle, then in English hands. In that month he served under William, lord Grey de Wilton, at the capture of Haddington, and was recommended by Grey to the Protector as governor of that stronghold. On 3 June he captured Dalkeith, and before the end of the month took up his duties at Haddington. The allied French and Scots, at first under D'Essé and then under De Thermes, were already prepared to attack Haddington, and for nearly eighteen months the town stood siege; it was one of the most brilliant defences of the century, and is celebrated in Ulpian Fulwell's 'Flower of Fame . . . whereunto is added . . . a discourse of the . . . service done at Haddington' (London, 1575, 4to). According to Fulwell, Wilford 'was such a one as was able to make of a cowardly beaste a courageous man;' early in 1549, however, when leading an attack on Dunbar Castle with some of Grey's men, they deserted him, and he was wounded and taken prisoner (Fulwell, p. 55; *Lit. Rem. of Edward VI*, p. 224; it is not easy to reconcile Fulwell's and Edward VI's statements, on which the state papers throw no light). Holinshed adds that Wilford's captor was 'a Gascoigne of the country of Basque called Pellicque that won no small commendation for that his good happe in taking such a prisoner whose name for his often approved prowes was so famous among the enemies.'

Wilford was apparently exchanged in November 1549, arriving at York 'very weak' on the 21st of that month (*Rutland MS.* i. 50). Besides the various money payments made him for his services, he was on 2 Feb. 1549–50 granted the manor of Otford, Kent (*Acts P. C.* 1547–50, p. 379). He died in the following November at 'the Crutched Friars, and was carried to be buryed unto Little St. Bartholomew beside St. Anthony's' on the 24th, the funeral sermon being preached by Miles Coverdale (Machyn, *Diary*, pp. 3, 314; Stow, *Survey*, ed. Strype, bk. ii. p. 121). A portrait in oils on a panel belonging to the Rev. A. W. Hall, is reproduced as frontispiece to vol. iv. of the 'Genealogist;' a similar picture hangs in the council room of St. George's Hospital (*Notes and Queries*, 4th ser. ii. 325, 402, 477). An abstract of Wilford's will is given in the 'Genealogist' (iv. 5). His widow Joyce, daughter of John Barret, was buried beside her husband on 15 Sept. 1580.

Wilford's younger brother, Sir Thomas Wilford or Wilsford (1530?–1604?), born about 1530, was son of Thomas Wilford by his second wife, Rose, daughter of William Whetenhall of Peckham. His sister Cecily was second wife of Archbishop Edwin Sandys [q. v.] He also was brought up as a soldier, and, after considerable service (see his petition in *State Papers*, Dom. Eliz. ccxxx. 114), was in 1585 in command of a company at Ostend. He was a strong advocate of English interference in the Netherlands, and several of his letters to his patron Walsingham are quoted by Motley (*United Netherlands*, i. 375, 376, 382, 384; cf. *Leycester Corresp.* pp. 40, 79, 302; *Hatfield MSS.* iv. 35, 264, v. 367). He was knighted by Willoughby in the Low Countries in 1588 (Metcalfe, p. 137). In September 1589 he was appointed marshal of the expedition to be despatched to France (*Acts P. C.* 1589–90, p. 415; *Cal. State Papers*, Dom. Addenda, 1580–1625, pp. 202–3). In the following month he was made lieutenant of Kent, and in 1590–1 was superintending the admiralty works in Dover Harbour. In 1593 he was governor of Camber Castle; on 17 March 1594–5 he was, on Puckering's introduction, admitted a member of Lincoln's Inn; and in July 1595 was commissioned (Rymer, xvi. 279) to exercise martial law in Kent, and to arrest and summarily execute vagrants and others—a commission with which 'no other measure of Elizabeth's reign can be compared in point of violence and illegality' (Hallam, *Const. Hist.* i. 241). On 5 April 1596 Essex appointed him colonel of the English force invading France to help

Henry of Navarre, but in October 1597 he was again in England, surveying all the castles in the Downs; and in August 1599, on an alarm of a Spanish invasion, he was nominated sergeant-major of the force to be assembled to meet it. He died about 1604, probably at his manor, Hedding in Kent, having married Mary, only daughter of Edward Poynings, and leaving a son, Sir Thomas, who succeeded him and married Elizabeth, eldest daughter of Sir Edwin Sandys [q. v.] He must be distinguished from three contemporary Thomas Wilfords or Wilsfords: one was master of the Merchant Taylors' Company (Clode, *Early Hist.* and *Memorials*, passim); another was for many years president of the company of traders to Spain and Portugal; and the third was a recusant whose name frequently occurs in the state papers and acts of the privy council.

[Authorities cited; Cal. State Papers, Dom. Scottish, ed. Thorpe and Bain; Hamilton Papers; Acts of the Privy Council; Lit. Rem. of Edward VI (Roxburghe Club); Strype's Works (General Index); Gough's Index to Parker Soc. Publ.; Services of Lord Grey (Camd. Soc.) p. 47; Burnet's Hist. of the Reformation, II. ii. 6, 7; Hasted's Kent, i. 323, iii. 48, 750; Morant's Essex, ii. 34; Berry's Kent Genealogies; Familiæ Min. Gent. (Harl. Soc.) ii. 988; Genealogist, iv. 1–5; Patten's Expedicion into Scotland, 1548; Archæol. Scot. i. 57–60; Diurnall of Occurrents (Bannatyne Club); Lesley's History; Froude's Hist. of England.] A. F. P.

WILFORD, JOHN (*fl.* 1723–1742), bookseller, was actively engaged in his profession in 1723 when he began issuing a monthly circular of new books, a circumstance which would seem to preclude his identification with the John Wilford who entered Merchant Taylors' school in March 1717. Shortly after 1730, when fortunes were being made in the trade by books issued in weekly parts, Wilford, whose place of business was in the Old Bailey, entered the ranks of publishers, but obtained no more than a precarious footing; after 1742 he drops out of notice, but he may very possibly have been the John Wilford of Southampton Street who died on 2 Jan. 1764 (*Gent. Mag.* 1764, p. 46).

From March 1723 to December 1729 Wilford issued in monthly parts, at threepence each, a well-compiled price-list called 'A Monthly Catalogue or General Register of Books, Sermons, Plays, and Pamphlets, printed or reprinted either at London or the two Universities.' Appended to most of the numbers are proposals for printing various works by subscription. During 1731–2 he employed Thomas Stackhouse (1677–1752) [q. v.] upon 'the whole works' of archbishop Sir William Dawes [q. v.], with a preface and life of the author. In order to swell the third volume to the required size, Stackhouse complained that Wilford had insisted upon his 'padding out' Dawes's 'Duties of the Closet' with a set of miscellaneous prayers by various authors. In 1732 in his scarce 'Bookbinder, Bookprinter, and Bookseller refuted,' Stackhouse gives a comical account of Wilford and a fellow-publisher Edlin disputing, at the Castle Tavern in Paternoster Row, as to whether there was money to be made out of a Roman history in weekly parts. Edlin strongly advocated the attempt, but Wilford's talk ran all upon the remunerative properties of devotional tracts and family directors.

During the summer of 1734 Wilford was arrested by a government messenger in consequence of his name being on the title-page of an opposition squib, Swift's anonymous 'Epistle to a Lady,' containing a furious attack upon Sir Robert 'Brass' [Walpole]. Wilford referred the matter back to Lawton Gilliver, and the matter was eventually dropped, though not before Swift's responsibility had been betrayed (see Pilkington, *Memoirs*, i. 171; *Pope*, ed. Elwin and Courthope, vii. 319*n*.) Early in 1735 Wilford published Dr. John Armstrong's 'Essay for Abridging the Study of Physick.' During the same period he was publisher of the 'Daily Post-Boy,' and a sharer in Curll's venture with Pope's quasi-unauthorised 'Letters.' The advertisement to this work in May, setting forth the names of Pope's titled correspondents, was held to be a breach of privilege, and Wilford was summoned with Curll to attend in the House of Lords, where he was examined but disclaimed responsibility, and after a second attendance on 13 May 1735 he was discharged. During 1741 Wilford issued in weekly parts to an extensive body of subscribers 'Memorials and Characters, together with the Lives of Divers Eminent and Worthy Persons (1600–1740), collected and compiled from above 150 different authors, several scarce pieces and some original MSS. communicated to the editor ... to which is added an appendix of monumental inscriptions' (London, 1741, 4to; 'price 1*l.* 6*s.* 6*d.* in sheets'). The 'Lives' (some 240 in number, one-third of them being those of ladies) are for the most part drawn from funeral sermons, but a few are borrowed from Wood's 'Athenæ,' Thoresby's 'Leeds,' Prince's 'Worthies of Devon,' and similar works; while one or two are abridged from regular 'Lives' by Walton or other biographers. Wilford as-

sumed the credit of editorship, and the book is invariably known as 'Wilford's Lives,' but it was in reality the work of obscure compilers in his pay, chief among whom was John Jones (1700–1770) [q. v.] At the time of publication Wilford was living at the Three Luces in Little Britain, still the stronghold of the bookselling trade, prior to the migration to Paternoster Row.

[Nichols's Lit. Anecd. vol. ii. passim; Pope's Works, ed. Elwin and Courthope, vi. 428, 443; Lowndes's Bibl. Manual, ed. Bohn; Timperley's Cyclopædia of Printing; Roberts's Earlier History of English Bookselling, 1889; Thoms's Curll Papers, 1879, p. 100; London Magazine, ix. 512, x. 260; Brit. Mus. Cat.] T. S.

WILFORD, RALPH (1479?–1499), pretender. [See WULFORD.]

WILFRID or WILFRITH, SAINT (634–709), bishop of York, the son of a Northumbrian thegn, is said to have been born in 634 (EADMER, c. 1; he was thirty or 'about thirty' in 664, EDDIUS, c. 11; *Hist. Eccles.* v. 24). In his fourteenth year he was a handsome and well-mannered lad, fond of arms, horses, and fine clothes, but he was not happy, for he had an unkind stepmother, and he wished to enter a monastery. His father sent him to the court of Oswy [q. v.], where he pleased the queen, Eanflæd [q. v.], who sent him to Lindisfarne. Though he did not receive the tonsure there, he discharged all the duties of a novice, learning the psalter by heart in the Gallican version, and studying other books. Owing doubtless to the queen's influence, he desired to make a pilgrimage to Rome. Eanflæd sent him to her cousin, Earconbert of Kent, that he might find a companion for him. At Earconbert's court he continued his ascetic life and learnt the Roman psalter. After spending a year in Kent he left England in 653 in company with Benedict Biscop [see BENEDICT]. They parted at Lyons, where Wilfrid prolonged his stay with Annemund, the archbishop, who offered, if he would remain with him, to adopt him as his son and give him his niece, the daughter of Dalfinus, count of the city, in marriage; but he would not give up the life that he had chosen, and went on to Rome. There the pope's archdeacon Boniface instructed him in the Easter question and the Benedictine rule, and introduced him to Eugenius I. He returned to Lyons, received the tonsure from the archbishop, and stayed with him about three years. The party of Ebroin, mayor of the palace to Clothaire III, king of Neustria and Burgundy, beheaded the archbishop at Châlon-sur-Saône on 29 Sept. 658. Wilfrid nearly shared his fate; but when it was found that he was an Englishman, a fellow-countryman of Queen Bathild, he was set free [see under BATHILDA]. He returned to Northumbria and found Alchfrith [q. v.], who was then ruling in Deira, already converted to the Roman side in ecclesiastical matters. Alchfrith gave him land for a monastery at Stanford, probably Stamford on the Derwent, and in or about 661 expelled Eata [q. v.], Cuthbert (*d.* 687) [q. v.], and the other Columbite monks from Ripon, and gave the monastery to Wilfrid, who, probably in 663, was ordained priest by Bishop Agilbert, then on a visit to Northumbria.

Early in 664 Oswy and Alchfrith held a conference at Streanæshalch, later called Whitby, to determine the dispute between the Roman and Columbite parties. Wilfrid was put forward by Agilbert as the spokesman on the Roman side in opposition to Bishop Colman. He argued ably, adopting a contemptuous tone towards his opponent. The conference ended in the victory of the Roman party. Colman left Northumbria, and Tuda, his successor, dying of the plague, Alchfrith obtained the election of Wilfrid as bishop 'for himself and his people,' which means that his see was to be at York. At his request Alchfrith sent him to Gaul for consecration, for he is said to have declared that he would not receive consecration from bishops who were quarto-decimans (EDDIUS, c. 12), as the Celtic clergy were unfairly styled. As it seems probable that both Archbishop Deusdedit and Damian of Rochester were then dead, and as Wini was an intruder into Agilbert's bishopric, there would not be any bishop in England whose consecration would be held canonical by Wilfrid except Boniface of East-Anglia (BRIGHT, p. 241, but cf. *Eccles. Doc.* iii. 106). Perhaps before the end of the year (PLUMMER, *Bede*, ii. 317) he was consecrated 'bishop of York' (EDDIUS, u.s.) by Agilbert and eleven other bishops at Compiègne, and was, according to a Gallican custom, borne aloft by his consecrators in a golden chair. He delayed his return to England, and meanwhile Oswy appointed Ceadda or Chad [q. v.] bishop in his place. In 666, not knowing that his see had been taken from him, he left Gaul with several clergy to return home. His ship was stranded on the coast of Sussex. The heathen South-Saxons threatened to kill the crew and passengers. Wilfrid's men beat them off, the tide rose, the ship floated again, and Wilfrid and his company escaped with the loss of five men, and landed at Sandwich. When Wilfrid found that his bishopric had been given to Ceadda, he retired to Ripon. On the invita-

tion of Wulfhere of Mercia he discharged episcopal functions in that kingdom, and Wulfhere gave him lands on which he built monasteries, one being at Lichfield. Also at the request of Egbert of Kent he ordained priests and deacons in his kingdom during the vacancy of the metropolitan see. When visiting Canterbury he gathered round him several followers, Eddi or Eddius [q.v.], his future biographer, Æona, and Putta [q.v.], all skilled in the Roman method of chanting, and he also had in his retinue many masons and other artisans whom he employed in building churches and monasteries.

When archbishop Theodore [q.v.] deprived Ceadda in 669, Wilfrid regained his bishopric. Oswy, who fell sick soon afterwards, requested him to act as his guide to Rome, but the king's design of a pilgrimage was frustrated by his death. Wilfrid sent representatives to the synod held by Theodore at Hertford in September 673, and they no doubt opposed the archbishop's scheme for an increase of the episcopate (Bright). Wilfrid administered his diocese diligently and with magnificence, receiving the sons of nobles as his pupils and, though ascetic in his personal habits, keeping great state and spending much, specially on buildings, for gifts were showered upon him. For a time King Ecgfrid showed him favour, and he was the spiritual adviser of the queen, St. Etheldreda [q. v.] He and his followers completed the conversion of the Northumbrians from the Columbite to the Roman usages and services, and introduced the Benedictine rule into the monasteries. His cathedral church at York had become ruinous; he gave it a new roof which he covered with lead, filled the windows with glass, plastered the walls, furnished the altar with ornaments and vessels, and endowed the church with lands. At Ripon he built a basilican church of dressed stone with many columns and porches. To its dedication came Ecgfrid and his brother, the under-king Ælfwine, and abbots, princes, and ealdormen of the whole north, and Wilfrid made a great feast for all comers, which lasted three days. For this church he caused to be written a copy of the gospels in letters of gold on purple vellum, and placed it in a case of gold studded with jewels. At Hexham also he built a church, the like of which, men said, was not to be seen on this side of the Alps. His diocese extended over all Bernicia and Deira, and in 678 also over Lindsey.

After a while Wilfrid lost Ecgfrid's favour. He had encouraged Etheldreda in persisting to live as a virgin, and about 672 gave her the veil. In addition to this personal grievance, Ecgfrid became jealous of his power and wealth, and this feeling was encouraged by his second wife, Eormenburh or Irminburga, who disliked her predecessor's adviser. In 678 Ecgfrid invited Theodore to visit him, and the archbishop, in conjunction with the king, and without consulting Wilfrid, decreed that two new dioceses should be made in Deira and Bernicia, and that Lindsey should again be made a separate diocese, leaving Wilfrid at York as one of four bishops who were each to have a subdivision of his former bishopric. Wilfrid appeared before the king and Theodore at a gemot, and asked them why they had done him this injury. They replied that they had no charge against him, but would not alter their decree. Knowing that he could not hope for redress elsewhere, he declared that he would appeal to Rome. This was the first time that such an appeal had been made by an Englishman. His words were received with derision. When he had left England Theodore consecrated three bishops in Wilfrid's church at York, and divided his whole bishopric between them, one of them, Bosa [q. v.], having his see at York [see under Theodore].

Ecgfrid, anxious to prevent Wilfrid from reaching Rome, arranged with Theodoric III of Neustria and Ebroin to have him waylaid at Quentavic, or Etaples, the usual landing-place from England; but their men by mistake caught Winfrid, the deprived bishop of Mercia, and Wilfrid escaped them, for he had chosen to land in Frisia. There, with the king's leave, he preached to the heathen people and baptised many, remaining there engaged in this missionary work during the winter. Ebroin, who had a grudge against Wilfrid because in the days of his power the bishop had helped Dagobert II of Austrasia to return from exile in Ireland, tried to bribe the king to deliver him up, but the king refused. In the spring of 679 Wilfrid went to the court of Dagobert, who received him honourably and offered him the bishopric of Strasburg. Wilfrid would not remain with him. He was entertained by the Lombard king Perctarit, who told him that envoys had come to him from England offering him a bribe if he would keep him from going on to Rome, but that he had refused to accept it. He reached Rome in that year. A council was held by Agatho to decide on his appeal, at which Theodore was represented, and Wilfrid appeared in person. It was decided that he should be restored to his bishopric and the intruding bishops removed, and that he should, with the advice of a council, appoint others to be his coadjutors. At another

council held in March 680 against the monophysites, Wilfrid was present as bishop of York, and spoke for the faith of the English Britons, Scots, and Picts. He set out for England, taking with him the decrees of the council to exhibit to Theodore and the king. Passing through Gaul, he found that Dagobert had been slain, and met with some danger on account of the help that he had previously given him.

On arriving in England Wilfrid showed the decrees to Ecgfrid, but the king and his councillors said that he had bought them, and put him in prison at a place called Bromnis. The queen appropriated his reliquary with its contents, kept it in her chamber when she was at home, and took it with her when she went out driving. It is said that while at Bromnis Wilfrid restored to health the wife of the king's reeve who had charge of him, and that the reeve refused to keep him any longer in prison. He was then more closely imprisoned at Dunbar. In 681, after an imprisonment of nine months, his release was procured by Ebba [q. v.], abbess of Coldingham.

On his release Wilfrid sought shelter in Mercia; but the king, anxious not to offend Ecgfrid, who was his brother-in-law, bade him depart. He went thence into Wessex, but there the queen of Centwine was Eormenburh's sister, so he was soon forced to quit the kingdom. He finally took refuge in Sussex, where the king Ethelwalch promised to keep him in safety. Ethelwalch and his queen had been baptised, but their people were heathen, and, though there was a small monastery at Bosham presided over by a Scot named Dicul, refused to listen to the monks. Wilfrid at once began to preach to the people, who were in great trouble, for a three years' drought had been followed by a terrible famine. They could not fish in the sea, being afraid probably to venture into deep water, and so only caught eels. Wilfrid had a number of their eel-nets joined together, and his men went out to fish with them, had a large catch, and so taught the people to fish. In return the South-Saxons listened to his teaching, and, as the drought broke up on a day on which he had baptised a large number, were convinced of its truth. Ethelwalch gave him the land of eighty-seven families in the peninsula of Selsey, his own estate and residence, and Wilfrid baptised all his new tenants. Among them were 250 bondmen and bondwomen, whom he set free on their baptism. He built a monastery at Selsey. While he was in Sussex he befriended an exiled member of the royal house of Wessex named Cædwalla (659?–689) [q. v.], who slew Ethelwalch, overran the country, and about 686 became king of the West-Saxons. Cædwalla gave him for God's service a fourth part of the Isle of Wight, which he conquered after he became king. Wilfrid placed over this new territory his nephew Bernwini, sending with him a priest to help him in mission work, and so the last of the English settlements that received the gospel was evangelised through his instrumentality.

In 686, when Ecgwin was dead, Theodore was reconciled to Wilfrid at London. He wrote letters on his behalf to Aldfrid, the new king of Northumbria, Ælfflaed, abbess of Whitby, and Ethelred of Mercia [see under Theodore]. Aldfrid restored Wilfrid, not indeed to his former bishopric, for Lindsey, Lindisfarne, and Hexham had become separate dioceses, but only to the see of York, from which Bosa retired, and to the monastery of Ripon. For five years he retained his bishopric, but he was not content with his change of position. In 691 he was angered by the king's wish to make Ripon an episcopal see, and by a demand that he should acknowledge the validity of the decrees of Theodore for the subdivision of his old diocese. He quarrelled with the king, left York, and took shelter with Ethelred of Mercia, who gave him the bishopric of the Middle English, or of Leicester. While he was at Leicester in 692–3 Suidbert, one of the English missionaries in Friesland, came to him and received consecration from him, an evidence of the interest which he took in the mission carried on there under his old pupil Willibrord [q. v.] He sent an appeal to Pope Sergius, and, probably in consequence of a papal remonstrance, Aldfrid in 702 held a council at Estrefeld or Austerfield in the West Riding, which was attended by Archbishop Brihtwald [q. v.] and nearly all his suffragans. Wilfrid was required to give his assent to the decrees of Theodore. He answered that he would do so 'according to the rule of the canons,' a reservation which rendered his assent nugatory, for it meant that he would not give up his claims, which had been approved at Rome. He reproached the council with preferring the decrees of Theodore to the ordinances of three popes. It was at last decided that his monastery at Ripon only should be left him on condition that he would give a written promise to abide there quietly and not to fulfil any episcopal functions. He was thus to pronounce his own deprivation. He indignantly refused to comply with this demand, and appealed to the apostolic see. He returned to Mercia and thence set out

for Rome, Ethelred promising not to disturb his monasteries in Mercia before he heard how his appeal was decided. In spite of his seventy years he performed the journey on foot, taking with him Acca [q. v.], then a priest, as his companion. Before his departure Aldhelm [q. v.], then abbot of Malmesbury, wrote a letter to Wilfrid's clergy, exhorting them to be faithful to him (*Gesta Pontificum*, p. 338). On his way he visited Willibrord, then archbishop of Utrecht, who was carrying on the evangelisation of the Frisians. He reached Rome in 704.

Soon after his arrival, Brihtwald's representatives also came to Rome to accuse him. John VI held a synod on his case, at which Wilfrid was present, and his petition was read. His opponents accused him of setting at nought the archbishop's decrees, but he was pronounced blameless. It is said that the proceedings in his case lasted during four months and through seventy sittings. Finally, the pope confirmed the decision of his predecessors, and wrote to Ethelred and Aldfrid that Brihtwald was to hold a synod and endeavour to come to a satisfactory settlement, and that if he failed to do so both parties were to appear at Rome. Wilfrid desired to end his days at Rome, but was bidden by the pope to return to England. On his way home he was seized with a severe illness and carried into Meaux in a state of unconsciousness. He afterwards told Acca that the archangel Michael had appeared to him, had promised that he should be spared for four years more, and directed him to build a church in honour of the Virgin. He landed in Kent in 705 and was reconciled with Brihtwald. He visited Ethelred, then abbot of Bardney in Lincolnshire, and Ethelred wrote to his successor Coenred [q. v.] on his behalf. Aldfrid, however, to whom Wilfrid sent messengers, refused to alter his decision. He died shortly afterwards and was succeeded by Eadwulf, to whom Wilfrid sent messengers from Ripon. Eadwulf bade them take back word that Wilfrid was to leave his kingdom within six days, but he was himself driven out after a reign of two months, and was succeeded in 705 by Aldfrid's son Osred (697 ?–716) [q. v.], who at once held a council on the banks of the Nidd to decide on Wilfrid's case. The abbess Ælflaed having announced that Aldfrid on his deathbed had declared that if he lived he would fulfil the pope's commands concerning Wilfrid, and that if he died she was to charge his son to do so, it was determined to carry out Aldfrid's wish. The king, bishops, and nobles made peace with Wilfrid and restored to him the see of Hexham and the monastery of Ripon. The dispute therefore ended in a compromise by which Wilfrid surrendered his claim to York, receiving instead the see of Hexham; while on the other hand the scheme of erecting Ripon into an episcopal see was dropped, and the possession of the church was secured to him. In spite of his appeals to Rome he was not in so good a position as that in which he was left by Theodore's subdivision in 678.

While Wilfrid was bishop of Hexham a foolish charge of heresy was made against Bede in his presence. This drew from Bede his 'Letter to Plegwin,' which he desired should be read before Wilfrid, for Jarrow was in the diocese of Hexham (Bright, p. 429; Plummer, *Bede*, i. Introd. App. i. p. cxlvi. In the article on Bede, as well as by Smith, *Bede*, App. p. 802, and Raine, *Fasti*, p. 93, this incident is erroneously connected with another Wilfrid, who was bishop of York from 718 to 732). Early in the spring of 708 he was seized with sickness. He recovered, and about a year and a half later, in 709, made his will by word of mouth at Ripon, dividing all his treasure into four parts, of which he assigned the most valuable to the churches of St. Mary and of St. Paul at Rome, and left the other three to the poor, to the provosts of Ripon and Hexham for the benefit of their monasteries, and to the companions of his exile. He announced to his monks that Ceolred of Mercia had sent to invite him to come to him about matters connected with his Mercian monasteries, arranged for the election of an abbot to succeed him at Ripon in case he should not live to return, and bade the monks farewell. He was again seized with sickness at his monastery at Oundle in Northamptonshire, and died while the monks were singing Psalm civ. 30, on a Thursday, probably 3 Oct., in his seventy-sixth year (on the date see Bright, p. 433 *n.* 1; Plummer, *Bede*, ii. 328). He was buried in his church at Ripon, and an epitaph, recorded by Bede, was set up on his tomb. Archbishop Odo is said to have removed his body to Canterbury (Preface to Frithegode's *Vita S. Wilfridi* ap. *Historians of York*, i. 106), where it was translated by Lanfranc, and moved a second time soon afterwards, on 12 Oct. (*ib.* pp. 225–6). St. Oswald, however, is said to have found his bones at Ripon (*ib.* p. 462). Eadmer alleges that the bones found at Ripon were those of the younger Wilfrid, and defends the Canterbury claim, which is said to have been supported by heavenly signs (*ib.* i. 235–7, ii. 31–2). Archbishop Walter de Grey [q.v.] translated the

Ripon relics in 1226 (*ib.* ii. 480), and from that time the claim of Ripon was held to be established. An arm of Wilfrid was believed to be at York (*Fabric Rolls*, pp. 221–2; *Chronicon de Abingdon*, ii. 47).

Of brilliant intellect and vigorous and constructive genius, Wilfrid built up the Roman system in England in place of the usages of the Columbite church, in the overthrow of which he had so large a share. While he clung too much to power and wealth, he used them in God's service, and, though he refused to sacrifice them when their surrender was necessary for the well-being of the church, the unfair treatment which he received is a valid excuse for his refusal. His appeals to Rome were contrary to national sentiment; but he is not to be blamed for seeking justice at the only tribunal at which he could hope to obtain it. Courageous and firm of purpose, he was never daunted by danger or persecution. His temper was overbearing, and he was by no means conciliatory towards his opponents. Yet he was lovable; his monks and clergy were faithful to him in his troubles, and regarded him with filial affection. He was a holy as well as a magnificent prelate, and his missionary work in Frisia and in Sussex, carried on in the midst of his troubles, entitles him to a high place among the fathers of the church. The day of St. Wilfrid's deposition in the 'Calendar' is 12 Oct., which was not the day of his death, for in 709 it fell on a Saturday. His cult was widely spread and specially prevailed in the north; his banner was displayed at the battle of the standard in 1138 (John of Hexham), and his seal was held to cure murrain in cattle (*Tres Scriptores*, p. 440, Surtees Soc.)

[The prime authority is Eddi's Vita Wilfridi, the work of a strong partisan and not always accurate, but of great value, as Eddi knew Wilfrid well, and could learn about him from Acca [q. v.] and Tatbert, Wilfrid's kinsman, who had received from him a full account of his life. Eddi had access to documents, which were no doubt at Ripon, with reference to Wilfrid's appeals. Eddi's life has been printed by Mabillon (AA. SS. O.S.B. sæc. iv. i. 670 sqq.), by Gale in his Quindecim Scriptores, and by Raine in Historians of York, i. 1 sqq. (Rolls Ser.) It was used by Bede in his Hist. Eccles., which, besides scattered notices, has a brief life of Wilfrid (lib. v. c. 19), which gives some matters not mentioned by Eddi, and makes several important omissions. Bede evidently wrote in sympathy with Wilfrid's opponents. His account has been compared with the Life by Eddi, by Mr. Wells, in the Engl. Hist. Rev. vi. 535 sqq. The metrical life of Frithegode is merely a version of Eddi's work. Archbishop Odo is said by Eadmer to have put forth a Life of Wilfrid, but this probably refers to Frithegode's life written at Odo's request, and to which Odo probably supplied the preface (Hist. of York, vol. i. Pref. p. xl). Eadmer's Life, printed by Mabillon, Raine, and others, is not of original value. It is followed in Historians of York by a sermon for St. Wilfrid's day. William of Malmesbury's account of Wilfrid in his Gesta Pontificum (Rolls Ser.) is avowedly condensed from Eddi. Peter of Blois wrote a Life, preserved in Leland's time at Ripon (Collect. iii. 110), but not now known to exist; some extracts are given by Leland. The best modern authorities are Canon Bright's Early Engl. Church Hist. 3rd edit. 1897, Mr. Plummer's notes to his Bædæ Opp. Hist., and Raine's art. 'Wilfrid' in Dict. Christian Biogr. and his earlier biography in Fasti Ebor.] W. H.

WILKES, JOHN (1727–1797), politician, second son of Israel Wilkes, malt distiller, of Clerkenwell, by Sarah, daughter of John Heaton of Hoxton, was born in St. John's Square, Clerkenwell, on 17 Oct. 1727. Israel Wilkes was son of Luke Wilkes, chief yeoman of the removing wardrobe to Charles II, and grandson of Edward Wilkes of Leighton Buzzard (*Visitation of Bedfordshire*, Harl. Soc.) He throve by his distillery, and lived in the style of a city magnate, keeping his coach-and-six. He was hospitable and fond of lettered society, and, though a churchman, tolerant of dissent in his wife. He died on 31 Jan. 1761, leaving, besides John, two sons and two daughters. Sarah, the elder daughter, was an eccentric recluse—prototype of the Miss Havisham of Dickens's 'Great Expectations.' Her sister Mary was thrice married. Heaton, the youngest son, succeeded to the distillery business, mismanaged it, and died on 19 Dec. 1803, without issue. The eldest son, Israel, emigrated to the United States, and died at New York on 25 Nov. 1805, leaving issue by his wife, Elizabeth De Ponthieu (cf. Drake, *Dict. of Amer. Biogr.* 'Wilkes, Charles, Rear-admiral, U.S.A.,' who is there described as nephew of John Wilkes).

Wilkes was initiated in the rudiments of learning at a private school at Hertford, where he showed such quickness that it was decided to give him a liberal education. He was accordingly placed under the charge of a presbyterian minister, Leeson of Aylesbury, Buckinghamshire, from whom he received sound instruction in the classics and a tincture of heretical, especially Arian, theology, which predisposed him to freethinking. From Aylesbury he proceeded to the university of Leyden, where he was entered on 8 Sept. 1744 (Peacock, *Leyden Students*, Index Soc.) Among his contemporaries at

that famous and much frequented seat of learning were Alexander Carlyle [q. v.], William Dowdeswell (1721–1775) [q. v.], and Charles Townshend [q. v.]; but his especial friends were Andrew Baxter [q. v.], then at Utrecht, and Baron d'Holbach. He remained abroad less than two years, part of which was spent in travel in the Rhine lands. It is not probable that he devoted himself very seriously to study, but intercourse with his intellectual equals braced his faculties, and he returned to England with the tone and bearing of a scholar and a gentleman.

While still under age Wilkes married, in deference to his father's wishes, a woman ten years his senior, Mary, daughter and heiress of John Mead, a wealthy London grocer. The marriage placed him in possession of an estate at Aylesbury, the prebendal house and demesne, worth 700*l.* a year. His wife had a handsome jointure, and greater expectations—her mother died on 14 Jan. 1769 worth 100,000*l.*—but Wilkes's habits did not accord with the principles of the ladies, who were both strict dissenters, and in a few years a separation was arranged by mutual consent. Wilkes retained the Aylesbury estate and the custody of his only legitimate child, Mary, born on 5 Aug. 1750. His wife surrendered her jointure for an annuity of 200*l.* In 1758 she sought the protection of the king's bench against the persecution by which Wilkes was endeavouring to extort from her the surrender of her allowance (Burrow, *Reports*, i. 542). In April 1749 Wilkes was elected F.R.S. On 19 Jan. 1754 he was admitted into the Sublime Society of the Beef Steaks. His proclivities were literary and rakish. With John Armstrong (1709–1779) [q. v.], Thomas Brewster [q. v.], and John Hall-Stevenson [see Stevenson] he early formed durable friendships. Under the finished *roué* Thomas Potter [q. v.] he graduated in the fashionable vices. By Sir Francis Dashwood (afterwards Lord Le Despencer) he was enrolled in the profane and profligate confraternity of Medmenham Abbey. This set included Robert Lloyd [q. v.], Charles Churchill [q. v.], and Paul Whitehead [q. v.], all of whom became his fast friends. Among these monks of Theleme none surrendered himself to the orgie with more of the true Rabelaisian abandon than Wilkes. Their puerile mummeries, however, he despised; and on one occasion terrified most of them out of their wits by letting loose at the appropriate moment in the celebration of the *messe noire* a baboon decked out with the conventional insignia of Satan, which he had contrived to secrete within the building (Johnston, *Chrysal*, 1767, iii. 241).

In 1754 Wilkes served the office of high sheriff of Buckinghamshire, and contested (April) unsuccessfully the parliamentary representation of Berwick-on-Tweed. In 1757, by arrangement with Pitt and Potter, he succeeded the latter (6 July) as M.P. for Aylesbury. This affair, with the Berwick contest, cost him 11,000*l.* By further judicious outlay he secured his seat at the general election of March 1761. His political interest served him to make amends to Johnson for a piece of supercilious criticism. The 'Grammar' prefixed to the first edition of the 'Dictionary' (1755) contained, concerning the letter 'H,' the strange dictum, 'It seldom, perhaps never, begins any but the first syllable,' whereon Wilkes had commented in the 'Public Advertiser:' 'The author of this observation must be a man of quick apprehension and of a most comprehensive genius.' Though Johnson took no notice of the sneer, it had rankled, and Wilkes was glad of an opportunity to salve the wound. When, therefore, he learned (March 1759) that Johnson's black servant was in the clutches of the press-gang, he used his influence at the admiralty to procure his release, and he succeeded. When, however, he came to ask favours for himself, the case was different. He had entered parliament a loyal supporter of Pitt, and he had given proof of loyalty at no small cost. With Pitt's brother-in-law, Lord Temple, he was closely associated in the organisation of the Bucks militia, of which he was appointed colonel in June 1762. Through the brothers-in-law he hoped to obtain either the embassy at Constantinople or the governorship of Quebec. He was disappointed, and attributed his want of success partly to Pitt's indifference, but much more to the malign influence of Lord Bute. That he seriously disapproved of Bute's foreign policy, and also of his system of government, there is no reason to doubt; but mortification probably added vigour and venom to the attacks with which he harassed the favourite. He began with anonymous 'Observations on the Papers relative to the Rupture with Spain laid before both Houses of Parliament on Friday, 29 Jan. 1762.' The pamphlet appeared in March 1762, caught the public ear, and damaged the government. Wilkes followed up his advantage in the 'Monitor.' In two numbers especially, 357 (22 May) and 360 (12 June), he pointed an obvious moral by reference to Count Brühl (the favourite of the king of Saxony), Madame de Pompadour, and her friend the Abbé de Bernis. He was answered by Smollett in

the 'Briton;' and founded in concert with Churchill a rival organ, entitled 'The North Briton,' of which the first number appeared on 5 June. The title was adopted in irony, of which abundant use was made in the earlier numbers. The Scots were magnified, and felicitated on their triumph in the person of the favourite over their hereditary enemies, the English. Henry Fox, Halifax, and Mansfield were represented as Bute's faithful henchmen. Comparisons were ostentatiously deprecated between George III and Edward III, between the Princess Dowager of Wales and Queen Isabella, between Bute and Roger Mortimer. The attack was reinforced by an adaptation of William Mountfort's 'Fall of Mortimer,' prefaced (15 March 1763) by an ironical dedication to Bute. Nor did Wilkes disdain to fly at lower game. He lampooned Hogarth, quizzed Lord Talbot, the steward of the household, and established a reputation for spirit by exchanging pistol-shots with him on Bagshot Heath (5 Oct. 1762). He satirised his quondam friend Dashwood, the luckless chancellor of the exchequer, whose cider tax proved more damaging to the government than the peace of Paris; he insulted Samuel Martin, the secretary to the treasury; he even stooped to cast a jibe at Bute's son, a mere lad. The succeeding administration, in which Bute's influence was believed to be still paramount, fared even worse [see GRENVILLE, GEORGE]. 'North Briton' No. 45 (23 April 1763) dealt with the speech from the throne preceding the recent adjournment, and characterised a passage in which the peace of Hubertsburg was treated as a consequence of the peace of Paris, as 'the most abandoned instance of ministerial effrontery ever attempted to be imposed on mankind;' nay, even insinuated that the king had been induced to countenance a deliberate lie. The resentment of the king and the court knew no bounds, and the law officers advised that the article was a seditious libel. Proceedings in the ordinary course were, however, precluded by the anonymity of the publication; and accordingly the two warrants which were issued by the secretaries of state (Egremont and Halifax) for the apprehension of the authors, printers, and publishers of the alleged libel and the seizure of their papers contained the names of the printers only. The secretaries had no higher jurisdiction than justices of the peace, and as a justice's warrant was valid only against the persons named therein, there was thus in fact no warrant under which Wilkes could be legally arrested. The printers were first apprehended, and, on the information of one of them, Wilkes was taken early in the forenoon of 30 April, on his way from the Temple to his house in Great George Street, Westminster. The officers entered the house with him, and John Almon [q. v.] calling about the same time, the news was carried to Lord Temple, who at once applied for a habeas corpus. Wilkes was meanwhile taken before the secretaries. He parried their questions and protracted the examination until the habeas corpus had been granted. There was, however, some delay in the actual issue of the writ, of which the secretaries took advantage by committing Wilkes to the Tower under a warrant which directed him to be kept close prisoner. The direction was obeyed to the letter, neither his legal advisers nor the Duke of Grafton nor Lord Temple being permitted to see him. Temple, as lord-lieutenant of Buckinghamshire, received the king's express orders to cancel Wilkes's commission in the militia. He obeyed (5 May), and was then himself dismissed from the lieutenancy (7 May). Wilkes's house had meanwhile been thoroughly ransacked, and his papers, even the most private and personal, seized.

There were not wanting precedents (see *Addit. MSS.* 22131–2) which, but for privilege of parliament, would have given a colour (though no more) of legality to the action of the secretaries; but the arrest of a member of parliament in such circumstances was a very grave matter, and accordingly on the return to the writ of habeas corpus, Lord-chief-justice Pratt discharged Wilkes on the ground of privilege (6 May). Actions maintained in Wilkes's name by Lord Temple were at once instituted against Halifax and under-secretary Wood, the chief agent in the seizure of Wilkes's papers. The action against Halifax was delayed until November 1769 (see below). The latter resulted (6 Dec.) in a verdict for Wilkes with 1,000*l.* damages. The affair gave rise to other successful actions by persons who had suffered in a similar way at the hands of the government; and thus a procedure essentially identical with that in use in France under *lettres de cachet* was finally abrogated [see PRATT, CHARLES, first EARL CAMDEN; MURRAY, WILLIAM, first EARL MANSFIELD].

Egremont, by whom he had been treated superciliously during the examination, Wilkes resolved to challenge so soon as he should be out of office. In the meantime he went to France, where in August he was himself challenged by a Scottish officer (Forbes), who resented the manner in which

the Scotch were treated in the 'North Briton.' Wilkes accepted the challenge on condition that Egremont should have precedence; and this punctilio suspended the affair until Egremont's death (21 Aug.), when the Scotchman was no longer forthcoming. Wilkes returned to England on 28 Sept., and renewed his attack on the government (12 Nov.) in the 'North Briton' (No. 46). Egremont's successor was Wilkes's old friend Sandwich, but Wilkes gained nothing by the change. Sandwich in office was a different being from the jolly monk of Medmenham. There fell into his hands an indecent burlesque of Pope's 'Essay on Man,' entitled 'An Essay on Woman,' dedicated to a fashionable and frail beauty, Fanny Murray, and garnished with notes ascribed to Bishop Warburton, and an appendix of blasphemies containing (*inter alia*) an obscene paraphrase of the Veni Creator Spiritus. The work was pseudonymous; but Wilkes's printers deposed, and their evidence was corroborated by some of Wilkes's papers, that it had been printed by Wilkes's direction at his private press. The whole edition consisted of a dozen copies, of which one or two had been stolen by workmen, the rest had remained under lock and key. The author appears to have been Thomas Potter. A manuscript (neither Potter's nor Wilkes's) of a poem with the same title is in the British Museum (Addit. MS. 30887). It lacks the dedication and notes, begins with the words, 'Awake, my Sandwich,' and is in fact entirely distinct from the poem inscribed to Fanny Murray, of which one of the few extant exemplars, beginning with the words 'Awake, my Fanny,' is in the Dyce Library at the South Kensington Museum. The spurious piece was, however, printed under Wilkes's name during his lifetime, was not disavowed by him, and was thus incautiously accepted by Lord Mahon (*History of England from the Peace of Utrecht*, v. 66) as the original poem printed at Wilkes's press. Another imposture, ascribed on the title-page to 'J. W. Senator' (in the epilogue 'Julio Wanlovi, Senator of Lucca'), appeared in London in 1763, 4to.

When parliament met (15 Nov.), the House of Lords, on the motion of Sandwich, included the essay and 'Veni Creator' in one censure as a breach of privilege (in attributing the notes to Warburton) and as an obscene and impious libel. On the same day the commons, in response to a royal message conveyed through George Grenville [q. v.], consigned the 'North Briton' (No. 45) to the hands of the common hangman to be burned as a seditious libel. Wilkes pleaded his privilege, which he offered to waive in the courts of law if it were acknowledged in parliament. The house rejected his offer, and resolved that seditious libel was not covered by privilege (23, 24 Nov.) The resolutions of the commons were endorsed by the lords (1 Dec.), Pitt in the one house, and Shelburne in the other, joining in the censure upon Wilkes, but maintaining his privilege. A strongly worded protest against the surrender of so important a security for freedom of speech was entered in the lords' journals by Temple and other peers (29 Nov.) A dangerous wound in the stomach received by Wilkes in a duel with Samuel Martin (16 Nov.) enabled him to avoid appearance to a citation by the House of Commons. During his convalescence he nailed his colours to the mast by issuing from his private press a collective reprint of the 'North Briton.' On the night of 6 Dec. a Scottish lieutenant of marines was arrested in the attempt to force an entrance into his house with the intention of assaulting him. About Christmas Wilkes slipped off for Paris. Thence he transmitted to the speaker, Sir John Cust, a medical certificate of ill-health (dated 11 Jan. 1764). The speaker read the certificate to the house, but observed that it was entirely unauthenticated, and Wilkes was thereupon expelled (19 Jan.) A copy of the certificate, duly authenticated by two notaries and the British ambassador at Paris, Lord Hertford, which Wilkes subsequently sent to the speaker, was ignored; but a motion affirming the illegality of general warrants, in support of which Pitt exerted his full strength, was only defeated by a narrow majority (17 Feb.) Wilkes expressed his gratitude to his supporters in 'A Letter to a Noble Member [Temple] of the Club in Albemarle Street' (London, 12 March 1764). Meanwhile, on 21 Feb., he had been convicted before Mansfield on both charges of libel—not as author, but as responsible for the printing and publication. These proceedings he reviewed in an 'Address to the Electors of Aylesbury' (dated Paris, 22 Oct. 1764), attributing the convictions (unjustly) to the partiality of the judge. He did not appear to receive judgment, and was outlawed (1 Nov.)

In Paris Wilkes was received by D'Holbach and Diderot as a brother in arms. He was also countenanced by the French court, and made a figure in the salons. He lodged at first at the Hôtel de Saxe, afterwards in the Rue St. Nicaise, where he lived during the greater part of 1764 with a courtesan named Corradini, in whom he discovered all the

charms of the Medicean Venus. With her, after performing the last offices of friendship for Churchill at Boulogne, he travelled in Italy, spending part of the carnival of 1765 with Winckelmann at Rome, and three months (April to June) at Naples. There he became intimate with James Boswell.

During his stay in Italy, Wilkes trifled with a projected 'History of England' (see infra), and an edition of the works of Churchill, who had made him his literary executor. Deserted by his mistress, he recrossed the Alps in July, passing a day (24 July) at the Grande Chartreuse, where he recorded his favourable impression of the monks in the visitors' book. At the monastery he fell in with Lord Abingdon [see BERTIE, WILLOUGHBY, fourth EARL OF ABINGDON], with whom he visited Voltaire at Ferney. In the autumn he returned to Paris, and established himself in the Rue des Saints Pères. French society was uncongenial to him, and he felt the pressure of pecuniary embarrassment. His pen brought him in little. His habits were extravagant; his daughter's education, which he would on no account neglect, was expensive; and in anticipation of his outlawry he had settled his entire property upon her. He was largely beholden to Lord Temple and the Rockingham whigs for the means of subsistence. He also appears to have received occasional subventions from the French government (*Walpoliana*, i. 2; GAILLARDET, *Mémoires sur la Chevalière D'Eon*, p. 186). On the return of the whigs to power he had hopes of obtaining a pardon and a pension or place; but a visit to London in May 1766 disillusioned him, and he returned to Paris. There, on Chatham's accession to power, he was encouraged by Colonel Fitzroy, brother of the Duke of Grafton, to rely upon Grafton's interest in the administration of which he was the nominal head. He therefore revisited London towards the close of October and sounded Grafton, by whom he was bidden write to Chatham. In Chatham, however, Wilkes had no faith, and he was, moreover, too proud to solicit a favour from one by whom he believed himself to have been neglected in the past. He accordingly wrote to Grafton (1 Nov.) Grafton, by Chatham's advice, ignored his letter, and Wilkes returned to Paris. There he relieved his mind in a lengthy epistle to Grafton (12 Dec.), which was published in pamphlet form both in London and in Paris, and was reprinted in Berlin. He continued to reside in Paris during the greater portion of 1767, working in a desultory way at his history. The sole result of these labours was an 'Introduction to the History of England, from the Revolution to the Accession of the Brunswick Line,' published at London in 1768, 4to. The edition of Churchill was abandoned [see CHURCHILL, CHARLES]. Meanwhile, impatience and impecuniosity determined him to end his exile at all costs, and in December he set out once more for England. He travelled by way of Holland, made a short stay at Leyden, and reached London on 6 Feb. 1768. He hired a house at the corner of Prince's Court in the immediate vicinity of his former residence in Great George Street, Westminster, and, being ignored by the government, addressed himself to the king. The course he took must have been intended as an affront; for instead of presenting a petition he made his application for pardon by a letter, which his servant handed in at Buckingham House (4 March). Of the letter no notice was taken. At the subsequent general election he appeared on the hustings as a candidate for the city of London, of which his friends had purchased for him the freedom. He failed to carry that seat, but was returned (28 March) for Middlesex by an immense majority. He then surrendered to his outlawry in the court of king's bench, and after a formal arrest was committed by Lord Mansfield to the king's bench prison (27 April). Between the court and the gaol he was rescued by the mob, but contrived to slip off and continue the journey. From his cell he issued (5 May) a spirited address to his constituents, and for some days his sympathisers congregated in increasing multitude in the vicinity of the gaol (St. George's Fields). On 10 May the mob was dispersed by a detachment of footguards, not without loss of life. The troops were publicly thanked by the secretary at war (Lord Barrington). On 8 June Wilkes's outlawry was reversed by Lord Mansfield on a technical point, but the prior convictions were affirmed, and on 18 June he was sentenced to one year and ten months' imprisonment, exclusive of the time he had already spent in gaol, fined 1,000*l.*, and required on his discharge to enter into recognisances in 1,000*l.* with two sureties in 500*l.* each for his good behaviour for seven years. Against this sentence Wilkes appealed by writ of error to the House of Lords. He also presented to the House of Commons (14 Nov.) through Sir Joseph Mawbey [q.v.] a petition which not only traversed the same ground as the writ of error, but entered at large into the merits of his case. He was strongly advised by Grafton to abandon the petition, but he had now declared war *à outrance* against the government, and he was not the man to hesitate. He therefore pressed forward the

parliamentary proceedings, while he availed himself of the abundant opportunities which the lax rules of the king's bench prison afforded of carrying on the campaign in the country. He had succeeded in issuing a 'Letter on the Public Conduct of Mr. Wilkes' (1 Nov.) and an 'Address' to his constituents (3 Nov.) His next step was to procure an authentic copy of Lord Weymouth's instructions to the chairman of the Lambeth quarter sessions, by which he and his brother magistrates were enjoined to make prompt use of the military in the event of a riot. These instructions were dated 17 April, fully three weeks before the 'massacre,' as the affair in St. George's Fields was now called. Wilkes procured their insertion, with some inflammatory remarks of his own, in the 'St. James's Chronicle' of 10 Dec., and in a subsequent address to his constituents (17 Dec.) acknowledged himself responsible for their publication. The writ of error was dismissed on 19 Jan. 1769, and the petition shared the same fate; the article in the 'St. James's Chronicle' was voted libellous by both houses, and Wilkes was again expelled the House of Commons (4 Feb.) To give a colour of legality to the expulsion, account was taken of all his previous offences and his present position as a condemned criminal. The unfairness of this treatment was ably exposed by George Grenville (now reconciled with Lord Temple) in a speech full of cold and dispassionate constitutionalism, the publication of which drew from Wilkes an ungracious 'Letter' (see infra) which ruptured his relations with Temple for ever. The expulsion led to a conflict between the electors of Middlesex, who at once re-elected Wilkes, and the House of Commons, which not only annulled the return, but resolved (17 Feb.) that he 'was and is incapable of being elected a member to serve in this present parliament,' annulled two subsequent returns, and eventually declared the beaten candidate, Colonel Luttrell, duly elected, and falsified the return accordingly (13 April). Against these unconstitutional proceedings petitions were presented to parliament and the king. Wilkes found a doughty champion in Junius; the government a dull apologist in Johnson, to whose 'False Alarm' Wilkes replied in a spirited 'Letter to Samuel Johnson, LL.D.' (London, 1770, 8vo). The matter was also handled in other pamphlets [see MEREDITH, SIR WILLIAM]. On 10 Nov. 1769 Wilkes's action against Lord Halifax, long delayed, in the first instance, by legal chicane, then by the effect of the outlawry, was brought to trial, and resulted in a verdict for Wilkes with 4,000*l.* damages.

On the formation of Lord North's administration, the opposition made of Wilkes a regular *cheval de bataille*. But a resolution that in matters of election the House of Commons is bound to judge according to the law of the land was defeated in both houses, though Chatham joined with the Rockingham whigs in its support (25 Jan., 2 Feb. 1770). The question was revived on Wilkes's discharge (17 April 1770), and Chatham proposed a bill for his reinstatement (May). The motion was negatived, and a serious conflict between the two houses was thus avoided [see WATSON - WENTWORTH, CHARLES, second MARQUIS OF ROCKINGHAM]. Chatham then suggested an address to the king for an immediate dissolution, but failed to carry the Rockingham whigs with him. Even before his discharge Wilkes had been elected (27 Jan. 1769) alderman for the ward of Farringdon Without. The city interest was strongly on his side, and on 14 March 1770 the lord mayor presented to the king the remonstrance of the livery on his behalf. It was contemptuously dismissed, and other remonstrances shared the same fate. Annual motions on the subject continued to be made in the House of Commons during the remainder of the parliament.

Wilkes had entered the king's bench prison a ruined man. He left it free from embarrassment. This prosperous turn in his affairs was due to the liberality of his sympathisers on both sides of the Atlantic, wisely directed by a committee of 'supporters of the bill of rights,' over which John Horne (afterwards Horne Tooke) presided [see TOOKE]. In discharging Wilkes's various liabilities the committee disposed of upwards of 17,000*l.* Wilkes had also his reward in other ways: he was the idol of the populace, his portrait was exposed in shop windows, decorated trinkets, and dangled before alehouses. He was able to take a villa at Fulham and once more to live delicately. If he had lost his old political connection, if the agitation which the opposition carried on in his behalf was merely designed to vindicate the constitution, a civic career was open to him; and by his election to the office of alderman he had, in fact, been invited to stand for the mayoralty. In 1771 the threatened invasion of a city charter by the bill for embanking Durham Yard (the Adelphi) embittered the city against parliament and the court. Wilkes, of course, ranged himself on the side of the malcontents, stoutly supported Lord-mayor Brass Crosby [q. v.]

in the contest with parliament which arose out of the publication of reports of the debates, and defied with impunity the speaker's citation to the bar of the House of Commons, on the ground that so long as his incapacity was maintained he was not within the jurisdiction of the house. He was elected sheriff of London and Middlesex in the same year (24 July), and courted popularity by disallowing the attendance of the military at executions. He also discountenanced the trying of prisoners in chains and the taking of money for admission to the court of Old Bailey. On 24 Jan. 1772 he was presented by the common council with a silver cup worth 100*l.* in recognition of his services to the city in the dispute about the debates. In this and the following year he was returned at the head of the poll for the mayoralty, but was rejected by the court of aldermen. The aldermen were probably influenced in some degree by the attack made upon him by Horne Tooke [for details see Tooke, John Horne]; but the unquestionable services rendered by Wilkes to the popular cause insured his election on the third return (8 Oct. 1774). Parliament was then just dissolved, and at the ensuing general election Wilkes was once more returned for Middlesex (29 Oct.) On 2 Dec. he took his seat without opposition. He continued to represent Middlesex throughout the remainder of his parliamentary career.

An obelisk in Ludgate Circus commemorates Wilkes's mayoralty. It coincided with the definitive adoption by the government of the policy of coercing America, against which Wilkes presented to the king the remonstrance of the livery on 10 April 1775, a duty which he discharged with such dignity and tact that the king was charmed, and confessed that he had never known so well bred a lord mayor. In December 1779 he was elected to the office of city chamberlain, which he held with credit for the rest of his life.

In parliament Wilkes supported the scheme of economic reform adopted by the Rockingham whigs, but went far beyond them by his proposals for the redistribution of seats (21 March 1776), which anticipated the salient features of the bill introduced by Pitt in 1783. Throughout the struggle with America he opposed the measures of the government with vigour and pertinacity. On 28 April 1777 he pleaded the claim of the British Museum to a more liberal treatment by the nation. In 1779 (10 March, 20 April) he supported the bill for the relief of dissenting ministers and schoolmasters from the limited subscription to the Thirty-nine articles of religion required by the Toleration Act. During the Gordon riots in June 1780 he was conspicuous by the firmness and courage with which he asserted the authority of the law. On the return of the whigs to power the erasure from the journals of the House of Commons of the record of his incapacitation, for which he had made annual motions since his re-entrance into parliament, was at length carried (3 May 1782). He took a strong line in opposition to Fox's East India bill (8 Dec. 1783), and on Pitt's accession to power gave him independent support, but broke with him decisively on the impeachment of Warren Hastings (9 May 1787). He did not seek re-election after the dissolution of 11 June 1790.

In his declining years Wilkes had a villa at Sandown, Isle of Wight; and two town houses, one in Kensington Gore, the other in Grosvenor Square (corner of South Audley Street). He died, as he had lived, insolvent, at the latter residence on 26 Dec. 1797. He was interred in Grosvenor Chapel without other memorial than a mural tablet bearing the inscription: 'The Remains of John Wilkes, a friend to liberty, born at London 17 Oct. 1727 O.S.: died in this parish.' His daughter Mary died unmarried on 12 March 1802. Wilkes had also two natural children, a son and a daughter.

Wilkes was rather above the middle height. His features were irregular to the point of ugliness, and a squint lent them a sinister expression, maliciously exaggerated in the celebrated caricature by Hogarth (see *Catalogue of the Huth Library*, v. 17, 43*). He was painted by Pine (*Cat. Third Loan Exhib.* No. 878), and with John Glynn and Horne Tooke by Houston (*Cat. Guelph Exhib.* No. 321); a portrait of Wilkes and his daughter was painted by Zoffany (*Cat. Second Loan Exhib.* No. 654). A sketch of him in chalks by Earlom is in the National Portrait Gallery, London; engraved portraits are in the British Museum.

Wilkes had fine manners and an inexhaustible fund of wit and humour which made his society acceptable even to those who, like Gibbon and Johnson, thoroughly distrusted him (Gibbon, *Misc. Works*, ed. Sheffield, 1837, p. 64 *n.*; Boswell, *Life of Johnson*, ed. Birkbeck Hill, iii. 64–79, 83). In his vices he was by no means singular; and his tender affection for his daughter and the constancy of his friendship (proved among others by D'Eon, with whom his intimacy, begun in France, was renewed in London and terminated only by death) are

redeeming traits in his character. His free-thinking was only skin-deep; and when to Thurlow's asseveration, 'May God forget me when I forget my sovereign,' he muttered the retort, 'God forget you: He'll see you damned first,' there was just a suspicion of sincerity in the grim pleasantry. His part in public life he played with courage and consistency; but there was a deeper sense than appeared on the surface in his arch denial that he was ever a Wilkite. By nature unquestionably he was no demagogue, but a man of fashion and a dilettante; nor did he possess the ready eloquence which is characteristic of the born leader of the masses. His speeches were always carefully prepared, and smelt too much of the oil for popular effect. He retained his dilettantism, and especially his interest in French and Italian literature and painting, to the last. Towards the close of his life he conferred a boon on bibliophiles by two éditions de luxe: (1) 'C.V. Catullus. Recensuit Johannes Wilkes, Anglus, Londini, 1788. Typis Johannis Nichols' (three hundred copies on vellum, one hundred on fine paper, 4to); (2) '*Θεοφράστου χαρακτῆρες ἠθικοί*, Johannes Wilkes, Anglus, recensuit. Londini, 1790. Typis Johannis Nichols' (three copies on vellum, one hundred on fine paper, 4to). He made some way with a translation of Anacreon, which was admired by Joseph Warton, but remained unpublished. Some trifles in verse are included in 'Letters from the year 1774 to the year 1796 of John Wilkes, esq., addressed to his daughter,' published with prefatory memoir at London in 1804, 2 vols. 12mo. He was probably author of the English version of Boulanger's posthumous 'Recherches sur l'Origine du Despotisme Oriental,' published at Amsterdam under the title 'The Origin and Progress of Despotism in the Oriental and other Empires of Africa, Europe, and America,' in 1764, 8vo. The French original had been printed in the previous year at his private press. His prose is uniformly nervous, idiomatic, and lucid. A collection of 'Epigrams and Miscellaneous Poems' was added to a private reprint of the 'Essay on Woman' (London, 1871, 4to).

Besides the two Monitors mentioned above, Wilkes appears to have written Nos. 340, 358, 373, and 376–80. The following are the principal collective editions of the 'North Briton:' 'Nos. 1–45,' London, 1763, 2 vols. 12mo; 'Nos. 1–46, with explanatory notes and index,' London, 1763, 8vo; 'Nos. 1–45, revised and corrected by the author,' Dublin, 1766, 2 vols. 12mo; 'Forty-six numbers complete with explanatory notes, and a collection of all the proceedings in the House of Commons and courts of Westminster,' London, 1772, 4 vols. 12mo. With the continuation by Bingley, Wilkes had nothing to do.

Collective editions of Wilkes's 'Speeches in the House of Commons' appeared at London in 1777 and 1786, 8vo. His 'Speech in the House of Commons, 9 May 1787, respecting the Impeachment of Warren Hastings,' appeared in pamphlet form at London in 1787, 8vo. The speeches in which as city chamberlain he presented the freedom of the city to distinguished persons are printed in 'Correspondence of the late John Wilkes with his Friends, in which are introduced Memoirs of his Life by John Almon,' London, 1805, 4 vols. 8vo. The same compilation contains the 'Introduction to the History of England from the Revolution to the Accession of the Brunswick Line,' and 'A Supplement to the Miscellaneous Works of Mr. Gibbon' (reflections on the acceptance by Gibbon of office under Lord North).

Wilkes himself edited 'Letters between the Duke of Grafton, the Earls of Halifax and Egremont, Chatham, Temple, Talbot, Baron Botetourt, Right Hon. Henry Bilson Legge, Right Hon. Sir John Cust, bart., Mr. Charles Churchill, Monsieur Voltaire, the Abbé Winckelmann, and John Wilkes, Esq. With Explanatory Notes,' 1769, 12mo; also 'A Letter to the Right Hon. George Grenville occasioned by the publication of the speech he made in the House of Commons on the motion for expelling Mr. Wilkes, Friday, Feb. 3, 1769, to which is added A Letter on the Public Conduct of Mr. Wilkes first published Nov. 1, 1768. With an Appendix,' London, 1769, 8vo. 'The Controversial Letters of John Wilkes, Esq., the Rev. John Horne, and their principal adherents: with a supplement containing material anonymous pieces,' appeared at London in 1771, 12mo (cf. the *Letters of Junius*, Nos. l–liv and the private correspondence). Wilkes's diaries, with fragments of autobiography and much inedited correspondence and other papers, are in Additional MSS. 30865–88; other miscellaneous remains are scattered through Additional MSS. 12114, 27777–8, 27925, 29176–7, 29194; cf. Additional MSS. 32948 ff. 161 et seq., 33053 f. 317; Egerton MS. 2136, ff. 29, 49; and Stowe MS. 372; also Hist. MSS. Comm. 2nd Rep. App. p. 63, 3rd Rep. App. pp. 124, 223, 415, 4th Rep. App. pp. 397 et seq., 5th Rep. App. p. 257, 10th Rep. App. pp. 357, 413–18, 14th Rep. App. i.; also Cal. Belvoir Castle MSS. iii. 3, 36; 15th Rep. App. ii. 359–60. From Additional MS. 30865 Mr. W. F.

Taylor published in 1888 (Harrow, 16mo) Wilkes's account of his life abroad in 1764–5, including his relations with his mistress Corradini. The book is entitled 'John Wilkes, Patriot: an unfinished Autobiography.'

[The principal authorities have already been indicated, others are as follows: Lipscomb's Buckinghamshire, ii. 26, 37, 44; Cal. State Papers, Dom. 1667 p. 376, 1667–8 pp. 450, 601, 1668–9 p. 240; Pepys's Diary, 19 Sept. 1666; Autobiography of Alexander Carlyle; Nichols's Lit. Anecd. and Illustr.; Gent. Mag. 1761 p. 44, 1763 pp. 424, 525, 605, 1769 p. 55, 1797 ii. 1077, 1798 i. 77, 1802 i. 285, 1803 ii. 1194, 1805 ii. 1238; Ann. Reg. 1763 pp. 133–47, 1765 p. 174, 1766 p. 182, 1768 pp. 83–111, 121–130, 183, 1771 pp. 59 et seq., 68, 83, 95, 101, 1772 Chron. p. 131, 1773 Chron. p. 98, 1774 pp. 155–7, 1775 p. 101, Chron. pp. 106–7, 137, 255, 1780 p. 196, 1797 Chron. pp. 58, 369; Almon's Polit. Reg. 1767–8, 1770–72; Comm. Journ. xxix. 666, 689, xxxii. 156, 178, 224–8, 334; Lords' Journ. xxx. 417, 425–30, xxxii. 205–43; Parl. Hist. xv. 1354, xvi. 511–95, 875, 954–78, xviii–xxvi.; Cavendish's Debates, i. 46–185, 226–37, 404–33, 516–45; Howell's State Trials, xix. 982–1175, 1382–1418; Almon's Hist. of the late Minority, vol. ii., and Anecdotes, i. 5, ii. 1–30; Chesterfield's Letters, ed. Mahon; D'Eon's Loisirs, vii. 13, 134; Johnson's Letters, ed. Birkbeck Hill; Farmer's Plain Truth, being a genuine Narrative of the Methods made use of to procure a copy of the Essay on Woman (1763); Kidgell's Genuine and Succinct Narrative of a scandalous, obscene, and exceedingly profane Libel, entitled An Essay on Woman (1763); A Complete Collection of the Genuine Papers, Letters, &c., in the case of John Wilkes, Esq. (Paris, 1767); The whole Account of John Wilkes, Esq., from the time of his being chosen M.P. for Aylesbury till his departure into France (1768); A Narrative of the Proceedings against John Wilkes, Esq. (1768); A Collection of all Mr. Wilkes's Addresses to the Gentlemen, Clergy, and Freeholders of Middlesex (1769); English Liberty: being a Collection of interesting Tracts from the years 1762 to 1769, containing the Private Correspondence, Letters, Speeches, and Addresses of John Wilkes; Life and Political Writings of John Wilkes, Esq. (Birmingham, 1769); Walpole's Memoirs of the Reign of George III, ed. Le Marchant, rev. Russell Barker; Walpole's Letters, ed. Cunningham; Walpole's Journal of the Reign of George III, ed. Doran; Cradock's Life of John Wilkes, Esq. (1773); Grenville Papers, ed. Smith; Warburton's Works, Supplement by Kilvert, pp. 223–32; Chatham's Corresp.; Grafton's Autobiography; Burke's Works, ed. 1852, iii. 149, 152; Prior's Life of Burke; Prior's Life of Malone; Stephens's Life of Horne Tooke; Nicholl's Recollections and Reflections; Fitzmaurice's Life of Shelburne; Harris's Life of Lord-chancellor Hardwicke; Winckelmann's Lettres Fam. i. 155, 243, 245, 263; Diderot's Mémoires, ii. 313; Ségur's Royaume de la Rue Saint-Honoré, p. 65; Whitehead's Poems, ed. Thompson, p. xxxiii; Wraxall's Hist. and Posth. Mem. ed. Wheatley; Butler's Reminiscences, 4th ed. i. 73; Georgian Era, i. 312; Brougham's Hist. Sketches, 3rd ser. p. 182; Dilke's Papers of a Critic; Rogers's Hist. Gleanings, 2nd ser. pp. 131 et seq.; Selby Watson's Biographies of Wilkes and Cobbett, and Life of Warburton; Fraser Rae's Wilkes, Sheridan, Fox; Fitzgerald's Life of Wilkes and Life of Boswell; Sharpe's London and the Kingdom, iii. 71 et seq.; London's Roll of Fame, pp. 17 et seq.; Gregory's John Wilkes: a Political Reformer of the Eighteenth Century; Notes and Queries, 2nd ser. i. 367, 4th ser. v. 47, 5th ser. viii. 225, xii. 462; Adolphus's Hist. of England; Bisset's Hist. of the Reign of George III; Massey's Hist. of England; Martin's Catalogue of Privately Printed Books; Halkett and Laing's Dict. of Anon. and Pseudon. Lit.; Lowndes's Bibliogr. Manual, ed. Bohn; Brit. Mus. Cat.] J. M. R.

WILKES, RICHARD (1691–1760), antiquary and physician, born at Willenhall in Staffordshire on 16 March 1690–1, was the eldest son of Richard Wilkes (1666–1740) of Willenhall by his wife Lucretia (*d.* 24 July 1717), youngest daughter of Jonas Asteley of Woodeaton, Staffordshire. He was educated at Trentham and at Sutton in Warwickshire, and entered St. John's College, Cambridge, on 13 March 1709–10, being admitted a scholar in 1710. On 6 April 1711 he commenced attending the lectures of Nicholas Saunderson [q. v.], afterwards Lucasian professor of mathematics, and formed a close friendship with him. He graduated B.A. in January 1713–14 and M.A. in 1717, and was elected a fellow of St. John's on 21 Jan. 1716–17. On 4 July 1718 he was chosen Linacre lecturer at the college. He took deacon's orders, but, finding no preferment, he began to practise physic at Wolverhampton in February 1720, resigned his fellowship in 1723, and became eminent in his profession (cf. Nichols, *Illustr. of Literature*, iii. 275). In 1725 he received a fortune with his first wife, and settled on his paternal estate, where he died in 1760, and was buried at Bilston on 4 March.

He was twice married: first, on 24 June 1725, to Rachel, daughter of Roland Manlove of Leigh's Hill, Abbot's Bromley, in Staffordshire. She died in May 1786, and in October he married Frances (*d.* 24 Dec. 1798), daughter of Sir John Wrottesley, bart., and widow of Heigham Bendish of East Ham in Essex. He had no issue, and was succeeded in his estate by his cousin, Thomas Unett.

His portrait, engraved by Granger, is in Shaw's 'History of Staffordshire.'

Wilkes was the author of: 1. 'A Treatise on Dropsy,' London, 1730, 8vo; new edit. 1777. 2. 'A Letter to the Gentlemen, Farmers, and Graziers of the County of Staffordshire on the Treatment of the Distemper now prevalent among Horned Cattle, and its Prevention and Cure,' London, 1743, 8vo. He contemplated a new edition of Butler's 'Hudibras,' for which he made notes, and wrote part of a history of Staffordshire, which is preserved in manuscript in the Salt Library, together with a transcription by Captain Fernyhough, made in 1832. It was discovered by Stebbing Shaw [q. v.] in 1792, and incorporated by him in his 'History of Staffordshire.' Several letters, written between 1746 and 1755, from Wilkes to Charles Lyttelton [q. v.], afterwards bishop of Carlisle, are preserved in the British Museum (*Stowe MS.* 753, ff. 70, 242, 248, 286).

[Shaw's Hist. of Staffordshire, 1798–1801, vol. i. preface, vol. ii. pt. i. pp. 147–9, 205; Simms's Bibliotheca Stafford. 1894; Baker's Hist. of St. John's Coll. 1869, i. 303, ii. 1008; Admissions to St. John's Coll. 1893, ii. 196.]

E. I. C.

WILKES, Sir THOMAS (1545?–1598), diplomatist, born about 1545, is said by Wood (*Fasti*, i. 188) to have been a native of Sussex. The Oxford registers do not supply his father's name, and the family occurs in many counties and in many forms, such as Wikes, Wylkes, Weekes, Wyckes, and other variations. A Richard Wilkes (*d.* 1556) was master of Christ's College, Cambridge, from 1548 to 1553 (Cooper, *Athenæ Cantabr.* i. 162, 548); a Thomas Wilkes represented Chippenham in the 'reformation' parliament of 1529–35 (*Official Return of Members of Parl.* i. 370), and another Thomas Wilkes, haberdasher, of London, was fined 200*l.* in 1551 for refusing to serve as sheriff (Wriothesley, *Chron.* ii. 51–4). The diplomatist commenced in 1564 to travel on the continent, and after spending eight years in France, Germany, and Italy, he returned to England and settled at Oxford, where in 1572 he became probationer-fellow of All Souls', graduating B.A. in February 1572–3 (Wilkes's statement in *Cal. State Papers*, Dom. 1591–4, p. 398; *Reg. Univ. Oxon.* II. iii. 25). On 19 March following Dr. Valentine Dale [q. v.], an ex-fellow of All Souls', was appointed ambassador to France, and he invited Wilkes to become his secretary. Some objection to his absence was raised by the fellows on the ground that Wilkes was 'not a fellow, only a probationer;' but a letter from the privy council, sent on 24 May at Dale's request, produced the requisite license of absence (*Cal. State Papers*, For. 1572–4, No. 904; *Acts P. C.* 1571–5, p. 107; *Lansdowne MS.* 892, f. 201).

From the first Wilkes was employed on important and delicate negotiations at Paris. In April 1574 he was instructed by Elizabeth to convey assurances of her support to Henry of Navarre and the Duc d'Alençon, who had been arrested by the queen-mother, Catherine de' Medici (*Cal. State Papers*, For. 1572–4, Nos. 1390, 1395). In July Alençon revealed the negotiation to Catherine, who would have arrested Wilkes but for the intervention of the king of Navarre; as it was, Wilkes had to leave France, and on 10 July Catherine wrote to Elizabeth bitterly accusing him of instigating Alençon and Navarre to rebel. Elizabeth, as usual, threw the whole responsibility on her agent; and in August sent Wilkes back to Catherine with an order 'to clear himself or never see her face again.' He had an interview with Catherine at Lyons on 7 Sept., and attempted to allay her suspicions. He was allowed to remain in France, though he distrusted Catherine and was alarmed for his safety (*ib.* Nos. 1540 sqq.; *Harl. MS.* 1582, f. 13).

In February 1574–5 Wilkes was summoned to England, where, on the 16th, he received 'letters and instructions to Count Frederick, palatine of the Rhine;' the object of this secret embassy was to induce the elector to send an army into France in aid of the Huguenots under Condé. He returned in April, but in August was again sent to Heidelberg to accompany the elector's invading army. Before it started Wilkes was requested by the elector and Condé to lay their plans in person before Elizabeth (*ib.* 1574–7, Nos. 27, 69; *Hatfield MSS.* ii. 119, 120). Having accomplished this mission, Wilkes returned to Germany and followed the invading army into France, being 'mounted and armed at his own charge' (*Cal. State Papers*, Dom. 1591–4, p. 399). He remained with the Huguenot army during its various movements until the conclusion of peace between Catherine and the Huguenots in June 1576 (*ib.* For. 1574–7, Nos. 801, 811); he then returned to England with the commendations of Condé and Alençon, and on 18 July was sworn one of the four clerks of the privy council (*Acts P. C.* 1575–7, p. 166). Soon afterwards he was granted the office of queen's printer, which he sold to Christopher Barker [q. v.] (cf. *Hatfield MSS.* ii. 187).

In December 1577 Wilkes was sent on another important mission; he was to convey to Philip II 'a clear and simple state-

ment of Elizabeth's intentions and designs' in the Netherlands (*Cal. Simancas MSS.* 1568–79, pp. 550, 558; *Lansd. MS.* 982, f. 201). He was to represent that the queen's efforts had been always directed towards keeping the Netherlands loyal to Philip, but that the only remedy was conciliation and the recall of Don John of Austria. If Philip adopted these recommendations, Elizabeth would join with him in putting down the rebels; but if not, she would not be able to refrain from helping them. Wilkes was received with more consideration than might have been expected, but the only reply he got was that Mendoza, the new ambassador to England, would bring Philip's answer. Wilkes returned by way of France, reaching England on 16 Feb. 1577–8 (Walsingham's 'Diary' in *Camden Miscellany*, iv. 35; *Cal. State Papers*, Venetian, 1558–80, No. 698, Dom. Addenda, 1564–77, pp. 532–3). On 4 April he was sent to Don John to offer Elizabeth's mediation between him and the Netherlands and advocate a cessation of hostilities; in case of refusal he was to threaten that she would give all the aid in her power to the insurgents. On the way he conferred at Antwerp with the Prince of Orange and the council of state. Don John refused the proffered mediation, and on 29 April Wilkes returned (*ib.*; *Cal. Simancas MSS.* 1568–79, pp. 573, 579).

For the next seven years Wilkes was occupied in matters of domestic policy. In January 1578–9 an agreement was made between the four clerks of the privy council by which each clerk should only be in attendance for six months in the year, Wilkes's months being May–August and November–December. In October 1581 he was employed in examining prisoners in the Tower, and in March 1581–2, as a reward for his services, the queen induced the warden and fellows of Winchester College to grant her, in Wilkes's behalf, a lease of the parsonage and rectory of Downton, Wiltshire; they reluctantly agreed to this singular proposal on condition that it was not made a precedent (*Cal. State Papers*, Dom. 1581–90, p. 47; Hoare, *Modern Wilts*, vol. iii. 'Downton,' pp. 32–5). Wilkes appointed as his vicar his cousin, Dr. William Wilkes (*d.* 1637), fellow of Merton College, and afterwards chaplain to James I, and author of 'Obedience, or Ecclesiastical Union' (London, 1605, 8vo), and of 'A Second Memento for Magistrates' (London, 1608, 8vo) (see Wood, *Athenæ*, ii. 46–7; Foster, *Alumni Oxon.* 1500–1714; Brodrick, *Mem. of Merton*, pp. 270–2; *Cal. State Papers*, Dom. 1591–4, p. 189). In November 1583 he was staying with Sir Thomas Lucy at Charlecote inquiring into the conspiracy of Somerville, Arden, and Hall, and on 25 Oct. 1584 he was returned to parliament for Downton.

In July 1586 Wilkes was sent to report on the state of the Netherlands. Leicester had urged the selection of as wise a politician as could be found for this important mission, and on 7 Aug. he wrote: 'Wylkes hath exceedingly wisely and wel behaved himself. Her majestie doth not know what a iewel she hath of him. I would I suffered a great payne I had such a one to join withall here' (*Leycester Corresp.* pp. 360, 383). Wilkes returned to England early in September, but he was immediately selected to succeed Henry Killigrew as English member of the council of state of the Netherlands (*ib.* p. 432; *Acts P. C.* 1586–7, p. 239; his instructions are in *Cotton. MS.* Galba cx. 79, and *Addit. MS.* 14028, f. 66). 'Always ready to follow the camp and to face the guns and drums with equanimity, and endowed beside with keen political insight, he was more competent than most men to unravel the confused skein of Netherland politics' (Motley, *United Netherlands*, ii. 90). He was strongly in favour of breaking entirely with Spain and of Elizabeth's acceptance of the sovereignty of the Netherlands; a 'Discourse' which he wrote in August 1587 against the proposed treaty with Philip, urging that 'the true policy of England is to maintain the independence of the United Provinces,' is extant in the record office (*Cal. State Papers*, Dom. 1581–1590, p. 439). But he came into collision with Barneveld by saving the life of 'the violent democrat and Calvinist' Reingault, and by maintaining Leicester's authority as governor (Motley, ii. 107 *n.*, 221–5). Leicester ill requited this service; he quarrelled with all his subordinates, Buckhurst, Sir John Norris, and others, and his enmity to Wilkes was especially bitter because Wilkes had made a very candid exposure of Leicester's mistakes and intrigues in his reports to the English government. In consequence Leicester circulated malicious reports to the effect that Wilkes had spoken evil of Burghley and Davison. The suspicious proceedings of Sir William Stanley (1548–1630) [q. v.] and Rowland Yorke [q. v.], Elizabeth's parsimony, her support of Leicester in his most foolish acts, and the hatred of Leicester, determined Wilkes to leave the Netherlands with Sir John Norris in July 1587. On their arrival in England Norris was forbidden the queen's presence, and Wilkes

was thrown into the Fleet prison. 'Surely,' wrote Leicester, 'there was never a falser creature, a more seditious wretch, than Wilkes. He is a villain, a devil, without faith or religion' (Motley, ii. 160–5, 185–7, 235–7, 252, 277–9).

Wilkes did not remain in prison long, but the queen's displeasure forbade his resuming his duties as clerk of the council. In January 1587–8, and again on 13 July, he petitioned for restoration to favour (*Cal. State Papers*, Dom. 1581–90, pp. 457, 502). In August he was sent on a mission to Alexander of Parma (*Acts P. C.* 1588, p. 213), and on 29 Oct. he was returned to parliament for Southampton. The death of Leicester removed his bitterest foe, and on 4 Aug. 1589 he resumed his place as clerk of the council (*ib.* 1589–90, p. 11). In May 1590 he was again sent to the Netherlands to renew and amend the treaties with England (instructions in *Cotton. MS.* Galba D, vii. 131, 143). He remained there four months, making various proposals to the states and receiving their answers in October (*Harl. MS.* 287, ff. 166, 173, 176, 179, 183; Collins, *Letters and Memorials*, i. 301–16). On 1 Jan. 1590–1 it was reported that he was to be sworn secretary of state (*Hist. MSS. Comm.* 4th Rep. app. p. 335). From March to July 1592 he was employed in an embassy to France to obtain some towns in guarantee for the help sent to Henry of Navarre by Elizabeth; during this mission Henry, remembering Wilkes's early services, knighted him. On 19 Feb. 1592–3 he was returned to parliament for Southampton, and in July he was once more sent to the French king 'to dissuade him from revolt in religion, and, in case his conversion should be performed, to deal with him for a continuance of his conjunction with her majesty against Spain, and for matters concerning her troops in Brittany, in which negotiation he obtained an alliance with her majesty, offensive and defensive, against the king of Spain' (*Cal. State Papers*, Dom. 1591–4, pp. 399–400; instructions in *Cotton. MS.* Cal. E, ix. 35–41). In September 1594 he was selected for an important embassy to the archduke at Brussels 'relating to the Spanish power in the Netherlands;' he was also to complain of the treasons of Dr. Lopez and others, and to demand the extradition of Sir William Stanley, Charles Paget, Holt, Gifford, and Dr. Worthington. On 14 Oct. the archduke granted him a passport, couched in such terms that on the 30th the English council declined to proceed with the negotiation. This seems to have been a pretext, the real reason being the hostility of the Dutch and French to Elizabeth's proposals (see *Cotton. MS.* Vespasian C, viii. 234–40; *Hatfield MSS.* v. 11–12, 19).

For the next three years Wilkes was occupied with his duties as clerk to the council and matters of domestic policy, but in February 1597–8 he was despatched on another embassy with Sir Robert Cecil to the French king (instructions in *Cotton. MS.* Julius F, vi. 94). They landed at Dieppe and proceeded to Rouen, where Wilkes, who had been ill for some time, died on 2 March 1597–8 (Collins, *Letters and Memorials*, ii. 94), leaving a widow, Margaret, daughter of Ambrose Smith of London, by his wife Joan, daughter of John Coe of Coggeshall, Essex (*Visit. Leicestershire*, 1619, p. 66). In addition to Wilkes's voluminous despatches in the record office, Cottonian and other manuscripts in the British Museum, he wrote 'A Briefe and Summary Tractate shewing what apperteineth to the Place, Dignity, and Office of a councellour of estate in a Monarchy or other Commonwealth,' dedicated to Sir Robert Cecil, and extant in British Museum Stowe MS. 287.

[Brit. Mus. Cotton., Harl., Lansdowne, and Addit. MSS. passim; Cal. State Papers, Dom., For., and Spanish Series; Acts of the Privy Council, ed. Dasent; Hatfield MSS. vols. ii–vii.; Hist. MSS. Comm. 4th Rep. app. passim; Leycester Corresp. and Camden Miscellany, vol. iv. (Camden Soc.); Collins's Letters and Memorials, i. 273, 325–7, 329, 350; Digges's Compleat Ambassador; Corresp. of Sir Henry Unton (Roxburghe Club); Official Ret. Memb. of Parl.; D'Ewes's Journals; Camden's Annales; Wood's Fasti, i. 188; Foster's Alumni Oxon. 1500–1714; Meteren's Hist. van der Nederlanderen, 10 vols. Breda, 1748–63; Wagenaar's Vaterlandsche Hist. 21 vols. Amsterdam, 1749–59; Kervyn de Lettenhove's Relations politiques des Pays-Bas et de l'Angleterre, 10 vols. 1882–91; Motley's United Netherlands, vol. ii.; Froude's Hist. of England.] A. F. P.

WILKIE, Sir DAVID (1785–1841), painter, was born at Cults, on the banks of Eden Water, in the county of Fife, on 18 Nov. 1785. He came of an old Midlothian stock, being the third son of David Wilkie, minister of Cults. His mother, a third wife, was Isabella, daughter of James Lister, farmer, of Pitlessie Mill, about a mile from Cults. Wilkie's artistic bias was manifest almost from his infancy. He 'could draw,' he says of himself, 'before he could read, and paint before he could spell;' and he began early to adorn the walls of his nursery with rude cartoons, and to scrawl upon the floor primitive portraits in chalk of the visitors to the manse or the adjoining kirk. Soon he went on to

note the strange figures of the high road, the broken soldiers and sailors, the pedlars, the beggars, and to transfer their pictures to a little book he carried in his pocket. At seven or thereabouts he was sent to school at Pitlessie, where he continued his studies of character. Upon the after-report of his schoolfellows he was quiet and kindly, bad at games, but ready to look on amused, 'his hands in his pouches,' and much inclined to 'lie *a grouſe* on the ground with his slate and pencil, making queer drawings' (Cunningham, *Life*, 1843, i. 13). Sometimes his studies would be portraits of his schoolmates, to be trucked against pens or marbles. At the commencement of 1797 he left Pitlessie for Kettle, two miles further up the Eden, and here he remained fifteen or eighteen months under John Strachan [q. v.], afterwards bishop of Toronto. Strachan describes his pupil as 'the most singular scholar he ever attempted to teach,' and says that 'although quiet and demure, he had an eye and an ear for all the idle mischief that was in hand' (*ib.* i. 14). At Kettle he learned something of weaving and shoemaking, and developed a mechanical turn for making models of mills and carriages. A sketch-book of this date gives evidence of his ruling passion, but affords little indication of his future bent. It includes a portrait of himself, in which he is shown as 'round-faced, and somewhat chubby.'

His father would doubtless have preferred that his son should follow his own calling. But by the time the boy was fourteen his family had reluctantly convinced themselves that his heart was set on painting. Equipped with an introduction from the Earl of Leven to George Thomson [q. v.], the secretary of the Trustees' Academy of Design, he set out in November 1799 for Edinburgh. The specimens of his powers which he carried with him for credentials were not considered remarkable, and his patron had to intervene in order to secure his admission to the school, then presided over by John Graham (1754–1817) [q. v.] Young Wilkie established himself up two pair of stairs in Nicholson Street, and straightway began the (to him) novel experience of drawing from the antique. His first efforts were apparently only moderately successful, for there is a pleasant legend that a matter-of-fact Cults elder being shown one of the boy's performances failed to recognise its resemblance to a human foot. 'A foot! it's mair like a fluke' [i.e. a flounder], said this candid critic. But it is recorded that the young artist was already remarkable for an unusual determination to know everything about the objects which he drew, a matter of no small importance. Among his fellow-students were John Burnet [q. v.], afterwards one of the most successful of his engravers, and Sir William Allan [q. v.] In the St. James's Square Academy Wilkie was not without successes. One of his pictures was a scene from 'Macbeth;' another, which gained him a ten-guinea premium, depicted 'Calisto in the Bath of Diana,' subjects which seem unexpected preludes to the 'Rent Day' and the 'Penny Wedding.' But through all these essays his art was progressing in its foregone direction. His application was intense, his cultus of the cast and life unwearied, and at 'trystes, fairs, and market places' he was always industriously furnishing his 'study of imagination.'

While at the Trustees' Academy he made some progress in portrait-painting, miniature and otherwise; and he executed two small illustrative pictures, one borrowed from Allan Ramsay's 'Gentle Shepherd,' the other from the 'Douglas' of John Home. But in 1804 he finally took leave of the Edinburgh school and returned to Cults, to begin almost immediately, with a chest of drawers for easel and a larger canvas than hitherto, his first important composition. He had hesitated between a country fair and a field preaching, but ultimately decided upon the former. He had his models round about him on the countryside, and into 'Pitlessie Fair,' as it was ultimately called, he introduced several members of his own family. His father in particular, who was represented talking to a publican, was only ingeniously consoled for that equivocal proceeding by the suggestion that he was warning the other to keep a decorous house. 'Pitlessie Fair' brought great local renown to the young artist at the manse, and a discerning spae-wife predicted that as there had been a Sir David Lindsay in poetry, so in painting there would be a Sir David Wilkie. What was more to the point, Wilkie sold his work to a Fife gentleman, Mr. Kinnear of Kinloch, for 25*l.* He then tried his fortune as a portrait-painter at Aberdeen and two or three other places with small success, and on 20 May 1805 he embarked in a Leith packet boat for London. With him he carried for sale a small picture called the 'Bounty Money; or, the Village Recruit,' which he had painted at Cults.

By this time he was in his twentieth year. After a preliminary sojourn in Aldgate he established himself in the parlour of a coal-merchant at No. 8 Norton Street (now Bolsover Street), Portland Road. He had some letters of introduction, one of which, from Sir George Sandilands to Caleb Whitefoord [q.v.],

is printed in the 'Whitefoord Papers,' 1898 (pp. 260–1), and prompted a later picture. It was too early in the year for him to begin his studies as a probationer at the academy, but with the assistance of a Charing Cross dealer he somewhat increased his small funds by selling the 'Village Recruit' for 6*l.* Shortly after he began his attendance at the academy, gaining his admission with a drawing from the Niobe. At Somerset House he speedily made friends. He was introduced to Fuseli, soon to be the new keeper; to Flaxman, Nollekens, and West; and he found sympathetic contemporaries of his own age in John Jackson, Mulready, William Collins, and Haydon, the last not entirely well disposed at the outset to the 'raw, tall, pale, queer,' and quiet Scotsman, with 'something in him,' of whose advent he was apprised. But Haydon soon found that Wilkie, who, as he told a friend, was convinced that 'no picture could possess real merit unless it was a just representation of nature,' would not interfere with his own ambitions as a history painter, and the pair speedily became fast friends. Meanwhile Wilkie passed from the condition of probationer to that of student, attended Bell's lectures on anatomy, and got to work upon a new picture, of which he had already made a preliminary study at Edinburgh. By the instrumentality of a friend, Mr. Stodart, the pianoforte-maker of Golden Square, this effort, 'The Village Politicians,' was brought to the notice of the Earl of Mansfield, who agreed, not very definitely, to purchase it, when completed, for the modest sum of fifteen guineas. By March 1806 it was all but finished, and Lord Mulgrave and Sir George Beaumont, to whom it was praised enthusiastically by Jackson, immediately gave Wilkie commissions. When ultimately it found its way to the walls of the academy, it was the picture of the year. Crowds surrounded it at all times, and various offers were made to the artist by would-be purchasers. Lord Mansfield, however, held to his bargain, though, after some unseemly haggling, he eventually paid Wilkie a sum of 31*l.* 10*s.*

With this success no one seemed to have been more genuinely astonished than the artist himself, and Haydon, in his 'Autobiography' (Taylor, *Life*, 1853, i. 43), gives an amusing account of his reception of the first favourable press notices. But his even nature was not unduly exalted by his good fortune, one result of which, according to the above authority, was the despatch of a consignment of female finery to his mother and sisters at Cults. Presently he set to work vigorously upon Sir George Beaumont's commission, 'The Blind Fiddler' (afterwards presented by its owner to the National Gallery), which was finished in 1806, and exhibited in 1807, obtaining a success which could not be qualified by the highly coloured classic subjects which, according to report, academic jealousy had thoughtfully hung on either side of it. Shortly after the opening of the exhibition Wilkie went to Cults, where he fell ill. But he was back again in October, working eagerly at new and old commissions. One of these, 'Alfred in the Neat Herd's Cottage,' 1807, for the historical collection of Mr. Alexander Davison, is now in the Northbrook Gallery; another was 'The Card Players' (1808), painted for the Duke of Gloucester; a third, 'The Rent Day' (1808), for Lord Mulgrave, for whom he had also executed a 'Sunday Morning' (1806). Other pictures executed about this time were 'The Jew's Harp' (1808) for Mr. Annesley, 'The Cut Finger' (1809) for Mr. Whitbread, and 'A Sick Lady visited by her Physician' (1809), which was bought by the Marquis of Lansdowne. Commissions, indeed, seemed to have poured in upon him. 'I believe I do not exaggerate when I say that I have at least forty pictures bespoke,' he told his brother John in India. By November 1809 he had been elected an associate of the Royal Academy. His home was now at Sol's Row, Hampstead Road, where he resided until he removed to 84 Great Portland Street, Cavendish Square. By this time his circle of acquaintances was extensive. We hear of his visits, either professional or friendly, to various country seats. In 1808 he is painting the Marchioness of Lansdowne at Southampton Castle; later on he is at Coleorton with Sir George Beaumont, or touring in Devonshire with Haydon.

In 1810 he prepared for exhibition, but did not exhibit, a picture called 'The Man with a Girl's Cap; or, the Wardrobe Ransacked,' the reason for its withdrawal being apparently the fear entertained by the council of the academy that it would fail to sustain his reputation in this line against the rivalry of Edward Bird [q. v.] But at the close of September in the previous year he had begun one of his most ambitious canvases, 'The Alehouse Door,' later known as 'The Village Festival,' and now in the National Gallery, for which it was acquired by parliament in 1824, with the rest of the Angerstein collection. Upon this he laboured for some months. Then he fell ill, probably from overwork. He was carefully tended by Dr. Baillie, migrating for his convalescence to the house of his physician's sister, Miss Joanna Baillie, at Windmill Hill, Hampstead. On

11 Feb. 1811 he was elected a royal academician, and in this year exhibited two pictures, 'A Humorous Scene' and 'Portrait of a Gamekeeper.' In May of the following year the 'Alehouse Door' was exhibited, with a number of other pictures, in a separate Wilkie exhibition, at No. 87 Pall Mall. In addition to 'Pitlessie Fair' and a number of pictures which had appeared on the academy walls, this included several studies and original sketches. Although it advanced his reputation, it was not a financial success, and before the month was out the artist had to pay 32*l.* in order to release the 'Village Festival,' which had been unfairly seized for rent owing by a previous tenant of the room. This incident, it was said, gave rise to the subsequent and more successful painting known as 'Distraining for Rent.' But perhaps one of the most interesting circumstances in connection with this enterprise was the announcement in the catalogue that Abraham Raimbach [q. v.] was engraving the 'Village Politicians.'

At the end of 1812 (1 Dec.) Wilkie's father died, and in August 1813 his mother and his sister Helen joined him in London at 24 Lower Phillimore Place, Kensington, a house which he had taken in 1813, and where he continued to reside until 1824. In 1813 he exhibited 'Blind Man's Buff,' and was engaged on 'The Bagpiper;' 'Duncan Gray; or the Refusal,' and the reminiscence of his first visit to Caleb Whitefoord, 'The Letter of Introduction,' which now belongs to Mr. Ralph Brocklebank. The last two figured in the exhibition of 1814, after which he set out on a visit to Paris with Haydon, duly chronicled by the latter, with much graphic description of his companion's queer Scotch cautions and wonderments. 'The greatest oddity' in that Paris of oddities, according to Haydon, 'was unquestionably David Wilkie. His horrible French, his strange, tottering, feeble, pale look; his carrying about his prints to make bargains with printsellers, his resolute determination never to leave the restaurants till he had got all his change right to a centime, his long disputes about sous and demi-sous with the *dame du comptoir*, whilst madame tried to cheat him, and as she pressed her pretty ringed fingers on his arm without making the least impression, her "Mais, Monsieur!" and his Scotch "Mais, Madame!" were worthy of Molière' (Taylor, *Life of Haydon*, 1853, i. 254).

At the beginning of July they returned to England, and to 'Distraining for Rent,' of which the genesis has been given. It was finished in this year, and bought for six hundred guineas by the British Institution, who exhibited it in 1815. In the same year Wilkie visited Brighton with Haydon. But a more important tour was that which he took in the autumn of 1816 to the Netherlands with Raimbach, who engraved 'Distraining for Rent.' It was upon this occasion that Wilkie had the odd experience of repeating at Calais the misadventure of William Hogarth [q. v.] He, too, was arrested for sketching Calais gate, and carried before the mayor, by whom he was politely dismissed. He still solicited subscribers to the engravings of his pictures wherever he went, as at Paris; but it may be assumed that the Dutch and Flemish schools of painting interested him more nearly than the galleries of the Louvre. At all events, his letters to Haydon were declared to be 'full of fresh and close observation,' which could scarcely have been said of his French diary.

Scotland was the scene of his holiday wanderings in 1817. Here he became acquainted with Dr. Chalmers, and was invited to Abbotsford by Scott, then writing 'Rob Roy.' 'I have my hand in the mortar-tub, but I have a chamber in the wall for you, besides a most hearty welcome. I have also one or two old jockies with one foot in the grave, and know of a herd's hut or two tottering to the fall, which you will find picturesque,' said the Shirra. Another notability he met was James Hogg (1770–1835) [q. v.], who was pleased to find him so young a man. At Abbotsford Wilkie painted (for Sir Adam Ferguson) the Scott family in the garb of south-country peasants. This work was exhibited in 1818, at the close of which year he completed for the prince regent one of his most popular efforts, 'The Scotch, or Penny Wedding,' now in the royal collection. 'The Reading of the Will' (at the Pinacothek at Munich) and several smaller pictures followed. Meanwhile, the indefatigable artist was slowly carrying forward a larger work, which had been commissioned by the Duke of Wellington, 'The Waterloo Gazette; or, the Chelsea Pensioners reading the Gazette of the Battle of Waterloo,' begun in 1817 and finished in 1821. It appears from Wilkie's 'Journal' that it cost him 'full sixteen months' constant work,' and the duke paid him twelve hundred guineas, characteristically counting out the money himself to the artist in banknotes. The picture was exhibited in 1822, making nearly as much stir as Waterloo itself. According to the painter's critics, it marks a second manner in his work, a transition from the influence of Teniers to the influence of Ostade. In July 1822 he went

again to Scotland, then buzzing with expectation of the arrival of George IV. Wilkie began making studies for a picture of John Knox preaching, and he also collected the materials for a memento of the 'King's Entrance to Holyrood.' The preparation of these two pictures occupied him for some time to come; the former being finished only in 1832, the latter in 1830. But in 1823 he exhibited a portrait of the Duke of York, and another of his own special subjects, 'The Parish Beadle,' bequeathed to the National Gallery in 1854 by Lord Colborne, whose commission it was. It is a further transition picture as to style, but also one of the finest of his works. Other efforts which followed the 'Parish Beadle' in 1823 were 'The Gentle Shepherd; or, the Cottage Toilet,' 'Smugglers offering Run Goods for Sale,' and 'The Highland Family.' The last named was also the last picture he exhibited before he left England in 1825.

He was at Edinburgh collecting materials for John Knox at the end of 1824, and was royally entertained by the Edinburgh artists. But he was summoned hastily to London by his mother's illness, and failed to reach it before she died. His mother's death was followed by that of an elder brother, James, who not long before had returned from Canada broken in health and means. Close upon this second bereavement came, early in 1825, tidings of the death in India of his eldest brother, John, a soldier; and, to crown all, his favourite sister, Helen, lost her *fiancé* on the day before her intended marriage. These things, besides sorrow, meant money cares for Wilkie; and his health, never that of a robust man, failed under the strain. Paris and the Louvre, and even Talma, proved powerless to restore his energies, and he turned his face to Italy, visiting Florence, Rome, and Naples in succession, sending many pleasant letters to English friends concerning his travelling impressions, social and artistic. But misfortune followed him abroad. His printsellers, Hurst & Robinson, became bankrupt, and health refused to return. He visited Herculaneum and Pompeii, wrote a note to Chantrey from the crater of Vesuvius, wandered on to Bologna, Parma, Padua, Venice, then to Munich (where, with some difficulty, he was permitted to inspect in the Bavarian palace his own 'Reading the Will'), Dresden, &c., gravitating at the close of 1826 to Rome once more, in time to eat a Christmas haggis with Severn the artist, and to be feasted later (16 Jan. 1827) by the Scottish art residents of the imperial city. In the summer of 1827 his health was sufficiently established to allow him to paint; and at Geneva he set to work upon the 'Princess Doria washing Pilgrims' Feet.' From Switzerland he proceeded to Spain, the Spain that henceforth so powerfully influenced his style. At Madrid in seven months he painted no fewer than four pictures, two of which were 'The Maid of Saragossa' and the 'Guerilla Council of War.' When in May 1828 he left Madrid, Titian, Velasquez, and Murillo had become his chief models. It is possible, as alleged by many, that his health made the minute finish of the Dutch method no longer congenial to him; but the 'unpoached game preserve of Europe,' as he styled the art-riches of Spain, must also count for much in directing the new development of his genius.

He was again in London in June 1828, after a three years' absence, talking enthusiastically of Spanish and Italian art, and undervaluing his earlier successes. In the exhibition of 1829 were eight pictures in the new taste, the 'Princess Doria,' the 'Maid of Saragossa,' the 'Guerilla Council,' the 'Pifferari,' and four others—one a portrait (the Earl of Kellie). Criticism was freely bestowed upon this fresh departure. But the artist had made up his mind on the subject, and George IV bought four of the best pictures. The 'Entrance to Holyrood' was resumed and finished; and he flung himself with ardour into the 'Preaching of Knox before the Lords of the Congregation, 10 June 1559,' which was exhibited in 1832, and is now in the National Gallery, having been purchased in 1871 with the Peel collection. In 1830 he was made painter in ordinary at the death of Sir Thomas Lawrence, retaining this office under William IV and Victoria. He escaped being elected president of the Royal Academy in the same year, that post being offered to Sir Martin Archer Shee [q. v.], who in some respects was better fitted for the decorative part of the duties. Wilkie's more important pictures for the next few years may be briefly enumerated. They are 'Columbus' and 'The First Earring,' 1835 (National Gallery); 'Peep-o'Day Boy's Cabin,' 1836 (National Gallery); 'The Duke of Wellington writing a Despatch,' 'Napoleon and the Pope in Conference at Fontainebleau,' both 1836; and 'Sir David Baird discovering the Body of Tippoo Saib,' 1839. In June 1836 he was knighted. A year later he moved from Phillimore Place to Vicarage Place, Kensington, where he built a 'beau ideal of a studio.' In 1839 he went to Scotland again to collect the material for a new Knox; but got no further than a sketch, now in the Scottish Academy. In 1840 he had eight pictures

in the exhibition, but at the close of the year he once more left England; this time for the east, going through Holland and Germany to Constantinople (where he painted a portrait of the young sultan, Abdul Medjid), and thence to Jerusalem, which he reached on 27 Feb. 1841. His letters show that he fully recognised in the Holy Land a further field for artistic inspiration. In April he left Jerusalem on his homeward journey, reaching Alexandria on the 26th. At Alexandria he painted the famous Pacha Mehemet Ali. Then on 26 May he started home once more. But he died suddenly on the morning of 1 June 1841, shortly after leaving Gibraltar, and, on account of the quarantine regulations, was buried at sea in 36° 20′ north latitude and 6° 42′ west longitude—an incident which has been magnificently commemorated by the brush of Joseph Mallord William Turner [q. v.]

Wilkie was unmarried. In character he was modest, frugal, and ceremonious, but extremely lovable and highly esteemed by many friends. He began life almost instinctively as a genre painter of the Dutch school; he developed in later life into a history and portrait painter, whose work was largely influenced by his study of art in Italy and Spain. Roughly speaking, his work may be divided into that executed before and after 1825; but there are distinct stages in his development through both of these periods. At the National Gallery a comparison of the 'Blind Fiddler' with the 'Parish Beadle,' and then of these with the 'Preaching of Knox' and Peep-o'Day Boy's Cabin,' will illustrate the evolution of his manner better than pages of description. His different styles have each their advocates; but it is probable that the best examples of his earlier period will longest retain their popularity. His works have been sympathetically engraved by Burnet, Raimbach, Sharpe, and others.

There is a portrait of Wilkie, by himself, at twenty-nine, in the National Portrait Gallery of London. Another, which represents him in 1840, aged 55, was exhibited at the Guelph Exhibition of 1891 by Colonel David Wilkie. There are two portraits in the Scottish National Portrait Gallery—one by Sir William Beechey, bequeathed by Dr. Hunter of Woodbank, near Largs; and another, presented by the Duke of Buccleuch, of Wilkie and his mother, painted by himself in 1803.

[The standard authority for Wilkie's Life is Allan Cunningham's Biography, 3 vols. 1843. There is also a brief memoir by his engraver, Raimbach, in that writer's Memoirs and Recollections (privately printed), 1843. See also Memoirs of the Life of Collins, 1848; Tom Taylor's Life of Haydon, 1853; Redgrave's Dict. of Artists; Heaton's Continuation of Cunningham's Lives, vol. iii.; and for an admirable comparison of Wilkie and Hogarth, Hazlitt's Lectures on the Comic Writers, 1841, pp. 274–311.] A. D.

WILKIE, WILLIAM (1721–1772), 'the Scottish Homer,' son of James Wilkie, a farmer, was born at Echlin, parish of Dalmeny, Midlothian, on 5 Oct. 1721. He was educated at Dalmeny parish school and Edinburgh University, having among his college contemporaries John Home, David Hume, William Robertson, and Adam Smith. His father dying during his curriculum, he succeeded to the unexpired lease of a farm at Fishers' Tryste, near Edinburgh. This he carried on in the interests of his three sisters and himself, prosecuting at the same time his studies for the ministry of the church of Scotland. Licensed as a preacher by the presbytery of Linlithgow on 29 May 1745, he combined, while waiting for a charge, the pursuits of literature and scientific agriculture. On 17 May 1753 he was appointed, under the patronage of the Earl of Lauderdale, assistant to John Guthrie, parish minister of Ratho, Midlothian, on whose death in 1756 he became sole incumbent. His learning and his abstracted moods—his occasionally omitting, for instance, to put off his hat before entering the pulpit—somewhat marred the success of his pastorate. In 1759 he was appointed professor of natural philosophy at St. Andrews, where he did sound work, devoting his leisure to successful experiments in moorland farming. Robert Fergusson, one of his students, eulogises him in a memorial eclogue (Fergusson, *Poems*, p. 29, ed. Grosart). In 1766 the university of St. Andrews conferred on Wilkie the honorary degree of D.D. Subject to ague, he weakened his constitution by excessive clothing and absurd sleeping arrangements. He died on 10 Oct. 1772.

Regarded by his college friends as the ablest of the distinguished students of his day (Mackenzie, *Life of John Home*), Wilkie continued to impress later contemporaries by his originality, remarkable attainments, and conversational power, and to shock them by his eccentricity and slovenly habits (cf. Lockhart, *Life of Scott*, v. 25, ed. 1837). Meeting him at Alexander Carlyle's in 1759, Charles Townshend (1725–1767) [q. v.] considered that no man of his acquaintance 'approached so near the two extremes of a god and a brute' (*Autobiography of Dr. Alexander Carlyle*, chap. x. p. 394). Credited with parsimony, Wilkie was nevertheless

charitable without ostentation. He had, he said, learned economy through his having 'shaken hands with poverty up to the very elbow.' At his death he left property worth 3,000*l.*

In 1757 Wilkie published 'The Epigoniad,' in nine books, based on the fourth book of the 'Iliad,' and written in heroic couplets in the manner of Pope's 'Homer.' To a second edition in 1759 he appended an ingenious apologetic 'Dream in the manner of Spenser.' On the appearance of this edition Hume warmly eulogised 'The Epigoniad' in a letter to the 'Critical Review,' complaining that the journal had unduly depreciated the poem when first published. Wilkie has no genuine right to be called 'the Scottish Homer,' but as a mere achievement in verse his 'epic' is creditable; it has a fair measure of fluency, its imagery is apt and strong, and it is brightened by occasional felicities of phrase, descriptive epithet, and antithetical delineation. In 1768 Wilkie published a small volume of sixteen 'Fables,' in iambic tetrameter reminiscent of Gay, with an added pithy and pointed 'Dialogue between the Author and a Friend' in dexterous heroics. The sixteenth fable, 'The Hare and the Partan' [i.e. crab], is a notable exercise in the vernacular of Midlothian.

[Chalmers's English Poets; Anderson's British Poets; Lives of the Scottish Poets, by the Society of Ancient Scots, pt. iv.; Hew Scott's Fasti Eccl. Scot. i. 140; Chambers's Biogr. Dict. of Eminent Scotsmen; Grosart's edition of Fergusson's Poems, and his Robert Fergusson in Famous Scots Series, 1898.] T. B.

WILKIN, SIMON (1790–1862), editor of the 'Works of Sir Thomas Browne,' born at Costessey (Cossey), Norfolk, in 1790, was son of William Wilkin and his wife Cecilia Lucy, daughter of William Jacomb of London. Losing his father in 1799, he went to reside at Norwich with his guardian, Joseph Kinghorn [q. v.], who superintended his education. He became proficient both in ancient and modern languages and in general literature. When of age he came into an ample fortune, and devoted himself largely to natural history, especially entomology, and his fine collection of insects ultimately came into the possession of the Zoological Society. He was elected a fellow of the Linnean Society, and a member of the Wernerian Society of Edinburgh. Through the disastrous failure of large paper mills with which he was connected he lost his property, and soon after established himself in Norwich as a printer and publisher, greatly raising the character of the Norwich press, and issuing some very erudite works. In 1825 he published a 'Catalogue of the Public Library and City Library of Norwich,' Norwich, 8vo. His edition of Sir Thomas Browne's works occupied the leisure of thirteen years, and he spared no pains in the collation of manuscripts and early editions so as to produce the best possible text; also in the examination and utilisation of Browne's vast correspondence in the libraries of the British Museum and the Bodleian. The work, which was published in 1836 in four volumes (London, 8vo), and was reissued in Bohn's 'Library' in 1852 (3 vols.), was pronounced by Robert Southey to be 'the best reprint in the English language.'

Wilkin was the means of establishing the Norfolk and Norwich Literary Institution, as well as the museum which now holds a foremost rank among provincial collections. He also wrote the catechisms on the use of the globes for Pinnock's series of 'Catechisms' (2 parts, Norwich, 1823–6, 12mo), and contributed the introductory chapter and illustrative notes to the life of his guardian, entitled 'Joseph Kinghorn of Norwich: a Memoir, by Martin Hood Wilkin,' Norwich, 1855, 8vo.

In 1825 Wilkin married Emma, daughter of John Culley of Cossey, and in the latter part of his life he removed to London, residing at Hampstead until his death on 28 July 1862. He was buried at his native village of Cossey.

[Wilkin's Works in Brit. Mus. Library; Athenæum, 1862, ii. 182; private information.] M. H. W.

WILKINS, SIR CHARLES (1749?–1836), orientalist, born at Frome, Somerset, in 1749 (or in 1750, for contemporary authorities differ as to his age at death), was the son of Walter Wilkins of that town, and his wife Martha Wray, niece of Robert Bateman Wray [q. v.] the engraver. In 1770 he proceeded to Bengal in the service of the East India Company as a writer, and became superintendent of the company's factories at Maldah. 'About 1778,' he writes, his 'curiosity was excited by the example of his friend Mr. Halhed to commence the study of the Sanskrit' [see HALHED, NATHANIEL BRASSEY]. The vernaculars he had of course previously studied, and he also took up Persian. His first important work was the leading part which he played in establishing (also in 1778) a printing-press for oriental languages. Here he was not only organiser, but also (in the words of Halhed) 'metallurgist, engraver, founder, and printer' of types for alphabets so elaborate and distinct from one another as Bengali and Persian. He also co-operated with Sir William Jones

[q. v.] in the foundation of the Asiatic Society of Bengal. Leaving India for health in 1786, he resided for a time at Bath, occupied with translations from the Sanskrit; and later on at Hawkhurst, where he commenced the formation of a fount of Nagari type for printing Sanskrit. But in 1800 he re-entered the service of the East India Company as librarian, an office then established mainly for the custody of oriental manuscripts taken at Seringapatam and elsewhere. On the establishment in 1805 of the company's college at Haileybury he accepted the offices of examiner and visitor, and continued the duties without any intermission up to his death in London on 13 May 1836; he was interred at 'the chapel in Portland Town.' His portrait was painted in later life by J. G. Middleton, and a mezzotint by J. Sartain was published in 1830.

Wilkins was twice married, and left three daughters, one of them being married to the numismatist, William Marsden (1754–1836) [q. v.]

Wilkins's literary achievements were recognised by his being elected F.R.S. on 12 June 1788, and created D.C.L. Oxon. in 1805; while in 1825 the Royal Society of Literature awarded him their medal as 'princeps litteraturæ Sanscritæ.' He was knighted in 1833, and was also an associate of the Institut de France.

Wilkins was the first Englishman to gain a thorough grasp of Sanskrit, and as such was greatly esteemed (as may be seen in extant correspondence) by Sir William Jones, who stated that 'but for' Wilkins's 'aid he would never have learned' Sanskrit. In Indian epigraphy he was especially a pioneer, being the first European to study Sanskrit inscriptions, which were unintelligible to the pandits of his day. Of five articles by him in the earlier volumes of 'Asiatic Researches,' four are on this subject, one of primary importance to the real history of India, which still has to be written.

Besides these articles he published the following works:

Translations from the Sanskrit: 1. 'The Bhagavad-gitā,' one of the most remarkable philosophical poems of the world, issued in London in 1785 by the East India Company, with an introductory letter by Warren Hastings (republished in French by J. P. Parraud, 1787). 2. 'Hitopadeśa,' Bath, 1787. 3. 'Story of Śakuntalā, from the Mahābhārata,' 1793 (in 'Oriental Repertory'), and 1795 (separate).

Grammatical and lexical works: 4. 'New Edition of Richardson's "Persian, Arabic, and English Dictionary,"' 1806. 5. 'Grammar of the Sanskrita Language,' commenced in India, continued at Hawkhurst, and finally issued mainly for use at Haileybury in 1808. 6. 'Radicals of the Sanskrita Language' (from ancient sources), 1815. He also compiled in 1798 a catalogue of Sir William Jones's manuscripts.

[Gent. Mag. 1836, ii. 97–8; English Cyclop. and Penny Cyclopædia; Annual Register for 1836; Centenary volume Asiatic Soc. Bengal; letters in Journal Amer. Oriental Society, 1880, vol. x.; prefaces to Sir W. Jones's Sacontala, and to Wilkins's Sanskrita Grammar.] C. B.

WILKINS, DAVID (1685–1745), scholar, was born of Prussian parentage in 1685. His true name was Wilke, which he latinised as Wilkius, and then anglicised into Wilkins, a name already renowned in the person of John Wilkins [q. v.], bishop of Chester. He led for some years the life of a migratory student, visiting Berlin, Rome, Vienna, Paris, Amsterdam, Oxford, and Cambridge. Oxford denied him the M.A. degree (23 May 1712); but at Cambridge he was created D.D. in October 1717, and appointed lord almoner's professor of Arabic in 1724. Besides Arabic he was versed in the Hebrew, Chaldaic, Coptic, Armenian, and Anglo-Saxon tongues —a width of erudition purchased by a certain want of accuracy. Wilkins was ordained in the church of England, and found a patron in Archbishop Wake, who made him in 1715 librarian at Lambeth Palace, and rewarded his services with the Kentish rectories of Mongeham Parva (30 April 1716) and Great Chart (12 Sept. 1719), both of which he resigned upon his collation in November 1719 to the rectories of Hadleigh and Monks Eleigh, Suffolk, and the place of joint commissary of the archiepiscopal deanery of Bocking, Essex. In the same year he was appointed (21 Nov.) domestic chaplain to the primate. To these preferments were added the twelfth prebend in the church of Canterbury (26 Jan. 1720–1721) and the archdeaconry of Suffolk (19 Dec. 1724). On 13 Jan. 1719–20 he was elected F.S.A.

Wilkins died at Hadleigh on 6 Sept. 1745. His remains were interred in the chancel of Hadleigh church. His portrait is in Lambeth Palace library. He married on 15 Nov. 1725, Margaret, eldest daughter of Thomas, fifth lord Fairfax, of Leeds Castle, Kent, by whom he left no issue. She died on 21 May 1750. Her brother Robert (afterwards seventh Lord Fairfax) is supposed to have

purchased the greater part of Wilkins's manuscripts. The printed books were dispersed.

Wilkins was librarian at Lambeth for little more than three years; but during that time he improved and completed Gibson's catalogue, and also compiled a separate catalogue of the manuscripts. He contributed the Latin prefaces to Chamberlayne's polyglot edition of the Lord's Prayer, and Tanner's 'Bibliotheca Britannico-Hibernica' [see CHAMBERLAYNE, JOHN; and TANNER, THOMAS, 1674–1735]. He edited the following works: (1) 'Paraphrasis Chaldaica in Librum Chronicorum,' Amsterdam, 1715, 4to; 'Novum Testamentum Ægyptium, vulgo Copticum,' Oxford, 1716, 4to; 'Leges Anglo-Saxonicæ Ecclesiasticæ et Civiles; accedunt Leges Edvardi Latinæ, Gulielmi Conquestoris Gallo-Normannicæ, et Henrici I Latinæ. Subjungitur Domini Henrici Spelmanni Codex Veterum Statutorum Regni Angliæ quæ ab ingressu Gulielmi I usque ad annum nonum Henrici III edita sunt. Toti operi præmittitur Dissertatio Epistolaris G. Nicolsoni de Jure Feudali Veterum Saxonum,' London, 1721, fol.; (2) 'Johannis Seldeni Jurisconsulti Opera omnia tam edita quam inedita,' London, 1725, 1726, 3 vols. fol. (3) 'Quinque Libri Moysis Prophetæ in Lingua Ægyptia,' London, 1731, 4to; (4) 'Concilia Magnæ Britanniæ et Hiberniæ a Synodo Verolamiensi A.D. 446 ad Londinensem A.D. 1717; accedunt Constitutiones et alia ad Historiam Ecclesiæ Anglicanæ spectantia,' London, 1737, 4 vols. fol. His sole English publication seems to have been a 'Sermon preached at the Consecration of Thomas [Bowers], Lord Bishop of Chichester,' London, 1722, 4to. He left in manuscript an 'Historical Account of the Church of Hadleigh,' which passed into the possession of his successor in the living, Dr. Tanner, and an 'Historia Ecclesiæ Alexandrinæ.' As an orientalist Wilkins did laborious pioneer work, and the inaccuracy of his scholarship was largely due to the want of adequate apparatus. His fame rests chiefly upon the 'Concilia,' a magnificent monument of learning and industry, even yet only very partially superseded by Haddan and Stubbs's 'Councils and Ecclesiastical Documents relating to Great Britain and Ireland,' Oxford, 1869–71, 3 vols. 8vo.

[For correspondence of and concerning Wilkins, see Thesaur. Epistol. Lacroz. Leipzig, 1742, 4to; Letters to and from William Nicolson, D.D., ed. Nichols (1809); Addit. MSS. 6185 f. 212, 6190 ff. 87, 97, 6468 f. 22, 32415 f. 239, 32556, f. 211, 34265, ff. 160, 164, 166, 168; Bodl. Lib. Tanner MS. xxxiii. f. 55; Hist. MSS. Comm. 6th Rep. App. pp. 467–8, 8th Rep. App. i. 100, iii. 10, 12, 11th Rep. App. iv. 191. To the above-mentioned correspondence may be added as authorities: Nichols's Lit. Anecd. and Illustr.; Hearne's Remarks and Collections (Oxford Hist. Soc.); Adelung's Mithridates, i. 664; Zedler's Univ. Lexikon; Hirsching's Hist.-Litt. Handbuch; Russell's Life of Cardinal Mezzofanti, ed. 1863, p. 64; Cooper's Annals of Cambridge, iv. 186; Gent. Mag. 1745, p. 502; Chron. List of Soc. of Antiq.; Herald and Genealogist, ed. Nichols, vi. 406; Addit. MS. 19088, f. 166; Pigot's Hadleigh (Lowestoft, 1860), p. 205; New and Gen. Biogr. Dict. ed. Tooke; Biogr. Univ.; Chalmers's Biogr. Dict.; Rose's Biogr. Dict.; Quatremère's Recherches sur la Langue et la Littérature de l'Egypte, p. 80; Bibl. Topogr. Brit. vol. ii. pt. iv. p. 72; Le Neve's Fasti Eccl. Angl.; Allen's History of Lambeth, p. 189; Todd's Cat. of the Archiepiscopal manuscripts in the library at Lambeth Palace, preface; Hasted's Kent (fol.), iii. 251, iv. 143, 622; Morant's Essex, ii. 389; Lowndes's Bibliographer's Manual, ed. Bohn; Brit. Mus. Cat.] J. M. R.

WILKINS, GEORGE (*fl.* 1607), dramatist and pamphleteer, was a hack-writer of small account, whose works and career are rendered of interest by his professional association with great writers of the day. The burial register of the parish of St. Leonard, Shoreditch, which has been consulted by the present writer, attests that 'George Wilkins the Poet' died at Holywell Street, Shoreditch, on 19 Aug. 1603, and was buried in the churchyard on the same day. The entry leaves no doubt that Wilkins 'the Poet' was a victim of the plague. Holywell Street, where he lived, was a favourite place of residence at the time for actors and playwrights, who frequented the neighbouring Curtain Theatre. No other reference to this man has been discovered, and no extant writings can be assigned to him. 'The Poet' George Wilkins may have been father of the dramatist and pamphleteer. He cannot be identical with him. The latter's publications all appeared at a date subsequent to the burial entry of 'the Poet' in 1603, and none of them can be regarded as posthumous works.

The earliest extant book which bore the name of George Wilkins on the title-page was 'Three Miseries of Barbary: Plague Famine, Civill Warre. With a relation of the death of Mahamet the late Emperor [i.e. Alimad Al Mansúr] and a briefe report of the now present Wars betweene the three Brothers. Printed by W[illiam] I[ones] for Henry Gosson, and are to be sold in Pater Noster Rowe, at the signe of the Sunne' (Brit. Mus.) The tract (in prose)

is without date, and cannot be traced in the 'Stationers' Registers,' but it probably appeared in 1604. In it frequent reference is made to the recent plague in London. The name of the author, George Wilkins, is subscribed to a dedication 'to the right worshipfull the whole Company of Barbary Merchants.' Subsequently Wilkins was associated as a playwright with the king's company of actors, of which Shakespeare was a leading member. He was mainly employed in revising old plays or collaborating in new ones. The first extant dramatic production in which Wilkins had a share was 'The Travailes of the three English Brothers, Sir Thomas, Sir Anthony, Mr. Robert Shirley. As it is now play'd by her Maiesties Seruants. Printed at London for John Wright,' 1607 (Brit. Mus.) The dedication 'To honours fauourites, and the intire friends to the familie of the Sherleys, health,' was subscribed 'John Day, William Rowley, George Wilkins.' The piece, a very pedestrian performance, is reprinted in Mr. A. H. Bullen's edition of John Day's 'Works.' It was licensed for publication 'as yt was played at the Curten' on 29 June 1607 (Arber, *Stationers' Registers*, iii. 354).

In the same year Wilkins co-operated with yet another dramatist, Thomas Dekker, in a catchpenny pamphlet in prose, 'Jests to make you Merie: with the conjuring up of Cock Watt (the walking Spirit of Newgate) to tell Tales. Unto which is added, the miserie of a Prison and a Prisoner. And a Paradox in praise of Serjeants. Written by T. D. and George Wilkins. Imprinted at London by N.O. for Nathaniell Butter,' 1607, 4to. An address 'to the reader' is subscribed 'T. D. and G. W.,' and dwells upon the caution of publishers in providing literature for the 'Paules Churchyard walkers.'

A second play produced during the same year by the king's company was apparently Wilkins's unaided handiwork. It was licensed for publication on 31 July 1607 (Arber, iii. 357), and was published under the title of 'The Miseries of Inforst Mariage. As it is now playd by his Maiesties Seruants. By George Wilkins, London. Printed for George Vincent,' 1607, 4to (Brit. Mus.) The drama was based on the story of Walter Calverley [q. v.], which served about the same time for the plot of a better known drama, 'The Yorkshire Tragedy.' The authorship of 'The Yorkshire Tragedy,' which was also acted by the king's players, was fraudulently assigned by Thomas Pavier, when he published it in 1608, to Shakespeare. Its true author is not known. Wilkins's drama, although very crudely executed, proved quite as popular as its more powerful rival. His 'Miseries of Inforst Mariage' was reissued in new editions in 1611, 1629, and 1637. In 1677 Mrs. Aphra Behn published an adaptation of it under the title of 'The Town Fop.' It was reprinted in all editions of Dodsley's 'Old Plays,' and in the collection called 'Ancient British Drama,' 1810.

About the same period as he was engaged on 'The Miseries of Inforst Mariage,' Wilkins was probably brought into literary relations with the greatest of all his contemporaries, Shakespeare. There is a likelihood that two late Shakespearean plays, which in their present condition are obviously the result of collaboration, were based by Shakespeare on the rough and unedifying drafts of a playhouse hack. The greater part of each was completely rewritten or reconstructed by Shakespeare. The two plays are 'Timon of Athens' and 'Pericles,' both of which came into being in 1608. Many of the indifferent passages in 'Timon of Athens,' which are not by Shakespeare, may have come from Wilkins's pen (Delius in *Shakespeare Jahrbuch*, 1867). There is less doubt that Wilkins is largely responsible for the inferior scenes of 'Pericles.' To that play Shakespeare contributed acts iii. and v., and part of iv., which together form a self-contained whole, and do not combine satisfactorily with the remaining scenes. Most of those may safely be allotted to Wilkins. His trick of promiscuously interspersing rhyme in blank-verse speeches, which is characteristic of his 'Miseries of Inforst Mariage,' is not uncommon in the non-Shakespearean parts of 'Pericles.' The presence of a third hand in 'Pericles' has been suspected; it is probably that of William Rowley, one of Wilkins's collaborators in 'The Travaile of the Three English Brothers' (cf. Delius in *Shakespeare Jahrbuch*, 1868, pp. 175–200; Boyle in *Transactions of New Shakspere Soc.* 1880–5, pt. ii. pp. 323–40).

The play of 'Pericles' was published surreptitiously in 1608. Immediately afterwards Wilkins based on it a novel called 'The Painful Adventures of Pericles, Prynce of Tyre, being the True History of the Play of Pericles as it was lately presented by the worthy and ancient Poet, John Gower. At London. Printed by T. P. for Nat. Butter,' 1608, 4to. Two copies of the novel are in existence—one, imperfect, in the British Museum; the other, complete, in the public library of Zürich. The Zürich copy, which was reprinted at Oldenburg by Professor Tycho Mommsen in 1857, with a preface by John Payne Collier, has the dedication,

which is wanting in the British Museum copy; it is addressed to 'Maister Henry Fermor, J. P. for Middlesex.' There is much in the novel that does not appear in the play, but at some points the novel follows the play verbatim. Taking advantage of the exceptional popularity of the play on the stage, Wilkins, as an enterprising hack-writer, doubtless sought extra profit by elaborating a prose version of the plot. It has been argued that Wilkins's novel was undertaken in a spirit of hostility to Shakespeare, and was issued in order to diminish public interest in the play, which, although it embodied contributions by Wilkins, was published as Shakespeare's sole work. But the appearance of the novel might not unnaturally be expected to excite additional interest in the theatrical representation of the piece. In any case, the rivalry between the published novel and the published play was not destined to cause Shakespeare any pecuniary injury. The play of 'Pericles,' as the corrupt text proves, was published surreptitiously, without Shakespeare's approval or assent, and from the publication he derived no profit.

[Tycho Mommsen's and Collier's Introductions to Mommsen's reprint of Wilkins's Adventures of Pericles, Oldenburg, 1857; Collier's Bibliographical Cat.; Ward's History of English Dramatic Literature, 1899; Fleay's Life of Shakespeare; Lee's Life of Shakespeare; Fleay's Biographical Chronicle of the Stage.] S. L.

WILKINS, GEORGE (1785–1865), divine, born at Norwich in 1785, was son of William Wilkins (1749–1819), and younger brother of William Wilkins [q. v.] He was educated at Bury St. Edmund's grammar school; thence, in 1803, he passed to Caius College, Cambridge, graduating B.A. in 1807, M.A. in 1810, and D.D. in 1824.

In 1808 Wilkins became curate of Plumstead. Thence he proceeded to Hadleigh under Dr. Hay-Drummond, uncle of the Earl of Kinnoull, and married his daughter, Amelia Auriol Hay-Drummond, in September 1811, having first run away with her to Gretna. He became vicar of Lexington on 1 Dec. 1813, of Lowdham on 19 Jan. 1815, and on 8 Nov. 1817 of the important parish of St. Mary's, Nottingham, which even then possessed a population of twenty-eight thousand souls. In 1823 he was collated by the archbishop of York to the prebendal stall of Normanton in Southwell collegiate church. Lord Eldon presented him to the rectory of Wing in 1827, mainly on the strength of his book 'Body and Soul,' and on 24 April 1832 Wilkins became archdeacon of Nottingham in succession to William Barrow [q. v.] In 1839 Wilkins resigned all his preferments involving cure of souls, and gave himself up to an assiduous discharge of his archidiaconal duties. He accepted, however, in 1843 the rectory of Beelsby, Lincolnshire, and held it till his death, but never resided there.

In Nottinghamshire Wilkins worked hard for more than half a century, building two chapels of ease in Nottingham itself, and commencing a third, while he collected 2,000*l.* to restore St. Mary's Church and provide sittings for two thousand people.

Tall, active both in body and mind, and of a fine presence, Wilkins was famous for his pulpit oratory. The latter part of his life was spent at Southwell as last canon residentiary. There he devoted himself for many years to the restoration both of the services and the fabric of Southwell church. He died at the Residence, Southwell, 13 Aug. 1865, and was buried south-east of the church. Of his sons, Henry St. Clair is noticed separately; another son, J. Murray Wilkins, was the last rector of Southwell collegiate church before it became a cathedral.

Wilkins wrote, besides various sermons, charges, letters, and addresses: 1. 'Lines addressed to Mrs. Hay Drummond,' Hadleigh, 1811, 4to. 2. 'History of the Destruction of Jerusalem as connected with the Scripture Prophecies,' Nottingham, 1816, 8vo. 3. 'Body and Soul,' 1822, 8vo (this provoked some controversy, especially with Rev. J. H. Browne, archdeacon of Ely). 4. 'A Brief Harmonised Exposition of the Gospel,' 1823, 8vo. 5. 'The Village Pastor,' 1825, 12mo. 6. 'Three Score Years and Ten,' 1856, 8vo.

[Le Neve's Fasti Eccl. Angl. ed. Hardy; Foster's Index Ecclesiasticus; Graduati Cantabr. 1800–84; Nottingham Journal, 14 and 18 Aug. 1865; Guardian, 16 Aug. 1865; Church Mag. December 1840; personal knowledge.] M. G. W.

WILKINS, HENRY ST. CLAIR (1828–1896), general, son of George Wilkins (1785–1865) [q.v.], archdeacon of Nottingham, was born on 3 Dec. 1828. After passing through the military college of the East India Company at Addiscombe, he received a commission as lieutenant in the Bombay engineers on 11 June 1847. The dates of his further commissions were: captain, 27 Aug. 1858; lieutenant-colonel, 1 March 1867; colonel, 15 Aug. 1868; major-general, 21 Dec. 1877; lieutenant-general, 31 Dec. 1878; general, 18 Jan. 1882, when he retired on a pension.

He served with the field force from Aden

against the Arabs in 1858. He commanded the royal engineers throughout the Abyssinian campaign of 1868, was mentioned in despatches by Lord Napier of Magdala for his 'invaluable and important services during the expedition,' was appointed aide-de-camp to the queen, with the rank of colonel in the army, and received the medal.

An accomplished draughtsman and artist, Wilkins was employed in architectural and engineering works in the public works department of India, and his designs were remarkable for their fitness and beauty. Among them may be noted: at Aden, the restoration of the ancient tanks in the Tawella Valley, dating from about 600 A.D.; at Bombay, the government and the public works secretariats (he also won the first prize in a competition by his design for the European general hospital); at Puna, the Sassoon hospital, the Deccan college, the Jewish synagogue, and the mausoleum of the Sassoon family; at Bhuj, the palace of the rao of Kach; at Bhejapur, the restoration and adaptation of ancient buildings to the requirements of a new station.

Wilkins published 'Reconnoitring in Abyssinia,' 1868, and 'A Treatise on Mountain Roads, Live Loads, and Bridges,' 1879. He was engaged in the revision of the latter work when he died suddenly, on 15 Dec. 1896, at his residence at Queen's Gate, South Kensington. Wilkins married, in 1856, Violet, daughter of Colonel Colin Campbell McIntyre, C.B., of the 78th highlanders.

[Royal Engineers Records and Professional Papers, vol. xvii. (1869); Despatches; Times, December 1896; Memoir by General John Fuller, R.E., in Royal Engineers' Journal, 1897.] R. H. V.

WILKINS, JOHN (1614–1672), bishop of Chester, was the son of Walter Wilkins, an Oxford goldsmith, 'a very ingeniose man with a very mechanicall head. He was much for trying of experiments, and his head ran much upon the perpetuall motion.' He married a daughter of John Dod [q. v.] 'the decalogist,' at whose house at Fawsley in Northamptonshire John Wilkins was born in 1614. Walter Wilkins appears to have died when his son was young, and his widow, by a second marriage, became the mother of Walter Pope [q. v.]

John Wilkins's early education was directed by his grandfather; he was then sent to a private school in Oxford kept by Edward Sylvester, 'the common drudge of the university,' whence, at the early age of thirteen, he was entered at New Inn Hall on 4 May 1627. Migrating to Magdalen Hall, where his tutor was John Tombes [q. v.], he graduated B.A. in 1631 and M.A. in 1634. After acting as a tutor at Oxford for a few years he took orders, and became in 1637 vicar of his native parish of Fawsley; but, on realising that he could promote his interests better by attaching himself to persons of influence, he resigned his benefice, and became successively private chaplain to William Fiennes, first viscount Saye and Sele; George, eighth lord Berkeley; and to the prince palatine, Charles Lewis, nephew of Charles I, and elder brother of Prince Rupert, who, deprived of his hereditary dominions, was residing in England in the hope of obtaining help to recover them. Wilkins is said to have been made his chaplain on account of his proficiency in mathematics, to which and to scientific pursuits he devoted all his leisure. In 1638 he published anonymously his first work, wherein he attempted to prove that the moon was a habitable world. In a subsequent edition he added a chapter on the possibility of it being reached by volitation. A second work, showing the probability of the earth being a planet, appeared in 1640. During his stay in London as a chaplain he was an active promoter of the weekly meetings which, as early as 1645, were held by 'divers worthy persons inquisitive into natural philosophy and other parts of human learning, and particularly of what hath been called the new philosophy or experimental philosophy.' These gatherings of philosophers, the 'Invisible College' of Robert Boyle, were the beginnings of the Royal Society.

Wilkins adhered to the parliamentary side during the civil war and took the covenant. In April 1648, having previously qualified himself by taking his B.D. degree, he was made warden of Wadham College, in the place of the ejected Dr. John Pitt, by the visitors appointed by parliament to reform the university of Oxford. He did not graduate D.D. till 18 Dec. 1649, having been dispensed from taking this degree within the statutable time 'in consequence of his attendance on the prince elector.' Then, or at a later period, Wilkins visited Heidelberg to wait upon the prince, who had been restored to his dominions by the peace of Westphalia.

Wilkins at once took a leading position in the government of the university. He became a member of the various delegacies and committees appointed to carry out the will of the party in power. His subscription to the engagement had secured him the support of the independents, and on 16 Oct. 1652 he was made one of the five commis-

sioners named by Cromwell to execute the office of chancellor, John Owen and Thomas Goodwin being among his colleagues. In 1656 he increased his influence by marrying Robina, widow of Peter French, canon of Christ Church, and sister of Cromwell, from whom he obtained a dispensation to retain his wardenship, in spite of a statute against marriage.

As warden of Wadham Wilkins exercised a wise and beneficent rule. The college quickly became the most flourishing in the university. The cavaliers gladly placed their sons under the care of one who strove to be tolerant. Youths of promise were attracted by his learning and versatility. During his wardenship the college numbered among its alumni Christopher Wren, Seth Ward, John, lord Lovelace, Sir John Denham, Sir Charles Sedley, Thomas Spratt, Samuel Parker, and William Lloyd. Musical parties were held in the college and foreign artistes welcomed there. Several of the London 'philosophers' having migrated to Oxford, the weekly meetings were resumed within the warden's lodgings. The London society regularly corresponded with the Oxford branch, which counted among its members 'the most inquisitive' members of the university. Prominent among these were Seth Ward, Robert Boyle, Sir W. Petty, John Wallis, Jonathan Goddard, Ralph Bathurst, and Christopher Wren. Of this brilliant group Wilkins was the centre; and he deserves, more than any other man, to be esteemed the founder of the Royal Society.

Many royalists were deeply attached to Wilkins. 'He is John Evelyn's "deare and excellent friend," with whom he sups at a magnificent entertainment in Wadham Hall (10 July 1654); whom he goes to hear at St. Paul's, when he preached in the presbyterian fashion before the lord mayor (10 Feb. 1656), and to whom, at Sayes Court, he presents his "rare burninge glasse." Wilkins's services to the university were considerable, and Evelyn observes that "he tooke great pains to preserve the universities from the ignorant, sacrilegious Commanders and Soldiers, who would faine have demolish'd all places and persons that pretended to learning."'

On 3 Sept. 1659 Wilkins resigned the wardenship of Wadham on his appointment, by parliament, on the petition of the fellows, to the mastership of Trinity College, Cambridge (17 Aug. 1659). He had been incorporated at Cambridge in 1639; he was reincorporated as D.D. on 18 March 1659. At Trinity 'he revived learning by strict examinations at elections; he was much honoured there and heartily loved by all.' At the Restoration, notwithstanding an earnest petition from the fellows of his college, he was deprived of his mastership, which had been promised to Henry Ferne [q. v.] many years before.

Wilkins lost no time in making his peace with the royalist party. His moderation and gentleness in the past had secured him many powerful friends at court. He was made a prebendary of York on 11 Aug. 1660, and in the same year rector of Cranford, Middlesex; and became in 1663 dean of the collegiate church of Ripon (cf. *Sloane MS.* 1326, f 40, *b*; the date of 1668 given elsewhere is wrong); he vacated the rectory of Cranford in 1662 on being presented by the king to the vicarage of St. Lawrence Jewry. He became preacher to Gray's Inn in 1661. He had to contend for a while with the not unnatural dislike of Sheldon, the chief dispenser of the royal preferment; but, by the intervention of Ward, now bishop of Exeter, this was to a great extent removed. In 1666 he was made vicar of Polebrook, Northamptonshire, in 1667 prebendary and precentor of Exeter, and in 1668 prebendary of Chamberlain Wood in St. Paul's Cathedral.

During the early years of Charles II's reign Wilkins took a leading part in the foundation of the Royal Society. The founding of a 'Colledge for the promotion of Physico-Mathematicall Experimentall Learning' was discussed at a meeting at Gresham's College on 28 Nov. 1660, when Wilkins was appointed chairman, and a list of forty-one persons judged likely and fit to join the design was drawn up. At the next meeting the king's approval of the scheme was notified, and on 12 Dec. it was resolved that the number of the society should be fixed at fifty-five. In October 1661 the king offered to become a member, and next year the society was incorporated under the name of the 'Royal Society,' the charter of incorporation passing the great seal on 15 July 1662. Wilkins was its first secretary.

There are numerous references to Wilkins at this period of his life in Evelyn's and Pepys's 'Diaries.' In July 1665 Evelyn writes: 'I called at Durdans, where I found Dr. Wilkins, Sir W. Petty, and Mr. Hooke contriving chariots, a wheel for one to run races in, and other mechanical inventions; perhaps three such persons together were not to be found elsewhere.' In 1666 Wilkins's vicarage-house, goods, and valuable library, as well as the manuscript of his work on the 'Real Character,' were destroyed by the Great Fire of London.

In 1668, by the influence of George Vil-

liers, second duke of Buckingham, Wilkins was made bishop of Chester. At his consecration (15 Nov.) Tillotson, who had married his stepdaughter, Elizabeth French, was the preacher. Afterwards there was 'a sumptuous dinner, where were the Duke of Buckingham, judges, secretaries of state, lord-keeper, council, noblemen, and innumerable other company, who were honourers of this incomparable man, universally beloved by all who knew him' (Evelyn). With his bishopric he held the rectory of Wigan *in commendam*.

As a bishop, Wilkins showed great leniency to the nonconformists. Pliant himself to the requirements of the Act of Uniformity, he exerted his influence with considerable success to induce the ejected ministers to conform. 'Many ministers were brought in by Wilkins's soft interpretation of the terms of conformity.' He joined with Sir Matthew Hale and other moderate men in 1668 in an abortive attempt to bring about a comprehension of the dissenters. In the same year he and Cosin of Durham were the only bishops who supported the act for the divorce of Lord Roos. In 1670 he opposed the second conventicle act in a long speech at the risk of losing the royal favour, in which he stood so high that it was reported that the king purposed to make him lord treasurer (Pepys, *Diary*, 16 March 1669).

Wilkins died of suppression of the urine at Tillotson's house in Chancery Lane on 19 Nov. 1672. He was buried in St. Lawrence Jewry on 12 Dec., William Lloyd (afterwards bishop of St. Asaph's) preaching the funeral sermon. Tillotson was appointed executor to the bishop's will, wherein legacies were left to the Royal Society and Wadham College.

'Wilkins had two characteristics, neither of which was calculated to make him generally admired: first, he avowed moderation, and was kindly affected towards dissenters, for a comprehension of whom he openly and earnestly contended; secondly, he thought it right and reasonable to submit himself to the powers in being, be those powers who they would, or let them be established how they would. And this making him ready to swear allegiance to Charles II after he was restored to the crown, as to the usurpers while they prevailed, he was charged with being various and unsteady in his principles, with having no principles at all, with Hobbism and everything that is bad. Yet the greatest and best qualities are ascribed to him, if not unanimously, at least by many eminent and good men.' Tillotson says of him: 'I think I may truly say that there are or have been few in this age and nation so well known and greatly esteemed and favoured by so many persons of high rank and quality and of singular worth and eminence in all the learned professions.' Burnet speaks equally highly of him. 'He was a man,' he says, 'of as great a mind, as true a judgement, as eminent virtues, and of as good a soul as any I ever knew.... Though he married Cromwell's sister, yet made no other use of that alliance but to do good offices, and to cover the university of Oxford from the sourness of Owen and Goodwin. At Cambridge he joined with those who studied to propagate better thoughts, to take men off from being in parties or from narrow notions, from superstitious conceits and fierceness about opinions. He was also a great preserver and promoter of experimental philosophy. He was naturally ambitious, but was the wisest clergyman I ever knew. He was a lover of mankind, and had a delight in doing good.' Anthony à Wood says: 'He was a person endowed with rare gifts; he was a noted theologist and preacher, a curious critic in several matters, an excellent mathematician and experimentist, and one as well seen in mechanisms and new philosophy, of which he was a great promoter, as any man of his time. He also highly advanced the study and perfection of astronomy both at Oxford and London; and I cannot say that there was anything deficient in him, but a constant mind and settled principles.'

In person Wilkins was 'lustie, strong growne, well sett, and broad-shouldered' (Aubrey), and in his manners refined and courteous. There are several portraits of him; two original paintings being at Wadham, and a third painted by Mary Beale belonging to the Royal Society. There are engravings by A. Blooteling, R. White, and Sturt.

Wilkins's works are as follows: 1. 'The Discovery of a World in the Moone, or a Discourse tending to prove that 'tis probable there may be another Habitable World in that Planet,' 1638; to the third edition (1640) is added a 'Discourse concerning the Possibility of a Passage thither.' Wilkins obtained several hints from the notable 'Man in the Moone' (1638) of Bishop Francis Godwin [q. v.] There can be little doubt that the hero of Robert Paltock's 'Peter Wilkins' derived his surname from our author. A French translation, entitled 'Le Monde dans La Lune,' was published at Rouen by Le Sieur de la Montagne in 1655 (note from G. Maupin of Nantes). 2. 'A Discourse concerning a new Planet, tending

to prove that 'tis probable our Earth is one of the Planets,' 1640. This appeared as a second book to the 'Discovery.' 3. 'Mercury, or the Secret and Swift Messenger, showing how a Man may with Privacy and Speed communicate his Thoughts to a Friend at any Distance,' 1641; a very ingenious work on cryptography and modes of rapid correspondence. 4. 'Ecclesiastes, or a Discourse concerning the Gift of Preaching, as it falls under the Rules of Art,' 1646. 5. 'Mathematical Magick, or the Wonders that may be performed by Mechanical Geometry,' 1648. 6. 'A Discourse concerning the Beauty of Providence in all the Rugged Passages of it,' 1649. 7. 'A Discourse concerning the Gift of Prayer; showing what it is, wherein it consists, and how far it is attainable by Industry,' 1653; a French translation by Le Sieur de la Montagne appeared in 1665. 8. 'An Essay towards a real Character and a Philosophical Language,' to which was appended 'An Alphabetical Dictionary wherein all English Words according to their various significations are either referred to their places in the Philosophical Tables, or explained by such Words as are in those Tables,' 1668. This is Wilkins's most important work, in preparing which he was assisted by John Ray, Francis Willughby, and many others. It was suggested by the 'Ars Signorum' of George Dalgarno. The author of this work 'was a learned man, but with a vein of romance about him' (De Quincey, i. 66–7). 9. 'On the Principles and Duties of Natural Religion,' two books, 1678, with a preface by Tillotson. In this work there are thoughts which anticipate the argument of Butler's 'Analogy.' 10. 'Sermons (15) preach'd upon several occasions,' 1682, with a preface by Tillotson, wherein he vindicates Wilkins's character against Wood. Wilkins also published a few separate sermons, some of which were reprinted together at different dates, and contributed a 'Dissertatiuncula de Animalibus in arcâ Noachi conservatis,' in vol. 1 of Poole's 'Synopsis,' 1669. Wilkins's mathematical and philosophical works, comprising 1, 2, 3, 5, and an abstract of 8, were published in one volume in 1708, with a short life of the author. They were reprinted in two volumes in 1802. The preface to Seth Ward's 'Vindiciæ Academiarum,' 1654, is either by Wilkins or John Wallis [see Webster, John, 1610–1682].

[Aubrey's Lives; Burnet's History of his own Times and Life of Sir M. Hale; Wood's Athenæ and Life and Times; Pope's Life of Seth Ward; Evelyn's Diary and Works; Pepys's Diary; Memorials of Ripon, vol. ii. (Surtees Soc.); Bridgeman's Hist. Church and Manor of Wigan; Le Neve's Fasti; Foster's Alumni Oxonienses; Sprat's, Birch's Weld's, and Thomson's Histories of the Royal Society; Hearne's Langtoft and Diaries; Martindale's Life; Angiers's Life; Henry's Life; Calamy's Account and Continuation; Willughby's Life; Echard's Hist. of England; Gardiner's Registers of Wadham; Jackson's Hist. of Wadham College; Boyle's Works; Cal. State Papers; Hist. MSS. Comm. Reports.] F. S.

WILKINS, WILLIAM (1778–1839), architect, eldest son of William Wilkins (1749–1819), an architect of Norwich, was born there on 31 Aug. 1778. His brother, George Wilkins (1785–1865), is noticed separately. His father, who built the museum of the Philosophical Society at York and restored Norwich Castle, was author of an 'Essay towards a history of the Venta Icenorum of the Romans and of Norwich Castle . . .,' printed in 'Archæologia,' xii. 132–80, and of various other antiquarian and astronomical papers (see *Archæologia*, General Index, and *Gent. Mag.* 1835, ii. 426).

The son received his early education at Norwich grammar school. He entered Caius College, Cambridge, as a scholar in 1796, graduated B.A. as sixth wrangler in 1800, and the next year, being one of West's travelling bachelors, started on a tour of four years in Greece, Asia Minor, and Italy, during which he was elected a fellow of Caius. In 1804 he began his architectural career by a Greek design for Downing College, portions of which, costing over 50,000*l.*, he carried out between 1807 and 1811. In 1806 he both designed Haileybury College for the East India Company, and built or added to Osberton House, near Worksop. These works were followed in 1807 by the spire of Yarmouth church, which cost 1,890*l.*, and was covered with tinned sheet copper, in 1808 by the Doric entrance to the Lower Assembly Rooms at Bath, and by a villa at North Berwick for Sir H. D. Hamilton. Grange Park, Hampshire, designed by Wilkins in 1809, was built on the site of a house by Inigo Jones, part of which was retained but altered. In 1814–17 Wilkins attempted the Gothic manner in Lord Rosebery's house, Dalmeny; in 1816 he began Lord Falmouth's seat, Tregothnan, near Truro, and in the same year he was again engaged at Cambridge in the alterations of the Perse school for the Fitzwilliam collection. The Nelson column on the sands at Gorleston, Great Yarmouth, was undertaken in 1817, probably from a design made in 1808 for a similar (unexecuted) monument at Dublin. In the same year Wilkins also began Bol-

hamsell church, Nottinghamshire, and obtained the premium for the national monument to the army, estimated to cost 200,000*l.*

A design which Wilkins prepared about 1815 for new buildings at Caius College was not carried out, but Cambridge again provided him employment in 1818, when he designed the bridge at King's, for which college in 1822 he obtained in competition the commission to erect the hall, provost's lodge, library, and stone screen towards Trumpington Street. These buildings, conceived in a bastard Gothic style, secured for their designer further instructions, happily unfulfilled, to gothicise James Gibbs s classic building on the west side of the court [see Gibbs, James].

Wilkins began in 1823 the king's court of Trinity, also an essay in Gothic, and started in the same year and in the same style the new buildings at Corpus Christi, including the chapel, since altered by Sir Arthur Blomfield. It is possible that in the design of these buildings the architect owed much to the taste and assistance of the Rev. T. Shelford, a fellow of the college. Wilkins was not always successful in his competitions for Cambridge buildings. In 1822 his design for the observatory was placed second only; in 1825 Messrs. Rickman & Hutchinson [see Rickman, Thomas] defeated him in a design for additions to St. John's College, and in 1829 he took part unsuccessfully in the competition for the extension of the University Library. This competition proceeded to a second stage in 1830, and again to a third in 1836. Wilkins, who was unsuccessful throughout, published his second design in 1831, and also an 'Appeal to the Senate' in its favour. The work was entrusted to and partly carried out by Charles Robert Cockerell [q. v.] Wilkins's latest design for the university was that submitted (1835) for the Fitzwilliam Museum. Twenty-seven architects competed, and George Basevi [q. v.] was selected. Meanwhile Wilkins had been carrying out important work in London and elsewhere. In 1822–6 he designed the United University Club House, Pall Mall East, in conjunction with P. J. Gandy-Deering, who also collaborated with him in a model of the proposed 'Tower of Waterloo,' 280 feet high, exhibited at the Royal Academy in 1826.

The London University College, Gower Street, which is perhaps Wilkins's greatest work, was designed in 1827–8. Outwardly it is a building of great dignity, but its internal arrangements are ill considered. St. George's Hospital (remarkable for the use of square columns) followed in 1827–8 and the National Gallery in 1832–8. All these London works are of a severe classic type, successful and unpretentious. In the National Gallery, which was subsequently altered by Edward Middleton Barry [q. v.], Wilkins was hampered by the necessity for introducing the portico from Carlton House and by an alteration in the allotted site. The gallery, as originally designed, with a broad flight of steps down to the level of the fountains and with a group of 'Venetian' horses as the crowning feature, would no doubt, in spite of the vexatious conditions of the government (which included the provision of roadways through the building to give access to the barracks behind), have done greater justice to Wilkins than the façade which now exists. The price was restricted to 70,000*l.*, and the building was set back wisely, though to the annoyance of the architect, to clear the view of St. Martin's Church. About 1828 Wilkins made alterations to the house of the East India Company in Leadenhall Street, having been appointed architect to the company in 1827. In 1828 he also reported on the central piers of Sherborne church, and designed the house at Bylaugh, Norfolk, for E. Lombe. In 1829 he added the portico to King Weston, Somerset. He competed in 1834 for the duke of York's column, and in 1836 for the Houses of Parliament. After the latter competition he attacked the plans of his rivals and the decision of the committee in a pamphlet signed 'Phil-archimedes.'

He became in 1817 a member of the Society of Dilettanti, was elected associate of the Royal Academy in 1824, full member in 1826, and professor of architecture in 1837 in succession to Sir John Soane [q. v.] Wilkins, who lived for many years at 36 Weymouth Street, London, died on his birthday, 31 Aug. 1839, at his house 'Lensfield' at Cambridge, and was buried under the sacrarium of the chapel of Corpus Christi, which he had erected.

As a commentator on Vitruvius Wilkins has earned posthumous credit for his interpretation of the much vexed passage in book v. which treats of the *Scamilli impares*. He was wrong in the details of his interpretation, but was the first to express the view (ridiculed in Marini's 'Vitruvius') that they were a device for correcting an optical illusion, and the means adopted to secure the curvature subsequently confirmed by Pennethorne and Mr. F. C. Penrose [see Pennethorne, John].

Wilkins's published works were: 1. 'Antiquities of Magna Græcia,' Cambridge, 1807, fol. 2. 'Atheniensia, or Remarks on the Buildings of Athens,' 1812, 8vo; 1816, fol.

3. 'The Civil Architecture of Vitruvius' (a translation, with plates), 1812, fol. and 1817. 4. 'Prolusiones Architectonicæ' (essays on Greek and Roman architecture), 1827, and 1837, 4to. He also wrote in 'Archæologia' (1801, xiv. 105) an account of the Prior's Chapel at Ely and in the 'Vetusta Monumenta' (vol. iv. Cambridge, 1809) a paper on John of Padua and the Porta Honoris.

[Architectural Publishing Society's Dict.; Gent. Mag. 1839, ii. 426–7; Athenæum, 1839, p. 635; Architect, 1886, pp. 138–9; Builder, 1864, xxii. 499; Willis and Clark's Archit. History of Cambridge; information from Rev. W. H. Wilkins.] P. W.

WILKINSON, CHARLES SMITH (1843–1891), geologist, was born in Northamptonshire in 1843, his father, David Wilkinson, being an engineer who had been associated with George Stephenson [q. v.] in designing the first locomotive. The family went out to Australia in 1852, settling in Melbourne, where the boy was educated. In 1859 he was appointed for a time on the geological survey of Victoria, and he surveyed the district from north of Bass Strait to Ballarat in 1861; the Cape Otway mountain in 1863; and worked in the gold district of the Leigh River in 1866. Here his health failed, and he spent three years in the Wagga district recruiting. In 1872 he passed the examination as a licensed surveyor, and, after reporting on the tin mines in the New England district, was appointed in 1874 geological surveyor to the department of lands, and the year following government geologist, both of them for New South Wales. After becoming a government official he took an active part, until his death on 23 Aug. 1891, in exhibitions and commissions of inquiry, and most of his best geological work is embodied in official reports, but a list of his separate papers will be found in the 'Australian Catalogue' (Etheridge and Jack). He was elected F.G.S. in 1876 and F.L.S. in 1881, was president of the Linnean Society of New South Wales in 1884, and of the Royal Society of that colony in 1888.

[Obituary notices Quart. Journ. Geol. Soc. xlviii. Proc. p. 54, Geol. Mag. 1891, p. 571 (with engraved portrait), and Mining Journ. 17 Oct. 1891.] T. G. B.

WILKINSON, HENRY (1610–1675), canon of Christ Church, Oxford, son of Henry Wilkinson (1566–1647), by his wife Sarah, was born at Waddesdon, Buckinghamshire, on 4 March 1609–10. His father, who was elected fellow of Merton College, Oxford, in 1586, was created B.D. on 7 July 1597, and was from 1601 till his death on 19 March 1646–7 rector of Waddesdon. He was chosen one of the Westminster divines in 1643, and published 'A Catechism' (4th edit. London, 1637, 8vo), and 'The Debt-Book, or a Treatise upon Rom. xiii. 8' (London, 1625, 8vo). By his wife Sarah, daughter of Arthur Wake of Salcey Forest, Northamptonshire, and sister of Sir Isaac Wake [q. v.], he had six sons and three daughters.

Henry Wilkinson the younger matriculated from Magdalen Hall, Oxford, on 14 Feb. 1622–3, aged 12, graduated B.A. on 25 Nov. 1626, M.A. on 11 June 1629, and B.D. on 16 Nov. 1638 (Foster, *Alumni Oxon.* 1500–1714). He preached in and about Oxford, although not, Wood says, without 'girds against the actions and certain men of the times.' For a sermon attacking some of the ceremonies of the church, preached at St. Mary's on 6 Sept. 1640, Wilkinson was suspended from his divinity lecture, and from all his priestly functions in the university until he should recant. He appealed to the Long parliament, and in December 1640 was restored by the committee of religion of that body, who ordered the sermon to be printed.

Subsequently Wilkinson removed to London, was appointed minister of St. Faith's under St. Paul's, chosen a member of the Westminster assembly, and in 1645 became rector of St. Dunstan's-in-the-East. In 1646 he was one of the six preachers despatched by the Long parliament to Oxford, where he was chosen senior fellow of Magdalen, and deputed a parliamentary visitor. On 12 April 1648 he was appointed canon of Christ Church on the expulsion of Dr. Thomas Iles. He was created D.D. on 24 July 1649, and elected Margaret professor of divinity on 12 July 1652, which office he filled until 1662. In 1654 he served on the commission for ejecting scandalous ministers from Oxfordshire. He was known in Oxford as 'Long Harry' or 'senior' to distinguish him from Henry Wilkinson (1616–1690) [q. v.]

After the Restoration he was ejected from his professorship by the king's commissioners and left Oxford. Wilkinson preached first at All Hallows, Lombard Street, and afterwards at Clapham. A conventicle of sixty or more persons to whom he was preaching was broken up at Camberwell in August 1665 (*Cal. State Papers*, Dom. 1664–5, p. 539). After the 'indulgence' he took out a license on 2 April 1672 for his house or the schoolhouse at Clapham to be a presbyterian meeting-house. He was well known and highly appreciated around London as a preacher, and when he died on 5 June 1675

either at Deptford or Putney (Wood says he heard both places mentioned), his body was conducted by many hundreds of persons to Drapers' Hall, and thence to its burial in St. Dunstan's Church.

According to Wood he married 'a holy woman called the Lady Carr,' and in his will, proved 5 April 1675, he mentions one son and two daughters. Wood also remarks that his voice in preaching was shrill and whining, and his sermons full of dire confusion, yet admits that he was 'a good scholar, a close student, and an excellent preacher.' Some elegiac verses were published as a broadside shortly after his death (British Museum). Wilkinson also published three separate sermons preached before parliament. Others appear in Samuel Annesley's 'Morning Exercise,' 1661, and 'Supplement,' 1674 (republished in 1844).

[Brook's Lives of the Puritans, iii. 59; Masson's Milton, ii. 523; Wood's Athenæ Oxon. iii. 230, 1628 iv. 136, 334, and his Fasti, passim; Walker's Early Registers of Halifax, p. 8; Lipscomb's Hist. of Bucks, i. 496, 501; Palmer's Nonconformist's Memorial, i. 241; Burrows's Visitation, pp. 110 *n.*, 493, 514, 567; Wood's Life and Times, ed. Clark, i. 130, 147, ii. 96, 317, 475, 513, iv. 60, 61; Cal. State Papers, Dom. 1671–2, p. 273; Bloxam's Reg. of Magdalen Coll. ii. c. v. 104; Walker's Sufferings of the Clergy, i. 123, 131, 133, 135, 137, 140; Le Neve's Fasti Eccles. Angl. iii. 519; Calamy's Continuation, ii. 61.] C. F. S.

WILKINSON, HENRY (1616–1690), principal of Magdalen Hall, Oxford, son of William Wilkinson, curate or chaplain of Adwick-le-Street, Yorkshire, was born there in 1616. John Wilkinson (*d.* 1650), principal of Magdalen Hall and president of Magdalen College, Oxford, is stated by Wood to have been his uncle.

After some time spent at Edward Sylvester's school, Oxford, Henry matriculated from Magdalen Hall on 10 Oct. 1634, aged 17. He graduated B.A. on 28 Nov. 1635, M.A. on 26 May 1638, and became a noted tutor and dean of his house. When the civil war broke out, Wilkinson left Oxford and joined the parliament, took the covenant, and became a preacher in much request. He was appointed lecturer or minister of Buckminster, Leicestershire, in 1642, and was instituted vicar of Epping, Essex, on 30 Oct. 1643. He was appointed one of the parliamentary visitors of Oxford University on 1 May 1647. He was created B.D. on 14 April 1648, fellow and vice-president of Magdalen College on 25 May, principal of Magdalen Hall on 12 Aug. 1648, and Whyte's professor of moral philosophy on 24 March 1649. A strong parliamentarian, Wilkinson entertained Cromwell, Fairfax, and the other commanders at Magdalen Hall on 19 May 1649, and, preaching before them next day, 'prayed hard for the army' (Bloxam, *Reg. of Magdalen College*, vol. ii. p. cviii). He seems to have been elected a prebendary of Worcester in July 1652, but was never installed (Le Neve, *Fasti Eccles. Angl.* iii. 85). A salary of 60*l.* for preaching regularly at Carfax was voted him by the council of state on 27 May 1658 (*Cal. State Papers*, Dom. 1657–80, p. 375, and *Addit. MS.* 5755, fol. 122).

At Oxford Wilkinson was known as 'Dean Harry' to distinguish him from his two contemporaries, Henry Wilkinson (1566–1647), and the latter's son Henry (1610–1675) [q. v.] Chancellor Hyde, on his visitation in September 1661, addressing him as 'Mr. Dean,' chided Wilkinson for the nonconformity of his house, and complained that it contained only 'factious and debauched persons' (Wood, *Life and Times*, ed. Clark, i. 4, 14, 415). Wood adds that the chancellor declared he was afraid to come to his hall.

The principal was ejected from Magdalen Hall by the Act of Uniformity, although some of the heads of the university desired to keep him there, as he was a good disciplinarian (*Athenæ Oxon.* iv. 285). After again preaching for a short time at Buckminster he returned to Essex and settled at Gosfield. There, during an interim in the vicars (1669–72), he seems to have officiated at the parish church. The visitation book of the archdeaconry contains under date of 9 June 1671 an entry of his citation for not reading divine service according to the rubric. On 19 July he was pronounced contumacious and excommunicated. After the second indulgence he took out on 16 May 1672 a license to be a presbyterian teacher at Gosfield, as well as one for his house to be a presbyterian meeting-house. In 1673 he removed to the neighbouring parish of Sible Hedingham, where his library was distrained on his refusing to pay the fine for unlawful preaching. In November 1680 he was living at Great Cornard in Suffolk, where he remained until his death on 13 May 1690. He was buried at Milding, near Lavenham, in the same county.

Wilkinson married, first, Elizabeth, daughter of Anthony Giffard of Devonshire, who died on 8 Dec. 1654, aged 41; and, secondly, Anne. He had issue by both wives.

Besides sermons, Wilkinson published several works in Latin. The chief are: 1. 'Conciones tres apud Academicos,' Oxford,

1654, 16mo. 2. 'Brevis Tractatus de Jure Diei Dominicæ,' Oxford, 1654, 8vo. 3. 'The Hope of Glory,' Oxford, 1657, 8vo. 4. 'Conciones sex ad Academicos,' Oxford, 1658, 8vo. 5. 'The Gospel Embassy,' Oxford, 1658, 4to. 6. 'De Impotentia Liberi Arbitrii ad bonum spirituale,' Oxford, 1658, 8vo. 7. 'Three Decads of Sermons,' Oxford, 1660, 4to. 8. 'The Doctrine of Contentment briefly explained and practically applied,' London, 1671, 8vo. 9. 'Two Treatises,' London, 1681, 8vo. He also had a hand in compiling the 'Catalogus Librorum in Biblioth. Aulæ Magdalenæ,' Oxford, 1661, 16mo, and wrote prefaces to Henry Hurst's 'Inability of the Highest,' &c., Oxford, 1659, 8vo, and Nicholas Clagett's 'Abuse of God's Grace,' Oxford, 1659, 4to; as well as an elegy in verse appended to his funeral sermon (Oxford, 1657, 8vo) on Mrs. Margaret Corbet, daughter of Sir Nathaniel Brent [q. v.]

[Wood's Athenæ Oxon. iii. 932, iv. 274, 284; Palmer's Nonconformist's Memorial, i. 241, iii. 130; David's Evangelical Nonconformists in Essex, p. 578; Kennett's Register, pp. 72, 127, 213, 246, 487, 737; Wood's Life and Times, ed. Clark, i. 147, 407, 413, 440, 453, ii. p. viii; Cal. State Papers, Dom. 1660–1 p. 2 1671–2 pp. 568, 587, 589; Nalson's Collections, i. 700, 765; Wood's Hist. and Antiq. ed. Gutch, p. 687; Burrows's Visitation of Oxford, pp. 110 *n.*, 519, 567; Le Neve's Fasti Eccles. Angl. iii. 523, 587; Calamy's Continuation, iii. 62; Staunton's Sermon preached at the funeral of his wife, Elizabeth Wilkinson, Oxford, 1659, 4to, with elegiac verses by several hands, including her husband's; Ellis's Account of Great Milton, privately printed, Oxford, 1819, where Henry and John, D.D., are called brothers.] C. F. S.

WILKINSON, JAMES JOHN GARTH (1812–1899), Swedenborgian, born in London, in Acton Street, Gray's Inn Lane, on 3 June 1812, was the eldest son of

James John Wilkinson (*d.* 1845), eldest son of Martin Wilkinson of the city of Durham. He entered Gray's Inn on 26 Nov. 1802, and afterwards practised as a special pleader. He was also a judge of the county palatine of Durham; he married Harriet Robinson of Sunderland, and died in 1845. He was the author of: 1. 'The Practice in the Act of Replevin,' London, 1825, 8vo. 2. 'A Treatise on the Limitation of Actions, as affecting Mercantile and other Contracts,' London, 1829, 8vo. 3. 'The Law relating to the Public Funds,' London, 1839, 12mo. 4. 'The Law of Shipping as it relates to the Building, Registry, Sale, Transfer, and Mortgage of British Ships,' London, 1843, 8vo.

His son was educated at a school in Sunderland, and afterwards at a private school at Mill Hill kept by John Charles Thorowgood, and at Totteridge in Hertfordshire. About the age of sixteen he was apprenticed by his father to Thomas Leighton, senior surgeon of the infirmary at Newcastle-upon-Tyne. In 1832 he came to London to walk the hospitals, and in June 1834 he became a member of the Royal College of Surgeons of England and a licentiate of the London Apothecaries Society. Convincing himself of the merits of homœopathic treatment, he established himself as a homœopathic doctor at rooms in Wimpole Street, and received the honorary degree of M.D. from the university of Philadelphia.

Wilkinson possessed the temperament of a mystic. He was attracted by the writings of William Blake (1757–1827) [q. v.], and in 1839 edited his 'Songs of Innocence and of Experience' (London, 8vo), with considerable alterations. A volume of his own poems, entitled 'Improvisations from the Spirit' (London, 16mo), which appeared in 1857, showed many traces of Blake's influence. Early in life Wilkinson was introduced by his maternal uncle, George Blakiston Robinson, to the writings of Swedenborg, and he became a member of the committee of the Swedenborg Society and of the subcommittee for promoting the issue of a uniform edition of Swedenborg's works. From 1839 he devoted his literary energies to the translation and elucidation of Swedenborg's writings. When in 1840 he began to contribute to the 'Monthly Magazine,' the originality of his philosophic intellect immediately attracted attention. A paper which appeared in 1841 dealing with Coleridge's comments on Swedenborg's 'Œconomia Regni Animalis' and his 'De Cultu et Amore Dei' gained the admiration of the American writer Henry James, father of the novelist. James corresponded largely with him, and two of his works, 'The Church of Christ not an Ecclesiasticism' (2nd edit. 1856) and 'Christianity the Logic of Creation' (1857), were composed of letters originally addressed to Wilkinson. In 1843 and 1844 Wilkinson published his translation of Swedenborg's 'Regnum Animale.' These volumes were followed by further translations, one of which, 'Outlines of a Philosophic Argument on the Infinite,' won him the friendship of Emerson. Wilkinson's translations were accompanied by preliminary discourses which were declared by Emerson to 'throw all contemporary philosophy of England into shade' (*Representative Men*, 1882, p. 65; cf. *English Traits*, 1857, p. 140). Besides enjoying the esteem of Emerson, Wilkinson was intimate with Carlyle, James Anthony Froude, Dic-

kens, Tennyson, and the Oliphants, and was the friend of Edward Augustus Freeman, who was a relative.

Wilkinson was a considerable traveller, being in Paris during the revolution of 1848, and was versed in Icelandic and Scandinavian literature. He was a member of the Icelandic Society of Copenhagen, and corresponded with Dr. Rudberg, the Scandinavian philologist. He visited America, and was about 1850 the English correspondent of several New York and Boston papers. His earliest abode in London was at 25 Church Row, Hampstead. About 1848 he took up his abode in Finchley Road. During later life, while still maintaining his interest in Swedenborg and his works, he devoted a large part of his time to other subjects, chiefly of a medical and social character. He was a very strong opponent of vaccination, publishing a large number of tracts on the subject, and he condemned vivisection with equal severity. He died at 4 Finchley Road on 18 Oct. 1899, and was buried on 21 Oct. in West Hampstead cemetery. On 4 Jan. 1840 he married Emma Anne, daughter of William Marsh of Diss, Norfolk. By her he had a son and three daughters. A bust by F. Leifchild and a portrait of Wilkinson are at the headquarters of the Swedenborg Society in Bloomsbury Street.

Besides those already mentioned, Wilkinson's chief works were: 1. 'Emanuel Swedenborg: a Biography,' London, 1849, 8vo; 2nd edit. 1886. 2. 'The Human Body and its Connection with Man,' London, 1851, 8vo; 2nd edit. 1860. 3. 'The Ministry of Health; treating of Public Medicine and Public Freedom,' London, 1857, 12mo. 4. 'On the Cure, Arrest, and Isolation of Smallpox by a New Method,' London, 1864, 8vo. 5. 'On Human Science, Good and Evil; and on Divine Revelation and its Works and Sciences,' London, 1876, 8vo. 6. 'The Greater Origins and Issues of Life and Death,' London, 1885, 8vo. 7. 'Oannes according to Berosus: a Study in the Church of the Ancients,' London, 1888, 8vo. 8. 'Isis and Osiris in the Book of Respirations,' London, 1899. He also edited the following works of Swedenborg: 1. 'The Doctrine concerning Charity,' London, 1839, 8vo (translation of 3). 2. 'The Last Judgment,' London, 1839, 8vo. 3 'Doctrina de Charitate,' London, 1840, 8vo. 4. 'The Animal Kingdom considered,' London, 1843–4, 2 vols. 8vo (translation of 6). 5. 'Opuscula quædam argumenti Philosophici, nunc primum edidit,' London, 1847, 8vo. 6. 'Œconomia Regni Animalis,' London, 1847, 8vo. 7. 'Outlines of a Philosophical Argument on the Infinite and Final Cause of Creation,' London, 1849, 8vo. 8. 'Hieroglyphic Key to Natural and Spiritual Mysteries,' London, 1847, 8vo. 9. 'Posthumous Tracts,' London, 1847, 8vo. 10. 'The Generative Organs,' London, 1852, 8vo. 11. 'Angelic Wisdom concerning the Divine Love and Wisdom,' London, 1885, 8vo. He was also associated with Jón A. Hjaltalín in translating Swedenborg's 'Divine Love and Wisdom' (1869) into Icelandic, and contributed a 'Life of Swedenborg' to the 'Penny Cyclopædia.'

[Information kindly given by Mr. James Speirs; Morning Light, 18 Nov. 1899; Times, 23 Oct. 1899; Dublin Univ. Mag. new ser. 1879, iii. 673–92; Tafel's Documents concerning Swedenborg, 1877, ii. 1193–5; Thomson's Biogr. and Critical Studies, 1896, p. 268; Fraser's Magazine, 1857, lv. 178; Gilchrist's Life of Blake, 1863, i. 123–4, 382; Allibone's Dict. of Engl. Lit.; Corresp. of Carlyle and Emerson, 1883, ii. 203; Garnett's William Blake (Portfolio Monographs, No. 22), 1895, p. 76.] E. I. C.

WILKINSON, JOHN (1728–1808), 'father of the south Staffordshire iron trade,' was born at Clifton, Cumberland, in 1728. His father, Isaac Wilkinson, had a small farm in Cumberland, but was also a workman or overlooker at an iron furnace in the neighbourhood; he was a shrewd, intelligent man, and sent his son to the academy of Dr. Caleb Rotherham [q.v.] at Kendal. In July 1738 Isaac took out a patent for a laundress's box-iron, and, having migrated with his eldest son John to Blackbarrow, near Furness, they began to manufacture those articles, thus laying the foundation of the family fortunes.

About 1748 John left his father and got employment, first at Wolverhampton and then at Bilston, Staffordshire, where he eventually succeeded in obtaining sufficient means to enable him to build the first blast furnace in that place, to which he gave the name 'Bradley Furnace;' and there, after many failures, he finally succeeded in substituting mineral coal for wood-charcoal in the smelting and puddling of iron-ore. In the meantime Isaac Wilkinson had moved his works to Bersham, near Wrexham in Denbighshire. There, after a short period, he was about 1756 joined by John, who constructed an improved plant for boring cylinders with accuracy; these new cylinders were from 1775 employed with great benefit by Watt in building his Soho engines. John became manager and owner of the Bersham works from 1761–2; he next set up a forge upon a much larger scale at Broseley, near Bridgnorth, and commenced the manufacture of wrought iron; and it is said that

the first engine completed at Soho was ordered by John Wilkinson to blow the bellows at the Broseley ironworks. His improved bellows and the extended use that he made of coal in place of charcoal in all his foundries enabled Wilkinson to supplant most of his rivals in Coalbrookdale, while his improved boring appliances proved of the greatest value in the construction of cannon. He soon obtained orders from the government for swivels, howitzers, mortars, and shells. Many of the cannons used in the Peninsular war were made at Bersham and Broseley. A quantity of artillery material is also said to have been smuggled through (down the Severn) to France. For purposes of transport, having experimented with his father many years before upon an iron boat, Wilkinson built iron barges to carry castings down the Severn from his Coalbrookdale works. The first of these barges was launched near Broseley on 9 July 1787 (*Universal Mag.* lxxxiii. 276). 'It answers all my expectations,' wrote Wilkinson, and 'it has convinced the unbelievers, who were 999 in a thousand' (Smiles, *Men of Invention and Industry*, 1884, pp. 52 sq.)

In the meantime, during 1779 Wilkinson was chiefly instrumental in casting the pieces for the first iron bridge in the country—that over the Severn between Madeley and Broseley. In the following years, at his new additional works at Bradley, Staffordshire, Wilkinson cast tubes and ironwork, and also erected the first large working steam-engine in France in connection with the Paris waterworks. His patent of 1790 (No. 1735) for making lead-pipe is of great importance. James Watt had such a high opinion of the work done at Coalbrookdale that he sent his son to study there in May 1784. A claim to the invention of the hot-blast has been set up on behalf of Wilkinson, and in 1843, during the trial of Nelson *v.* Baird [see Nelson, James Beaumont], it was sought to show that Wilkinson had made an experiment at Bradley in which the air supplied to a blast-furnace was previously heated. The date of the experiment was variously assigned to the years 1795–9, but the judge held that no previous use had been established (see *Report of the Trial*, Edinburgh, 1843, pp. 21, 88–103, 163–210, 316).

His accumulated wealth alone made Wilkinson a great local figure. He cultivated with success a five hundred-acre farm at Brymbo, near Wrexham, where he is said to have erected a threshing-machine worked by steam. In 1787 he sent to the Society of Arts a specimen of hemp grown from seeds distributed by the East India Company (*Trans.* v. 171). In 1791 he sent to the same society an account of his coke ovens near Bradley (*ib.* ix. 132). In 1799 he was high sheriff for Denbighshire. He issued numerous tokens, both silver and copper, and also 'guinea notes' for private circulation, which had a wide currency in Staffordshire and Shropshire. Though he could be very generous to those who served him well, he is not depicted as an amiable figure, and seems to have been not over-scrupulous whether in his treatment of rivals or of his own relatives. He was in a state of constant feud with his brother William, who migrated to France at one period in order to escape this fraternal persecution, and made large sums there by the introduction of coal for the manufacture of iron. Arthur Young wrote in 1794 of 'Monsieur Weelkinsong's' ordnance factories near Nantes and elsewhere. 'The French say that this Englishman taught them to bore cannon in order to give liberty to America.' A blast-furnace is still known in France as a 'four Wilkinson.' William Wilkinson died in 1808. There was another brother, Henry, and a sister Mary, who was married to Joseph Priestley on 23 June 1762; after the destruction of Priestley's property at Birmingham, John Wilkinson came forward with substantial assistance for his brother-in-law. The local celebrity of John Wilkinson, who was vulgarly reputed an atheist and a disciple of Tom Paine (cf. Kenyon Papers, *Hist. MSS. Comm.* 14th Rep. App. iv. 536–7), found vent in a number of humorous ballads, some of which are still extant in 'Grinning made Easy' (Oswestry, n.d.) and similar repertories of the Welsh border.

The 'great iron-master' died at Bradley, Staffordshire, on 14 July 1808, and was buried on 25 Aug. in an iron coffin at his seat of Castle Head, near Ulverston (whence his remains have three times since been removed). His first wife, Anne (Mawdsley), whom he married in 1755, died on 17 Nov. 1756, aged 23. He married secondly, in 1763, a Miss Lee of Wroxeter, 'with an ample fortune.' The bulk of his immense property appears to have been lost during twelve years of litigation between his nephews and his three illegitimate sons (see *Lords Journals*, 1823, pp. 760 *a* and 1773 *b*, where the facts disclosed reveal that Wilkinson's domestic arrangements were of a very peculiar character). A portrait of Wilkinson hangs in the town-hall at Wolverhampton; another portrait is in the possession of Mr. Edward Jones of Wellington, and formerly of Brymbo.

[John Randall's The Wilkinsons, Madeley [1876] (with a reproduction of the Wolverhampton portrait); Bye Gones, i. 251, ii. 37, 50, iii. 189, 2nd ser. v. 348–9; Cymmrodorion Society Trans. 1897–8; Notes and Queries, 8th ser. xii. 289, 377; Commercial and Agricult. Mag. November 1799; Gent. Mag. 1808, ii. 662, 849; Stockdale's Annales Carmoelenses, 1872; E. M. Jones's Wrexham; Palmer's Wrexham, 1893, p. 279; Palmer's Older Nonconformity of Wrexham, p. 135; Nicholson's Cambrian Travellers' Guide, 1813; notes very kindly communicated by D. Lleufer Thomas, esq., and by R. B. Prosser, esq.; Birmingham Weekly Post, 16 Nov. 1895; Muirhead's Life of Watt, 1859, pp. 240, 251, 285.] T. S.

WILKINSON, Sir JOHN GARDNER (1797–1875), explorer and Egyptologist, born on 5 Oct. 1797 and baptised at Chelsea on 17 Jan. 1798, was the son of the Rev. John Wilkinson of Hardendale, Westmoreland, and descended from Sir Salathiel Lovell [q.v.] His father was a member of the African Exploration Society and a fellow of the Society of Antiquaries, and his mother Mary Anne, daughter of the Rev. Richard Gardner, was a classical scholar. He is said to have developed a taste for antiquities and sculpture at an early age, his childish pleasure being to see the plates published by the learned societies to which his father belonged. His parents died while he was a minor, leaving him a competency. He became the ward of the Rev. Dr. Yates, who sent him in 1813 to Harrow school, to which he in later years manifested his attachment by presenting it with a collection of Egyptian and classical antiquities, such as he thought would have helped his studies when a schoolboy; and indeed he appears both at school and at Exeter College, whence he matriculated on 1 April 1816, to have utilised every opportunity that he had for familiarising himself with architecture and the history of art. He seems to have left the university without a degree (Foster, *Alumni Oxon.* 1715–1886), and in 1820 he went, partly for the sake of his health, to Italy. There he became acquainted with Sir William Gell, by whose advice he resolved to take part in furthering the study of Egyptology, which the researches of Thomas Young and Champollion were beginning to open out.

Wilkinson arrived at Alexandria in 1821, and, making Cairo his basis, spent twelve years in Egypt and Nubia. After devoting some time to the acquisition of Arabic, both spoken and written, he visited in 1823 the eastern desert of Upper Nubia in company with D. Burton. His account of this journey did not, however, appear till 1832, when an extract from his diary was published in the Geographical Society's 'Journal.' He twice ascended the Nile as far as the second cataract, and many times as far as Thebes, where he spent much of the years 1824, 1827, and 1828, and where in 1827 he carried on elaborate excavations and caused many of the tombs to be uncovered. During his residence in Egypt he became acquainted with many of the pioneers of Egyptology, and studied Coptic in order to be able to follow their researches; and he arrived independently at conclusions similar to those of Champollion (whom he never met), to whose interpretation of the hieroglyphs he contributed criticisms and corrections rather than positive additions. His first work bearing on Egyptian antiquities, called 'Materia Hieroglyphica: containing the Egyptian Pantheon and the succession of the Pharaohs from the earliest times to the conquest of Alexander, with Plates and Notes,' was printed at Malta in 1828, and followed by 'Extracts from several Hieroglyphical Subjects, with Remarks on the same,' printed at Malta in 1830, but with a dedication to Sir W. Gell, dated from Thebes, 1827. Both of these were printed in a limited number of copies, in some of which the author supplemented with his own hand the deficiencies of the Maltese printing-office. In 1830 he completed his 'Topographical Survey of Thebes,' of which the Royal Geographical Society undertook the publication.

His long residence in Egypt having begun to affect his health, Wilkinson returned to England in 1833, where he was elected F.R.S. on 18 Dec. 1834, and in 1835 published his first popular work, 'The Topography of Thebes and General Survey of Egypt,' which he had intended printing at Alexandria some years before, but had been prevented by the printer's death. This work contained the chief results of the author's researches in Thebes, where his discoveries in the tomb quarter by Karnak and the Ramesseum constituted his chief advance on the work of the authors of the 'Description d'Égypte;' but it also was intended to be a practical guide to European travellers. In the opinion of Letronne it was the completest and most substantial work on Egypt that had appeared since the French description, and the favourable reception accorded it induced the author to give the world his most important book, 'Manners and Customs of the Ancient Egyptians' (3 vols. London, 1837), to which two more volumes on Egyptian religion and mythology were afterwards added. In this standard work the statements of ancient

writers about Egypt, together with the results of modern excavations and researches conducted by the author and others, were lucidly arranged, explained in a fascinating style, and richly illustrated with plans, engravings, and coloured plates. Wilkinson's remarkable acquaintance with botany, zoology, and the technique of the arts, together with his command of ancient literature, gave him unique qualifications for the treatment of this subject; and it was acknowledged that he had brought to light many new facts connected with Egyptian manners, history, and religion. The work brought the author into general notice, both as a savant and as a popular writer; and on 26 Aug. 1839 a knighthood was conferred on him by Melbourne's administration in recognition of his services to literature, public attention having been previously called to the fact that his researches, unlike those of Champollion, Rosellini, and others, had received no assistance from government.

In 1839 he published a paper 'On the Nile and the Present and Former Levels of Egypt' in the 'Journal' of the Geographical Society, of which he was that year elected a fellow; and in 1842 he revisited Egypt and made a 'Survey of the Valley of the Natron Lakes and of a part of the Bahr-el-Farg,' which appeared in the same journal in 1843; and in 1843 he also published an enlarged edition of his topography, with the title 'Moslem Egypt and Thebes' (2 vols.), in which, besides an abundance of archæological and topographical information, the very fullest directions were given for travellers, including a good vocabulary of modern Arabic. This work was afterwards incorporated in Murray's series of handbooks, and was frequently reprinted. Towards the end of the same year he started for Montenegro, and spent 1844 in travelling through that country, Herzegovina, and Bosnia, where he surveyed, sketched, and collected inscriptions. During his stay at Mostar he made an attempt, unfortunately ineffectual, to mitigate the cruelties practised by Turks and Montenegrins in their wars. His account of this journey, which appeared in 1848 (2 vols.), contains valuable notes on the manners, traditions, and condition of the people he visited, as well as carefully compiled historical notices, and gives an accurate history of the Paulician heresy, as well as other valuable digressions. Some of the political forecasts of that work have since been verified by events. The winter of 1848–9 he again spent in Egypt and Nubia, and the results of this journey appeared in an article in the Geographical Society's 'Journal' for 1851: 'On the Country between Wady Halfah and Jebel Berkel.'

For the winter of 1849–50 Wilkinson returned to Italy and studied the Turin papyrus, in which Champollion had first detected the royal lists, which had been pieced together by Seyffarth and edited by Lepsius; and owing to the fact that the latter had omitted to reproduce the writing on the back of the papyrus, Wilkinson judged it wise to publish a fresh facsimile, which was printed by subscription in 1851 and issued together with dissertations by Wilkinson and Hincks. A short treatise 'On the Architecture of Ancient Egypt,' which was published by subscription in 1850, contains some of the results of his studies in the Roman museums in 1849. On 23 June 1852 he was created D.C.L. of Oxford University.

In 1854 he published 'A Popular Account of the Ancient Egyptians,' which was an abridged edition of his larger work brought into uniformity with Lane's 'Modern Egyptians.' In 1855 he visited Thebes for the last time. He met with a sunstroke, which, however, did not permanently injure him.

On 16 Oct. 1856 he married, at Llanover, Caroline Catherine, eldest daughter of Henry Lucas of Uplands, Glamorganshire, authoress of a work on 'Weeds and Wild Flowers,' which appeared two years later. In 1857 he published a companion to the Crystal Palace Egyptian collections, called 'Egypt at the Time of the Pharaohs,' and also made important contributions to the notes appended to Rawlinson's translation of Herodotus. In 1858 there appeared his treatise on 'Colour and Taste,' in which some articles contributed by him to the 'Builder' in 1855 were incorporated. His purpose in that work was to bring before the English public canons of taste which he had learnt in his studies in continental museums; but it also shows that the author had been influenced by Ruskin. He lays down artistic principles in it with unusual precision, endeavours to detect æsthetic errors in a variety of English usages, and pleads earnestly for the Sunday opening of museums and galleries.

In 1860 he was in Cornwall, and contributed a paper on the antiquities of Redruth to the 'Transactions' of the Royal Institution of Cornwall. In 1864 he made a collection of shells in the Bay of Cadiz, and in the following year published in the 'Zoologist' (vol. xxii.) an account of a new British oyster which he had discovered at Tenby, where he was then residing. In 1867 he pleaded successfully in the 'Archæological Journal' for the preservation of an ancient gateway at Tenby, the destruction of which

was threatened. Various other papers were contributed by him to the 'Transactions' of the Royal Society of Literature, and to other literary and scientific periodicals.

He died at Llandovery on 29 Oct. 1875, and was buried there on 3 Nov. His collection of antiquities was presented by him to Harrow school in 1864, accompanied with an elaborate catalogue drawn up by himself; a more modern description by Dr. Budge was published by the school authorities in 1887. Other antiques collected by him are in the British Museum.

[Obituary Notices in Journal of Royal Geographical Society and Archæological Journal; Foster's Alumni Oxon. 1715–1886; Boase and Courtney's Bibl. Cornub.; Lists of the Royal Society.] D. S. M.

WILKINSON, TATE (1739–1803), actor, the son of the Rev. John Wilkinson, D.D., and his wife, Grace Tate, the daughter of an alderman of Carlisle, was born on 27 Oct. 1739. His father, a chaplain to the Savoy and to Frederick, prince of Wales, was rector of Coyty in Glamorganshire, and had other preferment. Tate Wilkinson was educated at schools kept by a Mr. Bellas in Church Lane, Chelsea, and a Mr. Tempest, near Wandsworth, and in November 1752 was sent to Harrow, where, having previously displayed some skill in mimicry and some taste for the stage—he had indeed, through a chance intimacy, been admitted to rehearsals at Covent Garden—he played Lady Townley and other parts. His father was transported to America in March 1757 for continuing to solemnise marriages at the Savoy by his own license, in defiance of the marriage act of 26 George II, and died at Plymouth, where the vessel had put in during the voyage. A commission offered Tate by influential friends was declined, in spite of the protests of his father's friend, Jonas Hanway [q. v.], and some lessons were taken from John Rich [q.v.], who dismissed the lad as incapable of becoming an actor. His chief enemy was Margaret Woffington, who, irritated by his imitation of her, insisted on his dismissal. The company all but Shuter took the part of the leading lady. Shuter, for his benefit at Covent Garden, on 18 April 1757, brought Wilkinson on as the Fine Gentleman in 'Lethe,' when he was announced as 'a person who had never appeared.' This part he repeated for Bencraft's benefit on the 29th. On his second appearance he was derided, and did not venture to make another experiment. His aristocratic patrons, who were numerous, got him an engagement for the autumn from Garrick, whom his imitations, especially that of Foote, delighted. Meantime he became a sharing member of a company under Wignell, and opened at Maidstone as Aimwell in the 'Beaux' Stratagem.' He played other parts with little success, and on appearing at Drury Lane under Garrick was treated as a supernumerary. Garrick introduced him to Foote, who, after hearing his imitations, took him to Ireland. A fever caught on the journey prevented his appearance for some weeks. He was nursed into convalescence and entertained by friends, and became extremely popular in Dublin. Near the end of 1757 he appeared with Foote at Smock Alley Theatre under Sheridan, playing the pupil in Foote's entertainment 'Tea.' His imitations gave great delight, and he obtained with Garrick's leave an engagement at three guineas a week. His imitations of Foote were highly approved. He acted Cadwallader, Foote's part in 'The Author,' after Foote's return to London. He then won acceptance as Othello, which he played in the manner of Spranger Barry [q. v.], and gave imitations of Mrs. Woffington, Sparks, and Foote. His manager Sheridan he greatly offended by offering to imitate him. For his benefit, on 25 Feb. 1758, he played Hastings in 'Jane Shore' and Queen Dollalolla in 'Tom Thumb.' His social and financial successes in Dublin were equally conspicuous, and he returned to London with 130 guineas in his pocket. He was still engaged to Garrick, who refused to pay him for the time he had been away. On 8 May, for a benefit, he played in Bath as Othello and in Foote's 'Tea.' Through the influence of fashionable friends he was engaged at Portsmouth, where the fleet was then stationed. Here, in addition to parts already named, he was seen between 9 June and 14 Aug. 1758 as Romeo, Hotspur, Lord Townly, Richard III, Castalio, Horatio, Essex, Lear, Hamlet, Orestes, Osmyn in the 'Mourning Bride,' Lord Chalkstone, and Petruchio.

Wilkinson's first appearance under Garrick at Drury Lane took place with Foote on 17 Oct. in Foote's two-act farce, 'The Diversions of the Morning.' In this he was Bounce, and gave imitations of Sparks in Capulet, Barry in Alexander, Sheridan in Orestes, and of Foote, and others. These were so successful that Sparks complained. Their withdrawal by managerial order led to a riot. They were then recommenced, Garrick submitting, in order to pacify others, to be himself imitated. Garrick called Foote and Wilkinson at the time 'the Exotics.' Wilkinson was generally but unjustly spoken of as Foote's pupil. For his benefit he acted

Othello for the first time in London, and as Lady Pentweazel greatly to Garrick's delight he took off Foote, with whom Wilkinson had had a difficulty.

After another summer season in Portsmouth Wilkinson, whom Garrick had taken into favour, reappeared at Drury Lane as Mrs. Amlet in the 'Confederacy,' and on 5 Nov. 1759 played Bajazet in 'Tamerlane.' On Garrick's advice he then revisited Dublin, arriving on 26 Dec. 1759, and was engaged at Smock Alley Theatre, where he acted in opposition to Foote, who was at Crow Street. He played with much success in many minor parts, gave his imitations, and received for his benefit a larger sum than had at that time been taken in the theatre. Returning to England he was engaged at Winchester, where many militia regiments were quartered. On 24 Nov. 1760, in Foote's comedy, 'The Minor,' he made his first appearance at Covent Garden. He played the same parts in the piece as Foote was exhibiting at Drury Lane—Shift, Smirk, and Mrs. Cole—and delivered the epilogue, imitating Foote himself to the life. He also imitated Garrick, who was so incensed that he never again spoke to the offender. Foote tried very hard to frighten Rich, the manager, out of making the experiment, but failed. Among others Wilkinson imitated was Whitefield. Subsequently he made his first appearance in Bath, where, as everywhere, he was very popular.

Refusing a three years' engagement at Covent Garden, he joined Foote (to whom he had become reconciled) at the Haymarket, appearing in June as Shift and Dr. Squintum, and in July was the first Peter Primer in the 'Mayor of Garratt,' a part in which he imitated Sheridan. Next year he was the first Golcondus in Foote's 'Tragedy à la Mode,' in which he was assisted by mute actors dressed ridiculously in high tragedy style. He had in the meantime played for the first time in Norwich and York, reaching Edinburgh, where he opened on 15 Feb. 1764 in the 'Minor,' playing subsequently Bayes in the 'Rehearsal,' Major Sturgeon, and many other comic and serious parts. Other places were also visited. Wilkinson had made in York the acquaintance of Joseph Baker, the proprietor and manager of a newly built and unlicensed theatre, who conceived a strong liking for him, confided to him the management of his house, and spoke of him always as his adopted son. Baker had himself been an actor, and was a painter of church interiors and of theatrical scenery. A suggestion was made to him that he should associate Wilkinson with him in management. Wilkinson put, in course of time, fourteen hundred pounds into the speculation, and became partner with Baker in the management of several Yorkshire theatres and of the theatre at Newcastle. His début in this capacity was made in York in January 1766 as Coriolanus. In October 1768 he married, in York, Miss Jane Doughty, and the following year he obtained at the price of 500*l.* patents of twenty-one years each for the theatres in York and Hull. Baker died in 1770 in debt to the extent of 3,000*l.*, leaving Wilkinson sole manager of the theatres in York, Hull, and Newcastle. The last-named Wilkinson abandoned a year or two later, and opened in its stead a new theatre in Leeds. He gave performances in the race week at Doncaster, and at other times at Beverley, Halifax, Pontefract, Sheffield, and Wakefield. In the summer of 1772 he revisited Dublin and acted at Crow Street Theatre. Visits to Dublin, Birmingham, Edinburgh, Glasgow, Norwich, &c., were more or less frequently made, and on 15 Jan. 1778 he reappeared at Covent Garden, playing Captain Ironsides in the 'Brothers' and Don Manuel in 'She would and she would not,' besides his customary parts in the pieces of Foote. From this visit he took the name he bore of 'the Wandering Patentee.' In 1780 and again for a short time in 1781 he added to his other responsibilities the management of the Edinburgh Theatre. He broke his leg for the second time in 1788, and was thenceforward prevented from playing juvenile characters. Wilkinson died on 16 Nov. 1803, leaving five surviving children, one of whom (John Wilkinson, like himself an actor, and during some years a member of the company) succeeded him in management.

Concerning Wilkinson's powers as an actor little is known, so completely overshadowed are they by his reputation as a mimic. He played a large range of characters, from Hamlet, Lear, and Romeo, to Bayes and Mrs. Cole, and won acceptance everywhere until his later years. On his last appearance at Covent Garden, the date of which is unmentioned, he was hissed by the public, the wrath of which he disarmed by a tactful apology. His success in tragic characters Genest attributes to his catching the manner of Garrick and Mossop. His reputation as an actor was chiefly derived from his performances in the plays of Foote. As a mimic he can have had no superior. Campbell calls him one of the most extraordinary mimics that ever lived. Churchill in the 'Rosciad' speaks of Wilkinson and William

O'Brien [q. v.] as shadows of Foote and Woodward, and says ill-naturedly:

With not a single comic power endued,
The first a mere mere mimic's mimic stood,

but formed subsequently a more favourable opinion. Wilkinson caught the very appearance of the people he imitated, even, it is said, when they were young and good-looking women. Plain himself, he could make himself look like Peg Woffington. His mimicries involved him in endless quarrels, but his victims, with the exception of Garrick, always ended by forgiving him. As a manager he was exemplary, and the York circuit in his day as a recruiting ground rivalled Bath and surpassed Norwich. He reformed abuses of theatrical usage, especially the personal applications of the actors and sale of tickets to individual patrons, and was honourable and liberal. He engaged every performer of distinction or notoriety, from Mrs. Siddons to dancing dogs, and, in spite of the caprices of fortune, made money. A man of good birth and education, a gourmet, a free liver and a humourist, he enjoyed great popularity. Charles Mathews the elder speaks of him as 'a polished gentleman' and 'a Chesterfield.' He had, however, a curious method of speech, jolting out, as from a bag, disconnected phrases; behind a gruff manner he disguised a kind disposition. In later years, with impaired health, he grew melancholy. His portrait by Atkinson is in the Mathews collection in the Garrick Club.

In 1790 Wilkinson published his 'Memoirs' in four volumes (York, 12mo; Dublin, 1791), and in 1795 his 'Wandering Patentee, or a History of the Yorkshire Theatres,' in four similar volumes (York, 12mo). These, though they have been frequently sneered at and condemned, are among the most amusing and trustworthy theatrical documents we possess. In them he included some of Foote's farces in which he was in the habit of appearing, together with the 'Mirror, or Actor's Tablet, with a Review of the Old and New Theatrical Schools,' and other rather miscellaneous matter. 'Original Anecdotes respecting the Stage and the Actors of the old School, with Remarks on Mr. Murphy's Life of Garrick,' was printed posthumously about 1805, being made up from articles contributed to the 'Monthly Mirror.' Only twelve copies are said to have been struck off, and, like all Wilkinson's books, it is scarce.

[Particulars of Wilkinson's life are drawn principally from his Memoirs, and of his management from his Wandering Patentee. Much information is supplied in Genest's Account of the English Stage and Hitchcock's Historical View of the Irish Stage; Dibdin's Annals of the Edinburgh Stage; Thespian Dictionary; Michael Kelly's Reminiscences; O'Keeffe's Recollections; Bernard's Retrospection of the Stage; Clark Russell's Representative Actors; Georgian Era; Stirling's Old Drury Lane; Bryan's Dict. of Painters; Lowe's Bibliography; Foster's Alumni Oxon.; Churchill's Poetical Works.] J. K.

WILKINSON, WILLIAM (*d.* 1613), theological writer, matriculated as a sizar of Queens' College, Cambridge, on 12 Nov. 1568, proceeded B.A. in 1571–2, and commenced M.A. in 1575. In 1579, while acting as a schoolmaster in Cambridge, he published 'A Confutation of certaine articles delivered unto the Familye of Love, with the exposition of Theophilus, a supposed Elder in the sayd Familye,' London, 4to, a treatise directed against Henry Nicholas [q. v.], the founder of the 'Family of Love.' Some criticisms of notes collected out of their gospel by John Young (*d.* 1605) [q. v.], bishop of Rochester, were prefixed, and Wilkinson himself added a sketch of the history of the movement. The book was dedicated to Richard Cox (1500–1581) [q. v.], bishop of Ely, who prefixed a commendatory note. In 1580, while residing in London in the parish of St. Botolph, he published 'A very godly and learned treatise of the Exercise of Fastyng, described out of the word of God, very necessarye to bee applyed unto our churches in England in these perillous dayes,' London, 8vo, dedicated to Lady Paget and Edward Carey, one of her majesty's privy chamber. On 3 May 1588 he received a dispensation to hold, though a layman, the prebend of Fridaythorpe in York Cathedral, in which he had been installed on 31 Jan. 1587–8. He died in 1613. To Wilkinson may also be ascribed an undated translation by 'W. W.' of 'M. Luther's Preface on the Epistle to the Romans,' London, 8vo.

[Cooper's Athenæ Cantabr. ii. 179; Strype's Annals of the Reformation, 1824, II. i. 486, ii. 275, 300; Ames's Typographical Antiquities, ed. Herbert.] E. I. C.

WILKS, JOHN (*d.* 1846), swindler, was the only son of John Wilks, by his wife Isabella (*d.* 19 Jan. 1846).

His father, JOHN WILKS (1765?–1854), attorney, born in 1764 or 1765, was son of Matthew Wilks, minister at Whitefield's tabernacle in Moorfields. He was an attorney by profession, and on 31 July 1830 was returned

to parliament for Boston in Lincolnshire in the radical interest, retaining his seat until 1837. He formed collections of books, works of art, and autographs, which were sold after his death by Messrs. Sotheby & Wilkinson. For more than twenty years he was honorary secretary of 'The Protestant Society for the Protection of Religious Freedom.' He was a member of the Statistical and Zoological societies. He died in London, at his residence in Finsbury Square, on 25 Aug. 1854, and was buried in Kensal Green cemetery. Besides his son John he left three daughters. He was the author of 'An Apology for the Missionary Society,' London, 1799, 8vo (*Gent. Mag.* 1854, ii. 629).

The son John followed his father's profession as an attorney. In 1825 he earned the name of 'Bubble Wilks' by floating a number of joint-stock companies, all of which were financial failures. On 13 June 1826 he was returned to parliament for the borough of Sudbury in Suffolk in the whig interest. In April 1828 he resigned his seat, and shortly afterwards he was charged before the lord mayor with forgery, but was acquitted on the non-appearance of the prosecutor. On his release he obtained the post of Paris correspondent to the 'Standard,' and signed his contributions to the London papers 'O. P. Q.,' Desirous of retrieving his fortunes, he spread false reports on the Paris bourse, and in consequence was ordered by the head of the police to leave France within four days. His friends, however, obtained the revocation by their intercession, and he next formed a joint-stock company to establish a newspaper entitled 'The London and Paris Courier.' After the journal had appeared for a few months Wilks fled, leaving the debts of the enterprise to be paid by an English partner. Shortly after he exploited a second company, to finance a monthly magazine called 'La Revue Protestante,' a project which proved more profitable to its author than to the cause of religion. After forming an unsuccessful Paris Parcels Delivery Company, he returned to London, and, settling in Surrey Street, Strand, attempted to found an Authors' Institute. His last project was the establishment of a fraudulent clerical registry office. Before his latest dishonesty was detected he died suddenly at Chelsea, on 17 Jan. 1846, leaving no property to compensate his victims.

Wilks was the author of: 1. 'A Christian Biographical Dictionary,' London, 1821, 12mo. 2. 'Memoirs of Queen Caroline,' London, 1822, 2 vols. 8vo. 3. 'Bianca: a Fragment,' London, 1823, 8vo. After his return to England he was a constant contributor to 'Fraser's Magazine,' supplying reminiscences of Louis-Philippe and other notable Frenchmen.

[Gent. Mag. 1846, i. 649; Notes and Queries, 5th ser. vii. 180.] E. I. C.

WILKS, MARK (1760?–1831), lieutenant-colonel in the Madras army, born about 1760, was a native of the Isle of Man, and entered the East India Company's service. Being at one time intended for the ministry, he received a classical education, and in consequence went to India at a later age than was usual. He obtained a cadetship in 1781, and on 25 Sept. 1782 received a commission in the Madras army. In 1786 he became deputy-secretary to the military board, and in the following year secretary to a diplomatic mission under Sir Barry Close [q.v.] to the sultan of Mysore. In 1788 he was appointed fort-adjutant at Fort St. George, and on 6 March 1789 he was promoted lieutenant, and served as aide-de-camp to the governor. From 1790 to 1792 he acted as brigade-major and aide-de-camp to Colonel (afterwards General) James Stuart [see under Stuart, James, *d.* 1793] during the war against Tipú Saib. In 1793 he was assistant adjutant-general, and in 1794 was appointed Stuart's military secretary. From 1795 to 1799 Wilks was on furlough from bad health, and during his absence, on 12 Oct. 1798, he received his captaincy. On his return he served successively as military secretary and private secretary to the governor, Lord Clive [see Clive, Edward, Earl of Powis]. He was next appointed town-major of Fort St. George, and in 1803 became military secretary to the commander-in-chief, Lieutenant-general James Stuart. From 1803 to 1808 he served as political resident at the court of Mysore, attaining the rank of major on 21 Sept. 1804, and of lieutenant-colonel on 4 April 1808. In that year ill-health obliged him to quit India, and on 20 Nov. 1812 he was appointed governor of St. Helena, arriving in the island on 22 June 1813.

His administration as governor was wise and enlightened, and personally he was very popular. He improved the condition of agriculture in the colony by introducing better methods of cultivation, and by inducing the East India Company to alter the system of land tenure. Wilks was governor on the arrival of Napoleon on 15 Oct. 1815, but in the next year was relieved by Sir Hudson Lowe [q.v.] He won the esteem of the emperor by the ability of his administration. He returned to England and retired from the company's service on 15 Oct. 1818,

having received the brevet rank of colonel on 4 June 1814.

Wilks's fame rests chiefly on his admirable work, 'Historical Sketches of the South of India in an Attempt to trace the History of Mysoor.' The first volume was published in 1810 (London, 4to), and the second and third in 1814. A second edition in two volumes was published at Madras in 1867. For the early history of Mysore he had access to the state records, while he was himself a participator in the later events he describes, and from his official employments was possessed of an ample knowledge of state transactions. His history is written with rare impartiality, and in a style at once simple and interesting. It won him the praise of Sir James Mackintosh [q. v.], who spoke of the 'Historical Sketches' as 'the first book on Indian history founded on a critical examination of testimony and probability.'

Wilks died at Kelloe House in Berwickshire, the residence of his son-in-law, on 19 Sept. 1831. He was twice married. His second wife, whom he married at Bath on 16 Feb. 1813, was youngest daughter of J. Taubman of Bath. By his first wife he had an only daughter, Laura, married at Bath on 22 July 1817 to Major-general Sir John Buchan (*d.* 1850) of Kelloe. She was famous for her beauty, on which she was complimented by Napoleon.

Besides the works mentioned, Wilks was the author of 'A Report on the Interior Administration, Resources, and Expenditure of the Government of Mysoor,' Fort William, 1805, fol.; new edit., Bangalore, 1861, 8vo. He was a fellow of the Royal Society, and was for some years a vice-president of the Asiatic Society, in whose 'Transactions' he published an analysis of the philosophical work of Nasír ud dín of Tús entitled 'Aklak i Naseri.'

[Gent. Mag. 1813 i. 282, 1817 ii. 178, 1831 ii. 469, 1833 ii. 94; Philippart's East India Military Calendar, 1823, i. 140; Dodwell and Miles's Indian Army List, 1838; Memoirs of the Life of Sir James Mackintosh, 1835, ii. 69; Blackwood's Mag. 1834, xxxv. 53; Allibone's Dict. of Engl. Lit.; Asiatic Journal, 1832, new ser. vol. viii.; Brooke's Hist. of St. Helena, 1824, pp. 376–89.] E. I. C.

WILKS, ROBERT (1665?–1732), actor, a descendant of a Worcester family, the fortunes of which were seriously impaired by the civil war, was the second son of Edward Wilks, who took refuge in Dublin, and became a pursuivant of the lord lieutenant. The actor's grandfather, Judge Wilks, is said to have raised a troop of horse for the king, which his grand-uncle, Colonel Wilks, who is mentioned by Clarendon, commanded. Born at Rathfarnham, near Dublin, in 1665 or, according to another account, 1670, Robert Wilks received a good education, and was appointed, on the strength of his caligraphy, to a clerkship in the office of secretary Sir Robert Southwell [q. v.] On the outbreak of the war in Ireland Wilks was compelled to join the army of King William, but, being appointed clerk to the camp, took no part in active conflict. Rejoining his office, he contracted an intimacy with Richards, a comedian, and after playing privately the Colonel [Pedro] in Dryden's 'Spanish Friar,' made his first appearance on the stage under Joseph Ashbury [q. v.] at the Smock Alley Theatre in December 1691 as Othello. There being no regular company, the performance (which was to commemorate the defeat of the Stuart cause in Ireland, and to which the public were admitted gratis) was conducted by amateurs, principally officers. Wilks's success in this was such as to induce him to adopt the stage, and to lead to the establishment of the Smock Alley Theatre. A life by Daniel O'Bryan, which has been discredited, assigns this performance to January 1689, and says that Wilks had two, if not more, children by a wife he had privately married, and that both he and his wife, expelled from their respective homes, were sheltered by a Mr. Cope, a goldsmith.

Somewhere before 1695 Wilks visited London, and was engaged by John Rich [q.v.] at 15*s.* a week, out of which he had to pay 2*s.* 6*d.* to be taught dancing. The only part traced to him at the Theatre Royal is Lysippus in the 'Maid's Tragedy.' While in London he married Elizabeth, eldest daughter of Ferdinando Knapton, town clerk of Southampton and steward of the New Forest. By her he had a son Robert—who was left in the care of an actor named Bowen when Wilks, with his wife, returned to Ireland—and some other children, all but one of whom died in infancy. In 1698 Wilks played in Dublin Sir Frederick Frolic in Etherege's 'Comical Revenge, or Love in a Tub,' Courtall in 'She would if she could,' and Dorimant in the 'Man of the Mode.' So popular did he become in Dublin that on returning to London in the autumn of 1698 in company with George Farquhar [q.v.], to whom he showed himself a constant and loyal friend, he had to make an escape, the Duke of Ormonde having, it is said, issued a warrant to prevent him leaving the kingdom.

Wilks reappeared at Drury Lane at a salary of 4*l.* as Palamede in 'Marriage à la Mode.' In 1699 he was the original Sir Harry Wildair

in Farquhar's 'Constant Couple,' the conspicuous success of which the author attributed to him, and in December was the original Agamemnon in 'Achilles, or Iphigenia in Aulis,' adapted by Boyer from Racine. In 1700 his original parts were Pedro in the 'Pilgrim' (altered by Farquhar from Fletcher), Freeman in Burnaby's 'Reformed Wife,' and Captain Bellair in 'Courtship à la Mode;' in 1701, Carlos in 'Love makes a Man,' Railton in Baker's 'Humour of the Age,' Paris in the 'Virgin Prophetess, or the Fate of Troy,' Sir Harry Wildair in Farquhar's piece so named, and Duke of Lorrain in Mrs. Trotter's 'Unhappy Penitent;' in 1702 Almerick in the 'Generous Conqueror,' Campley in the 'Funeral,' Young Mirabel in the 'Inconstant,' Lionel in the 'Modish Husband,' Don Pedro in the 'False Friend,' and Elder Wouldbe in the 'Twin Rivals;' and in 1703 Reynard in 'Tunbridge Walks,' Frederick in D'Urfey's 'Old Mode and the New,' Bellmie in 'Love's Contrivance, or Le Médecin malgré lui,' Wilding in 'Vice Reclaimed,' and Julio in the 'Patriot.' He also played Wilmore in the 'Rover,' Mosca in the 'Fox,' and Oroonoko. In the season of 1703–4 he was on 2 Dec. the first Young Bookwit in Steele's 'Lying Lover;' on 26 Jan. Andramont in 'Love the Leveller,' by 'G. B.;' and on 6 March Norfolk in Banks's 'Albion Queens.' He also played Amintor in the 'Maid's Tragedy,' Alexander in the 'Rival Queens,' Arbaces in 'A King and No King,' Celadon in 'Secret Love,' and, at court, Dolabella in 'Love for Love' and Peregrine Wary in 'Sir Solomon, or the Cautious Coxcomb;' 1704–5 saw him as Goswin in the 'Royal Merchant' and Theodore in the 'Loyal Subject,' and 1705–6 as Valentinian. The following original parts were also played during the two seasons: on 7 Dec. 1704 Sir Charles Easy in the 'Careless Husband,' on 23 April Captain Clerimont in the 'Tender Husband,' on 30 Oct. Bloom in 'Hampstead Heath,' on 20 Nov. Sir James Courtly in the 'Basset Table,' on 3 Dec. Perolla in 'Perolla and Izadora,' on 8 April 1706 Captain Plume in the 'Recruiting Officer,' and, some time in 1706, Farewell in the 'Fashionable Lover.'

Owen Swiney or MacSwinny [q.v.] opened the Haymarket on 15 Oct. 1706, his company having been strengthened by a detachment of actors from Drury Lane. Among these was Wilks, who made his first appearance on the 26th as the Prince of Wales in the 'First Part of King Henry IV.' Here he remained two years, playing Hamlet, Antony in 'Julius Cæsar,' Macduff, Lorenzo in the 'Spanish Friar,' Moneses, the Copper Captain, Essex, Colonel Careless in the 'Committee,' Dorimant in the 'Man of the Mode,' Jaffier, Marius Junior in 'Caius Marius,' Truewit in the 'Silent Woman,' Castalio, Jupiter in 'Amphitryon,' Cortez in the 'Indian Empress,' Vincent in the 'Jovial Crew,' and other parts. The characters he originated included Belvil in the 'Platonic Lady' on 25 Nov. 1706, Abdalla in Mrs. Manley's 'Almyna' on 16 Dec., Palamede in 'Marriage à la Mode' on 4 Feb. 1707, Archer in the 'Beaux' Stratagem' on 8 March, Careless in the 'Double Gallant' on 1 Nov., Aribert in Rowe's 'Royal Convert' on 25 Nov., and Lord Wronglove in the 'Lady's Last Stake' on 13 Dec. The theatre being then devoted to opera, Wilks appeared at Drury Lane as Hamlet on 15 Jan. 1708. A round of comic characters, with some few serious parts, was assigned him, and he was, 31 May 1708, the original Artaban in Theobald's 'Persian Princess,' on 4 Dec. Colonel Blenheim in Baker's 'Fine Lady's Airs,' on 11 Jan. 1709 Young Oldwit in 'Rival Fools' (adapted by Cibber from Fletcher's 'Wit at several Weapons'), L. Icilius in Dennis's 'Appius and Virginia,' and on 12 May Sir George Airey in Mrs. Centlivre's 'Busy Body.' In answer to complaints from the principal actors of the meagre salaries allowed them, the patentees put forth statements, according to which Wilks's receipts, including his benefit, came to 299*l.* 1*s.* 5*d.* He was allowed 50*s.* a week as stage manager. Wilks, with Cibber, Dogget, and Mrs. Oldfield, now joined Swiney in the management of the Haymarket. The house opened on 20 Sept. 1709 with Betterton as Hamlet. On the 22nd Wilks played Plume in the 'Recruiting Officer.' On 12 Dec. he was the first Faithful in Mrs. Centlivre's 'Man's Bewitched,' and on 20 April 1710 Lothario in Charles Johnson's 'Force of Friendship.' He played also Othello, Henry VI in 'Richard III,' and many other parts.

The companies reuniting at Drury Lane, Wilks created there the rôles of Colonel Ravelin in 'Marplot,' 30 Dec. 1710; Rashlove in 'Injured Love,' 7 April 1711; Volatil in the 'Wife's Relief,' altered from Shirley by C. Johnson, 12 Nov.; Colonel Bastion in Mrs. Centlivre's 'Perplexed Lovers,' 19 Jan. 1712; Aranes in C. Johnson's 'Successful Pirate,' 7 Nov.; Major Young Fox in Charles Shadwell's 'Humours of the Army,' 29 Jan. 1713; Juba in 'Cato,' 14 April; Chaucer in Gay's 'Wife of Bath;' Agamemnon in C. Johnson's 'Victim,' translated from Racine, 5 Jan. 1714; Dumont in 'Jane Shore,' 2 Feb.; Don Felix in the 'Wonder,' 27 April; Modely in the 'Country

Lasses,' 4 Feb. 1715; Sir George Truman in Steele's 'Drummer,' 10 March 1716; and 6 Dec. 1717 Heartly in Cibber's 'Non-Juror.' He had also been seen as Philaster, Demetrius in the 'Humourous Lieutenant,' Ferdinand in the 'Tempest,' and Cassio. At Drury Lane Wilks remained until close upon his death. His original parts during the remainder of his stay, omitting a few in pieces which failed or are completely forgotten, are Don Carlos in Cibber's 'Ximena,' founded on the 'Cid,' 1 Nov. 1718 (it had been acted six years earlier); Sir George Jealous in C. Johnson's 'Masquerade,' 16 Jan. 1719; Bellamar in T. Killigrew's 'Chit-Chat,' 14 Feb.; Memnon in Young's 'Busiris,' 7 March; Eurytion in Southerne's 'Spartan Dame,' 11 Dec.; Eumenes in Hughes's 'Siege of Damascus,' 17 Feb. 1720; Frankly in Cibber's 'Refusal,' 14 Feb. 1721; Carlos in Young's 'Revenge,' 18 April; Yvor in Ambrose Philips's 'Briton,' 19 Feb. 1722; Sir John Freeman in Mrs. Centlivre's 'Artifice,' 2 Oct.; Myrtle in Steele's 'Conscious Lovers,' 7 Nov.; Orlando in 'Love in a Forest,' altered from 'As you like it,' 9 Jan. 1723; Dauphin in Hill's altered 'Henry V,' 5 Dec.; Phraortes in Gay's 'Captives,' 15 Jan. 1724; Antony in Cibber's 'Cæsar in Egypt,' 9 Dec.; Bellamine in James Moore Smythe's 'Rival Modes,' 27 Jan. 1727; Henriquez in the 'Double Falsehood,' assigned by Theobald to Shakespeare, 13 Dec.; Lord Townly in the 'Provoked Husband,' 10 Jan. 1728; Merital in Fielding's 'Love in several Masques,' 16 Feb.; Gainlove in Miller's 'Humours of Oxford,' 9 Jan. 1730; Masinissa in Thomson's 'Sophonisba,' 28 Feb.; Jason in C. Johnson's 'Medea,' 11 Dec.; Lord Modely in Boden's 'Modish Couple,' 10 Jan. 1732; and Bellamant in Fielding's 'Modern Husband,' 21 Feb. This was his last original character. Among parts of which he was not the originator were Mirabell in the 'Way of the World,' the Prince of Wales in the 'Second Part of King Henry IV,' Aurenge-Zebe, Buckingham in 'Henry VIII,' Altamont in the 'Fair Penitent,' and Hastings in 'Richard III.'

Wilks died at his house in Bow Street, Covent Garden, on 27 Feb. 1732, and was buried at midnight (by his own desire) on 4 Oct. at St. Paul's, Covent Garden. A prologue to his memory was spoken at Drury Lane on 14 Oct. Mrs. Wilks, born Elizabeth Knapton, had died on 21 March 1714, and was buried in St. Paul's, Covent Garden, where her husband raised a monument. He married again, on 26 April 1715, Mary Fall (born Browne), a widow with four children living, who survived him.

Wilks's name was long associated with the management first of the Haymarket and then of Drury Lane [for the complex managerial changes between 1705 and 1709 see Rich, Christopher]. In 1710, by an arrangement with William Collier, M.P., the chief lessee, the management of Drury Lane was assigned to Wilks, Doggett, and Cibber. The most prosperous period of Drury Lane management then began. Barton Booth [q. v.] was associated in the management early in 1711, and Steele took on 18 Oct. 1714 the place of Collier, to whom the license was granted, the managers then consisting of Steele, Wilks, Cibber, Doggett, and Booth. In January 1720 the theatre was temporarily shut and the licenses revoked by the Duke of Newcastle, the lord chamberlain [see Steele, Sir Richard]. By the season of 1729–30 Steele was dead and Booth disqualified from acting. After Steele's death a patent was granted to Cibber, Wilks, and Booth, empowering them to give plays at Drury Lane for a period of twenty-one years from 1 Sept. 1732. Wilks's share came at his death into the hands of his widow, who appointed John Ellys [q. v.], the portrait-painter, her representative.

Cibber, whose 'Apology' is largely occupied with Wilks, though not estimating very highly Wilks's judgment or his correctness of style, declares him to have been the most diligent, laborious, and useful actor that had been on the stage for fifty years. His unfailing industry is attributed to his ambition for fame, in search of which he was unremitting in labour. By example and authority he rebuked negligence in others. In the 'Spectator' Wilks is specially commended as Macduff, Sir Harry Wildair, Mosca, and the Prince of Wales in 'The First Part of Henry IV.' Davies declares the last to have been 'one of the most perfect exhibitions of the stage,' and says that the Hotspur of Booth was not superior. Davies praises his Castalio, which was, however, inferior to that of Cibber, and his Antony in 'Julius Cæsar,' in which he showed his customary fault of restlessness. His Othello is spoken of with disparagement by Cibber and by Steele. In Hamlet, Castalio in the 'Orphan,' Ziphares in 'Mithridates,' Edgar in 'Lear,' Norfolk in 'Albion Queens,' Essex, Moneses in 'Tamerlane,' and Jaffier in 'Venice Preserved' he won recognition. But though his tragic conceptions were praised for sorrow, tenderness, and resignation, his greatest triumphs were all in comedy, and especially in the comedy of Farquhar. His chief qualities as a comedian

were ease, sprightliness, and distinction of manner, which caused him to be accepted as a model of behaviour in fashionable society. Concerning his relations with Farquhar (which were uniformly good) it has been said by some versifier without much sense of proportion:

> Farquhar by writing gain'd himself a name,
> And Wilks by Farquhar gain'd immortal fame.

Farquhar, who had been more than once pecuniarily indebted to Wilks, commended to him on his deathbed his orphan daughters. So well was the trust fulfilled that the girls were said to have lost in Wilks a second father. Among those whom Wilks benefited by a somewhat lavish generosity (to which it was due that, though in receipt of an income large for the time, he left his wife almost without provision) was Richard Savage. Dr. Johnson praised Wilks for his generosity in characteristic language. 'To be humane, generous, and candid is a very high degree of merit in any case, but those qualities deserve still greater praise when they are found in that condition which makes almost every other man . . . contemptuous, insolent, petulant, selfish, and brutal' (*Works*, viii. 107). Steele in the 'Spectator' (No. 370) speaks of 'commending Wilks for representing the tenderness of a husband and a father in "Macbeth," the contrition of a reformed prodigal in "Henry the Fourth," the winning simpleness of a young man of good nature and wealth in the "Trip to the Jubilee" [Sir Harry Wildair], the officiousness of an artful servant [Mosca] in the "Fox."' In the 'Tatler' (No. 182) he speaks of Wilks and Cibber as 'the first of the present stage . . . perfect actors in their different kinds,' and draws a parallel between them, the most significant phrase in which is that 'Wilks has a singular talent in representing the graces of nature, Cibber the deformity in the affectation of them.' The only charges brought against Wilks as a manager were a certain impetuosity in command and some favouritism towards actors such as Mills, his great friend, whose mediocrity and propriety of conduct appealed to him more than the brilliant talent and irregularity of life of a born actor such as Booth.

A portrait of Wilks was painted in the year of his death by John Ellys or Ellis [q. v.], and was engraved by J. Faber (see SMITH, *Catalogue*).

WILLIAM WILKS (*fl.* 1717–1723), a nephew of the preceding, appeared at Drury Lane on 17 Oct. 1715 as Sir George Airey in the 'Busy Body.' He was bred as an attorney; Wilks tried vainly to dissuade him from adopting the stage, but sent him in 1714 to Ashbury, the manager of the Dublin Theatre, whom he urged to show him his faults. According to Chetwood, William Wilks played one season at Smock Alley, was engaged at 30*s.* a week for Drury Lane, and died before he was thirty. His name appears in Genest to Tressel in Cibber's 'Richard III,' Octavio in 'She would and she would not,' Farewell in 'Sir Courtly Nice,' Verdone in the 'Little French Lawyer,' Ned Brag in 'Love for Money,' Dapperwit in 'Love in a Wood.' He had a benefit on 27 April 1719; other benefits to Wilks's brother, the office-keeper, were given on 5 June 1718 and 11 May 1719. On 11 Nov. 1719 W. Wilks was the first Sicinius in Dennis's 'Invader of his Country.' On 2 Oct. 1722 he was the original Fainwell in Mrs. Centlivre's 'Artifice.' On 7 Jan. of the following year he played Ferdinand in the 'Tempest,' and on 5 July 1723 was the first Young Clifford in Theophilus Cibber's alteration of 'King Henry VI.' The last part to which his name is found is Sir Harry Beaumont in the first representation of Mrs. Haywood's 'Wife to be Let' on 12 Aug. 1723.

[There are early lives of Wilks, all untrustworthy and mostly contradictory of each other. These lives, one anonymous and dedicated to Colley Cibber; a second by Daniel O'Bryan, and a third by Curll, asserting that the two other were unworthy of credit; statements certified to by Mary Wilks, his relict, and by Wilks's brother-in-law, Alex Kingston, were issued within a year of the actor's death, and went through various editions. All are now scarce. Cibber in his Apology supplies much information, often inaccurate. The best account is that in Chetwood's General History of the Stage. Lives appear in Galt's Lives of the Players, and the Georgian Era. The list of characters is taken from Genest's Account of the English Stage. See also Doran's Annals of the English Stage, ed. Lowe; Boswell's Johnson, ed. Hill; Hitchcock's Irish Stage; Chalmers's British Essayists; Steele's Theatre; Cunningham and Wheatley's London Past and Present; Clark Russell's Representative Actors; Dibdin's History of the Stage; Lowe's Bibliographical Account of English Theatrical Literature. In the book last named is mentioned 'To Diabeboulou menon, or the Proceedings at the Theatre Royal, Drury Lane,' 1723, 4to, which appears to deal with the resignation by Wilks of the part of Sir Harry Wildair.] J. K.

WILKS, SAMUEL CHARLES (1789–1872), evangelical divine, born in 1789, was son of Samuel Wilks of Newington, Surrey. His grandfather, Samuel Wilks, like many other members of the family,

entered the service of the East India Company, rose high in the confidence of the directors, and for many years conducted the secret correspondence of the company with Indian princes and others; he was consulted on Indian affairs by Burke and Lord North, corresponded with Warren Hastings (cf. *Add. MS.* 29139, ff. 367, 368), and was subpœnaed as a witness at his trial. He retired in 1782, when the directors granted him a liberal pension for life.

Samuel Charles was educated for the church, matriculated from St. Edmund Hall, Oxford, on 8 June 1810, aged 21, and graduated B.A. in 1814 and M.A. in 1816. While an undergraduate he won in 1813 the premium of the Society for Promoting Christian Knowledge for an 'Essay on the Signs of Conversion and Unconversion in Ministers of the Church,' which was published in 1814 (London, 8vo), and reached a third edition in 1830. He took holy orders, attaching himself to the 'Clapham sect,' and in 1816 succeeded Zachary Macaulay [q.v.] as editor of the 'Christian Observer,' the organ of the 'sect.' In 1817 he dedicated to his 'friend' Hannah More [q. v.] two volumes of 'Christian Essays' (London, 12mo). Another friend was Charles Simeon [q. v.] In 1835 he published a new edition of Lord Teignmouth's 'Memoirs of Sir W. Jones,' to which he prefixed a life of Teignmouth [see SHORE, JOHN, first BARON TEIGNMOUTH]. He continued to edit the 'Christian Observer' until 1850, when he was succeeded by John William Cunningham [q. v.], and retired to the living of Nursling, near Southampton, to which he had been presented in 1847. He was the author of many tracts, essays, and letters of a religious and theological character, mostly reprinted from the 'Christian Observer;' he also acquired considerable scientific knowledge, and maintained against prevalent religious opinion many of the new views propounded by geologists. He died at Nursling on 23 Dec. 1872, in his eighty-fourth year, leaving several children.

[Works in Brit. Mus. Libr.; Foster's Alumni Oxon. 1714–1886; Trevelyan's Life of Macaulay, ii. 228; private information.]

WILLAN, ROBERT (1757–1812), physician and dermatologist, was born on 12 Nov. 1757 at Hill, near Sedbergh in Yorkshire, where his father, Robert William Willan, M.D., one of the Society of Friends, was in practice. He was educated at Sedbergh grammar school, and commenced his medical studies at Edinburgh in 1777, graduating M.D. on 24 June 1780 ('D. M. I. de Jecinoris Inflammatione'). He then visited London and attended lectures. In 1781 he settled at Darlington, where he published a small tract entitled 'Observations on the Sulphur Waters of Croft' (8vo, 1782; 2nd edit. 1786; new edit. 1815). He soon afterwards removed to London, and was appointed physician to the Public Dispensary on its establishment in the early part of 1783. He resigned this appointment in December 1803, when the governors of the charity named him consulting physician, made him a life governor, and presented him with a handsome piece of plate. His practice at the dispensary was very numerously attended, and the number of his pupils was large; many of them subsequently attained to high reputation. He was admitted a licentiate of the College of Physicians on 21 March 1785. He was the first physician in this country to arrange diseases of the skin in a clear and intelligible manner, and to fix their nomenclature on a satisfactory and classical basis. As early as 1784 he had begun to attend to the elementary forms of eruption; he sought out the original acceptation of all the Greek, Roman, and Arabian terms applied to eruptive diseases, and he finally founded his nomenclature on this basis. His arrangement and nomenclature were probably decided about 1789, as in the following year his classification was laid before the Medical Society of London and honoured by the award of the Fothergillian gold medal of 1790. The practical utility of his simple classification is evinced in the fact that, notwithstanding the great advances made of late years in cutaneous medicine, it is still used by the profession for all diagnostic purposes.

In 1794 he edited Whitehurst's 'Observations on the Ventilation of Rooms' [see WHITEHURST, JOHN], and in 1796 commenced a series of monthly reports containing a brief account of the weather and of the prevalent diseases of the metropolis. These reports were published in the 'Monthly Magazine,' and were continued until 1800, when he collected them into a small volume and published them under the title of 'Reports on the Diseases of London,' 1801, 12mo. The work is pregnant with original and important observations, especially on points of diagnosis. His great work, 'The Description and Treatment of Cutaneous Diseases,' London, 4to, was issued in parts. The first part appeared in the beginning of 1798, the others at long and varying intervals; the last, which Willan lived to see through the press, in 1808. A remaining part, on 'Porrigo and Impetigo,'

was published separately after his death by his relative, Dr. Ashby Smith, in 1814. He was elected a fellow of the Society of Antiquaries in 1791, and a fellow of the Royal Society on 23 Feb. 1809.

He long resided in Bloomsbury Square, but when, in 1810, symptoms of pulmonary consumption and dropsy developed, he went to Madeira. He died there on 12 April 1812, aged 54.

Besides the works mentioned, Willan wrote: 1. 'The History of the Ministry of Jesus Christ, combined from the Narrations of the Four Evangelists, by R. W.,' 1782, 8vo. 2. 'On Vaccine Inoculation,' with coloured plates, London, 1806, 4to. His 'Miscellaneous Works, comprising an Inquiry into the Antiquity of Smallpox, Measles, and Scarlet Fever; Reports on the Diseases of London,' and detached papers on medical subjects, were edited by Dr. Ashby Smith, London, 1812, 8vo.

[Munk's Coll. of Phys.; Cat. Brit. Mus. Library; Gent. Mag. 1812, i. 593; Records of the Royal Society.] W. W. W.

WILLEHAD or WILHEAD (*d.* 789), bishop of Bremen and English missionary in Germany, was a Northumbrian, probably educated at York, and a friend of Alcuin [q. v.], as the letters of the latter prove (Pertz, *Monumenta Germaniæ Historica*, Script. ii. p. 379). He laboured for some time at Dokkum in Friesland, where St. Boniface was martyred (*Vita S. Willehadi Episcopi Bremensis ad an.* 789, *auct. Anscharo Bremensi Archiepiscopo*, ap. Pertz, loc. cit. p. 380), but had to flee for his life. Summoned to the court of Charles the Great, he was by that monarch despatched to a district on the borders of Friesland and Saxony, about Bremen, called Wigmodia. Here he was very successful, and in his second year persuaded the Saxons to receive Christianity (*ib.* p. 381). During the revolt of Widukind, however, a large part of Saxony fell away from Christianity, and Willehad was again compelled to flee from a persecution in which many of his followers perished (*ib.* pp. 381–2). He visited Rome, and spent some years in reading and writing at Epternach and elsewhere, but ultimately returned to his work in Wigmodia. After the submission of Widukind Saxony again received Christianity, and Willehad was consecrated bishop of the diocese (*ib.* p. 383), apparently in 787. He made Bremen the seat of the bishopric, and built there St. Peter's church, which was dedicated on 1 Nov. 789 (*ib.* see note). About a week later, while visiting his diocese, Willehad fell ill at a little place below Vegesack, near Bremen, and died there (*ib.* p. 384, see note). Willehad is thought to have written some treatises, including a commentary on the epistles of St. Paul, which are believed to be extant, the latter in print (Wright, *Biogr. Brit. Lit.* i. 349).

[The best edition of Willehad's life by Anschar, bishop of Bremen, is that of Pertz above quoted; for other editions see Hardy's Descript. Cat. I. ii. 493.] A. M. C-e.

WILLEMENT, THOMAS (1786–1871), heraldic writer and artist in stained glass, born in 1786, obtained the appointment of heraldic artist to George IV, and on 17 May 1832 was elected a fellow of the Society of Antiquaries. Subsequently he was styled artist in stained glass to Queen Victoria, and for many years he carried on business at 25 Green Street, Grosvenor Square. To him modern glass-painters are, to a considerable extent, indebted for the revival of their art. In 1845 he purchased the estates at Davington, near Faversham, Kent, containing the freehold land, church, and donative. He died at Davington Priory on 10 March 1871. His wife Katharine, daughter of Thomas Griffith, died 4 Aug. 1852, aged 56, and was buried in Davington church (*Archæol. Cantiana*, xxii. 285).

His works are: 1. 'Regal Heraldry: the Armorial Insignia of the Kings and Queens of England, from coeval authorities,' London, 1821, 4to (cf. *ib.* xxii. 190, 194, xxiii. 124). 2. 'Heraldic Notices of Canterbury Cathedral; with Genealogical and Topographical Notes. To which is added a chronological list of the Archbishops of Canterbury, with the Blazon of their respective Arms,' London, 1827, 4to. 3. 'Fac Simile of a contemporary Roll, with the Names and the Arms of the Sovereign, and of the Spiritual and Temporal Peers who sat in the Parliament held at Westminster A.D. 1515,' London, 1829. Only fifty-one copies printed. Index issued separately. 4. 'A Roll of Arms of the Reign of Richard the Second,' London, 1834, 4to. Twenty-five copies printed. 5. 'A Concise Account of the principal Works in Stained Glass that have been executed by Thomas Willement,' privately printed, London, 1840, 4to. 6. 'An Account of the Restorations of the Collegiate Chapel of St. George, Windsor. With some Particulars of the Heraldic Ornaments of that Edifice,' London, 1844, 4to. 7. 'Historical Sketch of the Parish of Davington, in the county of Kent, and of the Priory there,' with plates, London, 1862, 4to (cf. *ib.* xxii. 190 sqq.)

8. 'Heraldic Antiquities: a Collection of original Drawings of Charges, Arrangements of Early Examples, &c., with numerous engravings of Coats of Arms, Fac Similes of Stained Glass, and Tracings of Early Brasses' [London, 1865], fol. He also contributed to 'Archæologia' and to 'Archæologia Cantiana,' and his 'heraldic collections, manuscripts and other valuable books' are at Davington priory (*ib.* vol. xxi. p. xlii).

[Athenæum, 25 March 1871, p. 375; Kent Herald, 23 March 1871, p. 7, col. 6; London Directory, 1852, p. 1066; Lowndes's Bibl. Man. ed. Bohn; Martin's Privately Printed Books, 1854, pp. 378, 489; Moule's Bibl. Heraldica, pp. 291, 555; Notes and Queries, 4th ser. vii. 246; Proceedings of the Society of Antiquaries, 2nd ser. v. 145.] T. C.

WILLES, GEORGE WICKENS (1785–1846), captain in the navy, son of Lieutenant John Willes of the navy (1753–1797), who lost a leg at Gibraltar in 1782, was born in 1785, and in 1794 entered on the books of the Royal William, flagship of Sir Peter Parker (1721–1811) [q. v.] at Spithead. In 1796 he was borne on the books of the Fairy sloop, commanded by his maternal uncle, John Irwin, whom, early in 1797, he followed to the Prince George; in this ship he was present at the battle of Cape St. Vincent [see PARKER, SIR WILLIAM, 1743–1802]. He was afterwards with Irwin in the Lively, Boston, Formidable, and Queen Charlotte. He was in the Success, with Captain Shuldham Peard [q. v.], at the blockade of Malta, and the capture of the Généreux on 18 Feb. 1800, when he was severely wounded; he was still on the Success when she was taken by Ganteaume on 13 Feb. 1801. On 6 Nov. 1801 he was promoted to the rank of lieutenant; served in the Sophie sloop; in the Active, one of the ships which passed the Dardanelles in February 1807 [see DUCKWORTH, SIR JOHN THOMAS], and in the Spartan, with Captain (afterwards Sir) Jahleel Brenton [q. v.] During 1809, in command of the frigate's boats, he was repeatedly engaged in storming batteries or destroying coasting vessels in the Adriatic or among the Ionian Islands. He was still in the Spartan when, in Naples Bay on 3 May 1810, she engaged, defeated, and put to flight a Franco-Neapolitan squadron, carrying in the aggregate 95 guns and 1,400 men. 'I was myself,' wrote Brenton, 'wounded about the middle of the action, which lasted two hours; but my place was most ably supplied by Mr. Willes, first lieutenant, whose merit becomes more brilliant by every opportunity he has of showing it. He is, without exception, one of the best and most gallant officers I ever met with.' Willes, who was himself severely wounded, was promoted on 2 June 1810 to be commander; he was also granted permission to accept and wear the order of St. Ferdinand and Merit, third class.

In 1811–12 he commanded the Leveret brig in the North Sea, where he captured several of the enemy's privateers; he was afterwards in the Bacchus on the Irish station, and on 7 June 1814 he was made a captain. In 1817–18 he commanded the Cherub on the coast of Africa; in 1819–1820, the Wye in the North Sea; in 1823–7, the Brazen, on the South American and African stations; and in 1836 the Dublin, as flag-captain to Sir Graham Eden Hamond [q. v.], on the coast of South America. In February 1845 he commissioned the Vanguard of 80 guns, in which, after a few months in the Channel, he went out to the Mediterranean. He died at Malta on 26 Oct. 1846. Willes married, in 1814, Anne Ellen, daughter of Sir Edmund Lacon, bart., and left issue, among others, the present Admiral Sir George Ommanney Willes, G.C.B., who possesses a portrait of his father.

[O'Byrne's Nav. Biogr. Dict.; Marshall's Roy. Nav. Biogr. vii. (suppl. pt iii.) 349; information from Sir George Willes.] J. K. L.

WILLES, SIR JAMES SHAW (1814–1872), judge, was the son of James Willes, a physician of Cork, by his wife, Elizabeth Aldworth, daughter of John Shaw, mayor of Cork in 1792. He was born at Cork on 13 Feb. 1814, and was educated at Trinity College, Dublin, where he obtained honours in college examinations and graduated B.A. in 1836. He received the honorary degree of LL.D. in 1860. At first he read for the bar in the chambers of Collins, a well-known Irish counsel, but in 1837 he came to London and joined the Inner Temple. He became a pupil of Thomas Chitty [q. v.], and was then persuaded to come to the English bar, and not to the Irish, as he had at first intended. His unsparing industry and lucid mind soon made him learned in foreign as well as in English law. For some time he remained in Chitty's chambers as his salaried assistant, and also obtained good employment as a special pleader. He was called to the bar on 12 June 1840, and became a leading junior in the court of exchequer, where from 1851 he held the post of tubman. Though a member of the home circuit, he rarely practised except in London. Already widely known as a learned and scholarly lawyer, he edited John William Smith's 'Leading Cases' with (Sir) Henry Singer

Keating [q. v.], the third edition in 1849, and the fourth in 1856; and, young as he was, was selected by Lord Truro to be a member of the commission on common-law procedure in 1850, and took a large share in drafting the Common Law Procedure Act of 1854. He was indeed principally entitled to the credit of the thorough reform in procedure which was thus effected. Subsequently he was a member of the Indian law commission in 1861, and of the English and Irish law commission in 1862.

On the resignation of Sir William Henry Maule [q. v.], Willes succeeded him in the common pleas on 3 July 1855, though he had never become a queen's counsel, and was knighted in August. He was one of the first judges appointed to try election petitions, and laid down the rules of practice afterwards generally followed. Few judgments are more philosophic, more clear, or more learned than his, and they are especially authoritative in cases on mercantile law. On 3 Nov. 1871 he was sworn of the privy council, and it was in contemplation to have made him a member of the judicial committee. His health, however, had suffered from a lifetime of overwork, and, though he lived much retired and only mixed in literary society, he was unable to secure the quiet needed to prevent the gradual approach of nervous breakdown. His duties as a criminal judge added to the strain upon a mind naturally emotional and equally anxious to do justice and show mercy. For years he had suffered from heart disease and gout. He returned in August 1872 from an exceedingly heavy assize at Liverpool to his house, Otterspool, Watford, Hertfordshire, visibly depressed and ill, and on 2 Oct. shot himself. He was buried on 7 Oct. at Brompton cemetery.

In manner Willes was somewhat prim and precise, and he always retained an Irish accent; but, although occasionally peculiar in court, he was most courteous, and was esteemed equally by lawyers and by mercantile men. He married, in 1856, Helen, daughter of Thomas Jennings of Cork, but had no children.

[Times, 4 Oct. 1872; Law Journal, 5 Oct. 1872; Solicitors' Journal, 12 Oct. 1872; Law Mag. 1872, p. 889; Ballantyne's Experiences, ii. 81, and Robinson's Bench and Bar; Cat. Dublin Univ. Graduates; Life of Lord Campbell, ii. 333, 337.] J. A. H.

WILLES, Sir JOHN (1685–1761), chief justice of the common pleas, came of an old Warwickshire family, and was the son of John Willes, rector of Bishop's Itchington and canon of Lichfield, by his wife Anne, daughter of Sir William Walker, mayor of Oxford. He was born on 29 Nov. 1685, went to Lichfield free grammar school, and on 28 Nov. 1700 became an undergraduate of Trinity College, Oxford, though only fourteen years old. He graduated B.A. in 1704, M.A. in 1707, B.C.L. in 1710, and D.C.L. in 1715. He was also elected a fellow of All Souls' College.

On 20 Jan. 1708 he entered at Lincoln's Inn, and was called to the bar in June 1713 and joined the Oxford circuit. Though a man of 'splendid abilities' and grave demeanour, he was loose and indolent, and took more interest in politics than in law. Still he must have soon attained a good position in his profession, for in 1719 he was appointed a king's counsel. On 12 April 1722 he was elected member for Launceston the return being amended by inserting his name by order of the house on 17 March 1723–4. He held this seat till 1726. He was a staunch supporter of Walpole, and in 1726 claimed as the reward of his services the solicitor-generalship. He had in particular given assistance during the proceedings against Bishop Atterbury and the bill for imposing additional taxation on the Roman catholics. His request was refused, but he received a judgeship on the Chester circuit in May 1726, and thereby lost his seat, but was returned for Weymouth and Melcombe Regis on 9 June, taking the place of the previous member, Ward, who was expelled the house. He spent so large a sum in contesting this seat that he subsequently sat for West Looe from 23 Aug. 1727 till 1737, where elections were less costly. In February 1729 he was appointed chief justice of Chester, and in January 1734 attorney-general. He was then knighted, and on 23 Jan. 1737 succeeded Sir Thomas Reeve [q. v.] in the chief-justiceship of the common pleas. Being disappointed in his hopes of the chancellorship when Lord Hardwicke succeeded Talbot in 1737, he abandoned Walpole and allied himself with Lord Carteret; but still finding his ambition unlikely to be gratified, he courted the Pelhams, and finally attached himself to Pitt. In 1745 he endeavoured to organise a volunteer regiment of lawyers to guard the royal family during the king's absence (H. Walpole, *Letters*, ed. Cunningham, i. 410); but this service was not acceptable to the crown, and he failed even to get his commission as colonel. On Lord Hardwicke's resignation he again hoped for the chancellorship, though, according to Walpole, 14 Feb. 1746, he had refused it in 1746; but, owing to the king's objections to his private character, the

great seal was put into commission and he was only named senior commissioner. This arrangement lasted from 19 Nov. 1756 to 30 June 1757. He was then offered the chancellorship in the administration of Pitt and Newcastle, but, indiscreetly demanding a peerage as a condition of his acceptance, which the king was unwilling to grant, he was passed over and Robert Henley (afterwards first Earl of Northington) [q. v.] was appointed. His mortification shortened his life, and for some time before his death he was unable to go into court. He died on 15 Dec. 1761 at his house in Bloomsbury Square, London, and was buried at Bishop's Ickington. Though politically an unscrupulous intriguer, he was a lawyer of great learning and a judge of ability. His severity to attorneys led to his court being short of business, and his decisions of importance are few, having regard to the length of time during which he was on the bench. He presided at the trial of Elizabeth Canning [q. v.] for perjury (*State Trials*, xix. 262), and preserved a long series of reports of cases decided before the common pleas during his chief-justiceship, which he intended to publish. A selection from them, with other cases, was published by Charles Durnford in 1799.

He married Margaret Brewster, a lady of a Worcestershire family, by whom he had four sons and four daughters. His second son, Edward, became a judge of the king's bench in 1768. His portrait, by Thomas Hudson, is in the National Portrait Gallery, London, and has been engraved by Faber and Johnson; another portrait by Van Loo was engraved by Vertue in 1744 (Bromley, p. 374).

[Foss's Lives of the Judges; Walpole's Memoirs, i. 77; Harris's Lord Hardwicke, iii. 139; Correspondence of the Earl of Chatham, i. 235; Campbell's Lives of the Chief Justices, ii. 266 (which contains several inaccuracies); Clowes's Royal Navy, vol. iii.; Parl. Returns of Members of Parliament, 1878; Foster's Alumni Oxon.; Register of Lincoln's Inn.] J. A. H.

WILLES or WILLEY, RICHARD (*fl.* 1558–1573), poetical writer, a native of Pulham in Dorset, entered Winchester College in 1558, and in 1564 proceeded to New College, Oxford, where he held a fellowship from 1566 to 1568. After quitting the university he travelled in France, Germany, and Italy. At the university of Mainz he graduated M.A., and on 3 June 1565 was admitted into the Society of Jesus. He was afterwards incorporated at Perugia, where he was professor of rhetoric, and in 1569 he taught Greek at Trier. Returning to England, he seems to have renounced Roman catholicism, for on supplicating for incorporation at Oxford on 24 April 1574 his request was granted on condition that he made a profession of conformity and acknowledged the queen as supreme governor of the English church. On 16 Dec. 1578 he was incorporated M.A. at Cambridge.

Willes was the author of: 1. 'Ricardi Willei Poematum Liber ad Gulielmum Bar. Burleighum auratum nobiliss. ordinis equitem, Londini ex bibliotheca Tottellina,' 1573, 8vo. 2. 'In svorvm poematum librum Ricardi Willei scholia ad custodem, socios atq. pueros collegij Wiccammici apud Wintoniam, Londini ex bibliotheca Tottellina,' 1573, 8vo. The poems of Christopher Johnson or Jonson [q. v.] on the college and its founder were printed at the end of the book.

Willes has been identified with Richard Willes, the editor of 'The history of trauayle in the VVest and East Indies and other covntreys lying eyther way towardes the fruitfull and ryche Moluccaes. As Muscouia, Persia . . . with a discourse of the northwest passage. . . . Gathered in parte and done into Englyshe by Richarde Eden. Newly set in order, augmented, and finished by Richarde VVilles. Imprinted at London by Richard Iugge,' 1577, 4to. Dedicated to Bridget, countess of Bedford. There are also three articles bearing Willes's name in Hakluyt's 'Collection of Voyages': 1. 'Certaine Reports of the prouince of China learned through the Portugals there imprisoned, and cheefly by the relation of Galeotto Perera. Done out of Italian into English by Richard Willes,' 1599, vol. ii. 2. 'Of the Iland Iapan and other litle Iles in the East Ocean. By R. Willes,' vol. ii. 3. 'Certaine other reasons or arguments to prooue a passage by the Northwest, learnedly written by Mr. Richard Willes Gentleman,' 1600, vol. iii.

[Cooper's Athenæ Cantabr. i. 398; Boase and Courtney's Biblioth. Cornub. ii. 889; Wood's Athenæ Oxon. ed. Bliss, i. 415; Wood's Fasti Oxon. ed. Bliss, i. 198; Reg. of Univ. of Oxford (Oxford Hist. Soc.), II. i. 152, 378; Tanner's Biblioth. Brit.-Hib. 1748, p. 775; Vivian's Visitations of Cornwall, 1887, p. 557; Kirby's Winchester Scholars; Foley's Records of the Society of Jesus, vol. vii.] E. I. C.

WILLET, ANDREW (1562–1621), controversial divine, born at Ely in 1562, was son of Thomas Willet (1511?–1598), who began his career as a public notary, and officiated as such at the consecration of Archbishop Parker. Late in life he took holy orders, becoming rector of Barley, Hertfordshire, fourteen miles from Cambridge. He

was also admitted to the fifth prebendal stall of Ely in 1560 by his patron, Bishop Richard Coxe, with whom he had been associated as sub-almoner to Edward VI.

Andrew had one brother and four sisters. After attending the collegiate school at Ely, he entered Cambridge University at the age of fifteen (26 June 1577); he first went to Peterhouse, the master of which was Dr. Andrew Perne [q. v.], his godfather, but in the same year removed to Christ's College. He was quickly elected a scholar, graduated B.A. in 1580, was elected to a fellowship at Christmas 1583 (when only twenty-one), proceeded M.A. in 1584, and in the same year was incorporated a member of the university of Oxford. He continued to pursue his studies with such zeal and assiduity that 'in a short time he had not only gained a good measure of knowledge in the learned tongues, but likewise in the arts and all necessary literature.' Among the other fellows of Christ's were Cuthbert Bainbridge, William Perkins, Francis Johnson, and George Downham [q. v.], afterwards bishop of Derry. All but the last of these were puritans, and it is significant that Willet's chosen friend was George Downham.

His father had been presented by Bishop Cox, the patron, to the living of Barley in north-east Hertfordshire, and only fourteen miles from Cambridge, and it was here that Willet spent his vacations at his father's rectory of Barley, often accompanied by Downham. He took holy orders in 1585, and was admitted on 22 July 1587, on the presentation of the queen, to the prebendal stall at Ely, which his father had resigned in his favour.

The year following Willet quitted the university, and at Michaelmas (1588), on his marriage with Jacobine, a daughter of his father's friend Dr. Goad, provost of King's, relinquished his fellowship. He quickly earned fame as a preacher of power, especially in the handling of controversies with the papists. He was selected 'to read the lecture for three years together' in the cathedral church of Ely, and for one year in St. Paul's, London, 'with singular approbation of a most frequent auditory.' In the same year he was presented to the rectory of Childerly, a small rural parish in Cambridgeshire, now depopulated. This living he held till 1594. He graduated B.D. in 1591, and D.D. in 1601. On the latter occasion he was called upon (with his friend Dr. George Downham and others) to 'answer the Divinity Act in the commencement house.'

He was admitted in 1597 to the rectory of Gransden Parva in Huntingdonshire, but almost immediately removed, by exchange to Barley, his father having died in April 1598 in his eighty-eighth year. He was instituted on 29 Jan. 1599. He spent by far the greater part of his ministerial life among his parishioners at Barley, being rector for twenty-three years. Here it was that he issued almost the whole of his long list of books and pamphlets, which, with nine that still remained unprinted at his death, numbered forty-two. He made it his practice to produce some new biblical commentary or theological work every half-year. He read with avidity and remarkable digestion almost everything bearing upon the subjects of which he wrote—church councils, fathers, ecclesiastical history, civil and canon law, the leading schoolmen, and chief religious writings of his own time, whether on the Roman or protestant side, at home or on the continent. His contemporaries spoke of him as 'walking library,' as one that 'must write while he sleeps, it being impossible he should do so much waking.' The secret of his literary success lay in the method and regularity with which he ordered his daily life. He spent eight hours a day in his study. Bishop Hall of Exeter (who knew him well) eulogised Willet as 'stupor mundi clerus Britannicus' (see HALL, *Noah's Dove*). Fuller modelled 'the Controversial Divine' of his 'Holy State' upon him; and in his 'Church History' notes him as having been 'a man of no little judgment and greater industry, not unhappy in controversies, but more happy in comments.' But Willet was very far from being a recluse. He was chaplain-in-ordinary and tutor to Prince Henry, as well as a frequent preacher before the court. He was much admired by King James, yet able to adapt himself to his rural parishioners. A good specimen of Willet's village preaching is preserved in his 'Thesaurus Ecclesiæ' (an exposition of St. John xvii.), which contains the substance of expository afternoon lectures addressed to his parishioners at Barley.

Willet's son-in-law has drawn an interesting picture of his life at Barley with his wife and family in the old timber rectory-house. 'He came down at the hour of prayer [6 A.M. ?], taking his family with him to the church; there service was publically read . . . .' From the church he returned to his studies till near dinner-time, 'when his manner was to recreate himself awhile, either playing upon a little organ, singing to it, or else sporting with his young children.' He frequently exercised himself by cutting down timber or chopping wood. He and his wife kept open house, and 'at his table he was always pleasant and delightful to his com-

pany.' After dinner he took his walks abroad in his parish, or attended to the husbandry of his garden or his glebe, which consisted of sixty-one acres, more or less, scattered intermixedly among the common fields. Towards evening he returned to his studies till supper-time. Willet persuaded Dr. Perne to leave by will an annual sum to the poor scholars of the free school founded in the village of Barley by Archbishop Warham when rector; and it is to his influence with his friend Thomas Sutton [q. v.] that we owe that 'masterpiece of protestant English charity,' Charterhouse.

It was during his residence at Barley that Willet got into trouble about the Spanish match, to which he was strongly opposed. Under care of Sir John Higham of Bury St. Edmunds he sent letters and arguments to the justices of Norfolk and Suffolk, bespeaking liberal support for the king from parliament, at the same time urging them to protest against the marriage (*State Papers*, Dom. James I, xciv. 79). Willet himself presented a copy of his arguments to the king, and, thereby incurring his high displeasure, was committed to prison under the custody of Dr. White (*ib.* Dom. 14 Feb. 1618). He appears to have been released after a month's imprisonment.

Willet was always a welcome guest at the houses of his friends and neighbours, among whom he reckoned Sir George Gill, Sir Arthur Cappel (afterwards Lord Capel), Sir Roland Lytton, Sir Robert Chester (of Royston). His own comment on his failure to obtain high office in the church is said to have been 'that some enjoy promotions, while others merit them.' Towards the close of his life he was admitted (19 Jan. 1613) to the rectory of Reed, a parish adjoining that of Barley; but he only held it something over two years, resigning in favour of his eldest son, Andrew, who was admitted on 10 Nov. 1615. The year before his death he was presented to the rectory of the small parish of Chishill Parva, across the border in Essex (now civilly joined to Cambridge).

Willet's death was the result of an accident. On his return home from London his horse threw him near Hoddesdon. His leg was broken and was set so badly that mortification ensued, and ten days later he died at the inn to which he had been taken (4 Dec. 1621), in his fifty-ninth year. On 8 Dec. he was buried in the chancel of Barley parish church. A fine effigy and brass were placed by his parishioners and friends over the place of burial. The effigy (which is still in good preservation) shows a priest, full-length, dressed in his doctor's robes, with square cap, ruff, and scarf, and wearing a beard. There is a portrait of Willet in the fifth folio edition of his 'Synopsis Papismi,' published in 1630. This is probably the better likeness, bearing witness to his son-in-law's description of him, that 'he was of a fair, fresh, ruddy complexion, temperate in his diet, fasting often.'

Of his eighteen children, nine sons and four daughters survived him. His widow was buried in 1637 by his side. His son, Henry Willet (*d.* 1670), who lost a fortune of 500*l.* by his loyalty to the king, was apparently ancestor of Ralph Willett or Willet [q. v.] A special license was granted to another son, Paul, in 1630, for a reprint of the 'Synopsis Papismi.' The fourth son, Thomas, is separately noticed.

It has been customary to class Willet as a puritan (see Brook's *Lives* and Neal's *Puritans*), and to place him 'among nonconformists, if not in the ranks of the separatists.' An examination of his most important work, 'Synopsis Papismi,' as well as contemporary evidence, proves that Toplady was only stating a fact when he claimed that Willet 'was zealously attached to the church of England, not a grain of puritanism mingling itself with his conformity' (*Historic Proof of Doctrinal Calvinism of the Church of England*). He appeared as a witness against Edward Dering before the Star-chamber, when Dering was accused of having spoken publicly against the institution of godparents. He wore his ecclesiastical robes, his scarf, square cap, and conformed to the use of the surplice in the administration of divine service; said the daily office, and granted license to the sick to eat flesh during Lent. In doctrine he was Calvinistic in tendency and a strenuous opponent of the papal claims. But he was strongly opposed to all 'separatists,' whether on the Roman or free-church side. There is no question that by his writings and example he checked the spread of the puritan revolt and confirmed many doubters in their adhesion to the church of England.

Willet published his *magnum opus* (the 'Synopsis Papismi') in 1594, adding the 'Tetrastylon' two years later. This armoury of weapons against the papal theory at once took a foremost place in the controversial literature of the time, and rapidly passed through eight editions. It was designed as a reply to the scholarly and elaborate treatise of the jesuit Bellarmine. He seeks to confute the latter by an appeal to 'scriptures, fathers, councils, imperial constitutions, pontifical decrees, their own writers and our martyrs, and the consent of all Christian

churches in the world.' He affirms that the church of England approves the first four general councils, 'whereunto also may be added the fifth;' and he maintains the position of Jewel as regards the necessity of the episcopal order. He argues strenuously against the mass, and inveighs against the mediæval practice of regarding the mass as a vicarious and solitary sacrifice, at each celebration, of the one atoning death, but always holds 'that Christ is present with all His benefits in the sacrament, that the elements of bread and wine are not bare and naked signs of the body and blood of Christ.' He further enforces, among other points, 'confession to the minister before reception of the holy communion,' and desires a restoration of 'godly discipline in our church.' The 'Synopsis' and his next principal work, 'The Hexapla on Romans,' have retained a place in theological literature. Besides being a theologian, Willet was one of the foremost biblical textual critics of his day. One of his earlier works, a century of 'Sacred Emblems' (printed about 1591), deserves notice as being one of the rarest of English books (see PAYNE COLLIER, *Bibliographical Account of Rarest Books*). It is referred to by Francis Meres (*Palladis Tamia*, 1598) in the following terms: 'As the Latins have their emblematists, Andreas, Alciatus, &c., so we have these, Geoffrey Whitney, Andrew Willet, and Thomas Combe.' Willet's emblems are in Latin, with English rendering. They enjoyed a wide circulation, and, from the marked likeness to the types and imagery to be found in 'Pilgrim's Progress,' appear to have been diligently read by Bunyan.

The lesser literary productions of Willet were mainly passing contributions to the questions of the hour. Several of his works have been translated into Dutch.

The following full and corrected list of his works is taken from that (itself incomplete) given by Dr. Peter Smith and prefixed to the 'Hexapla in Levit.,' from another in Cole's manuscripts in the British Museum, and other shorter lists and first editions. Only twenty of Willet's works are in the British Museum:

In Latin: 1. 'De animæ naturâ et viribus questiones quædam; partim ex Aristotelis scriptis decerptæ, partim ex verâ philosophiâ id est rationis thesauris depromptæ in usum Cantabrigiensium,' Cambridge, 1585, 8vo. In Latin and English: 2. 'De universali et novissimâ Judæorum vocatione,' Cambridge, 1590, 4to. 3. 'Sacrorum emblematum centuria una,' Cambridge [circa 1591], 4to. 4. 'De Conciliis.' 5. 'De universali gratia.' 5. 'De gratia generi humano in primo parento collata, de lapsu Adami, peccato originali,' 1609. 7. 'Epithalamium.' 8. 'Funebres concionies.' 9. 'Apologiæ Serenissimi Regis defensio.' 10. 'Roberti Bellarmini de lapsu Adami, peccato originali, prædestinatione, gratiâ, et libero arbitrio libri, refutati ab Andreâ Willeto,' Leyden, 1618, 8vo.

In English: 1. 'Synopsis Papismi, or a General View of Papistrie,' 1594, 4to; 2nd edit. 1600, fol.; 3rd edit. 1614; 4th edit. 1630; 5th edit. 1634 (a thick folio of over 1300 pages); new edit. in 10 vols., edited by Dr. John Cumming, London, 1852. 2. 'Hexapla upon Genesis,' London, 1595, fol., 2nd edit. 1608. 3. 'Tetrastylon Papismi, or Four Principal Pillars of Papistrie;' supplement to 'Synopsis,' 1596; afterwards bound up with folio editions of the 'Synopsis.' 4. 'A Catholicon: Exposition of St. Jude,' 1602, 4to; Cambridge, 1614, fol. 5. 'A Relection, or Discourse of a False Relection' (defence of 'Synopsis' and 'Tetrastylon'), London, 1603, 8vo. 6. 'Harmonie upon 1 Samuel,' Cambridge, 1607, 4to. 7. 'Hexapla upon Exodus,' London, 1608, fol. 8. 'Hexapla upon Daniel,' 1610, fol. 9. 'Hexapla upon Romans,' Cambridge, 1611. 10. 'Ecclesia Triumphans (on Coronation of James I): Exposition of 122 Psalm,' 2nd edit. Cambridge, 1614. 11. 'Harmonie upon 1 and 2 Samuel,' Cambridge, 1614. 12. 'Thesaurus Ecclesiæ: Exposition of St. John xvii.,' Cambridge, 1614. 13. 'Hexapla upon Leviticus,' London, 1631, fol. 14. 'King James his Judgment by way of Counsell, &c.; extracted from his speaches,' 1642 (collection of political pamphlets, Brit. Mus.) The following are undated: 15. 'Limbomastix: an Answer to Richard Parkes of Brazen-nose College,' 4to. 16. 'Epithalamium in English, by the author of Limbomastix.' 17. 'Lædoromastix,' 4to. 18. 'Funeral Sermons in English.' 19. 'An English Catechisme.' 20. 'An Antilogie: Catalogue of Charitable Works done within space of 60 years' (reigns of Edward, Elizabeth, and James); bound up with fifth edition of 'Synopsis.'

[Life and Death of Andrew Willet, by Dr. Peter Smith (his son-in-law), vicar of Barkway, 1610–47, minister of Barley, 1647–1652, prefixed to the 5th edition of Synopsis Papismi, 1634, reproduced (wholly or in part) in Fuller's Abel Redivivus; Barksdale's Remembrancer, Registers of Parish of Barley; Deeds of Barley Bequests and Charities; Register of Christ's College, Cambridge; Strype's Annals (Oxford ed. 1828), iii. 441, 490, 645, 679; Newcourt's Repert. Eccl. i. 800; Wood's Fasti Oxon. and Athenæ Oxon.; Brit. Mus. Add. MS. 5836, f. 55; Fuller's Church History, bk. x. § 36; Fuller's Worthies, i. 238, History of Cambridge; Bentham's Hist.

and Antiq. of Cath. Ch. of Ely, 2nd ed. 1812, p. 254; Brook's Lives of Puritans, ii. 284; Gibbins's Ely Episcopal Records, 1891, pp. 432, 453, 458; Toplady's Historic Proofs, 1774, ii. 556–61.] J. F. W.

WILLET, THOMAS (1605–1674), first mayor of New York, fourth son of Andrew Willet [q. v.], was born in August 1605, in the rectory-house of Barley, and was baptised on the 29th of the same month. His father dying when he was only sixteen years of age, he appears to have continued to reside with his widowed mother and maternal grandmother till he came of age. Shortly after he joined the second puritan exodus, going first to Leyden, and then to the new Plymouth plantation. Governor Bradford mentions him as 'an honest young man that came from Leyden,' as 'being discreet, and one whom they could trust.' In 1633, after he had become a successful trader with the Indians, he was admitted to the freedom of the colony, and married a daughter of Major John Brown, a leading citizen. He shortly afterwards became a large shipowner, trading with New Amsterdam. He was elected one of the assistant governors of the Plymouth colony. As a proof of his worth of character and commanding abilities, he was frequently chosen to settle disputes between the rival colonies of England and Holland; he also became captain of a military company. Early in 1660 he left Plymouth, and, establishing himself in Rhode Island, became the founder of the town of Swansey. Accompanying the English commander Nicholls, he greatly contributed to the peaceable surrender of New Amsterdam to the English on 7 Sept. 1664; and when the colony received the name of New York, Captain Willet was appointed the first mayor (in June 1665), with the approval of English and Dutch alike. The next year he was elected alderman, and became mayor a second time in 1667. Shortly after he withdrew to Swansey, and here, after having lost his first wife, he married the widow of a clergyman named John Pruden. He died in 1674, at the age of sixty-nine. He lies buried in an obscure corner of the Little Neck burial-ground at Bullock's Cove, Swansey, Rhode Island. His descendants were numerous, and included Colonel Marinus Willet, the friend of Washington, who himself became mayor of New York, while the 'Dorothy Q.' of the poem of Oliver Wendell Holmes was Thomas Willet's great-granddaughter, and the great-grandmother of the poet. In his religious views Willet was an independent.

[A full account of Willet, with authorities, by Dr. Charles Parsons, is given in the Magazine of American History, xvii. 233 et seq. See also Governor Bradford's History; Broadhead's History of New York, i. 518 et seq., 524, 743; Mrs. M. J. Lamb's History of New York City, i. 231.] J. F. W.

WILLETT, RALPH (1719–1795), book-collector, was the elder son of Henry Willett of the island of St. Christopher, who married, about 1718, Elizabeth, eldest daughter of Colonel John Stanley of the island of Nevis. Dr. Andrew Willet [q. v.] belonged to the family. Their property in England was lost through adherence to the cause of Charles I, but their fortunes were repaired in the West India islands.

Ralph was born in 1719, and matriculated at Oriel College, Oxford, on 23 June 1736, aged 17, but did not take a degree, and he was admitted student at Lincoln's Inn on 4 Jan. 1738–9. On his father's death in 1740 the estates in the West India islands came to him, and for the rest of his life he was able to gratify his taste for books and pictures. His town house was in Dean Street, Soho, and in 1751 he bought the estate of Merly in Great Canford, Dorset, where he began in 1752, and finished in 1760, a stately house, which soon proved insufficient for his collections. In 1772 he built two wings, that on the south-east being a library (adorned with fanciful designs in arabesques and frescoes) eighty-four feet long, twenty-three wide, and twenty-three high. A printed account of this room and a view of the house are in Hutchins's 'Dorset' (2nd edit. iii. 12); views and plans are also in Woolfe and Gandon's continuation of Campbell's 'Vitruvius Britannicus.'

Willett's library was remarkably rich in early-printed books and in specimens of block-printing. Many works were on vellum, and all were in the finest condition. He possessed also an admirable collection of prints and drawings, while his pictures included several from the Orleans gallery and from Roman palaces. A description of the library was printed in octavo, in French and English, in 1776; it was reprinted by John Nichols, with twenty-five illustrations of the designs, in folio in 1785. A catalogue of the books in the library was distributed by Willett among his friends in 1790.

Willett was pricked as sheriff of Dorset in 1760. He was elected F.S.A. on 5 Dec. 1763, and F.R.S. on 21 June 1764. He died at Merly House without issue on 13 Jan. 1795, when the estate and the rest of his fortune passed by his will to his cousin, John Willett Adye, who took the name of Willett, and was M.P. for New Romney from 1796 to 1806. Ralph Willett was twice married. His first

wife, Annabella Robinson, died on 10 Dec. 1779, aged 60; a tablet to her memory and that of her husband is on the south side of the chancel of Great Canford church. The second wife, whom he married by special license at his house in Dean Street on 15 May 1786, was Charlotte, daughter of Mr. Locke of Clerkenwell, and widow of Samuel Strutt, assistant clerk of the House of Lords. She died at Dean Street on 11 May 1815, aged 69, and was buried in the south cloister of Westminster Abbey.

Willett's pictures were sold by Peter Coxe & Co. on 31 May 1813 and two following days. His library was sold by Leigh & Sotheby on 6 Dec. 1813, and the sale occupied seventeen days. He had been a patron of Georg Dionysius Ehret [q. v.], who spent the summers of many years at Merly, its library containing 'a copious collection of exotics' by him. The botanical drawings were sold by Leigh & Sotheby on 20 and 21 Dec. A list of the prices realised at this sale, nineteen days in all, was published in 1814, the total being 13,508*l.* 4*s.* His books of prints passed under the hammer on 20 Feb. 1814. Henry Ralph Willett, a descendant of the inheritor of his property, who died in The Albany, London, in December 1857, collected coins and pictures, including twenty-six paintings and sketches by Hogarth.

'Observations on the Origin of Printing,' by Willett, were included in 'Archæologia' (viii. 239–50), and reprinted at Newcastle in 1819. As regards the birthplace of the craft, Willett decided in favour of Mainz. A second paper, 'Memoir on the Origin of Printing,' was included in the same collection (xi. 267–316), and was reprinted at Newcastle in 1818, and again in 1820. A third paper, 'On British Naval Architecture,' also appeared in pp. 154–199 of the eleventh volume of the 'Archæologia.'

[Foster's Alumni Oxon.; Hutchins's Dorset, 2nd edit. iii. 14; Chester's Westminster Abbey Reg. p. 489; Lincoln's Inn Reg. i. 417; Gent. Mag. 1795, i. 169–70; Nichols's Lit. Anecd. viii. 2–8, 158; Mayo's Bibl. Dorset. pp. 124–6; Pulteney's Botany, ii. 288; Notes and Queries, 2nd ser. viii. 337, 443, 520–1.] W. P. C.

WILLIAM the Conqueror (1027?–1087), king of England, natural son of Robert II, duke of Normandy, by Herleva or Arlette, daughter of Fulbert, a tanner of Falaise, whence he was called 'the Bastard,' was born at Falaise in 1027 or 1028 (Will. of Jumièges, vi. 12, vii. 18, 44; Freeman, *Norman Conquest*, ii. 581–90). His mother also bore, probably to Robert, Adeliza, wife of Enguerrand of Ponthieu (*ib.*; *Archæologia*, xxvi. 349). After Robert's death she married Herlwin of Conteville, by whom she had Odo [q. v.], bishop of Bayeux, Robert of Mortain [see Mortain], and a daughter Muriel. When Robert was setting out on his pilgrimage he caused his lords to elect William as his successor, and to swear fealty to him. Accordingly on the news of his death, in 1035, William became duke, having as guardians Alan, count of Brittany, Osbern the seneschal, and Gilbert of Eu, and being under the charge of one Turold. Disturbances broke out immediately. Many of his lords were disloyal, for they despised him for his birth, they built themselves fortresses and committed acts of violence. Alan was poisoned, and Gilbert and Turold were murdered. An attempt was made to seize William's person at Vaudreuil; Osbern, who slept in his room, was slain, but William was carried off by his mother's brother Walter, who concealed him in the dwellings of some poor people.

As William grew older he proved himself brave and wise. By the advice of his lords he appointed as his guardian Ralph de Wacy, who had slain Gilbert of Eu, and gave him command of his forces. While the number of those who were loyal to him increased, many were secretly disloyal and intrigued against him with Henry I, the French king. Henry complained that the border fortress of Tillières was an annoyance to him, and the duke's counsellors ordered its destruction. The castellan, William Crispin, only yielded the place at William's express command. The French burnt it and made a raid in the Hiemois. The governor of the country revolted and garrisoned Falaise against the duke, but the castle was taken and he was banished. William and his counsellors advocated the adoption of the truce of God which was accepted by the Normans at the council of Caen in 1042. In 1047 Guy, the lord of Brionne and Vernon, son of the count of Burgundy by Adeliza, daughter of Richard II of Normandy, and the duke's companion in boyhood, hoping to gain the whole, or a good part, of his cousin's duchy, conspired against him with the lords of the Cotentin and Bessin, inciting them not to obey 'a degenerate bastard.' The eastern, or more French, portion of the duchy remained faithful to William; the western, or more Scandinavian, portion rebelled. An attempt was made to seize the duke at Valognes; he narrowly escaped, rode alone through the night to Rye, and thence reached Falaise. He went to Poissy to meet King Henry and obtained his help. The duke and the king joined forces and defeated

the rebels at Val-ès-dunes, near Caen. William then took Brionne. He ordered Guy to remain in his court, and afterwards allowed him to go to Burgundy; the other rebel lords were punished by fines and by the destruction of the castles which they had built without license; the lord who had attempted to seize the duke was imprisoned at Rouen and died there. The duke's victory established his power throughout Normandy.

In return for Henry's help William in 1048 joined him in a war against Geoffrey Martel, count of Anjou. The duke was resolved to take his place as pre-eminent among his barons in battle, and showed so much daring that the king warned him to be less adventurous. Though, so far as the French were concerned, the campaign was short, it led to a war between William and Geoffrey, in which the duke regained Domfront and Alençon, fortresses on the border of Maine, then virtually under the rule of Geoffrey. While besieging Domfront he challenged Geoffrey to a personal combat, but the count, though he accepted the challenge, retreated without meeting him. At Alençon the inhabitants jeered at William by beating hides on their walls, and calling him 'tanner.' In revenge he cut off the hands and feet of thirty-two of them. At the end of the war he raised fortifications at Ambrières, in Maine itself. In 1051 William visited England, and must have found himself at home among the Normans and Frenchmen of the court of his cousin, Edward the Confessor [q. v.], who probably during his visit promised that he should succeed him. Meanwhile he was with the advice of his lords seeking to marry Matilda, daughter of the Count of Flanders, an alliance of great political importance, both on account of the count's power and the situation of his dominions. The marriage was forbidden by Leo IX at the council of Reims in 1049 [see under MATILDA (*d.* 1083) and LANFRANC], and in consequence was not celebrated until 1053. Malger, archbishop of Rouen, the duke's uncle, threatened, and perhaps pronounced, excommunication against the duke; but William gained over Lanfranc to his side, and finally Nicolas II granted a dispensation for the marriage in 1059. In accordance with the pope's commands on this occasion William built the abbey of St. Stephen at Caen.

An unimportant revolt of the lord of Eu was followed in 1053 by the revolt of William of Arques, one of the duke's uncles and brother of Archbishop Malger. This William, who had constantly been disloyal to his nephew, was upheld by the French king, who marched to the relief of Arques when it was invested by the duke. To avoid fighting in person against his liege lord, the duke left the siege for a while to William Giffard. The French suffered in a skirmish at St. Aubin, and retired without relieving the place, which surrendered to the duke. The garrison made an abject submission, and William allowed his uncle to leave the duchy. Jealous of the almost kingly power of the duke, Henry of France formed a league against him with some of his great vassals and invaded the duchy on both sides of the Seine early in 1054. To meet this pressing danger, William also divided his force into two bodies, and himself led one of them to operate against the division commanded by the king on the left of the river, giving some of his lords the command of the force which was to oppose the army led by the king's brother Eudes and others on the right of the river. The army of Eudes was surprised and routed at Mortemer, and one of its leaders, Guy, count of Ponthieu, was taken prisoner. William, who was near the king's army when he heard of the victory of his lords, sent one of his followers to climb a tree or rock near the French camp by night and announce it to the king's army, and on hearing the news Henry hastily retreated into France.

Peace was made with France in 1055, and William, with the king's good-will, turned on the Count of Anjou. He ordered that the fortification of Ambrières should be pressed forward, and sent to tell Geoffrey that he would be there within forty days to meet him. Geoffrey of Mayenne, whose town lay near Ambrières, entreated the count's help against the Normans. The count promised that it should be given, but allowed the works to be completed. He then besieged the place in conjunction with the Count of Aquitaine and a force from Brittany. William at once prepared to go to its relief, and on hearing that he was coming Geoffrey raised the siege. Geoffrey of Mayenne, who had been taken prisoner by the Normans, renounced his fealty to the count and did homage to William. About this time also William received homage from Guy, count of Ponthieu, who, in return for his release from prison, bound himself to do the duke military service (ORD. VIT. p. 658).

William was highly displeased by the unseemly life and extravagance of Archbishop Malger, and often reproved him both publicly and in private. He was also angered by the line that his uncle had taken with reference to his marriage, and further suspected him of complicity in the revolt of his

brother William of Arques. Accordingly he took advantage of the visit of a papal legate to Normandy to depose the archbishop, acting in this in unison with the legate at a synod held at Rouen. He banished Malger to Guernsey, and at an ecclesiastical council held in his presence in the same year (1055) caused the election of Maurilius, a French monk of Fécamp, a man of learning and holy life, to the see of Rouen. After about three years of peace, Henry for the third time invaded Normandy, in conjunction with Geoffrey of Anjou, in August 1058. The allies did much damage to the country, ravaging the Hiemois and the Bessin, and burning Caen before, as it seems, William could gather a sufficient force to meet them. While their army was crossing the Dive, and after the king and the vanguard had already crossed, William, at the head of a small company, suddenly fell on the remainder of the army at Varaville and cut it to pieces before the eyes of the king, who was prevented by the rising tide from sending any succour to his men. On this disaster the king and Geoffrey speedily returned home.

The deaths of Henry and Count Geoffrey in 1060 secured William from further attacks, for Henry's successor, Philip I, was young, and his guardian was the Count of Flanders, William's father-in-law, while the new Count of Anjou, Geoffrey the Bearded, was far less powerful than his uncle had been. William had made himself feared or respected by foreign powers, and was absolute master in his duchy both in things ecclesiastical and civil. He banished several lords whom he suspected of disaffection, not always justly, for he sometimes acted on false and malicious accusations. Among others, he deposed and banished Robert, abbot of St. Evroul, brother of Hugh (*d.* 1094) [q. v.] of Grantmesnil, though he had not been condemned by synodical authority. About two years later Robert, who had laid his case before Nicolas II, returned to Normandy in company with two cardinals, and went with them to Lillebonne, where the duke then was, to claim his abbey. William was greatly enraged, and declared that, though he would receive the legates, he would promptly hang on the highest oak of the nearest forest any monk of his duchy who dared to make a charge against him. On hearing this Robert left the duchy in haste (*ib.* p. 482). At a council held at Caen by the duke's authority in 1061, it was decreed that every evening a bell should be rung as an invitation to prayer, and a signal for all to shut their doors and not to go forth again. This was the origin of the curfew which was afterwards introduced into England. On the death of Geoffrey Martel, William, who had let no opportunity slip of gaining power in Maine, was enabled to prosecute the claim to that land which he derived from an alleged grant to his ancestor Hrolf or Rollo. Herbert, the young heir of the last count of Maine, in the hope of gaining possession of his inheritance, commended himself and his country to the duke in 1061; it was agreed that he should marry one of the duke's daughters, that if he died childless William should have Maine, and that the count's eldest sister Margaret should marry William's eldest son Robert. Herbert died unmarried in 1063, when Robert was still a child. The people of Maine were unwilling to submit to William, and were headed by Walter of Mantes, who claimed the country in right of his wife Biota, aunt of Herbert. William ravaged the land, and compelled Le Mans to surrender, while a Norman army ravaged Walter's own territories and forced him to submit to the duke. Both Walter and Biota died suddenly, and, it is said, while they were with the duke at Falaise. In after years William's enemies asserted that he had poisoned them (*ib.* pp. 487–8, 534). Geoffrey of Mayenne continued for a while to resist the duke in Maine, who punished him by taking Mayenne. Robert's intended wife Margaret was brought to Normandy, and died there before reaching marriageable age.

In 1064, when Conan, count of Brittany, was threatening to invade the duchy, William caused Guy of Ponthieu to deliver to him Harold (1022?–1066) [q. v.], then earl of Wessex, who had been shipwrecked on the coast of Ponthieu. Taking Harold with him, he frightened the Britons away from before Dol, and compelled Conan to surrender Dinan. Before Harold was allowed to leave Normandy William obtained an oath from him, sworn on some relics which, it is said, were concealed from him until after the oath was taken, that he would uphold the duke's claim to succeed to the English throne on the king's death [see under Harold, u.s.] William, who was a kinsman of Edward the Confessor (both being descended from Duke Richard the Fearless), having thus obtained an oath from Harold as well as a promise of the succession from Edward (Will. of Poitiers, p. 108; Eadmer, col. 350; Will. of Malmesbury, *Gesta Regum*, ii. c. 228), heard with anger that immediately on Edward's death Harold had, on 6 Jan. 1066, been crowned king. The tidings came to him when he was going forth to hunt near Rouen, and he determined, on the advice, it is said, of his seneschal, William Fitzosbern (*d.* 1071) [q. v.], to take im-

mediate action. He sent a messenger to Harold, calling on him to fulfil his oath. On his refusal the duke, by the advice of his special counsellors, summoned an assembly of his barons to meet at Lillebonne.

Meanwhile he sent Gilbert, archdeacon of Lisieux, to obtain the sanction of the pope, Alexander II, for his proposed war. In addition to William's claim, founded on kinship and the bequest of Edward, William's ambassador advanced the perjury of Harold, and the causes of offence given by the English, such as the expulsion of Archbishop Robert of Jumièges. The duke's ambassador doubtless promised that his master would improve the ecclesiastical condition of England, and bring it into close obedience to the Roman see (Will. of Poitiers, p. 124). Nevertheless he met with violent opposition from many of the cardinals, on the ground that the church should not sanction slaughter; but the duke's cause was espoused by Archdeacon Hildebrand (Gregory VII), and, acting on his advice, the pope sent William his blessing, a ring, with a relic of St. Peter, and a consecrated banner, so that his expedition had something of the character of a crusade (*Monumenta Gregoriana*, p. 414). The barons at Lillebonne objected to the proposals made to them by William Fitzosbern, and the duke obtained promises from them of ships and men by personally soliciting each baron singly. He received a visit from Earl Tostig [q. v.], and encouraged him to invade England in May. As he desired help from other lands, he sent embassies to the German king, Henry, and to Sweyn of Denmark, and is said himself to have met Philip of France, who was adverse to his project. Volunteers from many lands, and specially from France and Flanders, joined him, in the hope of plunder and of grants of land in England, and he and his lords set about preparing a fleet. During these preparations his old enemy, Conan of Brittany, died, poisoned, it was believed, by his chamberlain, though William was afterwards accused of having poisoned him, but that was probably mere abuse (Will. of Jumièges, vii. 33; Ord. Vit. p. 534). In a council that he held in June he appointed Lanfranc abbot of St. Stephen's at Caen, and shortly afterwards was present at the consecration of Matilda's church in that city and the dedication of his daughter Cicely.

The Norman fleet assembled at the mouth of the Dive in the middle of August, was delayed there for a month by contrary winds, and sailed, with some losses by shipwreck and desertion, to St. Valery about 12 Sept. There it waited for a south wind for fifteen days, during which William made constant prayers for the desired wind, and finally caused the relics of St. Valery to be borne in a solemn procession. On the 27th the south wind blew and the fleet sailed, William embarking in the Mora, the ship given him by his wife, whom he left in charge of the duchy. The passage was made by night, and a landing was effected without resistance at Pevensey on the 28th, the third day after the battle of Stamford Bridge. The story that the duke on landing fell to the ground, and that this was turned to a lucky omen either by William himself, or a sailor crying out that he took 'seisin' of the kingdom, is probably an adaptation of the story of Cæsar's landing in Africa (Freeman, iii. 407). His army perhaps consisted of from twenty-five to thirty thousand men, but no certain estimate is possible. He fortified his camp at Hastings and ravaged the country. Harold marched against him from London on 11 Oct., and took up his position on the hill afterwards called Battle, eight miles from Hastings, and messages passed between them. On the morning of the 14th the duke received the communion, arrayed his army in three divisions, himself taking command of the centre, which was composed of Normans, the soldiers of Brittany and Maine composing the left, and the French and Flemings the right wing; vowed that if he was victorious he would build a monastery on the place of battle in honour of St. Martin, and made an address to his army. He rode a horse given him by Alfonso VI, of Leon and Castille, and in the course of the battle showed great personal courage as well as good generalship. He was thought to be slain, and a panic ensued; he bared his head so as to be recognised and rallied his men; his horse was killed by Gyrth [q. v.]; he slew Gyrth and mounted another horse; three horses were slain under him, but he remained unwounded (for the details of the battle see Freeman, u.s. pp. 467–508, 756–73; attacked in *Quarterly Review*, July 1892; defended and further attacked in *English Hist. Review*, October 1893, January and April 1894; Oman, *Art of War in the Middle Ages*, pp. 149–63; Round, *Feudal England*, pp. 352 seq.) The Norman victory was complete and Harold was slain. After the battle William remained for five days at Hastings, when, finding that the English did not come to offer their submission, he marched to Romney, and avenged some of his men who had been slain there before the battle; thence he marched to Dover, where he remained about a week, then went northwards, being delayed a short time near Canterbury

by illness, and thence went on to Southwark, the line of his march being marked by ravages. A skirmish took place at Southwark, to which he set fire, and, finding that London did not make submission, he turned away, marched through Surrey and Hampshire, and on to Wallingford in Berkshire, where he received the submission of Archbishop Stigand [q. v.], and crossed the Thames. After further ravages (see *Engl. Hist. Review*, January 1898, on 'The Conqueror's Footprints,' a suggestive paper, though perhaps seeking to prove too much), he finally came to Berkhampstead in Hertfordshire. The Londoners, finding themselves surrounded by devastated lands, submitted to him, and the great men who were in the city, Edgar Atheling [q. v.], Aldred (*d.* 1096) [q. v.], archbishop of York, and others, came to him, and invited him to assume the crown. He received them graciously. Refusing to allow Stigand, whose position was uncanonical, to consecrate him, he was crowned, after taking the coronation oath, by Aldred at Westminster on 25 Dec. The ceremony was disturbed by his Norman guards, who, mistaking the shouts of the people for an insurrection, set fire to buildings round the abbey. The people rushed from the church, leaving the king, the bishops, and the clergy in great fear.

In consequence of this affair William determined to curb the power of the citizens; he left London and stayed for some days at Barking in Essex, while fortifications were raised in the city. At Barking possibly he granted his charter to London. He received the submission of the great men of the north, of Earls Edwin [q. v.] and Morcar [q. v.], of Copsige [q. v.], Waltheof [q. v.], and others. Succeeding as king to the crown lands, he confiscated the lands of those who had fought against him, and, holding that all the laity had incurred forfeiture, allowed the landholders generally to redeem their lands in whole or in part, receiving them back as a grant from himself. During his whole reign he punished resistance by confiscation (Freeman, iv. 22–9). Early in 1067 he set out on a progress through various parts of the kingdom for the purpose, as it seems, of taking over confiscated estates, establishing order, and strengthening his power by setting on foot the building of castles. He met with no opposition, and showed indulgence to the poorer and weaker people. After appointing his brother Odo, whom he made earl of Kent, and William Fitzosbern, whom he made earl of Hereford, as regent, and giving posts to others, he visited Normandy in Lent, taking with him several leading Englishmen. He was received with great rejoicing at Rouen, held his court at Easter at Fécamp, where he displayed the spoils of England, enriched many Norman churches with them, attended dedications of churches, and sent Lanfranc on an embassy to Rome on the affairs of the duchy.

William returned to England on 7 Dec. During his absence disturbances had broken out in Kent, in Herefordshire, and in the north, where Copsige, whom William had made earl, was slain, and an invitation had been sent to Sweyn Estrithson of Denmark to invade England. The Kentish insurrection had been quelled, and William made many confiscations. In the hope of averting Danish invasion he sent an embassy to Sweyn and to the archbishop of Bremen. He appointed a new earl in Copsige's place and laid a heavy tax on the kingdom. An insurrection, headed by Harold's sons at Exeter, having broken out in the west in 1068, William marched thither with English troops, ravaging as he went. He compelled Exeter to surrender, had a castle built there, and subdued the west country. Rebels gathered at York, and the king, after occupying Warwick, where Edwin and Morcar, who were concerned in the revolt, made their peace with him, and receiving the submission of the central districts, advanced to York, which made no resistance to him. As he returned he visited other parts of the country, and caused castles to be built in various towns. About this time he dismissed his foreign mercenaries after rewarding them liberally. Early in 1069 Robert of Comines, to whom he had given an earldom north of the Tees, was slain with his men at Durham, and a revolt in favour of Edgar was made at York, where the castle was besieged. William marched to its relief, defeated the rebels, and caused a second castle to be built to curb the city. Harold's sons, who, sailing from Ireland, had made a raid on the west in the preceding year, again came over with Viking crews and plundered in Devonshire. They were promptly put to flight; but it was doubtless in connection with their expedition that the fleet of Sweyn of Denmark, after some plundering descents, sailed into the Humber in September, and being joined by Edgar, Waltheof, and other English leaders, burnt York. Other revolts broke out, in the west where the rebels were defeated by the bishop of Coutances, on the Welsh border, and in Staffordshire, the movements being without concert. William, who was surprised and enraged at the news from York, marched into Lindsey, where the Danish ships were laid up, destroyed some Danish holds, and,

leaving a force there, crushed the revolt in Staffordshire, and entered York without opposition. He then laid waste all the country between York and Durham, burning crops, cattle, houses, and property of all kinds, so that the whole land was turned into a desert and the people perished with hunger. After keeping Christmas amid the ruins of York, he marched to the Tees in January 1070, received the submission of Waltheof and others, committed further ravages, returned to York, and thence set out for Chester. The winter weather made his march difficult; some of his men deserted and many perished. The fall of Chester ended the revolt in that district, and was followed by ravages in Cheshire, Shropshire, Staffordshire, and Derbyshire. The Danish fleet having been bribed to leave the coast after the winter, all resistance was at an end and the conquest of England was complete (*ib.* pp. 320–22).

At Easter two legates came to England by William's request, and one remained with him for a year. Their coming enabled him to carry out part of his policy with respect to the church. Stigand was deposed and Lanfranc was made archbishop in his place. Three other English bishops, and in time many abbots, were also deposed, and vacancies were filled up by foreign prelates, only two sees being occupied by native bishops by the end of 1070 (Stubbs, *Constitutional History*, i. 282). As he had done in Normandy, so also in England, William generally tried to appoint men of learning and good character; he avoided simony, and, though his appointments were not always successful and his abbots were not generally so worthy as his bishops, the prelates that he introduced were, taken together, men of a higher stamp than their predecessors. At the same time, his changes entailed much hardship on English churchmen, and his church appointments were often made as rewards for secular service. All disorder was abhorrent to him. He was masterful in his dealings with the church as in all else, and, though elections were often made in ecclesiastical assemblies, his will was evidently not less obeyed than in cases in which his personal action is more apparent. With Lanfranc he worked in full accord, and his general policy may be described as that of organising the church as a separate department of government under the direction of the archbishop as his vicegerent in ecclesiastical matters, in opposition to the English system by which ecclesiastical and civil affairs were largely administered by the same machinery. This policy worked well in his time, but it was necessary to its success that the throne and the see of Canterbury should be filled by men of like mind and aims to those of William and Lanfranc. William upheld Lanfranc's claim to the obedience of the see of York because it was politically expedient to depress the power of the northern metropolitan. In accordance with his system church councils were held distinct from, though generally at the same time as, the secular councils of the realm. He also separated ecclesiastical from secular jurisdiction, ordering that no bishop or archdeacon should thenceforward hear ecclesiastical pleas in the hundred court, but in courts of their own, and should try them by canon law, obedience being enforced by excommunication, which, if necessary, would be backed up by the civil power (*ib.* pp. 283–4). Although he brought the church into closer relations with the papacy, from which he had obtained help both in his invasion and his ecclesiastical arrangements, he was far from being subservient to popes. About 1076 a legate came to him from Gregory demanding that he should do fealty to the pope and send Peter's pence. He replied that he would send the money as his predecessors had done, but would not do fealty, for he had never promised it and his predecessors had not done it (Lanfranc, *Ep.* 10). The pope blamed him for Lanfranc's neglect of his summons to Rome (*Monumenta Gregoriana*, p. 367). He laid down three rules as necessary to his kingly rights: he would allow no Roman pontiff to be acknowledged in his dominions as apostolic without his command, nor any papal letter to be received that had not been shown to him; no synod might make any enactment that he had not sanctioned and previously ordained; no ecclesiastical censure was to be pronounced against any of his barons or officers without his consent. All things, temporal and spiritual, depended on his will (Eadmer, *Historia Novorum*, col. 352).

Extending the license that they had received from William, the Danes had not sailed in May 1070; and their appearance at Ely encouraged a revolt of the fen country. They left England in June, but the revolt continued, and was headed by Hereward [q. v.] In 1071 the rebels held the Isle of Ely, and the revolt, though isolated, became serious. William in person attacked the island with ships and a land force. He reduced it in the course of the year, punished the rebels with mutilation or lifelong imprisonment, fined the monastery of Ely, and caused a castle to be built in its precinct. Early in 1072 he was

in Normandy where he held a parliament and addressed an ecclesiastical synod. Returning to England he invaded Scotland, for Malcolm had been ravaging the north, and made his court a refuge for William's enemies. He advanced to Abernethy, where Malcolm did him homage. On his return he founded a castle at Durham and committed it to the bishop to hold against the Scots.

The citizens of Le Mans having, after domestic conflicts, called in Fulk, count of Anjou, William in 1073 led an army largely composed of English into Maine, wasted it, received the submission of the city, defended his allies against Fulk, and, having made peace with him, returned to England in 1074. Then he again visited Normandy, apparently leaving Lanfranc as his chief representative in England. During his absence Ralph Guader [q. v.], earl of Norfolk, and Roger, earl of Hereford, conspired against him. Waltheof, who was concerned in the conspiracy, went to William in Normandy, confessed, and asked forgiveness. The rebels were overthrown in the absence of the king, who, returning to England in 1075, found the Danish fleet in the Humber; it had been invited over by the rebels, but after plundering York the Danes sailed off, for they dared not meet the king. William punished those of the rebels that he had in his power, blinding and mutilating the Briton followers of Earl Ralph, and in May 1076 caused Waltheof to be beheaded—the only capital punishment that he inflicted during his reign. Possibly about this time (Freeman, u. s. p. 609) he laid waste a district in Hampshire extending for thirty miles or more to form the New Forest, in order to gratify his love of hunting, driving away the inhabitants and destroying churches and houses (Flor. Wig. an. 1100; Will. of Malm. iii. c. 275).

Hoping to seize Earl Ralph, who had escaped to Brittany, and also to enlarge his dominions, he crossed to Normandy and laid siege to Dol, swearing not to depart until it surrendered; but Philip of France came to the help of Count Alan, and William fled, leaving his camp and much treasure in the hands of the enemy. He made peace with the count, and in 1077 with Philip. About that time his eldest son, Robert (1054?–1134) [q. v.], demanded that Normandy and Maine should be made over to him, and, on William's refusal, rebelled and attempted to seize Rouen, for he had a party in the duchy. William ordered his arrest, but he fled from Normandy; his mother sent him supplies, and William was in consequence highly displeased with her (Ord. Vit. p. 571). With Philip's help Robert established himself at Gerberoi, near Beauvais, and William besieged him there early in 1080. In a skirmish beneath the walls William was unhorsed and wounded in the hand by his son. He raised the siege, and was persuaded by his queen, his lords, and the French king to be reconciled with Robert and his friends. On the murder of Walcher [q. v.], bishop of Durham, he sent Bishop Odo to punish the insurgents, and shortly afterwards sent Robert with an army into Scotland, for Malcolm had again been invading Northumberland. He was in England in 1081, and Robert again quarrelled with him, and finally left him. In that year he made an expedition into Wales, freed many hundred captives there, received the submission of the Welsh princes, and is said to have made a pilgrimage to St. David's (*A.-S. Chron.* an. 1081; Hen. of Hunt. p. 207; *Ann. Cambr.* an. 1079).

William was again in Normandy in 1082, when he heard that his brother Odo, to whom he had committed the regency in England during his late frequent visits to the duchy, was about to make an expedition into Italy. He crossed in haste, caught him in the Isle of Wight, and, having gathered his lords, laid before them his complaints against Odo, accusing him of oppression and misgovernment in his absence and of a design to lead abroad forces needed for the defence of the kingdom. He caused him to be arrested, and, when Odo objected that he was a clerk, replied that he was not arresting a bishop but one of his earls whom he had made his viceroy; he kept him in prison until his own death was near, in spite of the remonstrances of the pope (Ord. Vit. p. 647; *Monumenta Gregoriana*, pp. 518, 570). He returned to Normandy, where in 1083 died his queen Matilda, for whom he mourned deeply. An insurrection in Maine, headed by Hubert de Beaumont, caused him trouble. He personally led an army against Hubert's castle, but left the war to be prosecuted by his lords, who carried it on for three years without success.

Cnut, or Canute the Saint, king of Denmark, threatened to invade England in 1085. William gathered a force to meet him, crossed to England, and, quartering his soldiers on his vassals, wasted the coasts, that the Danes might find no sustenance on landing. The invasion was not made, and William dismissed part of his force, keeping some part with him during the winter. After much discussion with his lords at a court that he held at Gloucester at Christmas, he ordered a survey of his kingdom,

This survey, the object of which seems to have been to ascertain and apportion every landholder's liability with respect to taxation and military service, caused much indignation among the English; its results are embodied in Domesday book. William remained in England, held his courts according to custom at Easter 1086 at Winchester, and at Whitsuntide at Westminster, apparently travelled about the kingdom, and on 1 Aug. at a great assembly at Salisbury required that all men, whether holding immediately of the crown or of a mesne lord, should do fealty to him. All present at the assembly, 'whose men soever they were,' did so. The doctrine thus established, that the fealty owed to the king could not be overridden by an obligation to any inferior lord, saved England from the worst evils of feudalism. William heavily fined all against whom he could bring any charge, true or false; stayed in the Isle of Wight while the money was being collected, and then sailed off with it to Normandy.

A long-standing dispute as to the right to the French Vexin came to a head in 1087, when the French garrison in Mantes committed some ravages in the duke's dominions. William, who had become unwieldy through fat, was at Rouen seeking to reduce his bulk by medicine. Hearing that Philip had compared him to a woman in childbed, he swore his special oath, 'by the splendour and resurrection of God,' that he would light a hundred thousand candles when he went to his churching mass. He invaded the Vexin in August, ravaged the land, entered Mantes on the 15th, and burnt it. As he rode through the town his horse threw him forward in the saddle, and he received an internal injury. He was carried to Rouen, and was taken from his palace to the priory of St. Gervase for the sake of quiet. There he was attended by his bishops, sent for Anselm [q. v.], who was unable to go to him, repented of his sins, and ordered that his treasure should be distributed between the poor and churches. He directed that Robert should succeed him in Normandy; expressed his wish that his son William, who was with him, might succeed him in England; left Henry, who was also with him, a sum of money; and ordered that his prisoners should be released. He died on 9 Sept. His lords forthwith rode off to defend their lands from plunder, and his servants, after seizing all they could find, left his body uncared for. A knight named Herlwin had it borne to Caen and buried in St. Stephen's, the Conqueror's own church. The ceremony was interrupted by a claim made to the land on which the church was built, and William's son Henry and the bishops present satisfied the claimant's demand. The monument raised by William Rufus to his father was destroyed by the Huguenots in 1562, and the king's bones were scattered. A later tomb was destroyed in 1793, when the last bone left was lost (Freeman, u. s. pp. 721–3).

William was of middle height and great muscular strength; in later life he became very fat; he had a stern countenance, and the front of his head was bald. His demeanour was stately and his court splendid. He was a man of iron will and remarkable genius; no consideration could divert him from the pursuit of his aims, and he was unscrupulous as to the means he employed to attain them. In a large degree his achievements were due to himself alone. Despised in his youth by the proud and restless barons of his duchy, he compelled their obedience and respect, became stronger than his neighbours, extended his dominions by policy and war, conquered a kingdom far richer and larger than his duchy, forced its people to live quietly and orderly under his rule, and, dying a powerful sovereign, left his dominions in peace to his sons. He was religious, was regular in devotion and liberal to monasteries; he fulfilled his vow by building Battle Abbey, which was not finished at his death; he made no gain out of the church, promoted many worthy ecclesiastics, and was blameless in his private life. Though not delighting in cruelty, he was callous to human suffering. In addition to his two signal acts of cruelty, the devastation of the north and the making of the New Forest, he oppressed his conquered people with heavy taxes and brought much misery upon them. While affable to those who gave him no offence, he was stern beyond bounds to those who withstood his will, was merciless in his punishments, and though, with one exception, he took no man's life by sentence of law, inflicted blinding and shameful mutilation with terrible frequency, especially on men of the lower class. Loving 'the tall deer as though he had been their father,' he decreed that all who slew deer should be blinded; his forest laws troubled rich as well as poor, 'but he recked not of the hatred of them all, for they needs must obey his will, if they would have life, or land, or goods, or even his peace.'

His rule was strict, and he put down all disorder with a strong hand. That he had at one time some desire to govern the English justly may be inferred from an attempt he made to learn their language; but his con-

quest brought temptations, his character seems to have deteriorated as he met with resistance, and, though he was always ready to allow his own will to override justice, he became more tyrannical as he grew older. He amassed great riches by oppression and became avaricious (for his character generally, see *A.-S. Chron.* an. 1066). Like all his race, he was addicted to legal subtleties; his oppression generally wore the garb of legality, and was for that reason specially grinding. Adopting the character of the lawful successor of the Confessor, he maintained English laws and institutions, continuing, for example, the three annual courts of the earlier kings; but he gave these courts, and indeed all the higher machinery of government and administration, a feudal character, though he kept English feudalism in subordination to the power of the crown (for his use of legal fictions in dealing with English lands, see FREEMAN, iv. 8–9, v. 15–51). Nor does his surname, 'the Conqueror,' used by Orderic [see ORDERICUS VITALIS], prove that he laid stress on the fact that he gained and held England by the sword, for the term at that time signified 'an acquirer' or, in legal phraseology, 'a purchaser.' He is generally called 'the Bastard' by contemporary writers, and after the accession of William Rufus is often distinguished from him by being called 'the Great' (*ib.* u.s. ii. 531–3). His laws in their fuller form (THORPE, *Laws*, p. 490) cannot be accepted as genuine, but the short version printed by Bishop Stubbs (*Select Charters*, p. 80), and given with some variations by Hoveden (ii. 216), apparently represents enactments made by him on different occasions, and his confirmation of Canute's law and his regulation of appeals (THORPE, p. 489) are most probably genuine (see Stubbs's Pref. to ROG. HOV. p. ii, Rolls Ser.) Hoveden, apparently on the authority of Ranulf de Glanville [q. v.], says that in the fourth year of his reign William caused twelve men from each shire to declare on oath the customs of the kingdom. There seems no reason to reject this tradition, though the pretended results of the inquest cannot be accepted as genuine [for William's children, see under MATILDA, *d.* 1083]. Assertions that he had any illegitimate children or was unfaithful to his wife lack historical basis.

[The life of William is exhaustively related in Freeman's Norman Conquest, vols. ii. iii. iv., with which should be read Bishop Stubbs's Const. Hist. i. cc. 9, 11, and reference may be made to Palgrave's brilliant, though not always trustworthy, Normandy and England, vol. iii.; Lappenberg's England under Norman Kings, transl. by Thorpe, and parts of M. de Crozal's Lanfranc. The principal original authorities are: Will. of Poitiers, the Conqueror's chaplain, ed. Giles, violently anti-English, ending about 1067; Will. of Jumièges, ed. Duchesne, though much of lib. vii. is the work of Robert of Torigni, after 1135; A.-S. Chron. ed. Plummer. For the battle of Hastings: the Bayeux tapestry; Guy of Amiens ap. Mon. Hist. Brit.; the poem of Bishop Baudri, ed Delisle, ap. Mém. de la Société des Antiq. de Normandie, av. 1873, xxviii; a little later come Orderic, ed. Duchesne, and, better, ed. Prévost ap. Société de l'Histoire de France; Geoffrey Gaimar's French Poem (Chron. Anglo-Norm. vol. i.); Flor. Wig.; Eadmer's Hist. Nov., ed. Migne; Will. of Malmesbury's Gesta Regum (Rolls Ser.); Sym. Dunelm. (Rolls Ser.); Wace's Roman de Rou (temp. Hen. II), ed. Andresen.] W. H.

WILLIAM II (*d.* 1100), king of England, third son of William II, duke of Normandy (afterwards king of England; see WILLIAM THE CONQUEROR), and his wife Matilda of Flanders [q. v.], was probably born between 1056 and 1060. He was educated and knighted by Lanfranc [q. v.] In 1074 or 1077 he and one of his brothers—either Henry or Richard—had a quarrel with their eldest brother, Robert [see ROBERT, DUKE OF NORMANDY], which served as a pretext for Robert's rebellion against their father [for details see HENRY I]. In the war which followed William fought on his father's side, and was wounded in a skirmish at Gerberoi, 1079. The Conqueror on his deathbed declared that William had always been a dutiful son, and sent him on 8 Sept. 1087 to England with a letter to Lanfranc desiring the archbishop to make him king 'if he deemed it might justly be done.' William sailed from Touques, taking with him two English prisoners whom the dying Conqueror had just released, Morkere, earl of Northumbria [q. v.], and Wulfnoth, brother of Harold. He led them to Winchester, and there put them again in prison, where he kept them the rest of their lives. On 26 Sept. Lanfranc crowned him at Westminster.

The new king was of middle height, square-built and strong, with a broad forehead, eyes of varying colour and marked with white specks, yellowish hair, and a complexion so ruddy that the nickname derived from it—'Rufus,' 'the Red'—is used by contemporaries not only as an epithet to distinguish him from his father, but even as a substitute for his real name. Immediately after his coronation he returned to Winchester, to make from the treasury there a lavish distribution of gifts to the churches and alms to the poor of his realm for the good of his father's soul. He returned to

keep Christmas in London; and it seems to have been on this occasion that he restored the earldom of Kent to his uncle, Odo, bishop of Bayeux [q. v.], and, according to one account, made him justiciar. The king's chief minister and confidant, however, was William of St. Calais, bishop of Durham [see CARILEF, WILLIAM DE]. Within three months Odo was at the head of a plot formed by the Norman barons in England to dethrone William Rufus, whose temper was too stern and masterful to please them, and set his 'more tractable' brother, Duke Robert of Normandy, in his place, and the plot was secretly joined by the bishop of Durham. 'When the king understood these things, and what treason they did towards him, then was he greatly disturbed in his mood. Then he sent after the English men' (in contradistinction to the Normans) 'and set forth to them his need, and prayed their help, and promised them the best laws that ever were in this land, and that he would forbid all unjust taxation, and give them back their woods and their hunting.' A crowd of enthusiastic Englishmen gathered round him in London and followed him to attack the strongholds of the rebels in Kent. Tunbridge Castle was stormed, Pevensey starved into surrender, and Odo forced to promise that his chief fortress, Rochester, should be given up without resistance. Odo, however, was false to his promise [for details see ODO]. The enraged king then issued a second proclamation, summoning to his aid 'every man, French and English, who would not be called *nithing*,' to an Englishman the most shameful of epithets. Backed by the increase of forces which this appeal brought him, by the archbishop, and by most of the landowners of Kent, whose estates Odo's followers had been ravaging, William laid siege to Rochester (May 1088), won its surrender, and banished Odo from the realm. The English clamoured for Odo's death; but Rufus had promised him and all the Rochester garrison their lives, and would not break his knightly word. On 2 Nov. the bishop of Durham was tried before the king's court at Salisbury. He refused to acknowledge its jurisdiction and appealed to Rome; the king compelled him to give up Durham castle, and then let him follow Odo over sea [for details see CARILEF, WILLIAM DE].

Thus secure in England, William laid before a great council at Winchester, at Easter 1090, a proposal for the invasion of Normandy. The council unanimously assented to the project; but before William took the field he secured a foothold in the duchy by other means. 'By his cunning or by his treasures' he gained several castles on its eastern side; 'therein he set his knights, and they did harm upon the land, harrying and burning.' King Philip of France came to support Duke Robert, but was induced to withdraw, 'for the love or for the mickle treasure' of the English king; and Rouen itself would have fallen into the hands of William's soldiers but for the action of his youngest brother Henry [see HENRY I]. William himself went to Normandy at Candlemas 1091, fixed his headquarters at Eu, and was speedily joined by such a crowd of adherents that Robert hastened to come to terms. By a treaty made either at Rouen or at Caen it was agreed that so much of Normandy as had already acknowledged William's rule should remain subject to him; that the two brothers should co-operate to recover such of their father's territories as Robert had lost, viz. the Cotentin, which he had sold to Henry, and Maine, which had thrown off the Norman yoke; that these territories, when regained, should belong to Robert, except two fortresses in the Cotentin—Cherbourg and the Mont St. Michel, which William claimed as the price of his help; and that if either Robert or William died childless his dominions should pass to the survivor. King and duke attacked the Cotentin in Lent 1091; in a month they had won it, all but the Mont St. Michel, and even this Henry was forced to surrender after a siege of fifteen days. In August William returned to England, and at once marched against the king of Scots, Malcolm III [q. v.], who had invaded England during his absence. Malcolm was induced to do homage to the English king at the 'Scot-water' (the Firth of Forth) by the mediation of Robert, who had come to England with Rufus, and of Edgar the Ætheling [q. v.], who had just been banished from Normandy at Rufus's instigation. Just before Christmas the king and the duke again quarrelled, and the duke returned home.

In 1092 William 'fared north to Carlisle, and restored the city and built the castle, and drove out Dolfin (who till then held the land), and set the castle with his men; then he turned south again, and sent many churlish folk, with wives and cattle, to dwell in the land and till it.' This restoration of a deserted city and colonisation of a district which had become practically a no-man's-land is the one good deed done for England by William the Red. His sole merit as a ruler was that he kept his realm in peace with a strong hand, and 'was terrible to

thieves and robbers;' but the peace was hollow; one class of 'thieves and robbers' formed an exception to his severity, the knights and soldiers of his own personal following, whom he 'suffered to ravage the lands of the country folk with impunity.' He 'was always seeking subjects of contention, and contriving pretences whereby he might heap up money. As he was keen in exacting, so he was prodigal in distributing his ill-gotten gains; displaying the claws of a harpy, the extravagance of a Cleopatra, and the shamelessness of both.' 'He was very stern and cruel over his land and his men, and with all his neighbours, and very terrible; and through evil men's counsels, which were ever pleasing to him, and through his own covetousness, he was ever tormenting the people with soldiering and with *ungelds*, forasmuch as in his days all right fell down and all unright, for God and for the world, uprose.' Of his private life it is impossible to speak. The one influence which held him in check was removed by Lanfranc's death on 24 May 1089. Thenceforth 'God's churches he brought low, and all the bishoprics and abbacies, whose elders died in his time, he either sold for money, or held in his own hand, and set them to farm.' So abject was the terror he inspired that when at Christmas 1092 the bishops and nobles at last plucked up courage to make some effort to obtain the appointment of a new primate, they asked the king, not to grant their desire, but to give them leave to offer public prayers that he might be led to grant it, a request to which he scornfully acceded. At the end of February 1093 he fell sick at Alvestone (Gloucestershire); he was carried to Gloucester, and there, believing himself at the point of death, 'he made many promises to God to lead his own life aright and give peace and security to God's churches, and never more to sell them for money, and to have all right laws among his people.' He began his reformation by investing Anselm with the archbishopric of Canterbury on 6 March [for details see ANSELM, SAINT]. By Easter, however, he had recovered his health, and forthwith 'he forsook all the good laws that he had promised us.'

Malcolm of Scotland now sent to demand the fulfilment of the promises which Rufus had made to him. Rufus answered by inviting or summoning Malcolm to come and speak with him at Gloucester on 24 Aug., and sending Eadgar to escort him thither 'with mickle worship.' 'But when he came he was not deemed worthy either to have speech with our king, nor to receive fulfilment of the promises which had been made him, and so they parted with mickle discord.' The consequence was that Malcolm on his return home invaded Northumberland. He was intercepted and slain on 13 Nov. by the Mowbrays [see MALCOLM III and MOWBRAY, ROBERT DE], whereupon the Scots chose a new king, Donald Bane, who drove out Malcolm's English or Norman followers, and compelled his children by his English wife, St. Margaret [q. v.], to seek shelter in England. Malcolm's eldest son Duncan [see DUNCAN II], who was already at the English court, at once did homage to William for the Scottish crown, and soon won it by the help of followers whom William allowed him to collect in England; but by the end of the year he was slain, and Donald restored. William was too busy with the affairs of Normandy to heed those of Scotland. At Christmas 1093 he received an embassy from his brother Robert, calling on him to fulfil his part of the treaty of 1091. William at once resolved upon an expedition to Normandy, and summoned a great council to meet him on Candlemas day (1094) at Hastings, where he proposed to embark. Contrary winds detained him there for six weeks. He was present at the consecration of Battle Abbey on 11 Feb. He had already rejected, as insufficient, the contribution which Anselm had offered for the expenses of the coming campaign; he now answered Anselm's remonstrances on the state of the realm by declaring that he 'would do nothing for' the archbishop unless bribed by a larger offering, and when Anselm refused to make any further offering at all, drove him away with words of insult and hatred [for details see ANSELM, SAINT]. On 19 March William crossed into Normandy. He had an interview with Robert, but they could not agree; at a second meeting the case was laid before the guarantors of the treaty of 1091, and these unanimously declared William guilty of breach of faith. He, however, 'would not acknowledge this, nor keep the conditions,' and the brothers parted to make ready for war. William fixed his headquarters at Eu. For a while the luck went against him. Payments to mercenaries and bribes to enemies exhausted his treasury. Heavy taxes were imposed on England, but their proceeds came in too slowly. At last 'the king bade call out twenty thousand Englishmen to help him in Normandy.' When they assembled at Hastings, however, Ranulf Flambard [q. v.], 'by the king's command,' took from each man the ten shillings provided him by his shire for his expenses, and sent the men back to their homes, and the 10,000*l.* over sea to Rufus. With part of this sum Rufus again bribed Philip of France

to withdraw his support from Robert. With part he seems to have bribed his own Norman adherents to carry on the war for him, while he himself returned to England on 29 Dec.

Early in 1095 a question arose between William and Anselm as to the latter's right to acknowledge one of the two rival popes without the king's permission. A great council met at Rockingham, 11 March, nominally to discuss this point, but really, in William's intention, to bring Anselm to ruin. Anselm, however, proved more than a match for the king, and a 'truce' was made between them, to last till 20 May. Meanwhile Rufus secretly endeavoured to obtain Anselm's deprivation from Pope Urban, through the legate Walter of Albano; but Urban and Walter caught him in his own trap, and on 20 May he was forced to make formal reconciliation with the primate [for details see ANSELM, SAINT]. Throughout the spring William had been unsuccessfully endeavouring to bring the Earl of Northumberland, Robert of Mowbray, to justice, first for an act of robbery, and next for a defiance of the royal authority which was in fact part of a widespread plot against the king himself [for details see MOWBRAY, ROBERT DE]. In June the king marched upon Northumberland. He took Newcastle and Tynemouth, and besieged Mowbray in Bamborough. Bamborough, however, proved hard to win; so, after building a tower over against it, and leaving a strong force to continue the siege, William at Michaelmas turned southward. He was met by tidings that the Welsh had taken Montgomery. He at once summoned his host, marched into Wales, and by 1 Nov. was at Snowdon; but the Welsh withdrew into their mountains, out of reach of his cavalry; so he 'went homeward, for he saw that he could do no more there in the winter.' Meanwhile Mowbray had been captured, and his capture broke up the plot of which he was the head. On 13 Jan. 1096 the king held a great court at Salisbury, and meted out stern punishment to the traitors.

In the spring of 1096 Robert of Normandy, having taken the cross and wanting money for his crusade, pledged his duchy to William—whether for three years, five years, or simply for the term, whatever it might be, of his own absence—for ten thousand marks. The raising of this almost paltry sum was made by the king an excuse for levying such 'manifold ungelds' that the lay barons had to fleece their under-tenants to the uttermost; and it is said that some of the bishops and abbots ventured on a protest against the royal demands, which they declared they could not satisfy without driving to despair the poor tillers of the soil. William's officers then suggested that they should rob the shrines of the saints instead, and they dared not refuse to adopt the suggestion. In September Rufus went to Normandy, met Robert, paid him the stipulated sum, and was left in possession of the duchy. On Easter eve (4 April 1097), he returned to England. Immediately afterwards he held a great council at Windsor; then he marched into Wales and brought the Welsh to submission, but only for a moment. Scarcely had he turned his back when they rose more defiantly than ever. He set off at midsummer at the head of a host of mingled horse and foot, 'that he might slay all the men of Wales; but he hardly succeeded in capturing or slaying one of them,' while his own army suffered many losses of 'men and horses and other things.' In August he came back to England and held another council, at which, for the second time, he refused Anselm's request for leave to go to Rome. At a council at Winchester, on 14–15 Oct., he met the same request by telling the archbishop that he might go, but that his temporalities should be seized if he went. Though this time he silently accepted Anselm's blessing ere they parted, he carried out his threat; and when Anselm wrote to him from Rome he refused to receive the letter, and swore 'by the Holy Face of Lucca'—his customary oath—that if the bearer did not hasten to quit his dominions his eyes should be torn out.

About the time of his final quarrel with Anselm (August 1097), William had sanctioned an expedition of the Ætheling Eadgar into Scotland, for the purpose of dethroning Donald Bane and establishing another Eadgar, the Ætheling's nephew, on the throne. This expedition was successful, and William's claim to supremacy over the Scottish crown was acknowledged by the new sovereign [see EDGAR]. William now addressed to Philip of France a demand for the cession of the Vexin, the land for which William the Conqueror had died fighting against the same king. Such a demand was in effect a declaration of war, and on 11 Nov. William crossed the sea with his army of mercenaries. He made, however, little progress throughout the winter, and in January 1098 he turned upon Maine, which in 1091 he had promised to recover, or help to recover, for the Duke of Normandy. It was a saying of Rufus that 'no man can keep all his promises,' and this promise was one which he had shown no desire to fulfil until 1096, when Normandy passed from his brother's hands

to his own, and when Count Elias of Maine, desiring to take the cross, sought to assure the peace of his county during his absence by acknowledging the suzerainty of the new ruler of Normandy and requesting his license to depart. William answered by a demand for the absolute surrender of Maine, and, when Elias refused, threatened him with instant war. It was, however, not till January 1098 that he found time to fulfil the threat, and then he took little personal share in the war, which was carried on for him chiefly by Robert of Bellême [q. v.] On 28 April Elias was captured by Bellême. William immediately summoned all the forces—'French, Burgundian, Flemish, British, and men of other neighbouring lands'—who would come to him for his liberal pay, to meet him at Alençon in June for the conquest of Maine. He besieged Le Mans, but was forced by lack of fodder to raise the siege. In August, however, some rather obscure negotiations ended in the surrender of the city to him, on condition that he should set Elias free. William entered Le Mans in triumph. On his return to Rouen Elias was brought before him and proposed to enter his service, with the avowed object of thereby earning his restoration to the countship of Maine. At the instigation of Robert of Meulan [see Beaumont, Robert de, *d.* 1118], William refused his request. Elias then declared he would strive to regain his heritage by force; William scornfully bade him begone and do his worst. On 27 Sept. the Red King again attacked the Vexin. He was joined by the Duke of Aquitaine; but though the war dragged on through the winter, the allies could make no real progress against the stubborn resistance of the French, and at last Rufus agreed to a truce, which enabled him to return to England at Easter (10 April) 1099. At Pentecost (19 May) he 'held his court for the first time in his new building at Westminster,' the building of which the present Westminster Hall is the successor and representative. In June Elias regained possession of Le Mans. This news reached William as he was setting out from Clarendon to hunt in the New Forest. He set spurs to his horse and rode off alone straight to Southampton, sprang on board the first ship he saw, and, though it was a crazy old vessel and a storm was gathering, bade the crew put to sea at once. In vain they remonstrated. 'Kings never drown,' said Rufus. Next morning he landed at Touques. He rode to Bonneville, mustered his troops, and marched upon Le Mans. Its castles were still held by the garrisons which he had left there. Elias, thus placed between two fires, evacuated the city and withdrew to the southern border of Maine. Rufus followed him and laid siege to his castle of Mayet, but after a narrow escape of being killed by a stone thrown at him from its walls, he was persuaded by his followers to raise the siege. He then returned to Le Mans, and punished the cathedral chapter for having dared, two years before, to choose themselves a bishop without his leave, by driving out the canons who had consented to the election. The bishop himself was accused of having permitted Elias to use the towers of the cathedral as bases of operations against the castle. William bade him pull the towers down, and he seems to have been ultimately compelled to execute the order.

At Michaelmas William returned to England. At Christmas he held his court at Gloucester; at Easter 1100 he was at Winchester; at Whitsuntide at Westminster. In the course of the summer he received an offer of the duchy of Aquitaine, to hold in pledge during its ruler's intended absence in the Holy Land. He then ordered the construction of a large fleet and the levy of an immense host, with which he prepared to cross the sea, keep the returning Duke Robert out of Normandy, and win for himself the mastery of all western Gaul from the Channel to the Garonne. 'Where will you keep next Christmas?' asked one of his companions at a hunting party in the New Forest (seemingly at Brockenhurst) on 1 Aug. 'At Poitiers,' was William's reply. But 'thereafter on the morrow was the king William shot off with an arrow from his own men in hunting.' These words of the English 'Chronicle' sum up all that is certainly known as to the manner of the Red King's death. Whether the arrow was shot by Walter Tirel [q. v.] or by some one else, whether it was aimed at the king or hit him by accident, remains undetermined. His 'own men' dispersed at once, and it was left to the peasantry of the neighbourhood to wrap the bleeding corpse in coarse cloths, lay it in a cart, and bring it to Winchester. There next day it was buried, 'out of reverence for the regal dignity,' in the cathedral under the central tower; but no religious service accompanied or followed the burial.

Although no sovereign ever did more, both by his public and private conduct, to deserve and provoke excommunication, the church had spared Rufus hitherto, probably from fear of goading him to yet further depths of wickedness. The pope indeed had threatened him once (April 1099), but had been induced

by Anselm to refrain from executing the threat. But now the clergy of Winchester, backed by the English people, dared to decide for themselves, and to act on their decision, that the dead man was beyond the pale of Christian fellowship. They said no mass, they tolled no bell, they suffered his brother and his friends to make no offerings for the soul of the king of whose life and reign the English chronicler gives this terrible summary: 'Though I hesitate to say it, all things that are loathsome to God and to earnest men were customary in this land in his time; and therefore he was loathsome to wellnigh all his people, and abominable to God, as his end showed, forasmuch as he departed in the midst of his unrighteousness, without repentance and without expiation.' The fall of the cathedral tower seven years later confirmed the popular belief that he who lay beneath it was unfit for Christian burial. In recent times the Red King's tomb—a black marble slab, of the form known as *dos-d'âne*, and without any inscription—has been removed into the lady-chapel. He was unmarried, and his kingdom was seized by his younger brother Henry I [q. v.]

[William II has been so exhaustively dealt with by Freeman in his Norman Conquest (vol. v.) and his Reign of William Rufus that it is needless to give here more than a brief enumeration of the chief original authorities: the English Chronicle, Eadmer, Florence of Worcester, Ordericus Vitalis, William of Malmesbury, and Henry of Huntingdon. For the minor authorities see Freeman's footnotes and appendices.] K. N.

WILLIAM III (1650–1702), king of England, Scotland, and Ireland, was born on 4 Nov. 1650 at the Hague, in the stadholder's apartments in the old palace of the counts of Holland. William Henry, as he was named in a baptismal service celebrated with inopportune pomp, was the posthumous and only child of William II, Prince of Orange, and his consort Mary [q. v.], the eldest daughter of King Charles I and princess royal of England. At the time of his birth the prospects of the house of Orange seemed hopelessly darkened by a shadow which was to dominate the whole of his youth. Eight days before his birth his father had suddenly died, in the midst of schemes for redeeming the failure of his recent *coup d'état*, designed to raise the authority of the stadholderate at the cost of the provincial liberties and peace. Although the States-General were the sponsors of the young prince, it was inevitable that the opportunity of his father's death should be seized by the wealthy and powerful province of Holland, under the guidance from 1652 onwards of the far-sighted and resolute grand pensionary, John de Witt. Without a chief, the friends of the house of Orange could rest their hopes merely on its traditional hold over the masses, on their Calvinistic antipathies against the existing *régime*, and on the apprehensions excited by its neglect of the defensive powers of the Commonwealth, and of its land forces in particular. Yet the goodwill of both people and army towards the young prince increased with his growth, 'ever presaging some revolution in the state, when he should come to the years of aspiring, and managing the general affections of the people' ('Observations upon the United Provinces,' &c., Temple, *Works*, i. 73, 107).

Together with public hopes and fears, private jealousies were rife round William's cradle. The claims to his sole guardianship of his high-spirited but unconciliatory mother were disputed by his intriguing grandmother, the Princess-dowager Amalia, born Countess of Solms-Braunsfeld, and by his versatile uncle, the great elector, Frederick William of Brandenburg, until a compromise assigned the chief but not undivided authority to the princess royal. Personal ambitions sapped the loyalty of the collateral branches of the house of Nassau to his interests; and his resources were impaired by a vast debt contracted by his father, and by heavy jointures payable to his mother and grandmother (Burnet, i. 582). Yet even in his infancy, when the calamities of the first Anglo-Dutch war agitated the provinces (1653, autumn), De Witt with difficulty thwarted a scheme for nominating him captain-general of Holland, Zealand, and other provinces (Van Kampen, ii. 153). In 1654 Cromwell made the conclusion of peace conditional upon the adoption by the states of Holland of the Act of Exclusion, which bound them in no event to appoint the Prince of Orange or any of his descendants stadholder or admiral of their province, or to vote for him as captain-general of the Union (Gardiner, *Commonwealth and Protectorate*, ii. 364, 373). Although in September 1660 this act was revoked, owing to the Restoration in England, the connection between the houses of Orange and Stuart increased republican jealousies in Holland, and a project for sending the young prince on a pacific mission to his uncle, Charles II, in 1666, was speedily abandoned (Pontalis, i. 371).

Of William's education his mother retained the chief control till her death on 24 Dec. 1660 even after the states of Hol-

land, while granting an allowance, had assumed a nominal supervision. The chief associates of William's early days were Philip Stanhope (afterwards first Earl of Chesterfield) [q. v.], son of his mother's intimate friend Lady Stanhope [see KIRKHOVEN, CATHERINE] (ZOUCH, *Life of Walton*, p. 20 and *note*), and William van Odyk, the son of her chosen counsellor, the sieur de Beverwaert. In October 1659 his mother accompanied William to the university of Leyden. On her death the interference of Charles II caused an undignified dispute as to the guardianship of the prince. Meanwhile De Witt substituted as his tutor in the place of his natural uncle (the sieur de Zuylesteen, who was married to an English wife), one Johan van Ghent, a political supporter of his own (PONTALIS, i. 476), and rather later took a personal part in his political instruction (*ib.* ii. 15–18). William's main efforts as a student were devoted to the mastery of languages, in which he attained to an unusual proficiency, speaking Dutch, French, English, and German with equal ease, besides understanding Spanish, Italian, and Latin (BURNET, iv. 562). In 1665 the critical Charles de St. Evremond [q. v.] declared that no person of the prince's age and quality was ever master of so good a turn of wit (TREVOR, i. 20); but other observers were more impressed by his indifference to all amusements except hunting, his frugal and temperate habits, and his grave self-control and impenetrable reserve (TEMPLE *ap.* TRAILL, p. 7; in 1668 de Gourville reported him to De Witt as a master of dissimulation).

With a military plot formed in 1666 for restoring to William his father's functions he can have had little or no concern; but when, in 1667, the English war had ended, De Witt deemed it expedient to assent to his admission into the council of state, while at the same time inducing the provinces to assent by the act of harmony to the perpetual edict. By this the stadholderate was abolished in Holland, and separated for ever from the captain-generalship in that province, and, so far as its vote was concerned, in the union at large (GROEN VAN PRINSTERER, pp. 316–17; VAN KAMPEN, ii. 216). The bargain was too unequal to be likely to last, more especially after, in 1668, the prince had taken his seat in his quality of margrave of Flushing and Vere, as the solitary noble among the states of Zealand, and had, on completing his eighteenth year, been declared of age (*ib.* p. 217). Temple had not been prevented by his co-operation with De Witt in the conclusion of the triple alliance (1668) from judiciously promoting the interests of the prince; but it was with the object of embroiling the relations between England and the provinces that Charles II was anxious to attach William more closely to his own house. Accordingly, in 1670, the prince visited England, where Charles, on 30 Oct., received him at Whitehall (HARRIS, i. 15), and warned him not to allow himself in religious matters to be led by such factious protestants as his Dutch blockheads (BURNET, i. 502). William, who made a favourable impression in England by his assiduous performance of his religious duties, gained no other advantage from his visit except an honorary degree at each of the universities.

When the imminent danger of a French invasion at last found credit in the Netherlands, a widespread demand arose for the appointment of William as captain- and admiral-general, partly in hopes of still conciliating Charles, partly for the sake of an Orange leadership should war prove inevitable. De Witt reluctantly assented to William's appointment as captain-general for the coming campaign (25 Feb. 1672), on condition that his permanent appointment to that office and the admiralty should be deferred till the completion of his twenty-second year in November (VAN KAMPEN, p. 227). On 12 June the French army, fivefold the Dutch defensive forces in strength, and with vast reserves in its rear, crossed the Rhine. William thereupon abandoned the line of the Yssel, and within a few weeks the provinces of Guelderland, Utrecht, and Overyssel were occupied by the invaders. He has been censured for dividing his forces, and the credit for the measures of defence adopted in Holland has been ascribed to De Witt, to whom the previous disbandment of half the army was entirely due (PONTALIS, ii. 285, 329). William, although not indisposed to negotiation, maintained a firm discipline among his troops, and carried out the preparations for resistance in an unfaltering spirit. Soon the popular exasperation against De Witt knew no bounds, and the establishment of the Prince of Orange as the chief of the republic became inevitable. At Vere in Zealand, and at Dort in his own presence on 29 June 1672, the perpetual edict was declared abolished, and the prince proclaimed stadholder, captain- and admiral-general; his formal election by the Zealand and Holland states, and by the States-General, followed early in July (see the medal, implying that 'William III' succeeded by hereditary right, in *Histoire Numismatique*, ii. 276). The disorders which followed culminated on

20 Aug. in the murder of the brothers De Witt. The coldness of William's response when requested by De Witt to justify him to the people has been absurdly blamed as arguing ingratitude (Pontalis, ii. 442); it remains uncertain whether his presence at the Hague would have restrained the fury of the populace. According to Burnet, William always spoke of the murder 'with the greatest horror possible' (i. 597); but he confessed to Gourville that, though he gave no order for the deed, the news of it relieved him (*Mémoires*, p. 481; cf. Pomponne, *Mémoires*, p. 494). Tichelaar, who had falsely accused Cornelius de Witt of hiring him for the assassination of William, was awarded a pension (Van Kampen, ii. 247). De Witt was succeeded as grand pensionary by Caspar Fagel, who henceforth became a firm and enthusiastic supporter of the stadholder. The stability of his government was further insured by extensive changes in the magistracy of Holland, and by a general amnesty (8 Nov.) which put an end to the civil troubles (*ib.* p. 250).

Meanwhile the campaign of 1672 had run its course. William, while rejecting the preposterous French proposals of peace, and refusing to yield to the pressure put upon him by the English envoys, Buckingham and Arlington, had concluded an alliance with Brandenburg (May), and a defensive league with the emperor; and in the new field-marshal, George Frederick, count of Waldeck, had found a capable military guide, afterwards equally trusted as a diplomatic adviser (Müller, i. 32, 56). With the withdrawal of Louis XIV it became clear that the campaign would not prove decisive; and finally, though Luxemburg relieved Woerden, the siege of which had formed William's first considerable action, the progress of the French was stopped by a sudden thaw. Thus the year ended with a recovery of confidence; but 1673 began less favourably with the defection of the great elector, and in the spring three French armies were again in the field. Though Maestricht was lost (July), William's capture of Naarden (September) completely covered Amsterdam. He now concluded definitive treaties of alliance with the empire and Spain (October); and resolving, in the words of Temple (*Memoirs*, 1672–9, p. 382), 'like another young Scipio, to save his country by abandoning it,' opened the way into the Low Countries to the imperialists by uniting with them in the siege and capture of Bonn (November). Of all their conquests in the Netherlands, the French now retained only Grave and Maestricht. Early in 1674 England concluded a separate peace with the United Provinces (February), and soon Temple reappeared at the Hague to aid William in negotiating a general peace. Brandenburg having returned to the alliance, France was left without any support but that of Sweden. The success of the prince in arresting the aggression of France was rewarded by his election to the stadholderates of the three liberated provinces; in Gueldres he was offered but refused the sovereignty as duke (Van Kampen, ii. 261; cf. Gourville, p. 482—William told the writer that he had at first inclined to accept the offer). But already in January of this year, through Fagel's influence, the first step had been taken towards making the stadholderate hereditary to the prince's male descendants; and the proposal having been adopted by the states of Holland in February, those of the remaining provinces in which he was stadholder followed suit (for the decree of the states of Holland see Trevor, vol. i. App. p. i.) With the aid of constitutional amendments in several of these provinces, he had now secured a firm control over their affairs; in Friesland and Groningen, where his cousin, Henry Casimir of Nassau-Diez, was hereditary stadholder, the most complete deference was paid to his wishes.

In 1674 the war, now entirely delocalised, proved in the main favourable to the French; but in the bloody battle of Senef in Hainault (11 Aug.) between William and the veteran Condé, both sides claimed the victory. The French carried away the greater number of prisoners, but William maintained his position. He failed immediately afterwards in the siege of Oudenarde, but in October recovered Grave (as to the battle of Senef, see Duc d'Aumale, *Les Princes de Condé*, vii. 568, where a strong attempt is made to show that William ought not to have claimed the victory; cf., however, Temple, u.s. p. 389, and Gourville's *Mémoires*, p. 462). Unwilling, notwithstanding this unsatisfactory campaign, to conclude either an unfavourable or a separate peace, William greatly resented Arlington's lectures to the contrary (Temple, p. 397). Arlington seems also to have suggested to William a journey to England, should peace be concluded; but in March 1675 Temple was brusquely ordered to stop any such project (*ib.* p. 400). The prince was indignant at this blundering attempt to bribe him into subserviency. Charles, whose ways were never more crooked than at this period, tried to work on William by envoys more pliable than Temple, such as Sir Gabriel Sylvius, and to persuade him to

peace by arguing that the emperor, not France, was really to be feared. These attempts to detach William from the house of Habsburg continued on the part of both the English and French governments through 1675 and 1676, and had the effect of making the war languish in the campaigns of those years.

In the earlier part of 1675 William was attacked by the small-pox (see his letter to Waldeck, announcing his recovery, ap. MÜLLER, ii. 247; and the medal with the inscription 'God saves the Prince of Orange,' in *Histoire Numismatique*, ii. 192). This was the occasion on which William Bentinck (afterwards first Earl of Portland [q.v.]) endeared himself to the prince for life by his devotion (see MACAULAY, ch. vii.; the story is told rather differently in M'CORMICK's *Life of Carstares*, p. 64). William was able to take part in the unimportant campaign of 1675. Before taking the field in 1676 he sounded Temple on the question of his marriage with the Princess Mary, the elder daughter of James, Duke of York [see JAMES II, KING OF ENGLAND]. Marriage had been pressed upon him by the states of the provinces when they had made the stadholderate hereditary; and to an English marriage personal, as well as political, reasons inclined him. Temple having satisfied him both as to the personality of the princess and as to the stability of her uncle's throne, he determined on proceeding with his suit (TEMPLE, *Memoirs*, p. 415). The campaign of 1676, in which he received a musket-shot in the arm at the siege of Maestricht, was not successful; he was unable to relieve either Valenciennes or Cambray, and in vain offered battle to Louis, who was again figuring at the head of his army (BURNET, ii. 114). In April 1677 he marched to the relief of St. Omer, but was defeated (11 April) by the Duke of Orleans at Montcassel, notwithstanding a display of great personal bravery; and his attempt on Charleroi (July) was likewise unsuccessful.

In the middle of October 1677, encouraged by Danby's assurances conveyed through Temple, he embarked for England on his marriage suit. Notwithstanding the efforts of Charles II, who in the course of the summer had sent Laurence Hyde [q. v.] to the Hague to urge his views, the prince arrived in England politically unpledged [as to the transactions which ensued see MARY II]. The marriage was solemnised on 4 Nov.; in the negotiations concerning the peace which were carried on during William's visit, he held his own against the designs of Charles. The conditions agreed upon between them for a general peace (TEMPLE, pp. 455–6) were, however, rejected at Versailles, and the treaty of January 1678 based on them remained a dead letter owing partly to the false play of Charles II, but chiefly to the successes of the French arms in Flanders in the spring of 1678, to the revival of the French republican party in Holland, its suspicions of dynastic designs, and to the intrigues of Louis with the whig opposition in England. Thus, when William had reached the Hague with his wife (December), serious disappointments awaited him. A treaty for the transfer of the English troops in the French to the Dutch service (July) proved of no avail, and three days before his sanguinary battle with Luxemburg (13 Aug.) the peace of Nimeguen was concluded. Having withdrawn to his hunting-seat Dieren, he treated the situation as one in which he could no longer interfere (TEMPLE, u.s. p. 472). As a matter of fact this peace secured his primary object, the integrity of the territories of the united provinces; while the losses of Spain and the empire justified his policy, and marked him out as the leader of a future alliance against the aggressive policy of France.

After the peace of Nimeguen William continued to watch very closely the progress of English politics, chiefly through the medium of Henry Sidney [q. v.], ambassador at the Hague from 1679, and to oppose the intrigues of the French ambassador d'Avaux with the republican party. He gave a cordial reception at the Hague to the Duke of York, and treated Monmouth with discreet kindness (SIDNEY, *Diary and Correspondence*, i. 55); but his utterances as to the proposed exclusion of the former from the throne were not altogether consistent with one another (*ib.* i. 143, ii. 120). At the time of the crisis (1680) he offered to come to England, doubtless with a view to the suggested compromise of creating him 'protector' or 'regent' on the nominal succession of his father-in-law as king (*ib.* ii. 177; cf. BURNET, ii. 276, and MACAULAY). Some of his well-wishers thought that he should have come sooner; when he actually arrived in England, in July 1681, the situation had completely changed [see JAMES II]. Sidney, who had been recently superseded at the Hague by Skelton, to the dissatisfaction of William and the states and others, had urged the visit against the prince's better judgment. He was generally supposed to be anxious to engage Charles against the French in the defence of the Spanish Netherlands (LUTTRELL, *Brief Relation*, i. 112); and he certainly about this time made no secret of his apprehensions of

Louis's 'plans for a universal monarchy' (see Gourville, *Mémoires*, p. 474). But his meeting with Monmouth at Tunbridge, and his acceptance of an invitation from the city, frustrated by a royal summons to Windsor, excited the jealous suspicions of the Duke of York (Clarke, *Life of James II*, i. 690), although the king seems to have treated him with easy confidence (Burnet, ii. 415). On his return to Holland early in August he assured the States-General that no secret understanding existed between the sovereigns of England and France (D'Avaux ap. Klopp, ii. 344). With the aid of Waldeck he assiduously carried on his schemes for a European alliance against France, a basis for which was furnished by the association formed in 1681 between the united provinces, Sweden, the empire, and Spain for the maintenance of existing treaties. His activity against Louis was intensified by the French occupation of the principality of Orange in 1682 and the encroachments upon the liberty of its inhabitants in the following year in connection with the first dragonnades (Müller, i. 195; cf. Trevor, i. 174; during the course of his life he only intermittently held possession of Orange, and never set foot there). In this year he chivalrously made known to D'Avaux a proposal which had been communicated to him for the assassination of the king of France (Abbadie, *Défense de la Nation Britannique*, &c., 1693, p. 482). At no period of his stadholderate was he more grievously hampered by the opposition maintained against his policy by Amsterdam and by minorities in Zealand and other provinces, and fostered both by D'Avaux and the English envoy Chudleigh (Burnet, ii. 447; cf. Müller, i. 227, who refers to Wagenaar, vol. xv., in proof of the assertion that not even in 1650 were the provinces nearer to civil war). In 1684 Louis proceeded to add to his Alsatian 'reunions' the annexation of Luxemburg, so as to secure the broadest basis of possession for the proposed truce. The Amsterdam magistrates rejected the stadholder's supplication for a grant enabling him to raise sixteen thousand men; Luxemburg capitulated ('la perte est irréparable,' William to Waldeck, 10 June), and a truce for twenty years was concluded on the basis of existing conquests, to which the emperor acceded at Ratisbon (August). Thus, when the reign of Charles II came to a close, the European position of France was stronger than ever, and William's labours had to be recommenced.

The announcement to William by James II of his brother's death and of his own accession was cold (Dalrymple, ii. appendix, p. cxxxix); but nothing had as yet occurred to render friendly relations between them impossible, and James was by no means disposed to surrender the control of his foreign policy to France [see James II]. William at once despatched Dykvelt to England on a special mission of congratulation, obtained from Monmouth a promise that he would depart from the provinces and 'never stir' against King James (*Life of James II*, ii. 32), and sent assurances that he would do all that the latter could expect from him, 'sauf la religion' (Sidney, *Diary*, &c., ii. 249). Although both Argyll's and Monmouth's expeditions were prepared at Amsterdam, every reasonable effort was made to prevent their sailing, and before Monmouth's departure the stadholder sent to England the three Scottish regiments in the service of the states. Barillon's scheme for transferring the succession to the Princess Anne, conditionally upon her conversion to Rome, was not taken up by James (Mazure, ii. 27, 37; and see *ib.* p. 166 as to its revival early in 1686); and Skelton at the Hague loudly proclaimed the reconciliation between the king and the prince.

In July James's victory over both insurrections was assured; and the loyalty of William, who had sent over the three English in the wake of the three Scottish regiments in the Dutch service, and had offered to command them in person, had not been without its effect. On 7 Aug. the old treaties between England and the Netherlands were renewed, conformably with James's inclination to maintain a position resembling independence as between France and the empire. As late as October William showed his anxiety for friendly relations, by clearing out with Mary's consent the whole of her household, in which reports had been set on foot that gave rise to distrust in England (Ranke, v. 501 *n.*) But, stimulated by French influence, the catholic zeal of James was beginning to work its way, and the revocation of the edict of Nantes (October) directly affected his relations with his son-in-law. While in Holland William sheltered the Huguenot refugees, and prevented a counter-persecution of the Dutch catholics; he failed, notwithstanding Mary's effort, to induce James to intervene on behalf of the inhabitants of Orange against the aggression of the dragonnades (Mazure, iii. 165). By the close of 1685 it was obvious both that the seeds of distrust had been sown afresh between James and William, and that Louis had recognised in him the determined adversary of his English as well as of his Euro-

pean policy. Yet for some time further William not only continued to avoid giving cause of offence, but through Fagel advised moderation to his parliamentary friends in England; he was, however, accused of scheming a protestant religious league by James, into whom Skelton on his return from the Hague instilled divers other suspicions (January 1686) (Klopp, iii. 156). Rumours of a secret Anglo-French alliance continued to be rife, and William's message to the states of Holland through Fagel (1 Aug.) shows him to have by this time completely mistrusted James (D'Avaux, iii. 229). His meeting at Cleves (August) with the great elector of Brandenburg, which was chiefly concerned with the Orange succession (Droysen, iii. 3, 803), had no connection with the contemporary conclusion of the league of Augsburg, the significance of which French policy succeeded in both exaggerating and perverting (see Foster, *Die Augsburger Allianz von 1686*, Munich, 1893; and cf. Klopp, iii. 247; Macaulay's account, ch. vii., like those of most modern historians, errs accordingly). William had no concern with this defensive compact, and was at the time still anxious to avoid any overt act which might have hastened the action of James. Undoubtedly, however, his mistrust was gradually ripening towards action on his own account. In the summer of 1686 the presence at the Hague of Gilbert Burnet [q. v.], besides counteracting the efforts of another visitor, William Penn [q. v.], in favour of a religious toleration in England which should prevent the omnipotence of the church, led to a full consideration of the situation there (Burnet, iii. 136). In January 1687 the Marquis d'Albeville arrived as English ambassador, with instructions to persuade the prince and princess of the expediency in their own interests of the repeal of the Test Act. He obtained the removal of Burnet, but it was a long time before he saw either prince or princess (*ib.* p. 173). About the time of d'Albeville's arrival, Dykvelt was sent to England, with instructions which Burnet says were drawn by him, but were inspired by a *bona fide* intention of improving relations with the king. On 4 April, in direct disregard of William's advice, James issued his first declaration of indulgence; and, according to Burnet (*ib.* p. 160), William was speedily implored by several clergymen and friends of the church, who afterwards were among his bitterest enemies, to come to her aid. He made no secret of his opposition to the suppression of the protestant security laws (*ib.* p. 176; and Bonrepaux ap. Macaulay, ch. vii.) Dykvelt, through whom Sunderland had hoped to convert William to the religious policy of James, by holding out a promise of 'closer measures' against France, now directed his attention to bringing about an understanding with the leading adversaries of the king's measures. In May the Princess Anne assured William and her sister of her adherence to the protestant faith; in June Dykvelt brought back letters expressing confidence in the prince, and from September onwards these were followed up by visits to the Hague from some of the writers. [The further transactions of the year 1687 and the earlier half of 1688, affecting the relations between James and William, are summarised under James II.] Although preparations for an expedition were in progress in Holland from March onwards, when a grant of four millions of florins was made by the states of Holland, the stadholder's action was still purely executive; his correspondence mentions no definite plans; nor, perhaps, were any such actually in existence. In May his popularity was increased by rumours of a design against his life (see as to the supposed revelations of Gronsfeldt, Mazure, iii. 108). Early in the same month, or near the close of April, Edward Russell (afterwards Earl of Orford) [q. v.] was at the Hague, and to him William signified his willingness to undertake an armed expedition to England, provided he received a signed invitation from a limited number of responsible persons. The news of the second declaration of indulgence (27 April), and of the proceedings against the bishops which ensued, seems at that date not to have arrived in Holland (Traill, p. 23 *n.*) The management of the business was, by the prince's desire, entrusted to Henry Sidney (Burnet, iii. 277); and on the day after the acquittal of the bishops (July 1) the invitation, signed in cipher, was safely conveyed to William by Admiral Herbert (for a summary of it see Macaulay, chap. ix.)

William, who, agreeably to a remonstrance in the letter of invitation, caused the prayer for the Prince of Wales to be omitted from the English service in the princess's chapel, now had to overcome the unwillingness to engage in the expedition still felt at Amsterdam (see Klopp, iv. 37, as to his discussions with the friendly burgomaster Witsen), and, while taking the ultimate responsibility upon himself, to carry on his preparations with as much secrecy as possible. Through Bentinck he secured from the new elector of Brandenburg, Frederick III, as well as from the Duke of Celle and the Landgrave of Hesse-Cassel, the promise of

troops amounting to ten thousand men, to be left behind under the command of Waldeck (Droysen, iv. 1, 29; Ranke, vol. vi. appendix). On 3 Aug. the prayer for the Prince of Wales was restored in reply to an indignant inquiry by King James (Clarke, ii. 161); but the preparations continued (see the graphic description in Macaulay), and from England came further promises of support, together with significant overtures from Sunderland. Early in September William was recalled from Minden by the tidings that the states of Holland had with more or less grace resolved to support his enterprise. D'Avaux's efforts to create a belief at the Hague in an Anglo-French alliance had contributed to this result; as a matter of fact, James was as far as ever from falling in with the designs of Louis. Accordingly the latter turned to his plans against the empire, and declared war against it by his manifesto of 24 Sept. William's hands were now free, and on the 30th he issued his declaration, which, drawn up by Fagel, was abridged and translated into English by Burnet (iii. 300; and cf. Kennett, iii. 492; and Harris, ii. 68, for a full summary of text and addition).

James, who had declined a last offer of alliance made by Louis, on 4 Oct. made a conciliatory communication to the States-General through d'Albeville (Mazure, iii. 202); but the time for words had passed. The expedition on which William was about to start was directed against a government which had rejected his advice, not against a hostile power; and the expectation of Louis that he had at least made sure a conflict between England and the united provinces was to prove a miscalculation (see the whole argument of bk. xi. in Klopp, vol. iv.; and cf. the views of Louvois, adverse to those of d'Avaux, ap. Rousset, ii. 104). The expedition had the 'sympathy of the Vatican and the Waldenses, of Brandenburg and of Spain; it was in the interest of the English nation, and of all the world save Louis XIV' (Müller, ii. 22).

William's armada consisted of fifty men-of-war, with more than five hundred transports, carrying an army of fourteen thousand men. Old Marshal Schomberg was second in command; Bentinck was by William's side; among the Englishmen surrounding him were several eldest sons of great noblemen, together with divers notable agitators and adventurers (cf. Macaulay, ch. ix.); the most influential Scotsmen were Sir James Dalrymple (*Stair Annals*, i. 75) and William Carstares, whose shrewd advice was henceforth never wanting to William in Scottish matters; Burnet attended the prince as his chaplain (*Own Times*, iii. 301). On 16 Oct. (O.S.) William bade farewell to the states of Holland, and in the evening went on board at Helvoetsluys. On the 19th the fleet, under Herbert's command, set sail, but in mid-Channel was scattered by a storm, and had gradually to find its way back to Helvoetsluys. On 1 Nov. it again put to sea, and on the morning of 5 Nov. a safe landing was effected at Brixham, south of Torbay (Burnet, who gives a striking description of the prince's conduct during the voyage and on landing; Rapin, who was a soldier in William's army; Macaulay; cf. McCormick, *Life of Carstares*, p. 34, as to the service held at the head of the army before it encamped); the progress of events up to the second flight of James (23 Dec.) has been sketched under James II.

On 18 Dec. William arrived at St. James's, whither 'all the world hastened to see him' (Evelyn, who was present, thought him 'very stately, serious, and reserved'). The twofold flight of James II had completely altered the situation, for his dethronement had formed no part of William's design. (In their circular to foreign powers, October, the States-General had declared their grant of means for the expedition to have been conditional upon its not being directed to this end, Klopp, iv. 302). The suggestion that he should assume the throne as by right of conquest was at once put aside. By the advice of the lords and members of the parliaments of Charles II, whom William had called together after James had left for Rochester, a convention parliament was summoned for 7 Jan., and in Scotland for 14 March. Meanwhile he assumed the executive, and early in January had the satisfaction of receiving the congratulations of the burgomaster of Amsterdam, who had arrived with Dykvelt.

During the earlier debates in the convention parliament concerning the state of the nation, William maintained a close reserve, and was charged with exhibiting a morosity of temper which heightened the prevailing dissatisfaction (Evelyn, *Diary*, 29 Jan.) When, on the rejection by the lords of the plan of a regency, the question as to the vacancy of the throne awaited decision, he recognised that it involved that of his personal position, and, at a meeting of the two groups at the Earl of Devonshire's house, caused a hint to be given that he was not prepared to become his wife's gentleman-usher. Halifax's proposal to place William alone on the throne, though it may have commended itself to him (Burnet, iii. 391),

met with no support; and Mary's letter to Danby, together with Anne's disavowal of the exertions of her agents, furnished the basis of a settlement in accordance with William's views. After a plain expression of them to Halifax, Danby, Shrewsbury, and others, the conference between the two houses on 6 Feb. ended in a resolution that the throne was vacant, and that the Prince and Princess of Orange should be declared king and queen. The declaration of right, drawn up by a committee of the commons, recapitulated the grievances against the government of the late king, and ordered the succession, after the decease of William and Mary, to be to her issue, then to the Princess Anne and her issue, and then to that of William. Mary arrived from the Hague on 12 Feb., and on the following day in the banqueting house at Whitehall, the declaration having been read, the crown was formally tendered to her consort and herself by Halifax in the name of the estates of the realm, and accepted. William's gravity of bearing once more strongly impressed observers (Evelyn, *Diary*, 21 Feb. For an account of the transactions in the convention, see Burnet and Macaulay, and the summary in Hallam, *Constitutional History*, chap. xiv.)

William met his first parliament with a body of counsellors formed out of the chief men who had helped to bring about, or rallied to, his government, the whigs necessarily securing the greater share of the subordinate offices of state, while his chief Dutch followers were provided with places in the household. The oath of allegiance caused no serious difficulties except among the clergy. The coronation of William and Mary was solemnised on 11 April, Bishop Compton of London performing the ceremony and Burnet preaching the sermon (Evelyn, *Diary*; Luttrell, *Brief Relation*, i. 520). William failed to obtain from parliament more than a temporary settlement of his revenue, or an assent to the religious policy which he had at heart; for, though it passed the Toleration Act (24 May), the comprehensive bill was shelved. The bill of rights (25 Oct.) reasserted in a legislative form the substance of the declaration of right, including the order of succession there established, without naming the house of Brunswick. In Scotland the convention met on 14 March; and after the throne had been declared vacant and a claim of right voted, showing forth fifteen reasons why James had forfeited the crown, William and Mary were proclaimed king and queen. In accordance with Carstares's 'Hints to the King' (see McCormick, p. 38), William's assent was given to the act abolishing episcopacy in Scotland (1 July); his desire to effect a union between the two kingdoms in church and state had to be indefinitely postponed. The death of Dundee at Killiecrankie (27 July 1689) was followed by a general laying down of arms on the part of the clans, pending the hoped-for arrival of James in person. On the other hand William was much blamed for neglecting Ireland (Evelyn, *Diary*, 2 March), where James opened a parliament which declared itself independent of the English, and where soon Londonderry and Enniskillen alone held out for the new government. But no conflict took place between James's forces and those of Schomberg, who arrived in August.

The English parliament having on 19 April promised to support William should he declare war against France, it was declared accordingly on 7 May. A few days later (12 May) the foundation, of what was not yet known as the 'grand alliance,' was laid by a treaty of alliance between the united provinces and the empire. To this treaty William acceded as king of England on 9 Sept. 1689, in a document neither countersigned nor communicated to parliament; and in the next year followed the accessions of Spain and Savoy. The purport of the compact was the maintenance of the treaties of Westphalia and the Pyrenees; but a secret article undertook to support the emperor's claims to the Spanish succession in the event of the death of the reigning king (for this article see Grimblot, i. 271 *n.*; cf. as to the beginnings of the 'grand alliance,' Klopp, iv. 492; Müller, ii. 67). On 27 Jan. 1690, seriously disheartened by the violence of the whigs, more especially in insisting upon exceptions to his project of indemnity, William prorogued parliament, and shortly afterwards it was dissolved. Its successor met on 20 March. After obtaining a more favourable, but still only in part permanent, settlement of his revenue (Burnet, iv. 77), carrying through a broad act of grace (not of indemnity) accounted by Macaulay (chap. xv.) 'one of his noblest and purest titles to renown,' and helping to bring about the dropping of the much-vexed abjuration bill, William prorogued parliament, and, though pressed to proceed to Scotland (*Stair Annals*, i. 144), took his departure for Ireland (4 June). Burnet (iv. 83) describes him as 'very cloudy' on the previous day, doubtless in part owing to Fuller's disclosures of Jacobite designs (Macaulay, chap. xv.; as to the alarm with which Portland and other

friends of the king regarded his Irish journey, see *Cal. State Papers*, Dom. 1689–1690, Introd. p. xxvi, and letters there cited). Provision had been made by parliament for the conduct of the government by the queen during his absence in their joint names [see MARY II]. After landing at Carrickfergus (14 June) and proceeding to Belfast (see two contemporary accounts ap. TREVOR, vol. ii. App. iv.), William assumed the command of his forces, and marched towards Drogheda, crossing the Boyne and leaving the town to his right. On 30 June he was faced on the other side of the river by the Irish-French army under James, inferior in numbers to his own; and on 1 July, fording the Boyne, drove the Irish into flight, the French covering their retreat and the escape of his adversary [see JAMES II]. Delighted to find the enemy before him, he displayed his usual courage in the action, in which he was slightly wounded, together with extraordinary endurance: he was nineteen hours in the saddle. A false rumour of his death having reached Paris, the bells of Notre-Dame were rung (for contemporary authorities on the battle see MACAULAY, chap. xvi., and RANKE, vol. vi. appendix; cf. BURNET, iv. 201, and LUTTRELL, ii. 71 et al.) Drogheda fell, and William entered Dublin, where he received the news of the defeat of the Anglo-Dutch fleet at Beachy Head, followed by that of Luxemburg's victory at Fleurus. He advanced on Limerick, but, after an unsuccessful assault (27 Aug.), raised its siege and sailed for England, where he was well received at Bristol (6 Sept.) The victory of the Boyne had effectively prevented James II from making Ireland a stepping-stone for the reconquest of England, and the reduction of the island was completed by the capitulation of Limerick (July 1691), the terms of which show that, after the departure of James, the Irish fought only for their own hand.

William's chief energies were now directed to raising the ways and means for the continental war in support of the 'confederacy abroad,' which in his speech of 2 Oct. he vigorously commended to parliament (KENNETT, iii. 566). On 18 Jan. 1691 he set out for Holland, where, after a perilous landing (BURNET, iv. 129; cf. *Cal. State Papers*, Dom. 1690–1, p. 250), he met with a splendid reception at the Hague, and addressed the congress of allies in the tone of their acknowledged leader (WAGENAAR, ap. KLOPP, v. 238). But before he could bring up the force of fifty thousand men collected by him, Mons had fallen (9 April); and though after a visit to England, in which he haughtily trod down the insidious ashes of Preston's disclosures, he resumed the campaign, it remained devoid of result. During the winter 1691–2 he remained intent upon the great European struggle. Parliament voted the poll-tax that was to enable him to take the field with a force of sixty-four thousand men. He prorogued it, however (24 Feb. 1692), after for the first time using his power of veto, in order to protect the crown against a new charge (his action as to the bill for securing fixed salaries to the judges is explained by MACAULAY, chap. xviii.) Before the dissolution Marlborough, who had concerted with James a series of operations, beginning with a motion in the lords for the exclusion of all foreigners from the service of England, was dismissed from all his employments, and a rupture ensued of the friendly relations between the sovereigns and the Princess Anne (January).

Little importance can at the time have been attached by William to an incident which, besides leading to the political overthrow of one of his most trusted Scottish advisers, was to cast a deep shadow over his own fame [see DALRYMPLE, SIR JOHN, first EARL OF STAIR; and DALRYMPLE, SIR JAMES, first VISCOUNT STAIR]. William's letter of 11 Jan. 1692 to Sir Thomas Livingstone, which sanctioned a rigorous treatment of any highland rebels failing to take advantage of the indemnity granted to such as should come in by 1 Jan., and the additional instructions signed by him on 16 Jan., prove that he wished an example to be made of the Macdonalds of Glencoe, if their case could be distinctly shown to fall outside of the indemnity. William's responsibility is not affected by the glosses put upon his orders by the master of Stair, who was attending him as joint secretary for Scotland; nor is it reasonable to press the literal meaning of the term 'extirpation' employed by him as to the treatment, in a particular event only, of the Macdonalds. While he could not be aware of the method by which his orders were to be carried out, the line of action which in a certain event he approved manifestly failed to strike him as extraordinary. After having become known at Paris in March and in London in April 1692, the massacre was in the following year discussed in the Scottish parliament by the enemies of the master of Stair and his father, the lord president; but it was not till April 1695 that the king granted a commission of inquiry, whose report, issued 20 June, exonerated him while condemning the master of Stair. The latter having resigned office, William issued a

letter freeing him from all consequences of his connection with the massacre, and conveying no disapproval of anything but the method of its execution (for the report see *Carstares Papers*, p. 236; for the 'Scroll of Discharge,' PAGET'S *The New Examen*, p. 74; see *ib.* p. 69 as to the tract 'Gallienus Redivivus,' published after the appointment of the commission, and clearly aimed at King William).

Early in 1692 the half-discoveries which had led to the dismissal of Marlborough were in some measure discredited by the exposure of the fictitiousness of 'Fuller's plot.' Soon, however, Louis XIV, trusting partly to English discontent and disloyalty, partly to the country being bared of troops for William's campaign in Flanders, equipped a powerful expedition for the invasion of England by James. But the defeat and destruction of the French fleet at La Hogue (19 and 24 May) ended the last armada ever despatched by Louis against this country, and it had not even succeeded in drawing William out of the Netherlands. Here he failed to raise the siege of Namur (which was taken on 23 June), and, throwing himself in the way of Luxemburg's advance upon Brussels, was defeated by him at Steenkirke (3 Aug.), where, however, the losses of the French were such as to stay their advance (the correctness of Macaulay's and other descriptions of the battle are impugned by MÜLLER, ii. 198; see *ib.* p. 102, as to William's sorrow for the death, in November, of Waldeck, who made the dispositions for the battle). A week after Steenkirke a French officer named Grandval was executed in the English camp, having confessed a design upon William's life, in which Louvois and his son were said to have been involved, and of which James II and his queen are stated to have been aware (BURNET, iv. 170, and MACAULAY, chap. xix. As to Louis XIV's ignorance of the plot, see *Briefe der Herzogin Elisabeth Charlotte von Orléans an die Kurfürstin Sophie*, 1891, i. 154). On 24 March 1693 William was back in Holland after his parliamentary session, and soon confronted the French forces, nearly double his own in number, commanded by Louis XIV. But it was not until after the departure of the latter, who had declined a battle, that Luxemburg, after taking Huy, could attempt by a decisive action to drive William out of Brabant. The battle of Neerwinden, or Landen (19 July), in which William gave remarkable proofs of personal valour, is described by Macaulay as the most sanguinary battle fought in Europe during the seventeenth century. Berwick had collected two hundred volunteers for an attack on the person of William in this battle (KLOPP, vi. 214). Though Luxemburg was victorious, his terrible losses prevented a pursuit. William fell back upon Brussels, and was soon reinforced; but he neither ventured on a second battle nor interfered with the capture of Charleroi, soon after which he returned to England (29 Oct.) The two years' campaigns had resulted in maintaining a balance of success between the adversaries, and in the latter part of 1693 an inclination towards peace was first shown by the aggressor (see *ib.* vi. 237). In England the tories and the country interest were likewise beginning to grow weary of the war, while the whigs and the mercantile classes were prepared to keep up the English army, without whose aid the struggle in the Netherlands must have collapsed and invasion become possible. This increase of tension between the political parties made it more and more difficult for William to govern with the support of both. In the winter session 1692–3 the place bill, which prohibited the tenure of any office under the crown by a member of parliament chosen after 1 Feb. 1693, and which would have altered the relations of all future parliaments to the crown, had been rejected by a narrow majority; to the passing of the triennial bill, which as amended would have terminated the sitting parliament on Lady day 1694, and limited the duration of all subsequent parliaments to three years, the king had refused his assent, thus for the second time making use of his power of veto (14 March 1693; as to William's interview with Swift, sent by Temple to urge him to assent to the bill, see Swift's own account in his 'Autobiographical Anecdotes' in FORSTER'S *Life*, i. 13). But though he had thus opposed the wishes of the whigs, the necessities of his foreign policy, which he plainly put before parliament when opening the session on 7 Nov. (KENNETT, iii. 665), and the increased violence of the wrangles between the two parties during its course, strengthened his inclination to trust the stronger and better organised of them. The triennial bill was this time rejected by the commons. To a new and far less drastic place bill he injudiciously refused his assent, by this third use of his power exasperating the tories, and running a serious risk of losing his supply (December). The storm, however, blew over, and the remainder of the session was occupied with the provision of ways and means, partly by a lottery loan of 1,000,000*l.*, and the incorporation of the subscribers to a further loan of 1,200,000*l.*, under the name of the governor and company of the Bank of

England [see PATERSON, WILLIAM, 1658–1719; and MONTAGU, CHARLES, EARL OF HALIFAX]. When, on 25 April 1694, the bill establishing the Bank of England having received the royal assent, parliament was prorogued, the ministry was already being transformed into a whig administration. The Duke of Shrewsbury [see TALBOT, CHARLES] had at last accepted a secretaryship of state, and Montagu was soon afterwards appointed chancellor of the exchequer. Yet the campaign, which William opened at the head of nearly ninety thousand men (May), led to no result, the French contriving to avoid a batttle with his superior numbers, while the treason of Marlborough frustrated an attack on Brest (June). But William's activity was nowhere relaxed, and in October Heinsius could address the congress of allies at the Hague in terms as confident as those in which on 12 Nov. the king appealed to his own parliament for continued support (KENNETT, vi. 672). He was, however, clearly already disposed to listen to overtures of peace, and the joint negotiations conducted by Dykvelt on his behalf suggest the beginnings of hesitations in his policy which were afterwards to lead to the partition treaties (KLOPP, vi. 358).

In the new session William, warned by the recent breakdown of the 'Lancashire plot' prosecutions, determined to avoid further opposition to a measure supported by the moderate men of both parties, and signified the royal assent to the triennial bill (22 Dec.) At this very time he was on the eve of a loss which seemed likely to endanger seriously the stability of his rule. On 28 Dec. Queen Mary [q. v.] died of the small-pox. William, who had not always been kind or faithful to his wife, had of late years had unprecedented opportunities for recognising the completeness of her self-sacrificing devotion, and sincerely mourned her loss (see BURNET, iv. 249, as to his anxiety and faintings during her last illness, and his complete seclusion for some weeks after her death; cf. *Shrewsbury Correspondence*, p. 218). His replies to the condolences of the houses bear the impress of genuine grief, and, in deference to her wish, he consented to a personal reconciliation with the Princess Anne (January 1695). He afterwards showed a consistent kindness to her son, William, duke of Gloucester, till his death in 1700. The rumours of his own remarriage, which were rife in 1696, gradually died out.

In accordance with the provision made in the bill of rights, no formal break ensued either in the reign or in the existing parliament. But the Jacobites were much encouraged by the queen's death, which became the signal for the revival of plots against the life of the king. Moreover, the growing distaste for his war policy and the removal of a moderating influence by the death of Halifax (February) stimulated tory factiousness. Godolphin was the only tory among the seven lords justices named by William on departing for Holland (12 May). On whatever basis he might ultimately conclude peace, success in his campaign was of the utmost importance to William; but though he took Namur (1 Sept.), he was unable to follow up its capture by a victory in the field. (As to the rumour of the annihilation of himself and his army which reached London shortly before, see *Carstares Papers*, p. 259). On 6 Nov. he quietly ratified the renewal of the 'grand alliance,' without any reference to the secret article (KLOPP, vii. 118).

The Triennial Act made it impossible to postpone a general election beyond 1696, and William resolved forthwith to employ every means for securing the return of a homogeneous whig House of Commons. Besides making manifest his goodwill to the heir-presumptive and her heir-apparent (LUTTRELL, iii. 537–8), he showed himself and the court in various parts of the country—at Newmarket, at Althorp, at Stamford—and held something like a progress in the west. Evelyn mentions his hasty departure from Oxford, where he had been very coldly received. The whole ended with a pyrotechnic display arranged by Romney (Henry Sidney) in St. James's Square for the royal birthday (LUTTRELL, iii. 538–46; *Lexington Papers*, p. 138). His exertions were rewarded by the return of a decided whig majority.

William's speech on the opening of the new parliament (KENNETT, iii. 703) showed his determination to utilise it for a vigorous prosecution of the war, so as to make possible a substantially satisfactory peace. He obtained a supply sufficient to provide for an army nearly as large as that commanded by him in his last campaign, although a heavy expenditure was necessitated about this time by Montagu's act for remedying the depreciation of the silver coinage (January 1696). In return the king magnanimously—for the air was full of plots—assented to a bill abating the rigour of the proceedings in trials for high treason; and, in answer to an address from the commons, promised to revoke grants of land in Wales made to Portland (January). On 14 Feb. a plot which had been formed in the previous year, but postponed in its execution owing to William's departure for

the continent, was disclosed to Portland. The design of the plot, for which Sir George Barclay [q. v.] had brought over a species of general sanction from St. Germain, and which had been joined by Sir John Fenwick [q. v.], and others, to the number of forty in all, was to fall upon the king at a ferry near Turnham Green on his way from Kensington to Richmond Park. Berwick, who had secretly arrived in London to superintend a plan of invasion, the progress of which James watched from Calais, on the detection of the assassination plot at once withdrew. The agitation in London was very great (Evelyn, *Diary*, 26 Feb.), and, while measures were quickly taken for the defence of the coast and Calais was bombarded (March), an association was formed for the defence of the king's person, and generally joined throughout the country, even in Lancashire. William showed perfect self-control in the course of the proceedings which followed, neither interfering with the course of justice, nor pursuing the charges of complicity made against Shrewsbury and others by Fenwick on his arrest (June 1696; see the earlier of the *Vernon Letters*, vol. i.) In the midst of these proceedings the king sailed for Holland (7 May). Before proroguing parliament he had used his power of veto once more, against a bill imposing a qualification of landed estate upon members of the House of Commons (10 April), but had assented to the bill embodying the futile tory scheme of a land bank (27 April).

The financial embarrassments which marked this year in England and the more serious distress in France hampered the combatants during the campaign of 1696; and William was further inclined towards peace, even if its conditions should fall short of the original programme of the 'grand alliance,' by the defection of Savoy (June); by the pacific tendencies at Amsterdam; by mistaken suspicions that the emperor desired a separate treaty (Klopp, vii. 258, 354); and possibly by a knowledge of the will of Charles II of Spain (afterwards destroyed) in favour of the electoral prince of Bavaria (*ib.* pp. 350, 419). In the summer and autumn of 1696 informal negotiations were carried on by his direction between Portland and Boufflers (see Grimblot, vol. i.) But his views remained unknown to his English advisers or to parliament and public; and when on 16 April 1697 he prorogued parliament, his speech (Kennett, iii. 734) dwelt on the firmness with which the financial difficulties had been met, and every mark of royal favour descended on the whig junto now in control of the government (Macaulay, chap. xxii.) When he returned to Holland (24 April) peace negotiations were on the point of being opened at Ryswyk (May); no military operations took place, and the peace of Ryswyk with France was actually concluded by England, the united provinces, and Spain on 10 Sept. (the emperor definitively acceded on 30 Oct.) So far as England was concerned, this peace secured, together with a mutual restoration of territories, a promise by Louis XIV not to support directly or indirectly the enemies of William (whom he thus recognised as king), whoever they might be; but it included no engagement for the banishment of James from France. The interests of the empire were only partially met; but a barrier treaty provided for the safety of the frontier, and a commercial treaty was arranged with France in the trade interests of the united provinces, his solicitude for which William was at no pains to conceal (Grimblot, i. 136).

No reference was made in the treaty to the question of the Spanish succession; but this omission little troubled William's English subjects, with whom the peace was genuinely popular. They accorded the king an excellent reception on his return to London on 16 Nov. (William to Heinsius, ap. Grimblot, i. 137; cf. Evelyn, *Diary*), and crowded to his court at Whitehall on Thanksgiving day on 2 Dec. (*ib.*) The fundamental misunderstanding between William and English public opinion, however, speedily manifested itself. In announcing the peace to parliament in his opening speech, on 3 Dec. (Kennett, iii. 740), he declared his conviction that England could not at present be safe without a land force. An agitation for disarmament had been in progress already before his return, and Harley's motion—carried on 10 Dec.—for a reduction of the army to five thousand, or with garrisons from eight to ten thousand, men, gave moderate expression to the general opinion. Sunderland, supposed to have supported the maintenance of the forces, was driven from office. William delayed the reduction, and a motion for vacating grants of crown lands made since the revolution was evaded (February). It was while thus at issue with his parliament that he engaged in negotiations with Louis XIV on the subject which occupied him above all others, viz. the Spanish succession.

William's relations with Louis had entered into a courteous stage; his ambassador, Portland, was politely received in France, although James still remained at St. Germain; a concession to protestant feeling was made in the matter of the principality of Orange (*Carstares Papers*, p. 573); and the

French ambassador, Count de Tallard, was entertained by William at Newmarket. Here and at Paris the question of the Spanish succession was, without the knowledge of parliament, informally pushed forward with a view to the succession of the electoral prince of Bavaria to at least the nucleus of the Spanish monarchy (GRIMBLOT, i. 290, 340), a scheme favoured by William already in the previous year (GOURVILLE, *Mémoires*, p. 513). Louis, although his ambassador Harcourt, at Madrid, was pressing the French claims to the Spanish inheritance, was gradually brought to concede the principle of its partition; and in apprehension of the death of Charles II of Spain, William laboured hard to hasten a conclusion, keeping the secret so far as possible from the emperor and the Spanish government (*Vernon Letters*, ii. 189), but labouring hard to obtain for the former the solid compensation of the Milanese (GRIMBLOT, ii. 182). Only a few days before the signing of the treaty at the Hague (11 Oct.) it was communicated by William to Somers, and by him shown to four other members of the ministry; but although Vernon, as secretary of state, declined to give his warrant for the affixing to it of the great seal, Somers, while stating to the king the objections of himself and his colleagues to the treaty, forwarded to him the necessary commission for plenipotentiaries; and, having been signed by them, the treaty was ratified by William at the Loo before the end of October (see SOMERS, JOHN, LORD SOMERS; for the text of the treaty see GRIMBLOT, vol. ii. appendix i.) In order to defeat the project of a French succession, he had abandoned the chief secret purpose of the 'grand alliance;' and had obtained no tangible advantages for England to stand him in stead in the day of reckoning.

The new House of Commons, though it had been returned under a whig government and elected a whig speaker (Sir Thomas Littleton), at once showed itself unwilling to respond to the king's opening admonition as to the necessity of keeping up the national armaments by land and sea (KENNETT, iii. 758), and resolved in reply to limit the land forces to seven thousand men, all of whom were to be native-born Englishmen. Moved in part by his affection for his Dutch foot guards, William told Heinsius that he was being 'driven mad' by the doings of parliament, and not obscurely spoke of withdrawing to Holland (GRIMBLOT, ii. 219, 233; cf. Somers to Shrewsbury, in *Shrewsbury Correspondence*, p. 572; HALLAM, chap. xv. *n.*) He actually drafted what was to be his last speech from the throne (the manuscript is preserved in the British Museum). But on 1 Feb. he gave his assent to the proposal in a candid and dignified speech (KENNETT, iii. 759), and the house replied with a loyal address. It should be noticed that parliament had only fixed the total of men under arms, and that it was left to the crown whether this should largely consist of cadres of regiments. A few days afterwards came the news of the death (6 Feb.) of the electoral prince of Bavaria, whom Charles II of Spain had acknowledged (14 Nov. 1698) as his heir. William soon found that Louis had no intention of acting upon the secret article of the first partition treaty, which, in the event of the death of the prince, transferred his claims to his father (GRIMBLOT, ii. 251), and at once began to take thought of a fresh combination. He made one more attempt by a message to the commons to retain his Dutch guards (18 March), but the previous question was carried without a division. The appointment, before the prorogation of parliament (4 May), of a commission to consider his grants of forfeited Irish estates increased the existing tension. He had already admitted some tories into the administration; but of far deeper personal importance to him was the resignation about this time of all his offices by Portland, who resented the continued rise in the royal favour of Albemarle (see BURNET, iv. 412; and cf. KEPPEL, ARNOLD JOOST VAN, first EARL OF ALBEMARLE). During his absence in Holland (31 May–18 Oct.) his attention was absorbed by the negotiations for the second partition treaty, which, when interchanging friendly letters with Louis XIV in November and December, he described as completed (RANKE, vol. vi. app.) It had been formally submitted to the cabinet council in 1699, but with an unmistakable intimation from Portland that it must be taken or left as it stood (see *Hardwicke Papers*, ii. 399). It was actually signed in London on 21 Feb. 1700, a month later at the Hague, and was not communicated to parliament. Although the second partition treaty (for the text see GRIMBLOT, vol. ii. app. ii.), in giving Milan to France, granted her terms neither excessive nor equal to those which she had at first asked, its conditions were not really satisfactory to William, and would not have been accepted by him but for the weakness of his position at home and the absence of any understanding between him and the emperor. The cardinal objection to the treaty, however, lay not in its actual terms but in the inherent improbability that, under the circumstances of its conclusion, it would ever be carried out.

The winter session 1699–1700 proved, in his own words to Heinsius (Grimblot, ii. 398), 'the most dismal' ever experienced by William. For the failure of the Darien settlement and the expedition sent to recover it (June 1699–February 1700), which plunged the whole of Scotland into the wildest excitement, he was not responsible, although in Edinburgh his presence was loudly demanded, while at the same time every obloquy was heaped upon his name (*Carstares Papers*, p. 539, June and July 1700). His desire for a union with Scotland, which he impressed upon the lords at the very time when they were remonstrating against the Darien settlement, was diametrically opposed to the spirit pervading English commercial as well as religious legislation in this age. On the other hand, he was personally concerned in the question of the Irish grants, on which the commons' commissioners—or the four of the seven who signed—reported 15 Dec. 1699, with the result of a bill of resumption being immediately passed by the commons which vested the lands in trustees and for the most part voided the grants. The Earls of Portland (through his son, Viscount Woodstock), Romney (Henry Sidney), and Rochford (Zulestein), and the king's former mistress (Lady Orkney) had benefited by what had been to some extent a misappropriation, but could not, without dishonour to both king and parliament, be proclaimed as such. The bill was tacked to a money bill, in order to prevent its rejection in the House of Lords, where, however, it was passed by the king's own desire (May; Burnet, iv. 436; cf. Hallam, chap. xv.) The next blow aimed against him was an address for the removal from his councils of his supposed chief adviser in recent transactions, the Lord-chancellor Somers. This was lost only by a narrow majority, and soon afterwards Somers resigned at the king's request. Finally, an address having been carried against the employment in the service of the state of any person not a native of England, with the exception of Prince George of Denmark, William avoided receiving it by proroguing parliament (11 April), for the first time in many sessions without a speech from the throne.

The death (30 July) of the Duke of Gloucester, of whom the king, his godfather, had been unmistakably fond (see Jenkin Lewis, *Memoir of William, Duke of Gloucester*, ed. W. J. Loftie, 1881), made it necessary to take immediate thought of the eventual succession to the prince's mother. William's interest in the claims of the house of Hanover was shown in this year (October) by his reception of the Electress Sophia and her daughter the Electress of Brandenburg, both at the Loo and at the Hague (Klopp, vii. 570–571). In the same year he intervened against Denmark on behalf of Sweden and the peace of the north, and English vessels took part in the not very severe but effectual bombardment of Copenhagen (June). William had not long returned from Holland to England when the news arrived of the death of Charles II of Spain (1 Nov.), and of the bequest in his will of the entire Spanish inheritance to the dauphin's younger son, Philip, duke of Anjou. A fortnight later Louis XIV had made up his mind, and the second partition treaty (to which the emperor had never acceded, although a secret article left him two months after the death of Charles II for the purpose) had become waste paper. William, who had hoped that Louis would at least for a time keep up the appearance of adhering to the treaty (see his letter to Heinsius, 12 Nov., Ranke, vol. vii. app.), was fully aware of the general disposition in England to acquiesce in Charles II's will, and could only trust to the action of Holland for giving him time to draw over his English subjects to the right side (see his letter to the same, 16 Nov., in *Hardwicke Papers*, ii. 394). But Holland very speedily dropped the treaty. William therefore returned to the policy of the grand alliance, which he was to carry to a successful issue even before Louis XIV's final challenge. For the moment he felt the necessity of governing with the support of the tories, and with this view admitted Rochester and Godolphin into office and dissolved parliament (December).

In the House of Commons of the new parliament which met on 6 Feb. 1701, the tories had a large majority, as was shown by the election of Harley as speaker; but the supposition of Burnet (iv. 474) that corruption secured a strong support for the policy of France seems unwarranted. A reaction against the general acquiescence in the succession of Philip of Anjou is perceptible already in 1701 (see 'The Apparent Danger of an Invasion,' in *Harleian Miscellany*, vol. x.); and, though William was unable to prevent the recognition of Philip as king of Spain by the States-General, this reaction was increased by the seizure of the barrier fortresses by the French (6 Feb.) The whigs were inclined for war. On a motion (20 Feb.) for the recognition of Philip, Harley advocated leaving the matter to the judgment of the king, and an address was voted giving him virtually a free hand in his efforts for preserving peace. He improved the opportunity by communicating to parliament a letter

from Melfort as to a contemplated invasion (KENNETT, iii. 792). But while William seemed prepared to treat parliament with frankness as to the actual situation, the houses chose to settle down to a banquet of debate on the whole subject of his foreign policy in the past, including a discussion of the partition treaties, conducted in the commons with absolute recklessness of tone and language. Addresses by both houses (21 March), inveighing both against the policy of the treaties and the clandestine method of their conclusion, were followed by blustering resolutions for the impeachment of Portland, Somers, Orford, and Halifax (Montagu), which involved the two houses in conflict, and finally broke down on the dissolution of parliament. These transactions help to explain why William yielded (April) to his cabinet council in returning, to a letter from Philip announcing his accession, a reply addressing him as king of Spain (printed in KENNETT, iii. 801). On the other hand, the growing popular feeling that the factiousness of parliament was obscuring the situation found expression in the Kentish petition (signed 29 April); and, though this was voted scandalous by the commons, the king was encouraged to present to both houses the memorials of the States-General (13 May) as to their immediate danger. Meanwhile the debates on the Act of Settlement had been carried on through the session, and the act received the royal assent on 12 June (for an analysis see HALLAM, chap. xv.) With the aid of the whigs William had secured the ultimate succession of the house of Hanover; but the securities inserted in the act by the tories were unmistakably in a large measure intended as remonstrances against the system of government practised by him, or imputed to him. On 24 June he prorogued parliament, after the commons had voted an address leaving it to him to support his allies by a lasting peace or a necessary war (KENNETT, iii. 810), and on 30 June he embarked for Holland, leaving orders for Marlborough to follow him with an English army.

He had thus carried through his main purpose; and the efforts in which he hereupon engaged (July and August) resulted (7 Sept.) in the renewal of the 'grand alliance'—a name now first used (VON NOORDEN, i. 144, 164). Thus the die was cast before William knew of the decease of his father-in-law, James II, and the recognition by Louis XIV of the pretender of St. Germain as king of England (6 Sept.) William at once withdrew his ambassador, the Earl of Manchester, from Paris, and the city of London set the example of a loyal address denouncing the indignity offered to him by the French king. When he returned to England (4 Nov.) he found the country aflame with resentment, and addresses in various tones pouring in from all sides (BURNET, iv. 543). The spirit of faction was, however, far from extinct; and finding some of the tories whom he caused to be consulted intent upon continuing the impeachments, he took the advice of Somers (*Hardwicke Papers*, ii. 453) and dissolved parliament (11 Nov.) During the elections he this time bore himself with caution; but their result encouraged him to trust himself once more to the whigs, and to begin transforming the government in this sense (December).

The admirable speech, said to have been written by Somers, with which on 30 Dec. William opened his last parliament, was followed by loyal addresses, and the king at once laid before the houses the treaties of the 'grand alliance.' On 9 Jan. 1702 the commons brought in a bill for the further security of the king's person and of the protestant succession, and on the following day determined that the proportion of the land forces contributed by England should, in accordance with the 'grand alliance' treaties, be forty thousand men. On 20 Feb. the lords passed a bill sent up by the commons for the attainder of the pretended Prince of Wales; and after much debate the security bill, which imposed upon all persons employed in church or state an oath abjuring the pretender and acknowledging William as the rightful and lawful king, which in the commons had been made obligatory by a single vote only, was likewise passed on 24 Feb. Further difficulties had been caused by the insertion in this bill of a clause relative to the Princess Anne, whose succession William was in some quarters unjustly supposed to view with disfavour (STANHOPE, p. 34).

During the whole of this winter his health had been bad; he had consulted many eminent physicians in different parts of Europe by letter; at the Hague he had remained in seclusion, disturbed by rumours of a renewed design against his life (see KLOPP, ix. 416, as to the escape of the dangerous Count Boselli from the Bastille; and cf. *Lexington Papers*, p. 259). On his return to England he had so far kept up the appearance of health as to ride and even hunt at Hampton Court; in his last letter to Heinsius, of 20 Feb., it was the health of his trusted friend that engaged his solicitude (this letter concludes the series in RANKE). On this very day his favourite horse Sorrel, which he was riding through the park at Hampton Court, stumbled on a molehill, causing him to fall and break his collar-bone. He was taken

to Kensington the same night. No serious alarm seems to have been felt at the time; and on 23 Feb. he sent a message to both houses, in reference to a motion by Nottingham for the calling of a new parliament in Scotland, recommending a union between the two kingdoms (BURNET, iv. 558). An accession of pain and weakness on 1 March induced him to grant a commission under the great seal for giving the royal assent to the bill for the attainder of the pretender and certain other bills. On 3 March he had what Burnet calls 'a short fit of the ague,' and from the following day had to keep his room. Four days afterwards, when Albemarle arrived from Holland with a satisfactory report of the progress of affairs, the king received it apathetically, and soon afterwards said, 'Je tire vers ma fin.' On the same day Tenison and Burnet were in attendance; and on the following morning, Sunday, 8 March, having received the sacrament, he bade farewell to several English lords and to Auverquerque, committed his private keys to the care of Albemarle, asked for Portland but was unable to speak to him articulately, and between seven and eight o'clock, while the commendatory prayer was being said for him, died (BURNET and MACAULAY; for the incident of the finding of the gold ring with Mary's hair tied to the king's left arm, see also KENNETT, iii. 832). The autopsy showed death to have resulted from an acute pleurisy, probably complicated by the inflammation of one lung. He had always been asthmatical (see *ib.* p. 833, the report of the nine physicians and four surgeons who conducted the post-mortem examination; and cf. Dr. Norman Moore's letter to the *Athenæum*, 7 July 1894).

On 18 March the privy council resolved to bury William decently and privately in Westminster Abbey, to erect a monument to him and his queen there, and to set up a statue on horseback in some public place (LUTTRELL, v. 154); no monument, however, was erected in the abbey (the king's wax effigy, upon which Michelet moralises in his *Louis XIV*, 1864, p. 170, may still be seen there). The funeral took place on the night of 12 April, when the remains were, without the slightest attempt at pomp, laid in the vault under Henry VII's chapel in the abbey (BURNET, iv. 570). The king's will, on the contents of which conjecture had freely exercised itself (LUTTRELL, v. 150), was opened in May; it left the whole of his inheritance to his youthful cousin, John William Friso, hereditary stadholder of Friesland and Gröningen, whom William had in vain wished to succeed him in his own stadholderates (VAN KAMPEN, ii. 334). A codicil bestowed a large legacy upon Albemarle.

William III's chief title to fame consists in his lucid perception, from first to last, of the political task of his life, and in the single-minded consistency with which he devoted himself to its accomplishment. This task was, in a word, to save the united provinces from being overwhelmed by France. The military leadership in the crisis of the French invasion he assumed as belonging to him by inheritance. But, the extremity of peril past, he recognised that the peril itself remained. To avert it he made himself indispensable as the leader of the European coalition against Louis XIV; to establish that position on an enduring basis he mounted the English throne; to maintain it he digested all but unbearable provocations. With the same purpose primarily in view, he accepted a disappointing, and concluded a temporising, peace; he entered into hazardous engagements involving him in serious misunderstandings with his near but clear-sighted English subjects, and in a happier hour reknit the European alliance of which at his death he left England the foremost member. Although his acceptance of the English throne was primarily due to his solicitude for the safety of the united provinces, it reduced their own influence in the affairs of Europe, and during his own lifetime impaired the cherished independence of their conditions of government at home. In return, his affection for his countrymen was the main source of his unpopularity in England. This unpopularity was probably not so marked as has been affirmed, except in Jacobite regions of the country, and in those spheres of court and political society where his Dutch followers were begrudged favour and office; but it certainly increased in his last years, embittered as they were by disappointments, sorrows, and failing health. With his parliaments, and with the classes among his subjects represented by them, he was frequently at variance, because to them the purposes of his foreign policy remained imperfectly intelligible, while he had little or no sympathy with their conceptions of government in state or church. Yet, owing to the circumstances of his position, and to his willingness to postpone all other considerations to that nearest to his heart, the power of parliament grew under his strong rule, and the system of party government advanced under a king who, with reason, detested nothing so much as faction. A less paradoxical result of his reign was the 'military tinge' imparted by him to English

policy. The disbandment which troubled him so greatly was not to be repeated in our history (SEELEY, *The Growth of British Policy*, 1895, ii. 347). He was by predilection a soldier, never appearing quite at his best except on the field of battle, where he repeatedly proved his high personal courage; as a general he took the measure of the foremost commanders of his times, and himself displayed circumspection, determination, and dash. On the other hand, he neglected the navy, and confessed that he did not understand sea affairs (DALRYMPLE, iii. 257). It was not his fault that he could give but little direct effect to his views of religious policy, favouring not only the toleration of which in England, as well as in Holland, he was a consistent promoter, but also a comprehension from which both the English and the Scottish churches were averse. In his personal tenets he seems to have been a Calvinist, 'much possessed with the belief of absolute decrees' (BURNET, iv. 564; cf. *Letters of the Duchess of Orleans*, passim); while his indifference to forms of church government failed to affect the regularity of his religious observances (MCCORMICK, *Life of Carstares*, p. 38 *n.*) His unpopularity with the English clergy finds its chief explanation in their politics; the higher church appointments he was, during her lifetime, glad to leave to the queen. He readily associated himself with the wave of opinion against the progress of profanity and immorality which marked the last lustrum of his reign (KENNETT, iii. 745). He showed warm sympathy with the struggles of protestantism in Switzerland and France, and was a kind friend to the protestant refugees in England (*Cal. State Papers*, Dom. 1690–1, Introd. p. xlvii; cf. C. WEISS, *Histoire des Réfugiés Protestants de France*, Paris, 1853, i. 321 seqq.)

His personal morality cannot be held to have risen above the level of his age. Macaulay has attempted to invest with a sentimental halo the affection which in his later years he learnt to dedicate to his faithful and self-sacrificing wife; but till within a year of her death (*Shrewsbury Correspondence*, pp. 19 sqq.) he kept up some sort of special relation with Elisabeth Villiers (afterwards Lady Orkney) [q. v.], the avowed mistress of his earlier married days. The suggestions as to his convivialities with a few chosen intimates at the Loo have little or no significance. A quite unwarrantable interpretation, gravely accepted by so calm an historian as Lord Stanhope, has been put upon Burnet's awkward statement (iii. 133), that 'he had no vice but of one sort, in which he was very cautious and secret' (cf. *Letters of the Duchess of Orleans*, u.s. i. 226). Although in his later years he made a favourite of Albemarle, he showed no fickleness towards the friends and advisers of his youth, and did not requite Portland's jealousy by a withdrawal of his confidence. With the two successive grand pensionaries, Fagel and Heinsius—with the latter in particular—his relations were continuously those of complete mutual trust. In England there were few on whom he could rely; but he preserved an unshaken confidence in Temple and Henry Sidney (Romney), valued the services of Somers, and to the last paid much attention to the counsels of Sunderland. He disliked flatterers, and a lack of geniality in his nature made him generally prone to taking unfavourable impressions. Although simple in bearing, and averse from all pomp and show (cf. BURNET, iv. 373, after Ryswick), he had a strong sense of dignity, ignoring considerations of profit (cf. TREVOR, i. 113) and scorning as 'beneath him' apprehensions for his own safety (cf. his refusal to inquire into schemes for his assassination, MACAULAY, chap. vii.) Throughout the greater part of his career he bore himself calmly both in the hour of victory and in the face of hopes defeated (cf. BURNET, iv. 106, after the Boyne and the raising of the siege of Limerick), and rarely departed from his rule of lenity except when rigour seemed required by 'justice and example' (*Carstares Papers*, p. 331). On the other hand, his reserved disposition disinclined him from courting popularity by his manners, and in his later years this unwillingness inevitably degenerated into moroseness. His extraordinary application to business, of which his voluminous correspondence furnishes a convincing record, and which was facilitated by a memory of extraordinary strength, illustrates his disregard of self, for Burnet must be correct in describing him (iii. 133) as hating business of all sorts. Yet he disliked the pleasures of life even more; he cared nothing for learning or art, shrank from conversation, and was as *inamusable* as Napoleon. Hunting was his one diversion, doubtless both on account of its solitariness and because, notwithstanding its fatigues, it seemed to suit his health, which he liked to treat in his own way (cf. GRIMBLOT, i. 136). In his earlier manhood he carried on this pursuit at Dieren and other hunting seats, latterly by preference at his beloved country palace of the Loo. On this Kensington Palace was modelled, as altered from the house which he had bought from Nottingham in

1689 (Evelyn, *Diary*, 25 Feb. 1690; Norden's map of the north-west of Europe still remains over the chimneypiece in the king's gallery, together with the dial-hand showing the quarter whence the wind was blowing which delighted Peter the Great on his private visit to William in 1698). In his later years he resided much at Hampton Court, which he also largely improved; in building he was occasionally extravagant.

The debility of William's constitution, in which the seeds of disease long lurked, accounts for the gradual physical collapse which intensified the trials of his last years. His body was weak and thin, and was found after death to contain a quite unusually small quantity of blood (*Report*, u.s.); his stature was small, almost diminutive. Yet it was impossible to look upon him without being struck by the high spirit and intellectual power perceptible in his countenance, with its aquiline nose, thin compressed lips, and piercing eyes (by which Berwick recognised him when confronted with him after Landen, Pontalis, ii. 66). In his youth he had thick brown hair. Evelyn (*Diary*, 4 Nov. 1670) thought him in face much like his mother and his uncle Henry, duke of Gloucester. Among the numerous portraits of him may be mentioned one as an infant with his mother, by Honthorst, 1653, at the Hague; another, at the age of seven, by Cornelius Janssen van Ceulen, in the National Portrait Gallery; and a third, at the age of ten, in the Mauritshuis at the Hague. The portrait of him at the age of three, attributed to Rembrandt, is considered doubtful. The striking portrait of him in armour by Wissing at Kensington Palace was, together with the companion picture of Mary, painted at the Hague for James II. Another portrait of him as Prince of Orange, by Kneller, is also at Kensington. Of a portrait of him (*ib.*) as stadholder, 1680, a replica at Panshanger is doubtfully attributed to Wissing, by whom is another portrait at Hampton Court. From the period after his accession to the throne date, among others, those by Vollevens or Wissing, and by Van der Schuer in the Hague Musée Municipal, and by Seghers and G. Schalcken, also at the Hague; two by Jan Wyck in the National Portrait Gallery, two by Kneller at Kensington, and one by him at Hatfield. At the Hague are also busts of him by Verhulst and Blommendael. A marble statue of him was set up in the great hall of the Bank of England in 1735 (*Gent. Mag.* v. 49); another at Hull in 1734 to his memory as 'our great deliverer.' The equestrian statue at Petersfield was erected by William Jolliffe, M.P.; yet another, famed in the annals of Irish faction, stands in the middle of College Green, Dublin.

[More completely, perhaps, than in the case of any other of our sovereigns, the personal biography of William III is absorbed in the history of his political activity, the materials for which are still growing under the student's hands. The attempts to furnish a connected account of his life and character have not been numerous. He was chiefly known to posterity through Burnet's partial but not disingenuous account (Own Time, vol. ii–ix., here cited in ed. 1832), until Macaulay, doing nothing by halves, established him as the hero of his great whig epic. William's history is here carried on, in the revised portion of the work, to the peace of Ryswyk, in the unrevised to the second Darien expedition, with fragments on the period 1699–1701, and on the king's death. Early treatments of the subject were the whig Boyer's Hist. of King William III, 3 vols. 1702 (including that of James II); Bishop Kennett's, forming vol. iii. of The Compleat Hist. of England, 1706; Durand's Continuation (The Hague, 1734–5) of the Hist. of England by Rapin, who had himself narrated the expedition of 1688 in which he took part, printed as vols. i–iii. of Tindal's Translation; Ralph's Hist. of England (vol. i.) 1744; Harris's New Hist. of the Reign of William III (4 vols. Dublin, 1747); and Smollett's History. The Political Remarks on the Life and Reign of William III, printed in vol. x. of the Harleian Miscellany, were composed during the reign of Queen Anne. For a curious Jacobite history of the reign, entitled A Light to the Blind, see Hist. MSS. Comm. 11th Rep. Trevor's Life and Times of William III (2 vols. 1835) essayed a more personal form of narrative. The chapters concerning William's reign in Hallam's Constitutional History are among the most valuable sections of the work. There is an able sketch of the monarch in contrast to Louis XIV in the first volume of Van Praet's Essais sur l'histoire politique des derniers siècles, Brussels, 1867. In the English translation of Ranke's Englische Geschichte the reigns of William and Mary, and of William, which form a most important part of the work, occupy vols. iv. and v., besides ample illustrations in the Appendix to vol. vi. By far the most elaborate survey, and vindication as a whole, of the European policy of William III, however, is Onno Klopp's monumental Der Fall des Hauses Stuart, vols. i–ix., Vienna, 1875–8. In view of William's family and political connection with the house of Brandenburg, Droysen's Geschichte der preussischen Politik (vols. iii. 3–iv. 1, 1865–7) is useful. The documentary information in Dalrymple's Memoirs of Great Britain and Ireland (1790, 3 vols. 2nd edit.) has not been altogether superseded; Dalrymple supplies a generous estimate of the efforts of William's life. Among recent narratives may be mentioned that in Brosch's Geschichte von England, vol. viii.,

Gotha, 1893, and the summary in Michael's Englische Geschichte im 18. Jahrhundert (Hamburg and Leipzig, 1896). William's own letters constitute the primary materials for a knowledge of the motives of his actions. The most important publications containing his correspondence are, for the period up to 1688, the Archives ou Correspondance inédite de la Maison d'Orange-Nassau, edited by G. Groen van Prinsterer, 2de série, 5 vols. Utrecht, 1857–88; and, for the remainder of his life from April 1859, the Archief van den Raadspensionaris Heinsius, edited by H. J. van der Heim, 3 vols., the Hague, 1867–80. Various extracts from the Heinsius correspondence had been previously published by Grimblot from a French translation made under the direction of Sir James Mackintosh, by Grovestins, and by Ranke in his Appendix. An invaluable collection of diplomatic papers concerning the history of the united provinces from 1669 to 1697 is Sylvius's continuation of Aitzema, 4 vols. Amsterdam, 1685–99. Full use is made of the documentary materials for William's career in Wagenaar's Vaderlandsche Historie, of which the first twenty-one volumes were published at Amsterdam in 1749. The letters especially on foreign affairs preserved in the private cabinet known as 'King William's Chest' at Kensington, to which Dalrymple was granted access, are calendared in the Calendar of State Papers, Domestic Series, William and Mary, vol. i., cited below. A large number of letters by William are contained in Müller's Wilhelm III von Oranien und Georg Friedrich von Waldeck, 2 vols., The Hague, 1873–80. His correspondence with Portland, transcribed from the French originals at Welbeck by Mackintosh, was largely used by Macaulay and other historians, and in part reproduced by Grimblot; see also as to the Duke of Portland's papers in Hist. MSS. Comm. 11th Rep. app. part v. 1889, and 15th Rep. app. part iv. 1897. Among the other collections examined by the commission, that of Morrison contains not fewer than twenty-two original letters by William (9th Rep. 1883). Many curious particulars are to be found in the collection Aus den Briefen der Herzogin Elizabeth Charlotte von Orléans an die Kurfürstin Sophie von Hannover, edited by E. Bodemann, 2 vols. Hanover, 1891. The Spencer House Journals, printed as an appendix to vol. ii. of Miss H. C. Foxcroft's Life and Letters of the first Marquis of Halifax, 1898, record conversations between the king and Halifax, and add some interesting observations by the latter.

The following are among the sources or secondary authorities for the several parts of William's career, or for special aspects of it:—*Affairs of the United Provinces and his relations to them:* Van Kampen's Geschichte der Niederlande, vol. ii., Hamburg, 1883; cf. Bizot's Histoire Métallique de la République d'Hollande, 2 vols. and suppl. Amsterdam, 1688–90. *Childhood and youth up to the death of de Witt, 1672:* Pontalis's John de Witt, 1883, translated by S. E. and A. Stephenson, 2 vols. London, 1885. *Stadholderate up to the peace of Nimequen:* Letters of Sir William Temple, &c., 1665–72, and Memoirs of Sir William Temple, 1672–9, in Works, 2 vols. 1750. *Marriage and married Life:* see under Mary II. *Struggle with France:* Négociations du Comte d'Avaux, 4 vols. Paris, 1754; Müller, u.s.; S. van Grovestins' Histoire des Luttes et Rivalités des Puissances Maritimes et de la France; Rousset's Histoire de Louvois et de son Administration, 4 vols. Paris, 1862–3; Mémoires de J. H. de Gourville, Paris, 1826; the same, vol. i. Paris, 1894, reaching to 1669; and the Memoirs of Dangeau, St. Simon, and Pomponne. *Opposition in Holland:* Wagenaar, u.s. vol. xv. *Growing interest in English affairs:* Diary and Correspondence of Henry Sidney, ed. Blencowe, 2 vols. 1843. *Revolution of 1688:* Mackintosh's Review of the Causes of the Revolution of 1688, 1834; Mazure's Histoire de la Révolution en 1688, 4 vols. Paris, 1843; Correspondence of Henry, Earl of Clarendon, and Laurence, Earl of Rochester, &c., ed. Singer, vol. ii. 1828; Ellis Correspondence, 1686–8, with notes by Ellis, 2 vols. 1829; Papers of the Earls of Dartmouth (11th Rep. app. part v. 1887) and Lindsey (14th Rep. app. part ix. 1895), and the Duke of Leeds (11th Rep. part vii. 1888); and see under James II. *Incidents of the reign:* Evelyn's Diary, vol. iii., and Luttrell's Brief Relation, vols. i–v. *General political history of the reign:* Calendar of Treasury Papers, edited by J. Redington, 1556–1696 (1868), 1697–1702 (1871); Correspondence of Charles Talbot, Duke of Shrewsbury, ed. Coxe, 1821; cf. the Collections of the Marquis of Ormonde (Hist. MSS. Comm. 7th Rep. 1879), of the Duke of Marlborough (8th Rep. 1881), of the Duke of Rutland (12th Rep. app. part v. 1884), of Mr. S. H. Le Fleming (*ib.* app. part vii. 1890), containing many news-letters, and of the Earl of Lonsdale (13th Rep. part vii. 1893). *For the years 1689–93:* Calendar of State Papers, Domestic Series, William and Mary, edited by W. J. Hardy, vol. i. (1895), 13 Feb. 1689–April 1690, vol. ii. (1898) May 1690–October 1691; MSS. of House of Lords (12th Rep. app. part iii. 1889, 13th Rep. app. part v. 1893, and 14th Rep. app. part vi. 1894). *Irish affairs:* Papers of Archbishop King (1st Rep. 1871), of the Marquis of Ormonde (u.s.), of Sir William Fitzherbert and the Earl of Ancaster (13th Rep. part ii. 1893); D'Avaux's Négociations en Irlande, 1689–90, Paris, 1830. *Irish campaign of William:* Lauzan's Reports and Extracts from the Diary of a Jacobite, cited by Ranke, vol. vi. app. and Hist. of the Wars in Ireland, by an officer of the army, cited by Macaulay. *Scottish affairs generally:* M'Cormick's State Papers and Letters addressed to William Carstares, Edinburgh, 1774; cf. Principal Story's William Carstares, 1874; Papers of the Duke of Argyll and Sir Robert Menzies (Hist. MSS. Comm. 6th Rep. 1877); Marchmont MSS. and Papers of the Countess

of Seafield (14th Rep. app. part iii. 1894); Graham's Annals and Correspondence of the Viscount and the First and Second Earls of Stair, vol. i. 1875; Mackay's Life of the First Viscount Stair, 1873; *Massacre of Glencoe: ib.*; Maitland Club Publications (various); Paget's New Examen, 1874. *Administrations of Mary:* see under MARY II. *Lancashire Plot (1694):* MSS. of Lord Kenyon (Hist. MSS. Comm. 14th Rep. app. part iv. 1894). *Siege of Namur (1695):* Exact Account of the Siege of N., with a Perfect Diary of the Campaign in Flanders, 1695. *From 1696 to end of reign:* James Vernon's Letters to the Duke of Shrewsbury, ed. James, 3 vols. 1841. Grimblot's Letters of William III and Louis XIV, and of their Ministers, 2 vols. 1848; see also D'Avaux's Négociations relatives à la Succession d'Espagne, ed. Mignet, 4 vols. Paris, 1835–40; Lexington Papers, ed. Sutton, 1851; Mémoires du Marquis de Torcy, vol. i.; Collection Petitot et Mommerqué, Paris, 1828. *The partition treaties and the foundation of the 'grand alliance,' 1701:* cf. C. von Noorden's Europäische Geschichte im 18 Jahrhundert, vol. i. Dusseldorf, 1879. *Darien troubles:* Dalrymple, u.s. vol. iii.; Burton's Hist. of Scotland, 1689–1748, vol. i. 1853. *Closing period of reign:* Stanhope's Reign of Queen Anne, 1870, chap. i.; Hardwicke State Papers (u.s.), vol. ii. from Somers Papers; see also Harley Letters and Papers in the collection of the Duke of Portland (Hist. MSS. Comm. 14th Rep. app. part ii. 1894) with a few other papers (*ib.* 15th Rep. app. part iii. 1897), and some notes in the collection of Earl Cowper (*ib.* 12th Rep. app. part ii. 1888.)]

A. W. W.

WILLIAM IV (1765–1837), king of Great Britain and Ireland, third son of George III and of his queen, Charlotte Sophia of Mecklenburg-Strelitz, was born in Buckingham Palace on the morning of 21 Aug. 1765, and was baptised by the archbishop of Canterbury (Thomas Secker) as William Henry. On 5 April 1770 he was nominated a knight of the Thistle. His early years were passed for the most part at Kew, where he was educated under the charge of Dr. John James Majendie [see under MAJENDIE, HENRY WILLIAM] and Major-general Budé, a Swiss with a commission in the army of Hanover. While William was still a child the king, his father, determined that he should serve in the navy, and on his visit to Portsmouth in May 1778 had arranged with Captain Robert Digby [q. v.] that he should, in due time, go to sea with him. He also talked the matter over with Sir Samuel (afterwards Viscount) Hood, then commissioner in the dockyard, to whom he wrote, 12 July 1778, asking him 'to write down what clothes, necessaries, and books he ought to take. . . . He has begun geometry, and I shall have an attention to forward him in whatever you may hint as proper to be done before he enters into that glorious profession.' In May 1779 it was arranged that the boy should embark on board the Prince George, Digby's flagship, and on the 27th the king wrote to Hood that he had 'sent an hair-trunk, two chests, and two cots done up in one mat to be delivered unto you for the use of my young sailor. . . . I flatter myself you will be pleased with the appearance of the boy, who neither wants resolution nor cheerfulness, which seem necessary ingredients for those who enter into that noble profession.' On 11 June the king wrote again, introducing Mr. Majendie, 'who is to attend my son on board of the Prince George, to pursue his classical studies. The young midshipman will be at the dockyard between one and two on Monday (14th). I desire he may be received without the smallest marks of parade. I trust the admiral will order him immediately on board. . . . The young man goes as a sailor, and as such, I add again, no marks of distinction are to be shown unto him; they would destroy my whole plan.' It had, however, been provided that he should be allowed 'a small place made with light sufficient for following his studies.'

As soon as he arrived he was sent on board the Prince George, on whose books he was borne as an 'able seaman;' Henry Majendie being borne as a midshipman. In the Prince George he took part in the August cruise of the Channel fleet under Sir Charles Hardy (1716 ?–1780) [q.v.], and in the relief of Gibraltar in January 1780. On 18 Jan. 1780 he was rated midshipman. The familar story of his having been seen doing duty as a midshipman by the Spanish admiral, Don Juan de Langara, belongs to this time. Langara, who had been taken prisoner in the action off Cape St. Vincent [see RODNEY, GEORGE BRYDGES, LORD], was, while at Gibraltar, paying a visit to Digby on board the Prince George, and is said to have exclaimed, when the prince reported his boat ready, 'Well does Great Britain merit the empire of the sea, when the humblest stations in her navy are supported by princes of the blood' (DRINKWATER, *Siege of Gibraltar*). The broad facts of the story are probably historical; but it may be doubted if any Spanish admiral in 1780 would have spoken of Great Britain as meriting the empire of the sea. Other stories told of the same time—the prince's quarrel with a midshipman named Sturt, and his fight with Lieutenant Moodie of the marines—are probable enough; that Sturt and

Moodie were his shipmates is shown by the Prince George's pay-book.

Rodney's success of itself was sufficient to excite the popular enthusiasm, which was much increased by the young prince's share in it, and by his return to London bringing to his father the flag of Langara and a plan of Gibraltar drawn by himself. When he visited Drury Lane Theatre a tremendous crush welcomed him; but when the king found that he was being initiated by his elder brothers in the dissipations of the town, and had been carried off to the watch-house for brawling at Vauxhall or Ranelagh, he promptly sent him back to his ship, in which he was present in the cruise of the Channel fleet under (Sir) Francis Geary [q. v.] In August Geary retired from the command, and in doing so gave a farewell dinner to the captains, to which he invited Prince William, who is said to have surprised both host and guests by replying to the toast of 'The King' in a long-winded, rambling speech, the first of a very great many similar speeches which he made during a long life. In a visit to London after this he is said to have fallen deeply in love with a Miss Fortescue, described as a girl of sixteen, whom he would have married but for 'the iniquitous Royal Marriage Act,' for which the king was entirely responsible (Huish). That his father thought the boy was behaving like a young fool and cut short his holiday by sending him back to his ship is extremely probable. In the Prince George, William was present at the second relief of Gibraltar under Darby, and afterwards went out to New York, where, in March–April 1782, he narrowly escaped being kidnapped by an agent of Washington's (Watkins, pp. 66–71; Sparks, *Washington's Writings*, viii. 261). After this it was probably thought that he would be safer in a sea-going ship, and he was lent to the Warwick, then commanded by Captain George Keith Elphinstone (afterwards Lord Keith) [q. v.] On 19 April he was nominated a K.G. On 4 Nov. he was moved to the Barfleur, the flagship of Lord Hood, with whom he went to the West Indies. It was at this time, while still at New York, that he made the acquaintance of Nelson, then captain of the Albemarle, whose intense loyalty gave him, it may be, a too favourable opinion of the son of his king. In the West Indies they saw a good deal of each other, and the prince even then formed a high opinion of Nelson's character and ability. On the other hand, Nelson wrote of the prince: 'He is a seaman, which you could hardly suppose. He will be a disciplinarian, and a strong one. He says he is determined every person shall serve his time before they shall be provided for, as he is obliged to serve his. A vast deal of notice has been taken of him at Jamaica; he has been addressed by the Council, and the House of Assembly were to address him the day after I sailed. He has his levees at Spanish Town. They are all highly delighted with him. With the best temper and great good sense, he cannot fail of being pleasing to every one' (Nicolas, i. 72). In the end of April 1783, when the Barfleur left Jamaica for England, it was thought well that the prince should accept the invitation of the governor of Havana and visit that place. He accordingly went on board the Fortunée frigate, and, in company with the Albemarle, arrived off Havana on the forenoon of 9 May. The prince immediately landed, under a royal salute, and was received on shore with royal honours. On the morning of the 11th Prince William re-embarked in the Fortunée, and before noon rejoined the Barfleur, which arrived at Spithead on 27 June, when the royal midshipman was discharged to the shore.

After this for nearly two years he travelled in Germany and Italy, getting into many scrapes, quarrels with gamblers, and entanglements with young women, till, on his return to England in the summer of 1785, he passed his examination, and was at once, 17 June, promoted to be lieutenant of the Hebe, carrying the broad pennant of Commodore John Leveson-Gower [q. v.], and commanded by Captain Edward Thornbrough [q. v.], who had the reputation of being one of the smartest seamen in the navy. In the following March he was appointed to the Pegasus frigate, and on 10 April was promoted to be her captain. In the Pegasus he went to the West Indies, where he was again associated with Nelson, and formed a considerable degree of intimacy with him. The two were constantly together. When Nelson was married the prince gave away the bride, and Nelson's affectionate and loyal nature was completely won. 'In every respect, both as a man and a prince, I love him,' he wrote to his brother on 9 Feb. 1787; and to Captain William Locker [q. v.], on the same day: 'His Royal Highness keeps up strict discipline in his ship; and, without paying him any compliment, she is one of the first ordered frigates I have seen. He has had more plague with his officers than enough; his first lieutenant will, I have no doubt, be broke' (Nicolas, i. 214–15). The prince's quarrel with his first lieutenant was perhaps a natural result

of appointing an officer of experience to control or keep out of scrapes a self-willed and opinionated young captain [see SCHOMBERG, ISAAC, 1753–1813]. But Schomberg was not the only officer of the Pegasus who found the prince's rule intolerable. So far from considering it an honour and a privilege to serve under his command, the lieutenants made what interest they could to get out of the ship. They said openly that 'no officer could serve under the prince but that sooner or later he must be broke.'

In consequence of the prince's dispute with his first lieutenant, Nelson sent the Pegasus to Jamaica, where the commodore smoothed matters by appointing Schomberg to another ship; after which the Pegasus went to Quebec and thence to England, where she arrived in the end of December. 'I returned from Plymouth three days ago,' Nelson wrote on 27 Jan. 1788, 'and found Prince William everything I could wish—respected by all. . . . The Pegasus is allowed by every one to be one of the best disciplined ships that ever came into Plymouth. But the great folks above now see he will not be a cipher, therefore many of the rising people must submit to act subordinate to him, which is not so palatable; and I think a lord of the admiralty—Gower, presumably—is hurt to see him so able, after what he has said about him' (NICOLAS, i. 266). On 1 March 1788 Prince William commissioned the Andromeda, attached to the Channel fleet during the summer and afterwards sent out to the West Indies; she arrived at Port Royal on 15 Nov. At this time the prince assumed more of the state of royalty than he had hitherto been allowed. On 25 Nov. he held a levee on board the Europa, Commodore Gardner's flagship, the royal standard being hoisted, the ships firing a royal salute, manning yards and cheering. On 6 Dec. he landed at Port Royal with the standard in the bow of his boat, and was received on shore 'as a prince of the blood.' His order-book, too, is very precise and detailed as to dress, conduct, &c.; and though the several instructions were not uncommon, taken all together they give the idea of a more stringent etiquette than was customary, especially in a frigate. On 20 May 1789 the prince was created Earl of Munster and Duke of Clarence and St. Andrews. On 3 June the Andromeda was paid off at Portsmouth. In the following May the prince was appointed to command the Valiant in the fleet got together in consequence of the dispute with Spain relative to Nootka Sound. The Valiant was paid off on 27 Nov., and on 3 Dec. the Duke of Clarence was specially promoted to be rear-admiral. The promotion marked the end of his service afloat, successive admiralties and the king being determined that he should not be employed. That during the eleven years since he had entered the navy, nine of them in active service, he had learnt his business, there is no reason to doubt; but, notwithstanding the eulogies of Nelson, there is great reason to doubt his ability as an officer, nor does anything in his whole history suggest that he could possibly have made an efficient admiral. That the admiralty recognised this would seem certain; but to the king they probably represented it as unfitting that a prince of the blood should be exposed to the risks and dangers inseparable from naval warfare.

The period of his command of the Valiant, and the certainty thus afforded that he was in England or in English waters during the summer and autumn of 1790 (cf. NICOLAS, i. 288–9), are interesting as establishing the falsehood of a romance published in Leipzig in 1880; this purported to be the confessions of Caroline von Linsingen, of an amour with William beginning in April 1790, continued, with much sentimental love-making, through 1790 to August 1791, when the love-sick pair married, and till August 1792, when the marriage was consummated. It was shown at once that the whole story, which has been received in Germany as historical (*Allgemeine Deutsche Biographie*, s.n. 'Linsingen, Caroline von'), is utterly unsupported and incredible (*Times*, 24 June 1880; *Westminster Review*, October 1880); but a reference to the dates shows that it is impossible, and that, whether intentionally or an hysteric hallucination, it is wholly untrue.

It was in the end of 1790 or the beginning of 1791 that the Duke of Clarence formed the connection with Mrs. Jordan, which continued for rather more than twenty years [see JORDAN, DOROTHEA], and gave rise to much scandal and public ill-feeling. The duke was appointed ranger of Bushey Park, and at Bushey Mrs. Jordan lived in the intervals of her theatrical engagements, and was there recognised as the mistress of the duke's household, taking the head of the table at dinner parties, with the Prince of Wales—when present—at her right hand. The duke is said to have allowed her 1,000*l.* a year, and Mrs. Jordan spoke of his unfailing liberality; but the facts that during these years she continued on the stage, in receipt of large sums (7,000*l.* was named as her professional income), and that on separating from the duke in 1811 she was reported to be in very needy circumstances, gave rise

to the popular belief that the duke had been living on her earnings; that she kept him, not he her. This appears incorrect, but the matter was and still is veiled in mystery. It was, however, admitted that want of money led to the separation. There was no quarrel; and, indeed, Mrs. Jordan's letters refer to the duke as generous and affectionate, but obliged, much against his will, to leave her. It was said that he intended to marry an heiress—any heiress; two were particularly named; and his supposed rejection by them formed the subject of numerous ballads, more or less scurrilous, by 'Peter Pindar' and others.

But it was only when some scandalmongers could make capital out of the duke's errors or eccentricities that he appeared as a public character. In the beginning of the war he earnestly desired to serve afloat, if only as a volunteer; but his applications for employment were ignored or refused. Later on he resided pretty constantly at Bushey 'and brought up his numerous children with very tender affection; with them, and for them, he seemed entirely to live' (Greville, iv. 2). He is said also to have been well read in naval history, even in minute details (Barrow, *Life of Anson*, pp. iii-iv), and his correspondence with naval officers—Nelson more especially—is a proof that he continued to take very great interest in the navy, and followed the course of events with attention. These letters tell of professional intelligence, but on other matters his incapacity was often painfully apparent, the more so as then and throughout his life he had a mania for making speeches without any regard to the fitness of things; as when in 1800–1 he delivered a course of lectures on the wickedness of adultery to the House of Lords; and in presence of his elder brothers, described an adulterer as 'an insidious and designing villain, who would ever be held in disgrace and abhorrence by an enlightened and civilised society' (*Parl. Hist.* vol. xxxv.) There was, indeed, very often a rude commonsense in his remarks; but the rambling manner in which they were tacked together and uttered made them sound like foolishness; and the total disregard of times and seasons and the feelings or prejudices of his hearers excited an antagonism which took its revenge in nicknaming him 'Silly Billy.'

In such circumstances his promotions in the navy were little more than nominal. He was made a vice-admiral on 12 April 1794; an admiral on 14 April 1799; and, on the death of Sir Peter Parker (1721–1811) [q. v.], admiral of the fleet on 24 Dec. 1811. This last promotion, though to the Duke of Clarence little more than an empty honour, was a material wrong to his brother officers; for the rule was then, as it always had been, that there could be only one admiral of the fleet, or, as he was called in his commission, commander-in-chief; so that, the post being filled by the duke, it could not reward the services of any other admiral. It was not till 1821 that George IV remedied the grievance by introducing the apparent anomaly of two commanders-in-chief, and promoted the Earl of St. Vincent. As admiral of the fleet, however, the Duke of Clarence, with his flag on board the Jason frigate, commanded the escort of Louis XVIII on his return to France in April 1814; and in June, with his flag in the Impregnable, commanded the fleet at Spithead when reviewed by the prince regent and the allied sovereigns.

The death of the Princess Charlotte in 1817, the flutter among the king's younger sons, and the duke's marriage on 18 July 1818 to Adelaide, eldest daughter of George, duke of Saxe-Coburg Meiningen [see Adelaide, Queen Dowager], brought him momentarily before the public eye. The year after his marriage he spent in Hanover; but in 1820 he returned to Bushey, where he continued to reside in social obscurity till the death of the Duke of York in January 1827, which left him heir to the throne (the joint income of the duke and duchess, which had hitherto been 26,500*l.*, was after considerable opposition raised by parliament to 38,500*l.*), and his acceptance in April of the office of lord high admiral in the Canning administration again brought him into notice.

In making this appointment there was no intention to revert to the government of the navy by one man, vested with all the power and prerogatives attached to the office of lord high admiral, and this was clearly stated in the patent. The Duke of Clarence, with no individual authority apart from his 'council,' was to be virtually first lord of the admiralty, under a different name, and with an exceptionally strong board, now called the 'duke's council,' at the head of which was Sir George Cockburn. It was supposed that the duke, who had not been in active service for nearly forty years—years, too, of great events and changes—would readily acquiesce in this arrangement, but this he absolutely refused to do, just as when a young captain he had refused to be drynursed by an old lieutenant. He wished to be lord high admiral in fact as well as in name, with the result that between him and his council there were continual differences

which could not always be quietly settled. It does not, indeed, appear that he ever acted counter to the decisions of the cabinet on questions of policy, though the freedom of his speech and the eccentricity of his conduct gave rise to many reports; such as that in September 1827 he wrote to Sir Edward Codrington [q. v.] in three words, 'Go it, Ned,' or at greater length, 'Go in, my dear Ned, and smash these damned Turks,' a story which a knowledge of the duke's correspondence is sufficient to refute, even without the specific contradiction given it by Sir William Codrington (FITZGERALD, i. 170). It was out of matters of detail and administration that difficulties arose. He refused to be bound by the limitations of the patent. He ordered departmental commissions without consulting his colleagues; if he acquainted them with it afterwards, it was rather as a matter of courtesy than of obligation. He ordered promotions on the whim of the moment (WELLINGTON, iv. 652, 680; cf. BUCKINGHAM, i. 4), and expected them to be made. 'You're a damned fine fellow,' he said to one lieutenant who had spun him a yarn of adventure; 'go and tell Sir George he's to promote you at once.' Cockburn refused. 'We know quite as much about you,' he said, 'as his royal highness does, perhaps more, but if we were to promote all the "damned fine fellows" in the service, we should be very short of lieutenants.'

On comparatively small points like these there was a great deal of friction; but matters came to a head in the summer of 1828, when the duke went on board the Royal Sovereign yacht, hoisted the lord high admiral's flag, and assumed military command. Cockburn remonstrated in a letter which the duke pronounced 'disrespectful and impertinent.' The Duke wrote to Wellington, who had succeeded as prime minister, desiring him to ask the king to remove Cockburn from the council and appoint Sir Charles Paget in his room. Wellington and, afterwards, the king both took Cockburn's view, that the duke had no authority to exercise military command; and the duke seemed to yield the point; but a few days later he went round to Plymouth in the yacht, again hoisted the lord high admiral's flag, and put to sea in command of the Channel fleet. This brought on him very strong letters from both the king and the prime minister, and on 11 Aug. he resigned, 'conceiving that, with the impediments thrown and intended to have been thrown in the way of the execution of my office, I could not have done justice either to the king or to my country' (*ib.* i. 193). During his short term of office he had 'distinguished himself by making absurd speeches, by a morbid official activity, and by a general wildness which was thought to indicate incipient insanity' (GREVILLE, ii. 2).

For a time he dropped back into something like his former obscurity, but George IV died on 26 June 1830, and the Duke of Clarence succeeded as William IV. He is said to have expressed a wish that the 'old-fashioned' and expensive coronation ceremony might be pretermitted; it took place eventually on 8 Sept. 1831, the outlay, which amounted in the case of his predecessor to 240,000*l.*, having been cut down by laborious economy to 30,000*l.* The new king 'threw himself into the arms of the Duke of Wellington—who was still prime minister—with the strongest expressions of confidence and esteem.' Wellington, who had not been able to tolerate him as lord high admiral, was delighted with him as king, and told Greville 'that he was so reasonable and tractable that he had done more business with him in ten minutes than with George IV in as many days.' He presided at the council 'very decently, and looked like a respectable old admiral' (*ib.* ii. 3). 'He began immediately to do good-natured things, to provide for old friends and professional adherents. There was never anything like the enthusiasm with which he was greeted by all ranks; though he has trotted about both town and country for sixty-four years and nobody ever turned round to look at him, he cannot stir now without a mob, patrician as well as plebeian, at his heels. But in the midst of all this success and good conduct certain indications of strangeness and oddness peep out which are not a little alarming, and he promises to realise the fears of his ministers that he will do and say too much, though they flatter themselves that they have muzzled him' (*ib.* ii. 4). He had, in fact, all his life, when on shore, affected the manners and language of the rough and hearty tar; and this, added to much natural *bonhomie*, led him to do kindly things, and to set the etiquette of the court at defiance. 'The king's good nature, simplicity, and affability to all about him are certainly very striking, and in his elevation he does not forget any of his old friends and companions. He was in no hurry to take upon himself the dignity of king, nor to throw off the habits and manners of a country gentleman. When Lord Chesterfield went to Bushey to kiss his hand and be presented to the queen, he found Sir John and Lady Gore there lunching, and when they went away the king called for their carriage, handed Lady Gore into it,

and stood at the door to see them off. When Lord Howe came over from Twickenham to see him, he said the queen was going out driving, and should "drop him" at his own house' (*ib.* ii. 6). Greville is full of stories of a similar kind, and adds, 'he ought to be made to understand that his simplicity degenerates into vulgarity, and that without departing from his natural urbanity he may conduct himself so as not to lower the character with which he is invested, and which belongs not to him but to the country' (*ib.* ii. 12).

But he never did learn this, and continued to the end the same garrulous, homely, kind-hearted old man, fond of making speeches, which were generally uncalled for, and frequently absurd; fierce in his dislikes but not vindictive, and liable to wild bursts of passion, when what little dignity remained was thrown utterly to the winds. One of the most extraordinary of these happened within a year of his death. He had always disliked the Duchess of Kent, who, on her side, had not endeavoured to conciliate him. Of the duchess's daughter, the Princess Victoria, he was extremely fond, and one of his grievances was that her mother would not allow her to come to see him as often as he wished. The dislike came to a head in August 1836, when he discovered that the duchess had appropriated a suite of rooms in Kensington Palace, which he had categorically refused to allow her; and at Windsor, on the 21st, at a dinner of over a hundred people, to celebrate his birthday, he broke out in one of the wildest and most outrageous speeches that even he ever uttered; and that, with the duchess sitting next to him, in the post of honour, at his right hand. The Princess Victoria, who was present, burst into tears; the company broke up in dismay, and the duchess ordered her carriage. A sort of reconciliation was, however, patched up, and she consented to remain till the next day (*ib.* iii. 374-6).

Politically the conduct of affairs was, of course, in the hands of the successive administrations; and though it might have been supposed that he would resent the control which they exercised, quite as strongly as he had resented interference on board his frigate or at the admiralty, he did not do so. It would appear that in this case he really understood that the control was, in the very essence of the thing, inseparable from the position. He had, too, lived so long apart from politics that he can scarcely have had any very strong feeling, even on reform, which was the engrossing question of the early years of his reign. It would indeed appear that his personal opinion was in favour of it; he had, from his youth, interested himself in the condition of the poor (NICOLAS, i. 294), and parliamentary reform may very well have seemed to him a step towards its amelioration. Thus, when, in November 1830, the Duke of Wellington resigned, the king accepted Lord Grey and the whigs, and their stipulation that reform should be a cabinet measure [see GREY, CHARLES, second EARL]. The Reform Bill, brought in on 1 March 1831, passed the second reading in the House of Commons by a majority of one (302 to 301) on the 22nd; and when, in committee, a hostile amendment was carried by a majority of eight, 19 April, Grey proposed an appeal to the country. The opposition, assuming that the king must be adverse to reform, deplored his weakness in 'neglecting the opportunity to emancipate himself from the thraldom of the whigs.' The king, however, considered that in calling on Grey to form a ministry, he had pledged himself to accept reform, and that the virtual dismissal of them would be a dishonest violation of an implied compact.

Parliament was dissolved on 22 April, and in the new House of Commons the Reform Bill was passed by a large majority on 22 Sept. It was, however, thrown out by the lords on 8 Oct.; but was brought in again and passed by the commons early in the next session, 22 March 1832. It was again rejected by the lords, and on the king's refusal to swamp the hostile majority by the creation of a large batch of peers, Grey resigned. The king appealed to Wellington, who was unable to form a ministry, and Grey returned to office on the understanding that the king would make the new peers if it should be found necessary. A circular letter from the king to the tory peers did away with the necessity; a hundred of them absented themselves from the divisions, and the bill became law. In other points in which, at the time, the king was blamed as having shown weakness or ignorance, it appears by later lights and, in particular by his own 'Statement of his majesty's general proceedings, and of the principles by which he was guided from the period of his accession, 1830, to that of the recent change in the administration, 14 Jan. 1835' (STOCKMAR, i. 314; FITZGERALD, ii. 331), drawn up for Sir Robert Peel, that he was really guided by constitutional principles and the feelings of an honourable gentleman; while his ex-

position of foreign policy and his forecast of the course of affairs in the east, which was pretty exactly verified in 1840—three years after his death—serve to show that though unused to public life, unversed in courtly etiquette and the conventionalities of London society, and grievously wanting in reticence and self-command, he had still the instincts of a statesman, and was very far from the fool, or imbecile, which it became the fashion to reckon him.

He had repeatedly expressed a wish, dictated by his hatred of the Duchess of Kent, that he might live till the Princess Victoria came of age—24 May 1837—so that the duchess might not be regent. His wish was just accomplished. He was taken seriously ill on 20 May, and—though with occasional rallies—grew gradually worse, till his death on the early morning of 20 June 1837. He was buried at Windsor on 8 July. By the queen he had issue two daughters, both of whom died in infancy; his niece, the Princess Victoria, thus succeeded to the throne. By Mrs. Jordan he had ten children, whom from the first he recognised, and to whom he gave the name of FitzClarence [see JORDAN, DOROTHEA]. He regarded his connection with Mrs. Jordan as fully sanctioned by custom, and society made no difficulty about accepting the numerous 'bastards,' as Greville always calls them. His eldest son, George Augustus Frederick FitzClarence, earl of Munster, is noticed separately. Once settled at Bushey, he led a regular life which—at any rate in comparison with that of his elder brothers—might be called moral. In old age, and influenced, perhaps, by the queen, he was certainly impressed by a feeling of religion which comforted and sustained his dying hours.

Of the very numerous portraits of William IV, the most worthy of note are: 1. As a boy on the Prince George by Benjamin West, engraved by V. Green. 2. A portrait as Duke of Clarence by Gainsborough, of which there is a very rare mezzotint by G. Dupont. 3. By Sir M. A. Shee, engraved by C. Turner. 4. By Sir Thomas Lawrence, engraved by J. E. Coombs. 5. By Sir David Wilkie (cf. *Cat. Guelph Exhib.* p. 112). The National Portrait Gallery has a watercolour half-length, painter unknown (purchased July 1898).

[The several Lives of William IV by John Watkins, G. N. Wright, and Robert Huish are of very slender authority, being for the most part mere compilations of gossip and scandal; that by Mr. Percy Fitzgerald (1884) is better, but its value is seriously impaired by the almost total want of dates and references. The small impartial Life by W. Harding is of greater value than its unpretentious form would suggest. The naval part of the king's life may be read in Marshall's Roy. Nav. Biogr. i. 1, and Ralfe's Nav. Biogr. i. 339; ships' logs and pay-books, &c., in the Public Record Office; the Hood Papers, by favour of Viscount Hood; Nicolas's Despatches and Letters of Viscount Nelson (see Index in vol. vii.) See also Boaden's Life of Mrs. Jordan; Walpole's Hist. of England since 1815; Molesworth's Hist. of England from 1830; Maley's Historical Recollections of the Reign of William IV; The Greville Memoirs; Memoirs of Baron Stockmar, vol. i.; Duke of Buckingham's Memoirs of the Courts and Cabinets of William IV and Victoria; Journal kept by Thomas Raikes, 1831–47; Corresp. of Earl Grey with William IV; Torrens's Life of Viscount Melbourne; Despatches, &c., of Arthur, Duke of Wellington, 2nd ser. edited by his son, vols. iv–viii.] J. K. L.

WILLIAM THE LYON (1143–1214), king of Scotland, second son of Henry of Scotland [see HENRY, 1114 ?–1152], was born in 1143. His father died in 1152. His grandfather, David I [q. v.], was succeeded in 1153 by Malcolm IV [q. v.], William's elder brother. It seems probable that he began his military service in Malcolm's wars against Fergus, the chief of Galloway, in 1160, and against Sumerled, lord of the Isles [q. v.], in 1164. He appears to have acted as guardian of the kingdom during 1164–5. Malcolm IV died unmarried on 9 Dec. 1165 at Jedburgh, and on 24 Dec. William was crowned at Scone by Richard (*d.* 1177 ?) [q. v.], bishop of St. Andrews.

In 1166 William went to the court of Henry II at Windsor, in the hope of obtaining the retrocession of the earldom of Northumberland, which had been ceded to Henry in 1157. He did homage for and received back the honour of Huntingdon, but was refused the Northumberland earldom. Whether in the hope of obtaining it by his services, or eager for military glory, he accompanied Henry as his vassal in the fief of Huntingdon to France. Though he is said to have distinguished himself in the war, he did not long remain, and a violent quarrel broke out between him and the English king (cf. LYTTLETON, *Life*, iv. 220). Soon after his return, in 1168, he sent an embassy to France to make an alliance with Louis VII. This is the first distinct and authentic notice of a league between France and Scotland, afterwards antedated to the time of Charlemagne. At Easter 1170 Henry held a court at Windsor, when William and his brother David were present. William and David both did homage to Henry's son at his coro-

nation on 15 June, probably for the fief of Huntingdon, which William now surrendered, by the form of subinfeudation to his brother.

In 1173, after Becket's murder, Henry II was confronted by a formidable conspiracy of his three sons, in alliance with the kings of France and Scotland. In return for his aid the younger Henry granted William the earldom of Northumberland, and his brother David that of Cambridge. William at once attempted to take possession of the coveted earldom. He wasted the English borders, but failed in the sieges of Werk and Carlisle. Richard de Lucy [q. v.], the English justiciar, retaliated by a raid on southern Scotland, and succeeded in obtaining a truce, which was renewed till the close of Lent 1174. This enabled him to send a reinforcement to the south of England, where David, earl of Huntingdon, was assisting Robert de Beaumont, earl of Leicester (*d.* 1190) [q.v.], against Henry. On the expiry of Lent William invaded Northumberland, wasting the country round Alnwick, which was his headquarters. The Yorkshire barons, led by Ranulf de Glanville [q. v.], came to the rescue of Northumberland, and on 13 July, while riding with a small band of followers near Alnwick, William was taken prisoner. On 31 July he was brought to Henry at Northampton, tied, it is said, under a horse's belly. He was confined for a time in Richmond Castle, but was soon removed to Falaise in Normandy. There, on 8 Dec. 1174, he agreed, as the price of his release, to the ignominious treaty of Falaise.

Its terms were: (1) William became liegeman of Henry against every man for all his lands, and took an oath of fealty to him as his liege lord and to his son Henry. (2) The bishops, abbots, and clergy of Scotland were to take the oath of fealty in like manner. (3) William, his brother David, and his barons agreed that the church of Scotland should be subject to the church of England, as in the days of his predecessors the kings of England. (4) The barons and other men of Scotland were to do homage and fealty to Henry and his son. (5) The castles of Roxburgh, Jedburgh, Edinburgh, and Stirling were to be delivered as pledges, and certain nobles and their heirs as hostages. (6) When the castles had been delivered, William and David were to be liberated. The nobles not present when the treaty was made were to agree to the same terms, and those present promised to assure their doing so. The bishops, earls, and barons promised, if William receded from the terms of the treaty, they would side with Henry and his son against him. The subjection of Scotland was never so clearly stated in words, and the terms contrast strongly with prior and subsequent cases of ambiguous homage.

Next year, on 10 or 17 Aug. 1175, the treaty of Falaise was confirmed at York, and William, with the Scottish barons and clergy, did homage to Henry. But at the council of Northampton in January 1176, held by Cardinal Petreleonis, the papal legate, the Scottish prelates, relying on the terms of the treaty by which the Scottish church was only bound to acknowledge the same subjection to the English 'as it had been wont to acknowledge in the days of Henry's predecessors,' and taking advantage of the rival claims of the sees of Canterbury and York, declined to submit to either of the English archbishops as their superiors, and Henry permitted them to depart without requiring their submission. The pope, Alexander III, supported the Scottish bishops, and in answer to a letter—extorted or possibly forged—from William, in which he asked the pope to recognise the supremacy of York, wrote to the Scottish bishops on 30 July 1176 forbidding them to do so (Haddan and Stubbs, *Councils*, ii. 245).

In 1178 William founded the abbey of Arbroath for Tyronensian Benedictines from Kelso, whose abbot surrendered all claim of jurisdiction over the new abbey, but its consecration was delayed till 1197. It was dedicated to St. Thomas à Becket, whom William had known when at the court of Henry at the commencement of his reign, and who had been specially commended to William by Pope Alexander III (*Materials for History of Becket*, Rolls Ser., v. 243), and, although William's conflict with the pope shows he did not accept the high-church doctrine of Becket, the dedication can hardly have been intended otherwise than as a side-blow at Henry II. Arbroath was his only personal foundation, and there, as was natural, he was buried. Before his death he had enriched it with thirty-three parish churches, lands from the Forth to the Ness, and the custody of the Brecbennach, the sacred banner of St. Columba. Arbroath became one of the richest monasteries in Scotland. Its association with the great Scottish saint and the great English martyr undoubtedly had political as well as religious motives.

About this time began the contest between William and the pope as to the see of St. Andrews. It was a step towards the complete severance of the church of Scotland from the church of England and

its comparative independence even of the claims of Rome. On the death of Bishop Richard [see RICHARD, *d.* 1177?], John the Scot, an Englishman of great learning and archdeacon of St. Andrews, was elected bishop by the chapter; but William, desiring the promotion of his own chaplain Hugh, obtained Hugh's consecration as bishop. John appealed in person to Alexander III, who sent him back to Scotland with a legate Alexis, a Roman subdeacon. A council at Holyrood held in 1180 annulled the appointment of Hugh and confirmed the election of John, who was consecrated at Holyrood by his uncle Matthew, bishop of Aberdeen, on Trinity Sunday 1180. William retaliated by banishing John, the bishop of Aberdeen, and their adherents, and put Hugh in possession of the see. John returned to Rome, and the pope granted the archbishop of York [see ROGER, *d.* 1181] legatine powers to excommunicate William and place Scotland under interdict, but John is said to have intervened and prevented their execution. In the following year (1181) William of St. Carilef [see CARILEF], bishop of Durham, failed in a personal interview with the Scots king to effect a compromise, and the pope issued a mandate to the king to install John within twenty days under pain of excommunication. Henry II, according to Hoveden, now interposed, and William, who visited Henry in Normandy, became reconciled to the bishop of Aberdeen and to Bishop John, and offered to consent to John being appointed to any vacant bishopric; but the pope was not satisfied, and the archbishop of York excommunicated William and placed his kingdom under interdict. Fortunately for Scotland, Alexander III died before the close of the year, and his successor, Lucius III, accepted the compromise Alexander had refused. In 1183 John was appointed bishop of Dunkeld. Hugh received from the pope the see of St. Andrews and William the Golden Rose, the annual gift of the pope to the monarch who showed himself the most dutiful son of the church. But the dispute as to St. Andrews was not yet over. William again quarrelled with Bishop John, and Lucius III summoned both Bishop John and Bishop Hugh to Rome. John obeyed, but Hugh refused to come, and in 1188 was suspended for contumacy from his see by Clement III, the successor of Lucius III. At last a settlement was effected by which John secured the see of Dunkeld and the revenues due to him before his consecration; and Hugh, who surrendered the see of St. Andrews into the hands of the pope, received it back from him, and went to Rome to be absolved of his contumacy. He died there of the pestilence in August 1188.

In April 1189 William's kinsman Roger, second son of the Earl of Leicester, was appointed bishop of St. Andrews by the king, John being present and 'not contradicting,' but his consecration was delayed till Lent 1198. This long conflict was even yet not entirely wound up. It seems clear, however, that William had substantially gained his point so far as independence of the church of England was concerned, and a bull of Clement III on 13 March 1188 signalised his triumph by declaring that the church of Scotland was directly subject only to the see of Rome; that no one except the pope or a legate *a latere* should pronounce excommunication or interdict against Scotland, and that no one should hold the office of legate except a Scottish subject or a depute *a latere corporis sui* of the pope. This bull was afterwards confirmed by Cœlestine III and subsequent popes. The independence of the nine Scottish bishoprics from any claim to jurisdiction by the English sees of York or Canterbury was expressly recognised. Galloway alone was left a suffragan of the see of York.

The independence of the church was speedily followed by the restoration of the independence of the kingdom. Richard Cœur de Lion, having succeeded to the English crown on the death of Henry II on 6 July, surrendered by the treaty of Canterbury on 5 Dec. 1189 all claims to the superiority of Scotland. The consideration for this treaty was the payment of ten thousand merks, equivalent to 100,000*l.* of present value, which Richard urgently required for his projected crusade. By the terms of this treaty Richard (1) restored to William, king of Scots, his castles of Roxburgh and Berwick. Negotiations for their restoration had been opened the year before his death by Henry, but he made it a condition that Scotland should pay a subsidy of a tenth for the crusade, and the barons and clergy refused to accept the condition. (2) He freed William from all obligations which Henry had 'extorted from him by means of his captivity,' with a salvo of his right to all his brother Malcolm had performed to former English kings for his lands in England; in other words, he renounced the treaty of Falaise. (3) The marches of Scotland were restored as they had been before William's capture. (4) Richard restored to William the earldom of Huntingdon, and all other feus to which he had right in England; and (5) delivered up all evidences he had of homage paid to Henry by the barons and

clergy of Scotland. The raising of the ten thousand merks treated as the ransom of William was effected by aid of the prelates and barons in an assembly at Edinburgh in 1190, which is one of the steps in the history of the rise of the Scottish parliament.

In his controversy with the pope and in taking advantage of the necessity of Richard Cœur de Lion, William had shown himself an able diplomatist. He did so also in that favourite subject for mediæval diplomacy—royal matrimony. In 1184 William had made proposals of marriage with his cousin Matildis, daughter of Otho, the duke of Saxony, and granddaughter of Henry II. Henry agreed, but the pope, Lucius II, refused the necessary dispensation. Two years later Henry offered him the hand of his cousin Ermengarde, daughter of the Viscount of Beaumont, and, the offer having been accepted, their marriage was celebrated with great pomp at Woodstock in September 1186. Besides her personal dowry of 100*l.* a year and the services of forty knights, the castle of Edinburgh was restored to Scotland as an inducement to the marriage. By this English connection and the renunciation of the Scottish homage by Richard Cœur de Lion peace between England and Scotland was secured for a century.

Already in the later years of Henry II William had begun to use the opportunity which more amicable relations with England gave him to subdue his rebellious outlying provinces, and to extend the settled boundaries of the Scottish kingdom. In Galloway the death on 1 Jan. 1185 of Gilbert, who had maintained practical independence both of England and Scotland, led to a disputed succession, and Gilbert's nephew Roland, the son of Uchtred, whom Gilbert had murdered, acquired the lordship. Roland had married a daughter of Richard de Morville [q. v.], constable of Scotland, and was favoured by William. Henry II required William to bring Roland to the English court, where in 1186 he took the oath of fealty, and gave his sons as hostages that he would abide the decision of that court as to the claim of his cousin Duncan, the son of Gilbert, to the lordship of Galloway. The claim does not seem to have been pressed, and on Henry's death in 1189 William gave the earldom of Carrick, then part of Galloway, to Duncan on his ceding the lordship of the remainder to Roland, thus securing two vassals and dividing the rebellious province.

In 1187 William turned his attention to the north, where six years before Donald Bane, commonly called MacWilliam, who based his claims on his descent from Malcolm Canmore [q. v.], had raised a formidable rebellion and was supported by many northern nobles in Moravia, the modern shires of Inverness, Elgin, and Banff. He had seized Ross and wasted Moray. In the summer of 1187 William advanced with a large force to Inverness. He wisely included in it the Galwegians under their chief Roland, thus bringing the Celts of the south to oppose the Celts of the north. In the battle of 31 July at the Muir of Mamgarvy on the Upper Spey, probably in Badenoch, MacWilliam was defeated and slain. His death put an end to the revolt, and no general highland rising took place during William's reign until towards its close Guthred, a son of MacWilliam, made a raid from Ireland in the winter of 1211. He was defeated in the following spring by the Earl of Atholl and William Comyn, earl of Buchan, who had been given the command of four thousand men detached from William's own force. He returned in the spring of 1212, and was finally betrayed by his followers and slain by the Earl of Buchan in June of that year.

So completely were the Moray highlands subdued that William was able to advance further north and make Caithness, which then included Sutherland, subject to the Scottish crown. Earl Harald, son of Maddad, earl of Atholl, and grandnephew of Malcolm Canmore, had become sole earl of Orkney, including the Shetlands and Caithness, in 1158, by the death of his co-earl Earl Rognwald. He held the islands under the king of Norway and Caithness under the king of Scotland, but his vassalage to either was constantly disputed and almost nominal. After losing the Shetlands owing to his participation in a dispute about the Norwegian throne, he in 1196 invaded Moray. William went with a great force against him and recovered Moray. Harald took to his ships, and William destroyed his castle at Thurso. The wind drove Harald back to Caithness; he threw himself on the mercy of William, who allowed him to retain half of Caithness on condition of his giving his son Thorfin as a hostage; he conferred the other half on Harald Ungi, a rival claimant to both earldoms. Eventually, on Earl Harald's refusing the conditions imposed by the Scots king, William sold Caithness to Reginald, son of Somerled, king of Man. Reginald overran Caithness, but was defeated by Harald. In 1202 William again invaded Caithness, and Harald was forced to sue for peace, which was granted on condition of his paying every fourth penny of his dues to the Scottish king, amounting to a tribute of two thousand

silver merks. Four years later Harald died, and was succeeded by three sons. David and John divided the Caithness possessions of their father. William had once more in the year of his death to make an expedition against this unruly province, but John, who was then sole earl, submitted to him, and gave his daughter and heiress as a hostage.

Among the early Scottish kings William was the chief founder of burghs. Almost all the chief towns of modern Scotland, with the exception of Aberdeen, Edinburgh, Stirling, and the bishop's burgh of Glasgow, trace their erection or the grant of privileges to his reign. Perth, Dundee, Arbroath, Montrose, Elgin, Forres, Kintore, Banff, Nairn, Inverness, Lanark, Rutherglen, the ancient rival of Glasgow, Ayr, and Dumfries received charters granting always privileges of trade, and generally the right to common as well as burgess lands. To Aberdeen, originally a bishop's burgh, and to all his burgesses in Moray and north of the Mount, William is supposed, on the evidence of a single charter, which appears never to have been acted on, to have granted a 'free anse' in imitation of the Hanseatic League, which might have led to a court of northern burghs similar to the court of the four burghs in the south. The remarkable extension of the burghal spirit points unmistakably to the growth of trade, and to the wise policy that led the king to rely on the chief centres of trade for pecuniary aid, and before long created the third estate of the realm. The first-fruits of this system were gathered when at the parliament of Stirling the burghs granted William an aid of six thousand merks. Under the disguise of feudal forms their creation was the first step in the overthrow of the feudal system in Scotland.

William was a vigorous legislator, and though only fragments of his laws remain, they show the character of his legislation. With few exceptions, which deal with the regulation of trade, the laws made relate to criminal law, its better enforcement through the king's officers, and the gradual substitution of Norman feudal for the older Celtic customs. The king appears in them, as do many of his predecessors and successors, in the character of the protector of the labourers of the ground against the oppression of the nobles. It was specially provided that equal justice was to be done to poor and rich, to religious men and husbandmen; and that barons and others when travelling should not quarter themselves on the country, but pay their way; nor when at home were they to live off their tenants' lands, but from the produce of their own lands, their rents and dues.

William was not uniformly supported by the church, and in the early period of his reign was even described as its oppressor. But after his death the Scottish ecclesiastical chroniclers, Wynton, Fordun, and Bower, united in praising him as a great king and a good man. A certain stringency and suspicion in the law with reference to priests perhaps reflects his quarrel with the pope Some laws or decisions in particular cases preserved as precedents with regard to the Galwegians show that William made a compromise as to their old custom of purgation, of which they were allowed an option in lieu of the new Norman law of trial by jury, but he insisted that the king's writ should run in Galloway and be enforced by the local officers (sergeants or mairs) under severe penalties.

The relations of William with England after the accession of Richard I may be briefly told. In 1192 he contributed two thousand merks towards Richard's ransom, and remained his friend till his death, although Richard, like Henry, steadily refused to restore the three northern counties to Scotland, or even Northumberland, for which William offered fifteen thousand merks. In 1195 a proposal was started that William should marry his eldest daughter to Otho (afterwards the Emperor Otho IV), son of Henry, duke of Saxony; Otho's mother was Matilda, daughter of Henry II, and he was thus nephew of Richard, who was to make him his heir. The Scottish barons, however, objected; nor was a meeting at York between William and Hubert Walter [see HUBERT], the archbishop of Canterbury, when the project was so far modified that William was to cede Lothian and Richard Northumberland and Durham to Otho, more successful. The Scottish queen was now pregnant, and William preferred to wait for his own heir. Soon after the coronation of King John in 1199 William sent ambassadors to demand restitution of the northern counties. John replied that if William would come in person he would 'do him right in this and all his demands,' and sent the bishop of Durham [see PHILIP, *d.* 1208?] to conduct him to Nottingham, where they were to meet on Whit-Sunday. William declined to come and threatened war. John then placed the northern counties under the charge of William d'Estutville and went to Normandy. William collected an army, but warned, it was said, by a vision at Dunfermline, dismissed it without entering England. He declined again to meet John at York in Lent 1200, and negotiated with Philip of France for the marriage of his son with a French heiress. Alarmed

at this, John sent in the end of October the bishop of Durham and several nobles with letters of safe conduct, and William at last consented to meet the English king at Lincoln on 22 Nov. 1200. He did homage to John, 'saving his own rights,' and renewed his demand for the northern counties as part of these.

John promised to give his reply on Whit-Sunday 1201, but instead of complying with the demand, which was not to be expected, he began the erection of a border fortress at Tweedmouth, on the English side of the river, which William twice destroyed. A personal conference at Norham, which passed without result, is mentioned by Fordun as having taken place in 1203; but it is difficult to fit in this interview with John's known movements during 1203–4. A state of armed neutrality represented the position of the two countries till 1209. William was too much occupied with the affairs of his own kingdom, John with the French war and his contest with the pope, for open hostilities. In August 1209 John advanced with a large army to Norham, and William led his forces to Berwick; but neither the Scottish nor the English barons were inclined to fight, and peace was made. John engaged not to rebuild Tweedmouth; William agreed to pay fifteen thousand merks, gave hostages, and delivered his daughters Margaret and Isabella, for whom John promised to find suitable husbands. According to the Scottish chroniclers the elder was to be married to the heir to the English crown, but this is not stated in the English accounts of the treaty, and was expressly denied by Hubert de Burgh [q. v.], who married Margaret after the death of King John. William and John met at Durham in February 1212, and afterwards at Norham, where Queen Ermengarde is said to have assisted in negotiating peace. The dates of the treaty as given by Fordun and the 'Patent Rolls' do not afford materials for checking it, but the treaty was made immediately before the visit of Prince Alexander to London, in the spring of 1212. It was agreed that on the death of either king the other should support his heir, and William granted John the marriage of his son Alexander within a period of six years, provided the marriage was not a disparagement to the son of a Scottish king. Both William and Alexander took an oath of fealty to Henry, the son of John. Alexander, the heir-apparent of William, did homage at Alnwick for the English fiefs which his father resigned to him [see Alexander II].

It is not clear why William yielded so much to John, whose throne was already beginning to totter. Something was no doubt due to his age and infirmity. Possibly, too, his English wife, a cousin of John, may have exercised some influence over her aged husband, and she may not unnaturally have preferred English marriages for her daughters. But the granting of the marriage of his son Alexander to John is not easy to explain, and appears more favourable to the view that he acknowledged John as his superior, not only for his English fiefs, but for his kingdom, than many other matters which have been pressed into its support. Bishop Stubbs inclines to adopt it, and points to numerous attendances of William at the English court from 1176 to 1186, and his meeting Richard at Canterbury in 1189. But, on the other hand, the treaty of Canterbury expressly relieved him from the treaty of Falaise, and the only homage he paid to John was at Lincoln in 1200, when his own right was specially saved. The homage of Prince Alexander for the English fiefs appears to have been partly devised to solve the question on the Scottish side, as, according to Fordun, it was stipulated that the homage should be paid in future always by the heir-apparent, and not by the king, which would have prevented any ambiguity as to its nature (cf. Stubbs, *Constitutional History*, i. 556 *n.*)

William died at Stirling on 4 Dec. 1214, and was buried at Arbroath. His son was crowned at Scone on the following day, a celerity which shows that his death must have anticipated. He had two bastards, Robert and Henry, and several illegitimate daughters, whom he married to Norman nobles settled in Scotland. His legitimate daughter, Margaret, was married by Henry III to Hubert de Burgh, earl of Kent [q. v.] and justiciar of England; and Isabella to Roger Bigod, fourth earl of Norfolk [q. v.]

Little is known of William's personal character, much of his character as a ruler and his public acts. He secured the freedom of the Scottish church from dependence on any English bishop, and its liberties from the aggression of the see of Rome. He freed the Scottish kingdom, though not so decisively, from the vassalage to the English king, which had been the result of his capture at Alnwick. He extended the acknowledged boundaries of the Scottish kingdom, both in the south and north, though he failed to recover the northern English earldoms. He improved the law, and by founding so many burghs took an important step towards the development of the constitution. Till old age overtook him he did not shrink from military expeditions, which, except in his mishap at Alnwick, were usually successful. But the more his his-

tory is studied, the more doubtful it appears whether the name of the Lyon may not have been due to the accident of his adopting it in his arms rather than to any special skill or prowess in war. Wisdom in policy rather than military genius or personal bravery appears to have been his leading characteristic.

[The long life of William the Lyon, which deserves a separate monograph, can only be understood by piecing together Scottish, English, Roman, and Scandinavian sources. Fordun and Bower's Scotichronicon is the best Scottish authority. Wyntoun is brief. Something may be gleaned from the Chronicle of Melrose and Lanercost, and the Vetus Registrum of Arbroath. The assises or laws and the assemblies, scarcely yet parliaments, of William, and several important charters are in Act. Parl. Scot. (Record ed.) vol. i. The English chroniclers Langtoft, Hoveden, and the so-called Benedictus Abbas, are contemporary, and valuable for the relations between William and the English king. The conflict as to the see of St. Andrews is in the Papal Records collected in Stubbs and Haddan's Councils, vol. ii. The conquest of Caithness is given by Fordun, and more fully by Bower, but their accounts require to be supplemented by that in the Orkney Saga (Joseph Anderson's translation, pp. xxxix–xliv), and by Munck in his Norske Volks Historie. Of modern writers, Hailes's Annals and Robertson's Scotland under the Early Kings are the best. Hill-Burton's account of William in his History of Scotland is unsatisfactory.] Æ. M.

WILLIAM (1103–1120), only son of Henry I, king of England and his first wife, Matilda of Scotland [q. v.], was born in 1103. Edward the Confessor [q. v.] was said to have prophesied that 'England's sorrows should end when the green tree, severed by the space of three furlongs from its stem, should be grafted in again and should bear flowers and fruit;' and the fulfilment of this prophecy was looked for in William, as the 'fruit' of the promised 'reingrafting'—in other words, as the offspring of a marriage which had restored the old English blood royal to the throne in the person of his mother. Accordingly, Orderic gives to him, and him alone among the descendants of the Norman conqueror, the old English title of 'Ætheling,' and says that 'the English regarded him as lawful heir to the realm.' In February 1113 he was betrothed to Matilda, the infant daughter of Fulk V, count of Anjou. As his father's destined successor, he received the homage of the Norman barons in 1115, and that of the English witan on 19 or 20 March 1116. He went to Normandy again in May 1119, and was married to Matilda, at Lisieux, in June, when Fulk settled upon the young couple the county of Maine. On 20 Aug. William was with his father at the battle of Brémule, commonly, but wrongly, called Brenneville [see Henry I]; after the fight he restored the captured horse of his cousin, William 'the Clito,' Duke Robert's son [see Robert, Duke of Normandy], in whose behalf the war against Henry had been undertaken by the French king, Louis VI. Early in 1120 Louis and Henry made peace, and Louis invested William with the duchy of Normandy. On the evening of 25 Nov. Henry and William sailed from Barfleur for England. The king's ship put to sea first; his son followed, with a train of gay young companions, in a fine new vessel called the 'White Ship,' which had been built by one Thomas FitzStephen as a present for the king, but offered, at Henry's request, to the ætheling instead. Passengers, pilot, and crew had all alike been drinking and making merry, and were in no safe condition for a nocturnal voyage. They ran the ship on a well-known rock just outside the harbour's mouth; her side was smashed; the ætheling was put into a small boat and might have returned safe to land, but hearing his half-sister crying to him from the sinking ship, he insisted on returning to fetch her; then others overcrowded the boat, and it sank. Such was the tale told by the one survivor of the wreck. Henry of Huntingdon in his 'History' charges 'all, or almost all,' the victims with the most shocking immorality; but in another work, where he is avowedly speaking more especially from the moralist's point of view, he speaks of them in wholly different terms, and, dilating on the character of William in particular, ascribes to him nothing worse than pride, love of pomp and splendour, and an eager anticipation of future greatness as king. The story that William openly threatened to 'yoke the English like oxen to the plough, if ever he should reign over them,' rests upon no authority.

[English Chronicle; Will. of Malmesbury's Gesta Regum; Eadmer's Historia Novorum; Henry of Huntingdon; Symeon of Durham; Gerv. Cant. (all in Rolls Ser.); Flor. Wig. (Engl. Hist. Soc.); Ordericus Vitalis (Soc. de l'Hist. de France); Freeman's Norman Conquest, vol. v.] K. N.

WILLIAM, Duke of Gloucester (1689–1700). [See under Anne, 1665–1714, queen of Great Britain and Ireland.]

WILLIAM AUGUSTUS, Duke of Cumberland (1721–1765), military commander, born on 15 April 1721 (O.S.) at Leicester House in London, was the third son—the

second son had died in infancy—of George II, then prince of Wales, by Caroline, daughter of John Frederic, margrave of Brandenburg-Anspach. On 27 May 1725, when the order of the Bath was revived, he was nominated first knight, and on 15 July 1726 he was created Baron of Alderney, Viscount Trematon, Earl of Kennington, Marquis of Berkhampstead, and Duke of Cumberland. He was made knight of the Garter on 18 May 1730, and installed on 18 June.

Gay's fables were 'invented to amuse' the young duke in 1725–6. Jenkin Thomas Philipps [q. v.] was his tutor, and seems to have found him an apt pupil (see No. 8 of his *Easy and Elegant Latin Letters*); Stephen Poyntz [q. v.] was governor and steward of his household, and he often stayed at Poyntz's house at Midgham. William was the favourite of his parents, and they wished him to be lord high admiral. He was therefore educated for the navy, but his own tastes were military. In 1740, when Sir John Norris (1660?–1749) [q. v.] was ordered to intercept the French and Spanish fleets, 'The Duke,' as he was habitually called, even in the 'Army List,' joined the flagship as a volunteer, and served on board for some months. But the fleet was windbound in the Channel, and he made no further trial of a naval career.

An act of parliament had been passed on 14 June 1739 empowering the king to settle on him an income of 15,000*l.* a year from the civil list. On 23 April 1740 he had been made colonel of the Coldstream guards, and on 18 Feb. 1741–2 he was transferred to the 1st guards. When he came of age, on 15 April 1742, he took his seat in the House of Lords, and on 17 May he was sworn of the privy council. On 31 Dec. he was promoted major-general.

In April 1743 he accompanied the king to Hanover, and in June they joined the allied army on the Main. At the battle of Dettingen he was on the left of the first line of infantry, and, as Wolfe wrote, he 'behaved as bravely as a man could do. He had a musket-ball through the calf of his leg. . . . He gave his orders with a great deal of calmness, and seemed quite unconcerned' (Wright, p. 46). When the surgeon was about to dress his wound, the duke told him to attend first to a French officer near him whose wound was more serious, and who was more likely to be neglected. He was promoted lieutenant-general on 28 June.

Early in 1745 it was proposed that he should marry a deformed Danish princess. He was very unwilling, and consulted Lord Orford (Sir Robert Walpole), by whose advice he gave his consent on condition of receiving an ample and immediate establishment. As Walpole foresaw, the project was dropped (*Reminiscences of Horace Walpole*, Letters, vol. i. p. cxxxvii).

He had asked leave to serve in the campaign of 1744 in any capacity, but his request was rather sharply refused. When General George Wade [q. v.] resigned the command of the British troops at the end of that year, the king wished to appoint John Dalrymple, second earl of Stair [q. v.]; but Stair refused to serve under Marshal Königsegg, who was to represent Austria. The inconvenience of co-ordinate commands had been abundantly shown; and by Chesterfield's dexterity at the Hague it was eventually arranged that the duke should have the honorary command of all the allied forces in the Netherlands, with Königsegg *adlatus* (*Trevor Papers*, pp. 109 &c.) On 7 March 1744–5 he was made captain-general of the British land forces at home and in the field, an office dormant since Marlborough's time. He left England on 5 April, and, after visiting the Hague, arrived at Brussels and assumed command on the 10th (21st N.S.)

A week later news came that the French army under Marshal Saxe had invested Tournay, and on the 30th the allied army advanced to raise the siege. Its nominal strength was over fifty thousand men, its effective strength about forty-three thousand. On 9 May, having taken ten days to march less than fifty miles, it found the French army drawn up in its front at Fontenoy, four miles east of Tournay. On the day before the duke had written: 'I cannot bring myself to believe the enemy will wait for us. . . . I cannot come at any certain knowledge of the enemy's number; but I have concurring information that the body on this side the Schelde does not exceed thirty-one battalions or thirty-two squadrons' (*Foreign Office Papers*). His information was bad. The whole French army consisted of 106 battalions and 162 squadrons, and of these 60 battalions and 110 squadrons, or about forty-seven thousand men, took part in the battle of Fontenoy, fought on 11 May.

It has been commonly said that Königsegg was against attacking the French in their prepared position; 'but the ardent courage of the Duke of Cumberland and the confidence of the English would take no advice' (Espagnac, i. 59). The despatches show that this was not the case; the allied generals were unanimous for attack (*English Historical Review*, xii. 528). In the battle the duke was far from being a mere titular chief. On the contrary, he tried to do too much.

'He saw and examined, and gave his orders with the utmost calmness and precision; but his ardour for the great end he was pursuing carried him to all places where there was anything to be done, that he might push the execution of it, and by his example support his orders.' So wrote his secretary, Sir Everard Fawkener (*Foreign Office Papers*). He was on the field before 6 A.M., inquiring of Brigadier Ingoldsby why his orders for the capture of a redoubt had not been executed, and giving fresh verbal orders, as to the tenor of which he and Ingoldsby afterwards differed. He insisted on accompanying the British and Hanoverian infantry in their attack upon the French centre between this redoubt and Fontenoy, and remained with them throughout. Philip Yorke, whose brother was his aide-de-camp, wrote: 'He was the whole day in the thickest of the fire. When he saw the ranks breaking, he rode up and encouraged the soldiers in the most moving and expressive terms; called them countrymen; that it was his highest glory to be at their head; that he scorned to expose them to more danger than he would be in himself; put them in mind of Blenheim and Ramillies: in short, I am convinced his presence and intrepidity greatly contributed to our coming off so well' (COXE, i. 236). John (afterwards Earl) Ligonier [q.v.], in a letter to the British minister at the Hague, said: 'Ou je suis fort trompé ou il se forme là un grand capitaine' (*Trevor Papers*, p. 113).

The allied army fell back on Ath, and made no further attempt to relieve Tournay. The British blamed the Dutch for their defeat, and their respective commanders were at variance, Cumberland being most concerned about the protection of Flanders, and Waldeck about the places of Hainault. Saxe, as soon as he was master of Tournay, took advantage of this divergence. He threatened Mons, and at the same time sent Löwendahl to surprise Ghent. It was taken on 10 July, and the allied army, now only half the strength of the French, retreated behind Brussels. Saxe was left to complete the conquest of Flanders without interruption, and by the middle of October he had done this, had taken Ath, and had placed his troops in winter quarters.

By that time the British troops were needed elsewhere. The defeat of Fontenoy and the call for reinforcements from England had helped to decide Charles Edward to make his venture in the highlands. He had landed on 25 July (O.S.), and on 21 Sept. he had routed Sir John Cope [q. v.] at Prestonpans. Three days afterwards ten battalions of British infantry, recalled from the Netherlands, arrived in the Thames. The rest of the infantry and most of the cavalry followed later, and the duke himself reached London on 18 Oct.

At the end of October an army of fourteen thousand men was formed at Newcastle under Wade; but this included six thousand Dutch troops, which had capitulated at Tournay and elsewhere, and which, on account of French remonstrances, were not allowed to serve in the field. In the middle of November, when the rebel army had entered England by the west coast, a second army was formed in Staffordshire under Ligonier. He fell ill; the duke was allowed to take his place, and arrived at Lichfield on 28 Nov. He had nominally 10,500 foot and 2,200 horse, really about two-thirds of those numbers (BLAIKIE, p. 94). They were distributed between Tamworth and Stafford, with a vanguard at Newcastle-under-Lyne. It was uncertain whether the rebels, who were then close to Manchester, would make for Wales or for London, and, though their number was barely five thousand, their movements were quicker than those of the English.

On 3 Dec. the duke advanced to Stone, hoping to fall in with them; but there he learnt that they had given him the slip, and were marching on Derby, which they reached next day. He hurried back to Stafford, and thence to Coventry, to intercept them; but on the 7th news reached him that they had begun their retreat. He mounted a thousand foot soldiers on horses of the country, and set out in pursuit with them and with his cavalry. On the 13th he was joined at Preston by Oglethorpe, who had been detached by Wade with three regiments of horse. It was not till the 18th that he succeeded in overtaking the rebel army near Penrith. There was a sharp action with its rearguard at Clifton, but the attempt to cut it off failed. As a contemporary ballad put it:

Then the foot got on horseback, the news give account,
But that would not do, so the horsemen dismount.
A fierce fight then ensu'd by a sort of owl-light,
Where none got the day, because it was night.

(*Arms and the Man*, 1746. The different accounts of the action at Clifton have been carefully collected and compared by Chancellor Ferguson in the *Transactions of the Cumberland and Westmoreland Antiquarian and Archæological Society*, 1889, pp. 186–228).

On the 20th the rebels re-entered Scot-

land, the garrison they had left in Carlisle surrendered on the 30th, and on 2 Jan. the duke set out for London, where it was at that time believed that a French invasion from Dunkirk was imminent. It was left to Wade's army, or rather to the English part of it, now under Hawley's command, to follow up the rebels, whose numbers had been raised by reinforcements to nine thousand. They had undertaken the siege of Stirling Castle. Hawley marched from Edinburgh to raise the siege, and on 17 Jan. was beaten at Falkirk [see HAWLEY, HENRY].

The duke was at once sent north to replace him. On the 28th Horace Walpole wrote: 'The great dependence is upon the duke; the soldiers adore him, and with reason; he has a lion's courage, vast vigilance and activity, and, I am told, great military genius' (*Letters*, ii. 4). He reached Edinburgh on the 30th, and next day the army, somewhat reinforced, was again on the march for Stirling. The rebels did not wait for him. Charles Edward was forced, much against his will, to raise the siege and retire to the highlands. The duke entered Stirling on 2 Feb. and Perth on the 6th. On the 8th a corps of five thousand Hessians, sent to replace the Dutch troops, arrived at Leith. They were placed at Perth and Stirling to guard the southern issues from the highlands; and on the 20th the duke set out with his army for Aberdeen, which he reached on the 28th. On his way he issued a proclamation at Montrose on the 24th, summoning all concerned in the rebellion to submit and deliver up their arms.

The army remained nearly six weeks at Aberdeen, inactive except for outpost affairs, but collecting supplies. At length the weather allowed it, on 8 April, to move on Inverness. The Spey was passed on the 12th, and on the 15th, the duke's birthday, there was a day's halt at Nairn. The rebel army was assembled on Drumossie Moor, near Culloden House, five miles east of Inverness; and its leaders seized the opportunity for a night surprise. But the march took longer than they expected, the attempt was abandoned, and the rebels returned to their position on the moor, weary and disheartened. The English soon followed them, and about 1 P.M. on 16 April the battle of Culloden began.

The duke's army consisted of three regiments of horse, fifteen battalions of foot (eight of which had fought at Fontenoy), and about fifteen hundred highlanders, in all about 8,800 men with eighteen guns (*Scots Magazine*, 1746, p. 216). The force was little larger than at Falkirk, but it was much better handled. Hawley had attacked with his cavalry, which was driven back upon his foot; the duke used his cavalry to cover his own flanks and threaten those of the enemy. Hawley had left his guns behind; the duke's guns were distributed by pairs between the infantry battalions, and their fire so galled the highlanders as to provoke them to charge piecemeal without waiting for orders. Battalions opportunely brought up from the second line and reserve prolonged the first line, and took the highlanders in flank as they charged. This time the English infantry had the wind at their backs, and the men had been told each to use his bayonet, in hand-to-hand fighting, not against his own assailant, who could parry it with his target, but against the assailant of his right-hand man.

According to Patullo, the muster-master of the rebel army, it numbered above eight thousand on the rolls, but there were so many absentees that it was not possible to bring five thousand to the field (HOME, p. 333). Lord George Murray (1700–1760) [q. v.] reckoned it as not above seven thousand fighting men, of whom only 150 were horse. The right wing and centre of the highlanders charged first, and had some success. They broke through the interval between the two regiments on the left of the first line, capturing the two guns there for a time, and killing or wounding 207 men in those two regiments. But they were repulsed by the second line, and scattered by the dragoons. 'The left wing did not attack the enemy, at least did not go in sword in hand, imagining they would be flanked by a regiment of foot and some horse which the enemy brought up at that time' (*Lockhart Papers*, p. 531. The letter is unsigned, but was written by Lord George Murray, see Athole MSS. *Hist. MSS. Comm.* 12th Rep. App. viii. 74, and HOME, p. 359). The discontent of the Macdonalds at being placed on the left may have cooled their ardour, but that they 'stood moody, motionless, and irresolute to fight' (STANHOPE, iii. 306) is contradicted by several witnesses. The duke himself wrote: 'Upon the right, where I had placed myself, imagining the greatest push would be there, they came down three several times within a hundred yards of our men, firing their pistols and brandishing their swords, but the Royals and Pulteney's hardly took their firelocks from their shoulders, so that after those faint attempts they made off' (*Weston Papers*, p. 443; cf. JOHNSTONE, pp. 144, 159, and Maxwell's narrative).

The battle was decided in less than half

an hour. One part of the beaten army fled west to Inverness, pursued and mercilessly sabred by the English horse; the other part fled south to Ruthven in Badenoch. The duke wrote: 'I think we may reckon the rebels lost two thousand men upon the field of battle and in the pursuit, as few of their wounded got off, and we have 222 French, and 326 rebel, prisoners' (*Weston Papers*, p. 444). The loss of the English troops was 340.

'The soldiers, elated at their victory, greeted the duke with cries of 'Now, Billy, for Flanders!' How warmly they felt towards their 'young hero' may be seen in a letter written shortly afterwards by one of Cobham's dragoons, praising his fairness and his care of them, and adding, 'Had he been at Falkirk, those brave Englishmen that are now in their graves had not been lost, his presence doing more than five thousand men' (*Lyon in Mourning*, i. 380). He for his part was equally pleased with them. Replying to Ligonier's congratulations, he said: 'Sure never were soldiers in such a temper. Silence and obedience the whole time, and all our manœuvres were performed without the least confusion. I must own that [you] have hit my weak side when you say that the honour of our troops is restored. That pleases beyond all the honours done me. You know the readiness I always found in the troops to do all that I ordered, and in return the love I have for them, and that I make my honour and reputation depend on them' (*Stowe MS.* 142, f. 113).

The army advanced to Inverness and halted there. On the 17th an order was issued: 'a captain and fifty men to march immediately to the field of battle, and search all cottages in the neighbourhood for rebels. The officer and men will take notice that the publick orders of the rebels yesterday were to give us no quarter' (Campbell-Maclachlan, p. 293). A copy of these orders, signed by Lord George Murray, was said to have been found in the pocket of a prisoner (they are given in full in the *Scots Magazine*, 1746, p. 192, and are referred to by Wolfe in a letter written on the day after the battle; but cf. *Athenæum*, 11 March 1899). Lord Kilmarnock and others afterwards declared that they had never heard of any such orders, but they were not primâ facie incredible. It is stated that Murray had warned the Hessians when they arrived that, unless there was a cartel for exchange of prisoners, they would be put to the sword, and the duke refused a cartel (Johnstone, p. 119; and cf. Walpole, *Letters*, ii. 4). But even assuming that the orders were genuine, they referred to the heat of action. To use them next day as a means of rousing the vindictiveness of the men sent to search for wounded rebels was inexcusable, and renders the duke responsible for the atrocities which took place (*Lyon in Mourning*, iii. 68, &c.)

At Inverness the duke was joined by the lord president, Duncan Forbes (1685–1747) [q. v.], with whose assistance a proclamation was drawn up calling upon all magistrates to search out and seize all rebels who had not submitted, and any persons harbouring them; 'but as one half of the magistracys have been either aiders or abettors to this rebellion, and the others dare not act through fear of offending their chiefs or of hanging their own cousins, I hope for little from them' (Cumberland to Newcastle, 30 April, *Addit. MS.* 32707, f. 128). Of the lord president he wrote: 'As yet we are vastly fond of one another, but I fear it wont last, as he is as arrant Highland mad as L^d^ Stair or Crawford. He wishes for lenity if it can be with safety, which he thinks, but I don't' (*ib.*) He is said to have replied to Forbes's expostulations, 'The laws of the country, my Lord! I'll make a brigade give laws, by God!' (*Lyon in Mourning*, iii. 68).

He was firmly convinced, like Cromwell in Ireland, that 'mild measures won't do.' They had been tried and had failed. He told Newcastle, on 4 April, 'You will find that the whole of the laws of this *ancient kingdom* must be new modelled.' He made some suggestions himself, and sent Lord Findlater to London to advise on the legislation needed to break down the clan system. To support or supplement the magistrates, parties of troops were sent throughout the highlands to hunt for rebels, plunder and burn their houses, and drive off their cattle. He shifted his headquarters and the bulk of his troops on 23 May to Fort Augustus, as that was a more central point. On 23 June Lord Granby wrote from there: 'The duke sent a detachment of a hundred of Kingston's horse, fifty on horseback and fifty on foot, into Glenmorrison's country to burn and drive in cattle, which they executed with great expedition, returning in a couple of days with a thousand head of cattle, after having burnt every house they could find. The duke has now shown the gentlemen of Scotland who gave out that the highlands were inaccessible to any but their own people, that not only the infantry can follow rebel highlanders into their mountains, but that horse upon an occasion commanded by him find nothing impracticable' (Rutland

MSS. ii. 196, *Hist. MSS. Comm.* 12th Rep App. v.)

His general orders show that he tried to maintain strict discipline, but troops employed in this way were sure to misbehave in some cases. The driving in of cattle caused widespread suffering; but, as Lord George Murray had declared, resistance might be kept up 'as long as there were cattle in the highlands or meal in the lowlands.' Nor was all risk of such resistance past. In the middle of August Lochgarry was assuring Charles Edward that he could 'very soon make a flying army of about two thousand men,' and was offering to surprise Fort Augustus (Blaikie, p. 125; cf. Murray of Broughton, p. 435). The stories of the duke's personal brutality collected by Bishop Forbes (*Lyon in Mourning*) are mere hearsay, and only prove the hatred he had inspired [see Wolfe, James]. The cases of Stewart of Invernahyle and Macdonald of Kingsburgh show that, hard as he was, he was not always deaf to appeals. Duncan Forbes wrote of him to Sir John Cope on 21 June: 'His patience, which surprises in such years, is equal to his fire, and in all probability will do very great service to the public' (*Culloden Papers*, p. 280).

His tone became harsher as time went on. On 29 June he wrote: 'I find them a more stubborn and villainous set of wretches than I imagined could exist;' and on 17 July: 'I am sorry to leave this country in the condition it is in; for all the good that we have done has been a little blood-letting, which has only weakened the madness, but not at all cured; and I tremble for fear that this vile spot may still be the ruin of this island and of our family' (*Addit. MS.* 32707, f. 380; Coxe, i. 303). He underrated his success; the clan system, crushed under his heavy heel, never raised its head again.

He left Fort Augustus on 18 July, and reached London on the 25th, when he was received with general rejoicing (Doran, *London in the Jacobite Times*, ii. 148–65). The thanks of parliament had been voted for Culloden on 29 April, and on 4 June an act had been passed settling 25,000*l.* a year on him and his heirs, in addition to his income from the civil list. The freedom of the city of York was presented to him on 23 July, and that of London on 6 Aug. He was made ranger of the great park at Windsor on 12 July, and colonel of the 15th dragoons (a regiment newly formed out of Kingston's horse, and disbanded in 1749) on 6 Sept. He had been elected chancellor of the university of St. Andrews in March. Handel's oratorio, 'Judas Maccabæus,' was written in his honour. A gold medal was struck to commemorate the victory of Culloden, and issued to the principal officers engaged, but whether this was done by the government is doubtful. On the obverse was a bust of the duke, on the reverse a figure of Apollo pointing to a dragon pierced with an arrow, with the legend, 'Actum est, ilicet, periit.' Among the many verses written, only those of Collins need be named, 'How sleep the brave,' and the ode on the popular superstitions of the highlands. Tyburn Gate of Hyde Park was renamed Cumberland Gate, and the duke's head became a tavern sign in every country town (Wright, *England under the House of Hanover*, p. 227).

But the stream of satire and invective, of which there are many specimens in the 'Lyon in Mourning,' soon spread from Scotland to London. It was encouraged by the Prince of Wales, who was very jealous of the duke. It did its work most effectively by fastening on him the nickname of 'the butcher.' According to Horace Walpole, when the proposal was made to elect him a freeman of some city company, an alderman said, 'Then let it be of the Butchers' (1 Aug. 1746, *Letters*, ii. 43). In a caricature which bears the date 19 Dec. 1746 he is represented as a calf in the gear of a butcher (Brit. Mus. No. 2843), and others, perhaps earlier, picture him as a butcher. When he lost his sword in a disturbance at the Haymarket Theatre in 1749, some one cried out: 'Billy the butcher has lost his knife' (*Lyon in Mourning*, ii. 226).

He had hoped to resume his command in Flanders, but Prince Charles of Lorraine was sent unexpectedly from Vienna to take his place. The campaign of 1746, like the previous one, went ill for the allies, and they were pushed back to the Dutch frontier. In December the duke went to the Hague to concert operations, as he was to command in 1747. He again embarked for Holland on 1 Feb., and towards the end of March the allied army was assembled east of Breda. It was to have numbered 140,000 men, but was in fact under a hundred thousand. A French army of about the same strength, under Saxe, lay facing it, between Malines and Louvain; while there was a detached corps of fifteen thousand men at Namur under Clermont, and another of twenty thousand at Ghent under Löwendahl. By the middle of May the latter corps had taken possession of all Dutch Flanders, and prepared the way for the invasion of Zeeland.

The alarm which this caused among the

Dutch led to the revival of the stadholderate, which was made hereditary in the house of Orange. This internal revolution and the want of supplies crippled Cumberland's movements. He had hoped to recover Antwerp, but the French precautions and the Dutch dilatoriness made him renounce that design. He then wished to attack the French in their position behind the Dyle, but his generals thought the risk too great. His troops suffered much from sickness, and Saxe, whose army was much better supplied, wished to prolong the situation; but in the beginning of June Louis XV joined the army, and the siege of Maestricht was decided on. Saxe was unwilling to commit himself to this siege while the allies remained free either to interrupt him or to march on Brussels. He skilfully drew them towards Maestricht, forestalled them in the strong position which they hoped to occupy between that place and Tongres, and defeated them in the battle of Laeffelt—or Val, as the English called it—on 2 July (N.S.)

Saxe had about 125,000 men, the allies ninety thousand, of which about ten thousand were British and twenty thousand Hanoverians and Hessians in British pay. While holding in check the Austrians, who were on the right, and the Dutch, who were in the centre, Saxe dealt his blow against the left. The hamlet of Laeffelt was taken and retaken four times. After three hours' obstinate fighting a fifth assault was made upon it by nearly twenty-five thousand men. At the same time the French cavalry charged and routed some Dutch squadrons drawn up on the right of it. These in their flight swept away some reinforcements that were coming from the reserve, and the duke himself was nearly made prisoner while trying to rally them. Laeffelt was lost, and the left wing retreated on Maestricht. The right and centre retired northward, but the French pursuit was slack, and the allied army reunited next day on the right bank of the Meuse.

The whole brunt of the battle and nine-tenths of the loss had fallen upon the Anglo-Hanoverians; and the duke was asked to explain how it was that here, as at Rocour the year before, the Austrians had found themselves unable to take any share in it. He had no fault to find with them, but he owned it could be wished 'that so great a proportion of the whole force had not been employed to strengthen what was itself so very strong, but that part of it had been made use of on the left, or at least been kept as a reserve to follow occasions' (Coxe, i. (493. For this he was himself responsible. As Horace Walpole wrote: 'He behaved as bravely as usual, but his prowess is so well established that it grows time for him to exert other qualities of a general' (*Letters*, ii. 92).

The French lost more men than the allies, and the victory was not decisive enough for Saxe to attempt the siege of Maestricht. He fell back on an alternative which he personally favoured, the siege of Berg-op-Zoom. This was begun by Löwendahl on 14 July, and lasted two months. The duke was pressed by the Prince of Orange to march to its relief, but he thought Maestricht of more importance. There was friction between the two brothers-in-law. In August Pelham wrote: 'Our two young heroes agree but little. Our own is open, frank, resolute, perhaps hasty; the other assuming, pedantic, ratiocinating, and tenacious' (Stanhope, iii. 332). However, the Dutch troops and others to the extent of nearly half his army were gradually sent off by Cumberland for the defence of the Dutch frontier, while Saxe made corresponding detachments to reinforce Löwendahl. Berg-op-Zoom was taken on 16 Sept., and the campaign ended soon afterwards.

The French wished for peace; and Saxe suggested through Ligonier, who had been made prisoner at Laeffelt, that 'it would be very glorious for his most Christian majesty, as well as for his royal highness, that peace should be made at the head of the two armies.' The duke liked the idea; but the British government preferred to leave the business to diplomatists, and sent out Lord Sandwich. A new campaign opened before terms were settled. Early in April 1748 Saxe invested Maestricht with more than a hundred thousand men. The allied army assembled at Roermond under Cumberland amounted at that time only to thirty-five thousand men, and could do nothing to save the place, which was still holding out, however, when preliminaries of peace were signed at Aix-la-Chapelle at the end of the month. The duke went to Hanover in August, and to England in September, to arrange about the reductions in the British forces; otherwise he remained with the army in Holland until it was broken up, after the final signature of peace on 18 Oct.

On his return to England he lived chiefly at Windsor, sometimes at the Ranger's (now Cumberland) Lodge, which he enlarged, and sometimes at Cranbourne Lodge, being appointed warden of Cranbourne Chase on 29 Oct. 1751. With the assistance of Thomas Sandby [q. v.], whom he made deputy ranger, he greatly improved the park, especially by

plantations of Scotch firs and cedars (Menzies, *History of Windsor Great Park*), and he began the formation of Virginia Water. He was an ardent supporter of horse racing, and ultimately he had the largest and best stud in the kingdom. Eclipse and Herod were bred in his stables. He made the course and founded the meeting at Ascot (*Quarterly Review*, xlix. 409). At the same time he was zealous in the discharge of his duties as captain-general. He founded a hospital for invalid soldiers near Buckingham House, and he procured the passing of a bill to protect pensioners from usurers. He 'plucked a very useful feather out of the cap of the ministry by forbidding any application for posts in the army to be made to anybody but himself' (Walpole, *Letters*, ii. 55); and he did his best to root out abuses and to secure discipline and efficiency.

But his efforts in this direction added to his unpopularity. He was said to be treating the soldiers 'rather like Germans than Englishmen.' The changes made at his instance in the Mutiny Act were strongly opposed in parliament. The 'Remembrancer,' edited by James Ralph [q. v.], and inspired by the Prince of Wales's coterie at Leicester House, attacked his military reforms and himself, and pointed to precedents of ambitious younger sons. The writer of 'Constitutional Queries,' which appeared at the beginning of 1751, and was burnt by the hangman, definitely asked 'whether it might not be prudent to reflect on the fatal instances of John of Lancaster and Crookbacked Richard' (Walpole, *George II*, i. 495).

On 20 March 1751 the Prince of Wales died, and the question of regency, in case the king should die before his grandson came of age, was raised. The king wished the duke to be regent, but the ministers demurred on account of his unpopularity. An act was passed providing that the Princess-dowager of Wales should be regent, but should be advised by a council on which the duke was to have a seat. He was deeply mortified. There was already a coolness between him and Newcastle, which had originated in differences between the latter and Sandwich during the Aix-la-Chapelle negotiations (Coxe, ii. 110), and from this time forward he was hostile to the Pelhams. His political friends were the Duke of Bedford, Sandwich, and especially Henry Fox. The king thanked the latter for taking the duke's part in the debate on the regency bill, and said, 'The English are so changeable; I do not know why they dislike him. It is brought about by the Scotch, the Jacobites, and the English that do not love discipline.' In November, when the duke had a fall in hunting and his life was for some days in danger, the king was in great distress, and told Fox 'he has a head to guide, to rule, and to direct' (Walpole, *George II*, i. 137, 184). He was elected chancellor of the university of Dublin, in succession to his brother, on 18 May.

When the king went to Hanover in the spring of 1755, the duke was appointed one of the lords justices (28 April) on account of the critical state of affairs and the possibility of a French invasion. He was for declaring war at once and striking the first blow; but, though hostilities were carried on, the declaration was deferred till news came of the French descent on Minorca in May 1756.

Since the death of the Prince of Wales the jealousy of the duke had become more intense on the part of his widow and her circle. Pitt acted with them, and in the debate on the regency bill he had gone so far as to suggest that, if the duke were to become sole regent, his ambition 'might excite him to think less of protecting than of wearing the crown' (Stanhope, iv. 13). But the duke took Pitt's measure sufficiently to advise Fox, at the end of 1754, not to place himself in opposition to him by accepting a seat in the cabinet. 'I don't know him, but by what you tell me Pitt is, what is scarce, he is a man' (Walpole, *George II*, i. 363).

In November 1756 Pitt became secretary of state. He was bent on pushing the war in America, and in January 1757 two highland regiments were raised for service there, one of them by Simon Fraser, master of Lovat, who had fought in the rebel ranks at Culloden. Pitt has been highly praised for having 'devised that lofty and generous scheme for removing the disaffection of the highlanders' (Stanhope, iii. 18, iv. 89). But the duke had some share in it, for the proposal was contained, with others, in 'a plan for carrying on the war' which was submitted to him in May 1756, and which he sent by Lord Albemarle to Pitt in December. The fact is, troops were badly needed in America, and could be ill spared from home, and, as the author of this plan remarked, 'No men in this island are better qualified for the American war than the Scots highlanders' (Almon, *Anecdotes of the Earl of Chatham*, i. 261). In the 'Cumberland Papers' there is a list of officers for Fraser's regiment endorsed by the duke: 'These papers delivered to me by the Duke of Argyle on the 2nd January 1757, and ap-

proved next day by the king' (see also WALPOLE, *George II*, ii. 131, and *Addit. MS.* 32870, ff. 21, 61, 72). Eight years before, when the Duke of Bedford thought of sending out highlanders as colonists to Nova Scotia, Cumberland had promised his support to the scheme, 'as it is much to be wished that these people may be disposed of in such a manner as to be of service to the government instead of a detriment to it' (*Bedford Correspondence*, i. 564).

On other points the duke and Pitt were opposed. Hanover was threatened with invasion owing to its connection with England, and the king wished the duke to command the army of observation formed to cover it. Pitt was anti-Hanoverian, and from his connection with Leicester House he was indisposed to swell the duke's army. No British troops and not much money could be obtained for the defence of Hanover. The king disliked Pitt and Temple, and was determined to get rid of them, and the duke unwisely persuaded his father to take this step before he himself left England. He is even said to have made it a condition of his acceptance of a command to which he was personally disinclined (WALPOLE, *George II*, ii. 195).

On 9 April 1757 the duke set out for Germany, and joined his army at Bielefeld. It numbered about forty thousand men—mainly Hanoverians, Hessians, and Brunswickers—and held the line of the Lippe hills, west of the Weser. Frederick the Great, now England's ally, had strongly urged that the army should advance towards the Rhine to support his fortress of Wesel; but the Hanoverian ministers, by whose advice the duke was to be guided, insisted that it should confine itself to the defence of the electorate. The Prussian garrison of Wesel, therefore, evacuated that place, and joined the Hanoverian army for a time; but in the middle of July it was called away to Magdeburg.

In the beginning of June the French army under Marshal d'Estrées, having crossed the Rhine into Westphalia, advanced fron Münster upon Bielefeld. It was double the strength of the duke's army, and the latter retired across the Weser. The French occupied Hesse, passed the Weser higher up, and moved northward upon Hanover. There was an action between the outposts of the two armies at Ladferde on 24 July, after which the duke drew back to a position behind the village of Hastenbeck. His right was covered by the guns of Hameln, his left rested upon some wooded heights, and he had a swamp in his front. Here he was attacked and defeated on the 26th. Advancing through the woods the French turned his left, captured his principal battery, and forced him to retreat. But meanwhile three Hanoverian battalions, which had been sent round the woods to guard the left, struck unexpectedly upon the right flank of the French columns, and caused so much confusion that at one time Estrées also gave orders for retreat. Hence there was no pursuit, and the duke's army retired in good order. He had lost only twelve hundred men, but he made no further attempt to check the French progress. He was himself in favour of joining the Prussians, but in obedience to the king's instructions he retreated slowly northward upon Stade, where the Hanoverian archives and treasury had been placed (*Addit. MS.* 32874, fol. 381, and *Cumberland Papers*). It was hoped that the French would not follow him, but would pass on into Brandenburg.

When the news of the battle reached England, the king, who had spent all his own savings upon this army, told Newcastle that 'he had stood it as long as he could, and he must get out of it as well as he could;' he could do nothing more for the king of Prussia, but would let him know that he was obliged to make his own peace separately, as elector. He wrote to the duke to the same effect on 11 Aug., and sent him full powers to treat with the French commander, binding himself, as elector, to ratify and observe any convention the duke should sign. On the 16th he added that the duke should not agree to the surrender of the troops without letting him know, and that he wished the negotiations to be prolonged till it was ascertained how the idea of a separate peace was regarded at Vienna.

The British ministers at first agreed that they 'could give no advice about the intended neutrality,' since they were not prepared to offer effectual aid to Hanover. Pitt, who had returned to office with Newcastle at the end of June, would not hear of sending British troops thither (*Grenville Papers*, ii. 206). Such British troops as were available were to be sent, at his instance, on the fruitless expedition to Rochefort. Frederick had been beaten at Kollin on 18 June, and there were rumours that he was treating secretly with France. But he denounced these rumours as calumnies, protested against the intended desertion of him, and marched westward against the French. The British ministers changed their tone, and began to urge upon the king that his separate treaty was both impracticable and dishonourable. Up to 10 Sept. the king maintained that he knew what he was about, and often repeated

'it was over with the king of Prussia.' But by the 16th he had learnt that his scheme found no favour at Vienna, and had been brought to send Frederick the strongest assurances of support, and to suggest to Cumberland that he should march up the Elbe to Magdeburg, to co-operate with the Prussians, or in some other way give occupation to part of the French army (*Addit. MSS.* 32872 fol. 426, 516, 32873 fols. 1, 111, 299, 539, 541, 32874 fols. 76, 81).

It was too late. On 8 Sept. the convention of Kloster-Zeven had been signed. The duke had hoped to be able to maintain himself at Stade with the support of British ships in the Elbe. But his communication with these was cut off; the French army, now under Richelieu, had been raised to more than three times his own numbers, and he might soon be forced to surrender. The king of Denmark, at the request of George II, had sent Count Lynar to negotiate between the two commanders, and the count had brought about an arrangement, of which he was so proud that he could ascribe it to nothing short of divine inspiration. Hostilities were to cease, and the army of observation was to be broken up. The Hanoverian troops, excepting the garrison of Stade, were to cross the Elbe; and the other troops were to be sent home to their own states, but not to lay down their arms.

Napoleon has blamed this convention as far too favourable to the duke's army (*Commentaires*, vi. 356). The French government declined to ratify it as it stood, and Richelieu overstepped its terms by trying to disarm the Hessian troops. But it was a great blow to Frederick, who relieved himself characteristically by mocking verses (*Œuvres*, xiv. 165). In England it met with the strongest condemnation, and from no one more loudly than from the king, who threw the whole blame of it upon his son. He assured his English ministers that it was directly contrary to his orders, that his honour and his interest were sacrificed by it, and that if any other man in the world had done it, he should conclude that he had been bought by France. He let them notify his disapprobation to the duke, and his surprise that it should have been carried into execution without waiting for his ratification. Its execution had in fact been suspended by the duke owing to Richelieu's action. Pitt, while he freely allowed that the duke had full powers to do what he had done, was for setting the convention aside, and falling upon the French at once; and on 5 Oct. the king sent orders to his Hanoverian ministers to take that course on some pretext or other, unless the risk of reprisals was too great (*Addit. MS.* 32874, fols. 148, 165, 413, 448).

By this time the duke had left the army for England. He had not shown much talent or vigour in the campaign. Though a good soldier, he had never had the intuition of a general, nor perhaps the calmness. George II was told that 'his head turned' both at Hastenbeck and at Laeffelt. Always stout, he had now become corpulent and had lost his activity. He was in bad health, and the old wound in his leg gave him trouble. But it must also be remembered that he was overmatched in numbers, his troops had no cohesion, and his hands were tied by his instructions. As regards the convention, he justly maintained: 'I have acted, as it appeared to me, most agreeable to his majesty's orders, and for the good of that army and country that his majesty had entrusted to my care' (*ib.* 32874, fol. 385).

He reached London on 11 Oct. The king, in an interview of only four minutes, told him 'that he had ruined his country and his army, and had spoiled everything, and had hurt, or lost, his own reputation.' The duke gave the king a written 'justification' (of which there is a copy in the *Cumberland Papers*), but the king handed it over to his Hanoverian minister, Münchhausen. At cards that evening he said openly, when the duke came into the room: 'Here is my son who has ruined me and disgraced himself' (Walpole, *George II*, ii. 249). That night the duke asked permission, through Lady Yarmouth, to resign his military appointments. The king sent word by the Duke of Devonshire that he wished him not to give up his regiment, but the duke replied 'that his honour would not permit him to stay in service at present.' His resignation took effect from 15 Oct. In order that it might be final, Pitt pressed the appointment of a successor. The king at first demurred, saying that 'if he had a mind to be reconciled to his son, nobody had anything to do with it;' but he soon consented, and Ligonier was made commander-in-chief and colonel of the 1st guards before the end of the month (*Addit. MS.* 32875, fols. 56, 120, 198; *Bedford Corresp.* ii. 275).

Wolfe's comment at the time was: 'The duke's resignation may be reckoned an addition to our misfortunes; he acted a right part, but the country will suffer by it.' Wolfe had sometimes complained that the duke's notions were narrow, not going beyond perfection of battalion drill; but he thought well of his abilities, and spoke of him in 1755 as 'for ever doing

noble and generous actions' (Wright, pp. 398, 152, 160, 179, 331).

The duke retired to Windsor. He made no attempt to vindicate himself to the world, and said no word against the king. In August 1760 he had a stroke of paralysis, and Walpole draws a touching picture of him at his father's funeral in November (*Letters*, iii. 361). He handed over to his two sisters the share that fell to him under the will of George II. Giving up his rooms at St. James's Palace, he took Schomberg House in Pall Mall, and in January 1761 he bought the Duke of Beaufort's house in Upper Grosvenor Street. His nephew, George III, treated him with much consideration. At the king's marriage on 8 Sept. 1761 the duke gave away the bride, and a year afterwards he stood sponsor to the infant Prince of Wales, afterwards George IV.

He was a warm friend, and when Lord Albemarle took Havana in 1762, he wrote to him: 'No joy can equal mine, and I strut and plume myself as if it was I that had taken the Havannah' (Albemarle, i. 125). He shared Pitt's disapproval of the peace of Paris and his hostility to the Bute ministry, and he broke with Fox. He was credited with having brought about the fall of Bute in April 1763, and his own popularity revived with the growing antipathy to Scotsmen. He was equally hostile to Bute's successor, Grenville, and was disappointed that Pitt did not replace him in August (*Chatham Correspondence*, ii. 244, 312).

His ailments increased. 'He had grown enormously fat, had completely lost the use of one eye, and saw but imperfectly with the other. He was asthmatic.' In October he had two fits at Newmarket, having gone thither against advice to see the match between Herod and Antinous. Abscesses formed in his wounded leg, and incisions had to be made which he bore with extraordinary fortitude, insisting on holding the candle himself for the surgeon (Albemarle, i. 186, 244). On 26 March 1765 Walpole wrote that he had fallen into a lethargy, and there were no hopes of him; but he revived, and in April the king turned to him for help in getting rid of his ministers. In spite of his state of health he undertook the task, as soon as the regency bill had been satisfactorily settled. On 12 May he went to see Pitt, who was laid up with the gout at Hayes. An intricate negotiation followed, which, though it failed as regards Pitt, resulted in the Rockingham administration in July (Albemarle, i. 185–203, giving the duke's own account of the earlier steps; *Grenville Papers*, iii. 172, &c.; Grafton, *Autobiography*, pp. 40, &c.; *Newcastle Letters in 1765–6*, ed. Bateson). On 20 May, in consequence of the riots in London, the king named him captain-general, though the ministers wished to appoint Granby.

He died suddenly on 31 Oct. 1765, after dinner, at his house in Upper Grosvenor Street, having come up from Windsor and gone to court in the morning. The immediate cause of death was a clot of blood in the brain, apparently owing to 'two very extraordinary preternatural bones which were situated at the upper part of the dura mater' (*Addit. MS.* 33954, f. 226; *Grenville Papers*, iii. 105). He was buried with military honours on 9 Nov. in Westminster Abbey, at the west end of Henry VII's chapel. His death caused general regret, and mourning was worn for him in London beyond the time prescribed. He was unmarried, and left no will. Lord Albemarle was appointed administrator to his estate, and retained a few of his letters. The rest are said to have been burnt by his sister, Princess Amelia (Albemarle, i. 244); but there is still a great mass (120 bundles) of 'Cumberland Papers' at Windsor Castle, consisting mainly of letters and statements sent to the duke, but containing also drafts of his own letters.

His character has been carefully drawn by two men who knew him well. Horace Walpole says: 'His understanding was strong, judicious, and penetrating, though incapable of resisting partialities and piques.' He was proud and unforgiving, and fond of war for its own sake. 'He despised money, fame, and politics; loved gaming, women, and his own favourites, and yet had not one sociable virtue.' The shades in this picture are softened in a supplementary sketch (Walpole, *George II*, i. 89, and *George III*, ii. 224). Lord Waldegrave wrote in 1758 that he had 'strong parts, great military abilities, undoubted courage,' but that his judgment was 'too much guided by his passions, which are often violent and ungovernable. . . . His notions of honour and generosity are worthy of a prince' (Waldegrave, p. 23). Of recent estimates the fairest is that of Macaulay in his second essay on Chatham.

A half-length portrait of Cumberland, painted by Reynolds in 1758, is at Windsor with a replica in the National Portrait Gallery, and has been engraved several times. There are many others, among which may be mentioned John Wootton's picture (on horseback at Culloden), engraved by Baror

in 1747; another of Cumberland at Culloden by C. Philips (*Cat. Second Loan Exhib.* No. 281); a third by Wootton and Thomas Hudson, engraved by John Faber, and a half-length by David Morier engraved by Faber in 1753. Morier had a pension of 200*l.* a year from the duke (Bromley, *Catalogue*; Chaloner Smith, *British Mezzotinto Portraits*).

A proposal for an equestrian statue, to be put up by public subscription, fell through; but in 1770 one was erected in Cavendish Square by Lieutenant-general William Strode. It was taken down in 1868.

[There are two biographies of Cumberland, neither good: a Life by Andrew Henderson, published in 1766, and Historical Memoirs, published in 1767. The latter bears no author's name, but references in the footnotes (pp. 168, 206, 397) identify the writer as Richard Rolt [q. v.] Though ill-written, it contains good materials. Campbell-Maclachlan's William Augustus, Duke of Cumberland (1876), consists of extracts from his general orders in 1745–7, supplemented by many useful notes. The Newcastle Correspondence, in the Additional MSS., British Museum, contains many of his letters; those written from Flanders are among the Foreign Office papers at the Public Record Office (Military Auxiliary Expeditions). For his life generally, see Walpole's Memoirs of George II and George III, and his Letters (Cunningham's edition); Lord Waldegrave's Memoirs; Coxe's Pelham Administration; Lord Albemarle's Memoirs of Rockingham; Grenville Papers; Chatham Correspondence; Bedford Correspondence; Harris's Life of Hardwicke; Wright's Life of Wolfe; Weston Papers (1st Appendix to 10th Rep.), and Trevor Papers (9th Appendix to 14th Rep. of Hist. MSS. Comm.); Stanhope's Hist. of England; Doyle's Official Baronage; Gent. Mag. 1765, p. 543. For the rebellion: Scots Mag.; Culloden Papers; Home's Hist. of the Rebellion; the Lyon in Mourning (1895–7); Blaikie's Itinerary of Prince Charles Edward; Johnstone's Memoirs; Maxwell of Kirkconnell's Narrative; Memorials of John Murray of Broughton. For his campaigns abroad: Gent. Mag. 1745, 1747, 1757; A Brief Narrative of the late Campaigns in Germany and Flanders, 1751 (a severe criticism, written by George Townshend, who was one of his aides-de-camp); Espagnac's Histoire de Maurice, Comte de Saxe; Voltaire's Siècle de Louis XV; Journal of the Royal United Service Institution, xxxviii. 1247; Carlyle's Frederick the Great; Renouard's Geschichte des Krieges in Hannover, &c.; Kausler's Atlas der merkwürdigsten Schlachten; Rousset's Comte de Gisors; and Richard Waddington's Guerre de Sept Ans, 1899, vol. i.] E. M. L.

WILLIAM HENRY, first Duke of Gloucester of the latest creation (1743–1805), third son of Frederick Louis, prince of Wales [q. v.], by Augusta, daughter of Frederick II, duke of Saxe-Gotha, was born at Leicester House on 14 Nov. 1743. Prince William, as he was styled during his minority, was educated with the same strictness and in the same seclusion as his elder brother, George William Frederick (afterwards George III), whom he resembled in the sobriety of his character. He was understood to be the king's favourite brother, and shared with the Duke of York (Edward Augustus) the function of leading the bride to the altar at the royal nuptials (8 Sept. 1761). In 1762 he was elected (27 May) and installed (22 Sept.) K.G. In 1763 he was appointed ranger of Hampton Court. In 1764 he was created (19 Nov.) Duke of Gloucester and Edinburgh and Earl of Connaught, and sworn of the privy council (19 Dec.) He took his seat in the House of Lords on 10 Jan. 1765. He succeeded the Duke of York (September 1767) as ranger of Cranbourne Chace, and in January 1771 was appointed warden of the New Forest. He was also appointed in 1771 chancellor of the university of Dublin, was elected F.R.S. in 1780, and received the degree of LL.D. from the university of Cambridge in 1787. In the army he was commissioned colonel of the 13th regiment of foot on 28 June 1766, of the 3rd regiment of foot guards on 6 Jan. 1768, of the 1st regiment of foot guards and major-general on 30 March 1770, general on 25 May 1772, and field-marshal in 1793.

Gloucester married, on 6 Sept. 1766, a lady of equal beauty and wit, Maria, dowager countess of Waldegrave, an illegitimate daughter of Sir Edward Walpole [see Waldegrave, James, second Earl Waldegrave]. The rite was solemnised in secret by her chaplain at her house in Pall Mall, no other persons being present. The secret was kept, though the court had its suspicions, until after the passing of the Royal Marriage Act, when sympathy with Cumberland induced Gloucester to notify his prior offence to the king (16 Sept. 1772) [see Henry Frederick, Duke of Cumberland and Strathearn]. The king at once banished him from court, and directed an inquiry into the validity of the marriage. The duke and duchess were accordingly examined before three commissioners on 23 May 1773. They swore to the fact of the marriage, and its validity was allowed, though, as the chaplain who had officiated was dead, it remained unattested by any third party. It was not until 1778 that provision was made for the issue of the marriage. Part of the intervening period was spent by the duke and duchess abroad, chiefly in Italy. In June 1780 Gloucester

was restored to the royal favour. His later life was stained by an amour with the duchess's lady of the bedchamber, Lady Almeria Carpenter. He died on 25 Aug. 1805, and was buried in St. George's Chapel, Windsor. By the duchess, who died in 1807, Gloucester left issue: (1) Sophia Matilda, born on 29 May 1773, died unmarried on 29 Nov. 1844, having for many years held the rangership of Greenwich Park; (2) William Frederick [q. v.]

[Gent. Mag. 1743 p. 612, 1805 ii. 783; Ann. Reg. 1805, Chron. App. p. 170, 1844 Chron. App. p. 286; Court and City Kalendar, 1763-8; Nicolas's Brit. Knighthood, vol. ii., Chron. List, p. lxxii; Lords' Journal, xxxi. 4; Collins's Peerage, ed. Brydges, i. 48; G. E. C[okayne]'s Complete Peerage, iv. 46; Walpole's Memoirs of the Reign of George III, ed. Le Marchant, revised by Russell Barker; Walpole's Journal of the Reign of George III, ed. Doran; Walpole's Letters, ed. Cunningham; Mrs. Delany's Corresp. ed. Lady Llanover; Grenville Papers, ed. Smith; Auckland's Journal, i. 463, ii. 281; Cornwallis's Corresp. ed. Ross; Private Papers of William Wilberforce, p. 105; Hist. MSS. Comm. 14th Rep. App. iv. 525, 528, 15th Rep. App. vii. 300; Addit. MS. 6309, f. 142; Jesse's Memoirs of the Reign of George III.] J. M. R.

WILLIAM FREDERICK, second Duke of Gloucester of the latest creation (1776–1834), only son of William Henry, first duke of Gloucester [q. v.], was born at Teodoli Palace, Rome, on 15 Jan. 1776. At Cambridge, where for some time he resided at Trinity College, he received the degree of M.A. in 1790, and that of LL.D. in 1796. He was also elected chancellor of the university on 26 March 1811, and installed in office on 29 June following. In 1797 he was elected F.R.S. He was styled Prince William of Gloucester until his father's death (25 Aug. 1805), when he succeeded to the dukedom of Gloucester and Edinburgh, and earldom of Connaught; but it was not until 1816 that, being only great-grandson of George II, he was allowed the style of royal highness.

Gloucester entered the army with a captain's commission and the rank of colonel in the 1st regiment of foot guards in 1789 (11 March). He was made full colonel on 8 Feb. 1794, and served with his regiment under Sir William Erskine [q. v.] in the ensuing campaign in Flanders. He was appointed (3 May) to the command of the 115th regiment, and (by letter of service) to do duty as colonel on the staff and general officer throughout the campaign. In 1795 he received a major-general's commission (16 Feb.) and the colonelcy of the 6th regiment of foot (8 Nov.) In the expedition to the Helder in 1799 he commanded a brigade under Sir David Dundas (1735–1820) [q. v.], and behaved with gallantry in the actions of 19 Sept. and 4 and 6 Oct. He was in consequence advanced to the rank of lieutenant-general (13 Nov.) In 1806 he was made colonel of the 3rd regiment of foot guards (31 May), in 1808 was advanced to the rank of general (25 April), and in 1816 to that of field marshal (May). He was elected K.G. on 16 July 1794, and received the ensigns in Flanders (27 July), but was not installed until 29 May 1801. In 1805 his allowance was increased to 14,000*l.* He was made a privy councillor, being dispensed from the oath, on 1 Feb. 1806; was invested G.C.B. on 12 April 1815, and G.C.H. on 12 Aug. following. In 1798 he was appointed ranger of Bagshot Walk, and in 1827 governor of Portsmouth. He was nominated in 1833 crown trustee of the British Museum. In general politics he took little part, but distinguished himself by his earnest advocacy of the rights of the negro both in parliament and as president of the African Institution. During the regency he acted with the opposition, and adhered to the Duke of Sussex on the breach with the prince regent occasioned by Princess Charlotte's refusal of the Prince of Orange. He afterwards took the side of the queen during the parliamentary proceedings against her. He supported catholic emancipation (9 June 1828), but voted against Earl Grey's reform bill (7 Oct. 1831, 13 April 1832).

Gloucester's intellectual powers were by no means of a high order. His life was blameless, and much of his income was spent in charity. He died, without issue, on 30 Nov. 1834. His remains were interred in St. George's Chapel, Windsor.

Gloucester married, at Buckingham House on 23 July 1816, Mary, fourth daughter of George III. Born on 25 April 1776, she passed her childhood and early womanhood at Windsor Castle, winning golden opinions from all who came in contact with her. At the age of ten she startled Miss Burney by 'the elegant composure' of her manner, and at twenty charmed her by her extreme graciousness (*Diary and Letters of Madame d'Arblay*, 1843, iii. 42, vi. 137, 166, 177). Lord Malmesbury in 1801 thought her manners perfect (*Diaries and Corresp.* iv. 64). Her marriage with Gloucester was the result of an early mutual attachment, though for reasons of state it was deferred until after the hand of the Princess Charlotte was disposed of [see Charlotte Augusta, Prin-

CESS]. Eighteen years of happy wedded life followed, during which the duke and duchess lived for the most part in retirement, occupying themselves with various philanthropic schemes. After the duke's death the duchess lived in still greater seclusion, devoting herself almost entirely to good works. She outlived all her brothers and sisters, and died at Gloucester House, Park Lane, on 30 April 1857. Her remains were interred in the royal vault at Windsor (*Gent. Mag.* 1857, i. 728; HARRIET MARTINEAU, *Biogr. Sketches*, 1870; MRS. DELANY, *Corresp.* ed. Lady Llanover).

[Ann. Reg. 1794 p. 323, Chron. p. 68, 1799 Chron. App. pp. 145 et seq., 1806 Chron. p. 173, 1816 p. 208, 1834 Chron. App. p. 247; Grad. Cantabr.; Nicolas's Brit. Knighthood, vol. ii. Chron. List, p. lxxiii, vol. iii., Chron. List. p. xxx; O. G. Chron. List, p. iv; Gent. Mag. 1794 i. 375, 1816 ii. 78, 1835 i. 86; Royal Kalendar, 1833, p. 285; Walpole's Letters, ed. Cunningham, vi. 440; G. E. C[okayne]'s Complete Peerage; Greville Memoirs, ed. Reeve, ii. 8, 16; R. I. and S. Wilberforce's Life of William Wilberforce; Z. Macaulay's Letter to H.R.H. the Duke of Gloucester, 1815; Romilly's Memoirs; Buckingham's Memoirs of the Court of England during the Regency, i. 236, ii. 335; Buckingham's Memoirs of the Court of George IV, i. 90; Buckingham's Court and Cabinets of William IV and Victoria, i. 363, ii. 68, 93, 116, 145; Madame D'Arblay's Diary, vii. 345; Colchester's Diary; Diary of the Times of George IV, ii. 279; Brougham's Autobiography, ii. 232, 404; Correspondence of Princess Lieven and Earl Grey, ed. Le Strange, ii. 228, 381, 493, 496; Raikes's Journal, i. 308; Hansard's Parl. Debates, ii. 231, viii. 665, x. 1179, xviii. 1068, xxii. 506, xxiv. 111, xxviii. 610, new ser. xiv. 1154, xix. 1189, 3rd ser. viii. 339, xii. 455; Hist. MSS. Comm. 8th Rep. App. ii. 137, 14th Rep. App. iv. 525.] J. M. R.

WILLIAM FITZOSBERN, EARL OF HEREFORD (*d.* 1071). [See FITZOSBERN.]

WILLIAM MALET or MALLET (*d.* 1071), companion of the Conqueror. [See MALET.]

WILLIAM (*d.* 1075), bishop of London, a Norman priest, and one of the clerks or chaplains of Edward the Confessor [q. v.], was chosen bishop of London in 1051, during the absence of Earl Godwin [q. v.], in place of Spearhafoc to whom Archbishop Robert of Jumièges [q. v.], had refused consecration, and was consecrated by Robert. On the return of Godwin in September 1052, he fled from London in company with Robert (*A.-S. Chron.* 'Abingdon,' sub an.), but, as he was popular on account of his goodness of heart, he was soon recalled and reinstated in his see (FLOR. WIG.) The Conqueror's charter to London is addressed to him as well as to the portreeve, his name coming first. He was perhaps, in or about 1068, one of three commissioners appointed to arrange the general redemption by the English of their lands (FREEMAN, *Norman Conquest*, iv. 26, 725). He consecrated Lanfranc to the see of Canterbury in 1070, was present at the council that Lanfranc held in London in 1075, and died in that year. The citizens of London are said to have long kept his day, honouring him doubtless for his connection with the Conqueror's charter, and they placed a laudatory epitaph on his tomb in the middle of the nave of St. Paul's Church (copied by GODWIN, *De Præsulibus*, pp. 174–5). That in spite of his nationality he was restored to his see is a sufficient witness to his high character. The Conqueror enabled him to retain some lands that belonged to his see (*Norman Conq.* v. 741).

[Authorities quoted; Will. of Malmesbury's Gesta Pontiff. p. 66 *n.*; Vita Lanfranci, p. 300, ed. Giles.] W. H.

WILLIAM DE ST. CARILEF or ST. CALAIS (*d.* 1096), bishop of Durham. [See CARILEF.]

WILLIAM OF CHESTER (*fl.* 1109), poet, was a pupil of Anselm, probably at Bec, and became a Benedictine monk of Chester, which was founded from Bec in 1092. He wrote a poem addressed to Anselm on his elevation to the see of Canterbury, which Anselm acknowledged in Ep. iii. 84, and also an Epicedion in elegiacs on his death, printed in Baluze's 'Miscellanea,' iv. 15. He is probably to be distinguished from the abbot of Chester who ruled 1121–1140.

[Tanner's Bibliotheca, p. 355; Bale's Script. x. 42; Pits, De Scripp. p. 194.] M. B.

WILLIAM GIFFARD (*d.* 1129), bishop of Winchester. [See GIFFARD.]

WILLIAM (*d.* 1135?), archbishop of Tyre, an Englishman by birth, was prior of the Holy Sepulchre at Jerusalem when King Baldwin II and the princes of the Holy Land appointed him archbishop of Tyre, 'in the spring, in the fourth year after that city was restored to the Christian faith,' i.e. 1128. He was the first Latin occupant of the see; Odo, who had been consecrated to it while it was still in the hands of the infidels, having died before it was won (7 July 1124). William was consecrated by Gormund, the patriarch of Jerusalem, and immediately went to Rome for his pall. Honorius II gave it to him, together with two commendatory letters,

one, dated 8 July (probably 1128), to the clergy and people of Tyre, the other to the patriarch. On his return William was accompanied by Bishop Giles of Tusculum, whom the pope charged with a letter to the patriarch of Antioch, bidding the latter resign the jurisdiction which he was illegally exercising over certain sees which were properly suffragans of Tyre. In 1129, at Acre, William granted the church of St. Mary at Tyre to the canons of the Holy Sepulchre. He witnesses two charters in 1130. His fourth successor, the great historian, Archbishop William II of Tyre, with whom he has sometimes been confused, says he was 'commendable for his life and morals.' As his immediate successor, Fulcher, had held the see of Tyre for twelve years when elected patriarch of Jerusalem on 25 Jan. 1147, William must have died between 25 Jan. 1134 and 25 Jan. 1136, a date which is further corroborated by the circumstance that he and Bernard of Antioch died about the same time, and Bernard is known to have been patriarch of Antioch from about June 1100 to 1135 or 1136.

[William of Tyre, l. xiii. c. 23, xiv. cc. 10, 11, xvi. c. 17, vi. c. 23 (Recueil des Hist. des Croisades, Hist. Occidentaux, vol. i. pts. i. ii.); Rozière's Cartulaire du Saint-Sépulcre (Paris, 1849, reprinted in Migne's Patrologia, vol. clv.), No. 67; Delaborde's Chartes de Terre-Sainte provenant de l'Abbaye de Josaphat (Bibl. des Ecoles françaises d'Athènes et de Rome, fasc. 19, Paris, 1880), Nos. xvii, xviii; information kindly given by Mr. T. A. Archer.] K. N.

WILLIAM OF CORBEIL (*d.* 1136), archbishop of Canterbury. [See CORBEIL.]

WILLIAM DE WARELWAST (*d.* 1137), bishop of Exeter. [See WARELWAST.]

WILLIAM OF MALMESBURY (*d.* 1143?), historian, was born between 1090 and 1096; a treatise ascribed to him contains the statement that its author was born on 30 Nov. 'The blood of two races'—Norman and English—was mingled in William. He calls himself a 'compatriot' of St. Dunstan [q. v.], which may mean that he was born in Somerset; that his home was in the south or west of England is implied in the fact that he was brought up from childhood in Malmesbury Abbey. He was already there in the time of Abbot Godfrey, i.e. before 1105; he even speaks of himself as having witnessed there an event, of which other evidence shows that the date cannot have been later than 1096. Elsewhere he uses expressions from which it has been inferred that he assisted Godfrey in the formation of the monastic library; but though this is not absolutely impossible—supposing the assistance limited to such small matters as a clever and studious boy of nine or ten might well be capable of—it is more probable that the passage refers to his labours in after years for the increase and improvement of the work which Godfrey had begun. Strongly urged on by his father, William became a diligent student. He heard lectures on logic, he studied medicine, and 'searched deeply' into ethics; but his chief bent was towards history. At his own or his father's expense he procured 'some histories of foreign nations;' then he 'set about to inquire whether anything worthy of the remembrance of posterity could be found among our own people.' 'Thence it came,' he says, 'that, not satisfied with the writings of old, I began to write myself.' His 'Gesta Regum' and 'Gesta Pontificum Anglorum' were both finished in 1125. By that time he had secured the patronage of Robert, earl of Gloucester [q. v.] William was now, and apparently had been already for some years, librarian of his monastery. Between 1126 and 1137 he compiled a large collection, still extant in a volume believed to be written by his own hand, of materials for historical and legal study, comprising excerpts from and abridgments of various old writers, and a transcript of the Roman law-book known as 'Breviarium Alarici,' with notes and additions from other sources. Between 1129 and 1139 at latest, probably not later than 1135, he wrote a treatise on the history of Glastonbury, and the lives of four saints connected with that house. In one of these lives he speaks of Glastonbury as the minster 'wherein I am a professed soldier of heaven,' and, addressing its monks, he calls himself 'your servant by devotion, your brother in the fellowship of God's soldiery, your son by affection.' This may mean that he had letters of confraternity with the Glastonbury monks; or, possibly, that he was for a time a resident member of their community. In the prologue to a commentary on the 'Lamentations of Jeremiah,' written when he was, he says, 'forty years old,' he speaks of having 'amused himself with history in his younger days,' and feeling that 'more advanced age and less prosperous fortune now call' him to more solemn subjects. It is possible that this 'less prosperous fortune' may have involved a temporary exile from Malmesbury, during which he found shelter at Glastonbury, and that it may have been caused by some difficulty with Roger of Salisbury [q. v.], who held Malmesbury Abbey as an appendage to his bishopric for at least

fourteen years before his death in December 1139. In June 1139, however, William was on one occasion in Roger's company.

William seems to have been present at the council held by the legate Henry [see HENRY OF BLOIS] at Winchester on 29 Aug.–1 Sept. 1139. After Roger's death the monks of Malmesbury obtained (1140) leave from the king to elect an abbot. They chose a monk named John, who died within a year, and was succeeded by one Peter. It seems that at each of these elections William might have become abbot, had he desired it. Peter accompanied John on a 'laborious journey towards Rome,' of which William wrote an 'Itinerary' from Peter's report. In a fragment of this 'Itinerary,' preserved by Leland, William says, 'Unless self-love deceives me, I have proved myself a man of ingenuous mind, in that I gave place to a comrade in the matter of the abbot's office, which I might easily have obtained for myself, more than once.' He may have accepted the precentorship instead; for in later times there was a tradition at Malmesbury that he had been precentor as well as librarian. Meanwhile, he had gone back to the favourite pursuit of his youth. Between 1135 and 1140 he had made two recensions of the 'Gesta Regum.' In 1140 he was at work upon a new book, the 'Historia Novella,' and upon a revision of the 'Gesta Pontificum.' He was present at the council at Winchester (7–10 April 1141), in which the Empress Matilda (1102–1167) [q. v.] was acknowledged as 'Lady' of England. Matilda's escape from Oxford in December 1142 is the latest event which he mentions; probably therefore he died in 1143.

William was 'a man of great reading, unbounded industry, very forward scholarship, and of thoughtful research in many regions of learning' (Stubbs's pref. to *Gesta Regum*, vol. i. p. x). If he was exceptionally qualified, he was also exceptionally circumstanced for the pursuit to which he chiefly devoted his powers. The two great abbeys with which he was so closely connected were treasure-houses of material of all kinds, documentary and traditional, for the early history of England; and from the number of authors with whom he shows himself acquainted, even in his early works, it is evident that, what with the libraries of these two houses and his private means of procuring books, he had, while still a very young man, access to a much wider field of reading than was open to most of his contemporaries. His social advantages were equally great. Notwithstanding his monastic education and profession, he had seen more of the world than many laymen of his time. His sketches of town and country in the 'Gesta Pontificum' show that he had travelled not only over a considerable part of the south and west of England, but as far north as Carlisle and Yorkshire, and as far east as St. Ives and, probably, Bury St. Edmunds. His facilities for acquiring information, both orally and by reading, were enhanced by the fact that his mixed origin gave him the command of two languages besides the Latin in which he wrote. He was, moreover, especially fortunate in three of his acquaintances; the political history of the reigns of Henry I and Stephen came to him at first hand from three of the foremost actors in it —Roger of Salisbury, Henry of Winchester, and Robert of Gloucester.

William's most important work is the 'Gesta Regum Anglorum,' with its sequel, the 'Historia Novella.' The 'Gesta Regum' begins at the beginning of English history, and was originally intended to end at the year 1120; but the author carried on his work for five more years before he brought it to a conclusion, and in his two later recensions he fixed its termination at 1127–8. These later recensions contain no additions of any great importance, except a dedication to Earl Robert of Gloucester, and a series of notices derived from the history and charters of Glastonbury, and they differ from each other chiefly in the position given to the dedication, and the number and extent of these Glastonbury insertions. Both differ from the first version mainly in this, that the strong language used by the author in his youth concerning the great personages of the past—especially the recent past—is considerably modified by the greater caution, maturer judgment, or deeper charity of his more advanced age. To our real knowledge of the period comprised in the first two books of the 'Gesta' (A.D. 449–1066), 'his independent contributions are,' Bishop Stubbs says, 'infinitesimal.' Of the third book (1066–87) the same authority observes: 'Considering that he must have been acquainted with many to whom the main events of the conquest were matters of personal recollection, we might expect much more than we find of original information,' although there is enough of this to entitle him to 'the distinguished place of a primary and honest, if not always absolutely trustworthy, authority for the period;' while some details of foreign affairs, such as the succession of the Scandinavian kings at this time, and, more especially, the account of the early Angevins, are of considerable interest and importance,

and have not been traced to any extant source. For the reign of William Rufus and the early years of Henry I, contained in book iv., William is practically a contemporary authority, and from the opening of book v. he is strictly a contemporary writer. Yet throughout these two books his narrative is curiously incomplete and ill-arranged. The chief value of this part of his work lies in the illustrations of character and of the foreign relations of the Norman kings with which the narrative is interspersed. Much of the interest and importance which attaches to the 'Gesta Regum' as a whole is literary rather than historical. In the earlier books, especially the second, William makes considerable use of the older ballad literature of England, which in its original shape is entirely lost. In the same portion of his work more particularly, but to some extent also throughout its whole course, he frequently breaks the sequence of events to entertain his readers with a string of miscellaneous tales, some utterly frivolous, some curious as illustrations of mediæval manners and habits of thought, many of a character which has justly brought upon their narrator the reproach of being 'a greedy swallower of every wonder that he could rake up from every quarter,' most of them totally irrelevant to his main subject, but all of them related with the facility of a master of the art of story-telling. These stories doubtless helped in no small degree to win for the 'Gesta Regum' the place which it held, from its first appearance down to the close of the middle ages, as 'a popular and standard history' which other writers used as a foundation for their work, as William had used Beda for the same purpose. But the 'Gesta Regum' is entitled to its fame upon higher grounds. In it William 'deliberately set himself forward as the successor of the venerable Bede; and it is seldom that an aspirant of the sort comes so near as he did to the realisation of his pretensions.' 'We may fairly claim for him the credit of being the first writer after Bede who attempted to give to his details of dates and events such a systematic connection, in the way of cause and consequence, as entitles them to the name of history.' Whatever be the worth of the 'Gesta Regum' as original material, 'as a step in the working out of historiography it has a monumental value' (Stubbs, l.c. pp. ix, x).

In the 'Historia Novella,' which takes up the thread of the narrative where it was dropped at the conclusion of the 'Gesta Regum,' the last ten years of Henry's reign are rapidly run over, and the period from December 1135 to December 1142 is dealt with at greater length, but in a desultory way which shows that the book is little more than a collection of notes, or first draft, which the author did not live to put into shape. Imperfect as it is, however, it holds a foremost place among our materials for the history of Stephen's reign. The printed editions of the 'Gesta Regum' and 'Historia Novella' are by Savile (*Scriptores post Bedam*, London, 1596, Frankfort, 1601) Hardy (*Engl. Hist. Soc.* 1840; reprinted in Migne's *Patrologia*, vol. clxxix.), and Stubbs (Rolls Ser. 1887–9).

William's other extant works, original and compiled, are: 1. 'Gesta Pontificum Anglorum' (see above), 'the foundation of the early ecclesiastical history of England on which all writers have chiefly built' (Hamilton, pref. p. x). The first four books are printed in Savile's 'Scriptores post Bedam,' the fifth book ('Vita S. Aldhelmi') in Gale's 'Scriptores Rerum Anglicarum,' vol. iii., and Wharton's 'Anglia Sacra,' vol. ii.; all five books are reprinted in Migne, vol. clxxix., and the complete work has been edited from William's autograph manuscript by Mr. N. E. S. A. Hamilton (Rolls Ser. 1870). 2. 'Vita S. Dunstani,' printed in Stubbs's 'Memorials of St. Dunstan' (Rolls Ser. 1874). 3. 'Vita S. Wulfstani;' Wharton, vol. ii.; Migne, vol. clxxix. 4. 'De Antiquitate Glastoniensis Ecclesiæ;' Gale, vol. iii.; Wharton, vol. ii.; Hearne's 'Adam of Domerham,' vol. i. 5. 'Fragment of a Letter on John Scotus;' Gale's preface to 'Scotus de Divisione Naturæ' (1681); Migne, vol. cxxii.; Stubbs's preface to 'Gesta Regum,' vol. i. 6. 'Abbreviatio Librorum Amalarii de Ecclesiasticis Officiis;' Lambeth MS. 380; All Souls College MS. 28; prologue and epilogue printed in P. Allix's edition of the 'Determinatio Joannis Parisiensis de Corpore Christi' (1686); Migne, vol. clxxix.; and Stubbs's preface to 'Gesta Regum,' vol. i. 7. 'Liber de Miraculis S. Mariæ;' Cotton MS. Cleopatra C. 10; extracts in Stubbs's preface to 'Gesta Regum,' vol. i. 8. 'Explanatio Lamentationum Hieremiæ;' Cotton MS. Tiberius A. xii.; Bodleian MS. 868; extracts in Birch's 'Life and Writings of William of Malmesbury,' and Stubbs, as above. 9. The great historical and legal collection already mentioned; Bodleian MS. Selden B. 16. 10. A similar collection of small treatises on various subjects, Harleian MS. 3969.

The following are also ascribed to William: 11. 'Liber de Miraculis Beati Andreæ;' Cotton MS. Nero E. 1, Arundel 222, Harleian 2; extracts in Birch and Stubbs, as

above. 12. 'Passio S. Indracti;' Bodleian MS. Digby 112; extracts in Stubbs as above. 13. A collection, made on the same principles as 9 and 10, of small theological treatises: Balliol College MS. 79.

William's lost works included: 14. A 'Life of St. Patrick.' 15. A 'Life of St. Benignus.' 16. A chronicle of part of the reign of Henry I, referred to by William himself as 'tres libelluli quibus Chronica dedi vocabulum.' 17. 'Itinerarium Johannis Abbatis' (see above). 18 (according to Leland) a poem in fifteen books, 'de serie quatuor evangelistarum.'

A copy of the letters and treatises of St. Anselm, in William's handwriting, is in Lambeth Palace Library MS. 224.

[William of Malmesbury is the sole original authority for his own biography. The history of his life and works has been investigated by the Rev. John Sharpe in the preface to his translation of the Gesta Regum (London, 1815), by Mr. W. de Gray Birch, in his Life and Writings of William of Malmesbury (Transactions of the Royal Soc. of Literature, vol. x. new ser.), and by Mr. Hamilton, in his edition of the Gesta Pontificum. It has been worked out in full and minute detail by Bishop Stubbs, in the prefaces to his edition of the Gesta Regum, on which this article is based.] K. N.

WILLIAM (1132?–1144), 'saint and martyr of Norwich,' was the son of Wenstan, a substantial farmer, and Elvina or Elviva, daughter of a married priest. He was born apparently at Haveringland, a village nine miles north of Norwich, on 2 Feb. 1132 or 1133. At the entertainment which Wenstan gave at Haveringland on the occasion of the child's baptism, a man who was undergoing penance was freed from the fetters he was compelled to wear by the sudden snapping of the iron rings, much to the wonder of the bystanders. The child was brought up with great care by his mother, and is said to have been conspicuous for his devotions and religious temperament from his infancy. At eight years old (1142) he was apprenticed to a skinner in Norwich, with whom he remained till he was twelve. His mother had by this time become a widow, and an elder brother appears to have been already in minor orders. While in Norwich William lived with a man named Wulward, his mother Elvina presumably still continuing to reside at Haveringland. The master-skinner had frequent dealings with the Norwich Jews, which brought the young apprentice into intimate relations with them. His constant visits to them, we are told, displeased his uncle, one Godwin Sturt, the husband of Liviva, his mother's sister. Godwin appears to have held some benefice in Norwich, and he forbade his nephew to have anything more to do with the Jews. On 20 March 1144, the Monday before Easter, a strange man who represented himself to be the cook of William, the archdeacon of Norwich, and whose name is not mentioned, called upon Elvina and offered to take the boy into the archdeacon's kitchen if he could come at once and enter upon the duties of the place. On Elvina's objecting to so hasty an engagement, the mysterious stranger prevailed on her to comply by offering her money, which she accepted. Next day the stranger called with William upon the aunt Liviva in Norwich to inform her of the arrangement that had been made. She, suspecting something wrong, set her daughter to watch the pair, and the story is that they were last seen entering a Jew's house in Norwich. Afterwards the lad was never seen alive. From this point till the discovery of the boy's dead body the evidence of what happened is in the highest degree untrustworthy, and the more it is investigated the stronger becomes the impression upon the reader that the details of the story were invented to serve a purpose, and that no reliance can be placed upon them. The legend, however, goes on to tell that a Christian woman, who acted as a servant to the Jew into whose house Liviva's daughter had tracked her cousin, saw through a chink in the door of the inner room a boy fastened to a post. But other hearsay evidence (?) declared that the Jews had deliberately murdered the child, shorn his head, and lacerated it with thorns, pierced his left side, and poured hot water over the body to staunch the blood. The motive for the crime is further asserted to have been the intention of carrying out a *ritual* murder, that is of sacrificing the boy as a victim in compliance with what was believed to be a religious rite of the Jews. The day, it must be remembered, was the Tuesday before Easter, that is the day before the Passover, which in this year, 1144, fell on the Wednesday. On that day the Jews, we are asked to believe, left the dead body in the house while they kept the passover according to their observances. On Thursday, however, they consulted what was to be done, and determined on their next step. Accordingly, on Good Friday two Jews slipped out of the city on horseback, carrying with them the corpse, and managed to hang it upon a tree in Mousehold Wood, near Norwich, and there left it. The further details of the very improbable story may be passed over. The body was discovered on Easter Eve. It is said that

many people from Norwich crowded to look at it. Nevertheless it remained unburied till Easter Monday, and then was put into the ground without any religious ceremony. On Easter Tuesday Godwin Sturt and Robert, the martyr's brother, identified the body, and when the Easter synod of the diocese assembled a day or two later, Godwin the priest brought the matter before the bishops and clergy, and in an inflammatory speech charged the Norwich Jews with having murdered his nephew as a Christian victim, and claimed vengeance upon them even to the extent of extermination. The bishop of the diocese, Eborard, seems to have disbelieved the story. The secular clergy as a body were divided in opinion as to its truth. Among the citizens of Norwich and even among the monks in the cloister there was a large party of sceptics who were inclined to denounce the whole affair as an imposture. But so stubbornly and vehemently was the truth of the story advocated by the Prior William Turbe [see WILLIAM, 1095?–1174], who a year or two later became bishop of Norwich, that in the end all opposition was stamped down, and a large crop of miracles sprang up at the successive tombs of the 'martyr.' He had been buried originally at Thorpe Wood, whence he was translated to the monks' cemetery, and afterwards to the chapter-house; thence he was removed to the south side of the altar. When Thomas wrote his life of William, William's remains lay in a chapel on the north side of the altar, but some time before the dissolution of the monasteries they had been placed on the north side of the rood-screen, and an altar erected over them. This altar continued to attract visitors and pilgrims down to the middle of the fifteenth century. In the meantime other boy saints and martyrs were discovered elsewhere, the several legends concerning their deaths and miracles being evidently borrowed from the Norwich prototype.

[The only authority for the life of St. William is a monk of Norwich, Thomas of Monmouth by name, whose curious work was printed at the Cambridge University Press in 1896, under the joint editorship of Dr. Jessopp and Dr. James, from a twelfth-century manuscript, which there is some reason to think passed under the author's eye and hand. Incidentally the volume throws some much needed light upon the history of East Anglia during the reign of King Stephen.] A. J.

WILLIAM OF THWAYT (*d.* 1154), archbishop of York. [See FITZHERBERT, WILLIAM.]

WILLIAM OF CONCHES (*d.* 1154?), natural philosopher, was born at Conches in Normandy in the last quarter of the eleventh century. The name 'De Conches' has been Anglicised into Shelley, which Bale gives as William's alias; under it William appears in various bibliographies and catalogues. Bale, moreover, in his notebook (*Selden MS.* 64 B) states that William was born in Cornwall 'ut fertur,' giving Boston of Bury as his authority. There is, however, no reason to doubt that he was born at Conches.

Writing about 1145, William describes himself as one who has been for more than twenty years a teacher (*Dragmaticon*, p. 210, and SCHAARSCHMIDT, *Johannes Saresberiensis*, pp. 22, 73, has shown that Chartres, and not Paris, as was once supposed, was the school to which he belonged). At Chartres he was taught by Bernard Sylvester, and here in his turn he taught John of Salisbury [q. v.] in 1137–8 (*Metalog.* i. 24). John calls him the most accomplished grammarian of his time, and describes his teaching in detail. He followed the method of Bernard of Chartres, based on Quintilian's recommendations. The lectures covered the whole field of classical Latin, with questions on parsing, scansion, and construction. There was daily practice in Latin prose and verse composition in imitation of classical models, and frequent discussion among the pupils on set subjects, with a view to the acquisition of fluency and elegant diction (RASHDALL, *Univ. of Europe*, i. 65). In his encyclopædic work, 'De Philosophia,' which is incomplete, his teaching on the Trinity and the Atonement shows the influence of Abelard; but it was not till after Abelard's condemnation at the council of Sens, 1140, that William's heresies were noticed. William of Saint Thierry first detected them, and pointed them out to Bernard of Clairvaux (TISSIER, *Bibl. Pat. Cisterc.* iv. 127). As a consequence of this attack William withdrew from public teaching, and found protection at the court of Geoffrey the Fair, count of Anjou, where he taught the future Henry II and his brothers. He rewrote the 'Philosophia,' admitting his errors, and the corrected version, republished in the form of a dialogue ('Dragmaticon'), was addressed to the count. He died either at Paris or near Evreux, probably in 1154 (BOUQUET, *Recueil*, xiii. 703 D).

Besides the 'Philosophia' (printed in three editions, and with three false ascriptions to Beda, William of Hirschau, and Honorius of Autun) and the 'Dragmaticon or Dialogue' (printed at Strasburg in 1567 as the work of one 'Willelmus Aneponymus Philo-

sophus'), he wrote also glosses on the 'Timæus,' part of which have been printed as the work of Honorius of Autun in Cousin's 'Œuvres inédits d'Abélard,' App. pp. 648 seq., and a commentary on Boethius's 'De Consolatione Philosophiæ,' which Jourdain describes as the first real commentary other than mere glosses on this popular work (*Notices et Extraits*, vol. xx. pt. ii. p. 57). His tendencies were strongly platonistic and realistic; the most interesting of his speculations are perhaps those which develop the Epicurean atomic theory and a theory of the antipodes.

[The complicated bibliographical history of William's work has been unravelled by Mr. R. L. Poole in Herzog and Plitt's Real-Encyklopädie and in his Illustrations of the Hist. of Mediæval Thought, where full references may be found, pp. 124 sqq. 338-63. See also Antoine Charma's Guillaume de Conches, Paris, 1857, 8vo.]
M. B.

WILLIAM DE WYCUMBE (*fl.* 1160), biographer, was chaplain to Robert de Betun (*d.* 1148), bishop of Hereford, and wrote a eulogistic life of the bishop, which is printed in Wharton's 'Anglia Sacra' (ii. 322). Manuscripts are in the British Museum (MS. Cotton Julius D. ii.) and at Lambeth (MS. 151). He became prior of the second Llanthony Abbey, founded at Gloucester by his patron Robert de Betun, who was its first prior. He wrote as well a history of the acts of violence and injustice perpetrated on his monastery by Milo, constable of Gloucester. He seems to have treated his monks harshly; for aided by Milo's son Roger, who had been offended at the narrative of his father's misdeeds, they expelled him from the monastery. He is said to have passed the remainder of his life in retirement at Frome.

[Wright's Biographia Britannica Literaria, Anglo-Norman Period, p. 317; Tanner's Bibliotheca Britanno-Hibernica, p. 364.] W. E. R.

WILLIAM OF YPRES (*d.* 1165?), erroneously styled EARL OF KENT, was son of Philip, count or viscount of Ypres, younger son of Robert I, count of Flanders. Suger (*Vita Ludov. Grossi*, chap. xxix.) calls him 'Guillelmus Bastardus,' and later writers mostly say that he was illegitimate, but there seems to be no other contemporary authority for the assertion, unless it be one document quoted by Galbert of Bruges, which describes him as 'spurius, to wit, born of a noble father and a mother of low degree, who carded wool all her life;' and Kervyn de Lettenhove (*Hist. de Flandre*, i. 358) thinks that this refers to a lawful union, only vitiated by the disparity in the condition of the parties. William had a brother, or half-brother, named Theobald Sorel. William is called by contemporary writers 'William of Ypres' and 'William of Loo.' Loo (near Furnes, in West Flanders) was a place of which Philip had been lord, but in which he had in 1093 ceded most of his seignorial rights to a convent of canons regular dwelling there in a monastery dedicated to St. Peter. His son appears to have inherited his estates at Loo, but not his rank and title; in a charter dated 1118 he calls himself simply 'William, son of Count Philip.' He was married to a niece of Clementia, widow of Count Robert II of Flanders, and mother of the reigning Count Baldwin VII. In 1119 Clementia, seeing that her son was about to die childless, wished him to be succeeded by her niece's husband; Baldwin, however, nominated as his successor another cousin, Charles of Denmark. On Baldwin's death on 17 June 1119 Charles became Count of Flanders; and in 1123 the privileges of the minster at Loo were confirmed jointly by Charles and William, whom Charles oddly calls 'my nephew;' they were really first cousins. On 2 March 1127 Charles was murdered at Bruges. William at once claimed the county of Flanders, forcibly occupied Ypres and the neighbouring towns, and extorted homage from their inhabitants, and from the merchants who were assembled at the fair of Ypres. On 6 March he sent a message to Bertulf, the provost of Bruges, who was known to have instigated the murder of Charles, greeting him openly as his 'intimate friend,' and requesting his support. On 9 March a party bent on avenging Charles entered Bruges and besieged the provost in the citadel. On the 16th two knights endeavoured to make this party acknowledge William as count, by telling them that Flanders had been granted to him by its overlord, King Louis of France. William meanwhile had 'unfurled his banners, as lord and count of the land, against all who refused to pay him the revenues due to its sovereign;' and hearing that one of Charles's murderers had been captured at Térouanne, he claimed the right of punishing him, and caused him to be hanged at Aire on 20 or 23 March.

On 20 March Louis came to Arras to examine the claims of the competitors for the Flemish succession, of whom there were already two besides William of Ypres; and on the 23rd he adjudged the fief, not to any one of these three, but to William Clito, son of Robert, duke of Normandy [q. v.] This was against the interest of Clito's

uncle, King Henry I of England [q. v.], who therefore sent to Flanders another of his nephews, Stephen [see STEPHEN, KING OF ENGLAND], to form a league with the nobles against Clito. This league was joined by William of Ypres. As early as 24 March, indeed, it had been reported at Bruges that King Henry had furnished William with three hundred knights and 'no end of money' to help him in mastering Flanders; but the truth seems to be that William had received from Bertulf's family five hundred pounds in English coin, stolen from the late count's treasury, and he represented this as a gift from the English king in order to conceal his dealings with the traitors. On 9 April Louis met William at Winendale, and endeavoured to bring him to agreement with Clito; 'but the unlawful count disdained to agree with the true count, or to make any terms of peace with him, for he despised him.' Next day William learned that Bertulf was hidden near St. Omer in the house of one Alard. He first vainly searched and then burned the house of Alard and that of his daughter, and carried the daughter off to Ypres, threatening to mutilate her and seize all Alard's possessions unless Bertulf were given up to him on the morrow. Next morning Alard sent Bertulf in custody to Ypres. William was just going to preside at the trial of one of Bertulf's accomplices, Guy of Steenword. Guy and Bertulf were hanged the same day in William's presence. Bertulf's last words were an insinuation that William had been privy to the plot for which he sent them to the gallows. On 26 April Louis and Clito attacked Ypres. William marched out with three hundred knights to meet them; after a three hours' fight, the citizens, according to a secret agreement which they had made with Louis, opened one of their gates to the French; William fled, but was overtaken, captured, and imprisoned, first at Lille, then at Bruges, and then at Lille again. In spring 1128 Clito was expelled from Bruges and Ghent by a new rival, Thierry of Alsace; and in March he released William and proposed that they should make common cause against Thierry. On 27 July Clito fell in battle; and on 22 Aug. a charter of Thierry, count of Flanders, was witnessed by 'William of Loo' (DUCHESNE, *Hist. de Guines*, preuves, p. 209). In 1130 'William, son of Count Philip,' witnessed a grant made to the monastery at Loo by Thierry and his wife Swanhild. William and Swanhild were somehow akin (possibly half-brother and sister); 'many evils befell through Swanhild's kinsfolk,' and William 'was secretly of her party, because of their relationship.' After her death, which occurred in 1130, he was compelled to give up the castle of Sluys, which he had held for some time in defiance of Thierry. In 1133 Thierry drove him out of Flanders, and he took refuge in England, seemingly in the household of Stephen.

Stephen, on his accession to the crown (December 1135), engaged a force of Flemish mercenaries, set William at their head, and took him for his chief confidant, much to the disgust of the barons. In 1137 William accompanied the king to Normandy, and while there plotted with him to capture Robert, earl of Gloucester [q. v.] When Geoffrey of Anjou invaded the duchy in May, William endeavoured to intercept him at Le Gué-Béranger, but failed because the Normans would not act with him. In May 1138 he went to Normandy again with Count Waleran of Meulan, and they attempted to restore Stephen's authority there by force. In July they gathered a great host to meet another Angevin invasion, and when Geoffrey retired without fighting, they turned their arms against Earl Robert at Caen, but without success. When Stephen besieged Devizes in June 1139, he sent William before him with a threatening message to its garrison. At the battle of Lincoln on 2 Feb. 1141, William shared with the Count of Aumale the command of the second division of Stephen's forces, which, after repelling a flank attack of the empress's Welsh auxiliaries, was routed by her English troops. Like all the other leaders on Stephen's side, William fled; 'being highly skilled in war, and seeing the impossibility of helping the king, he reserved his aid for a better opportunity.' The king was made prisoner; William joined the queen in Kent, and helped her to raise fresh forces, with which in July they besieged the empress at Winchester. In September he and his Flemings surprised and captured two hundred of the empress's partisans near Wherwell Abbey (JOHN OF HEXHAM, p. 310, Rolls ed.) In the battle near Winchester on 14 Sept. he captured Humphrey de Bohun (*d.* 1187) [q. v.], and led the Flemings in pursuit of Robert of Gloucester till they surrounded and made him prisoner at Stockbridge. In November Robert was exchanged for Stephen, who therefore considered himself indebted to William for his liberation. Later Flemish historians assert that he rewarded his liberator with the earldom of Kent, and many English writers have accepted the statement, but it is incorrect. The contemporary 'Genealogia Comitum Flandriæ' says that 'the king granted to his deliverer

the whole province of Kent in possession,' while Gervase of Canterbury speaks of him as being already 'in unjust occupation of Kent' when Robert was imprisoned in his keeping in Rochester Castle, and even as having had 'all Kent committed to his charge' early in Stephen's reign; and it is certain that Stephen did, at some time between 1136 and 1154, provide him with large revenues from crown lands in Kent; but in no document of the period does he bear the title of earl, and there is sure evidence that in 1150 or later he was still merely 'William of Ypres' (Round, *Anc. Charters*, p. 53; Ducarel, *Hist. of St. Katherine's Hospital*, pp. 100–2).

For a few years after Stephen's restoration William was 'a fear and a terror to all England.' It may have been in 1143 that he and three other distinguished bandits threatened to burn St. Albans Abbey, and were bought off by a valuable gift from its treasury (*Gesta Abbatum S. Albani*, i. 94; cf. Round, *Geoffrey de Mandeville*, p. 206). On another occasion Stephen sent him to demand a contribution from the monks of Abingdon; William broke open their treasure chest with a hatchet and seized the required sum (*Hist. Abingdon*, ii. 292). At the height of his power William became blind; and then 'God enlightened his heart,' and he set himself to distribute in good works the wealth which he had acquired by plunder and bloodshed. In 1144 or 1146 he founded a Cistercian abbey at Boxley in Kent (Tanner, *Not. Monast.*, Kent, vii.; *Monast. Angl.* v. 460, 461). In 1148 he joined with Queen Matilda in endeavouring to reconcile Stephen and Archbishop Theobald [q. v.] When the abbey of St. Bertin (Flanders) was burnt down in 1152, he covered nearly the whole expense of its rebuilding. Henry II on his accession in December 1154 banished Stephen's foreign troops from England; but he suffered their blind old leader to receive his Kentish revenues up to Easter 1157 (*Pipe Roll* 2 Hen. II p. 65, 3 Hen. II pp. 101, 102). It was probably not till then that William went back to Loo. There he seems to have retained some property even during his exile, for a grant made by him to the abbey of Clairmarais of 'some land in the parish of Loo which Erembald Stratin formerly rented of the same William' is witnessed by Queen Matilda and her son Eustace. This grant was confirmed, at William's request, by Countess Sibyl of Flanders and her son, as regents for the count who was absent on crusade, in 1157 (*Gallia Christiana*, vol. iii., instrumenta, col. 121, where 'Balduinus' is evidently a scribe's error for 'Philippus.' For the date cf. *ib.* cols. 539–540, and vol. v. col. 242). William's last seven years were spent in the monastery of St. Peter at Loo, which he benefited so largely that he came to be regarded (erroneously, see above) as its founder. A comparison of the dates indicated in the pipe roll of 1157 (pp. 101–2), the 'Genealogia Comitum Flandriæ' (p. 388), and John of Ypres (p. 646), points to 1165 as the year of his death. He was buried on 25 Jan. in the conventual church.

[Walter of Terouanne and Galbert of Bruges (Acta Sanctorum, 2 March; Pertz, vol. xii.; Migne, vol. cxlvi.); Genealogia Comitum Flandriæ and John of Ypres (Martène and Durand's Thesaurus Novus Anecdotorum, vol. iii.); Le Mire's (Miræus) Notitia Ecclesiarum Belgii, cc. 114, 130, 134, 141; Ordericus Vitalis, vol. v. (Soc. de l'Hist. de France); William of Malmesbury's Historia Novella; Henry of Huntingdon; Gervase of Canterbury.] K. N.

WILLIAM de Tracy (*d.* 1173), murderer of Thomas Becket. [See Tracy.]

WILLIAM (1095?–1174), bishop of Norwich—his surname appears in various forms as Turbe, Turbo, or de Turbeville—was one of the boys whom Herbert de Losinga [q. v.], bishop and founder of the cathedral and monastery of Norwich, took under his protection to be educated in the monastic school at the beginning of the twelfth century. He was evidently a lad of great promise, and Bishop Herbert bestowed upon him much personal care and instruction, and watched his progress in his studies with peculiar interest. The young William acquired much facility in writing Latin verse, passed through the usual course of the trivium and quadrivium, and even read Aristotle's topics and the categories under his patron's eye. He appears soon to have been employed as the schoolmaster of the monastery, and in due course was admitted as a professed monk among the brethren. When Bishop Herbert died in 1119, William can hardly have been more than twenty-five years old; but not many years after Bishop Eborard's consecration to the see, his name appears as witnessing a charter of confirmation, being then sub-prior of the monastery. He must have become prior before Eborard's episcopate was half over, for already in 1144 he showed himself a very masterful personage in the convent, with a tendency to assert himself as against the bishop, who evidently did not cordially co-operate with him. At the Easter synod held this year, the announcement by a

secular clergyman that a Christian boy had been murdered by the Norwich Jews, and his body miraculously discovered, produced a profound sensation. Prior William at once threw the whole weight of his influence into the scale to support the truth of the story [see WILLIAM, 1132?–1144].

At the diocesan synod held next year, an unsuccessful attempt was made to revive the agitation against the Norwich Jews, and to bring about a general recognition of the 'martyrdom' of the murdered boy. Just about this time Bishop Eborard resigned his bishopric, and the Norwich monks, bringing some pressure to bear upon King Stephen, were allowed to elect their prior to the bishopric of Norwich, notwithstanding some strong opposition raised by a party at the head of which was John de Caineto, the sheriff (THOMAS OF MONMOUTH, bk. ii. § 15). Bishop William was accordingly consecrated by Archbishop Theobald some time in 1146.

His promotion to the episcopate, so far from making him relax in his efforts to promote the cult of the boy saint of Norwich, rather served to stimulate his zeal. He bore down all opposition on the part of the Norwich sceptics, and removed the body of the little martyr no fewer than four times from one burial-place to another, and each time to a position of greater honour in the cathedral, and in 1168 he founded and consecrated the memorial chapel of 'St. William in the Wood' on the spot where the boy's body was said to have been discovered. Some traces of the chapel still remain on Mousehold Heath about a mile from the city of Norwich.

Bishop William assisted at the consecration of Hilary, bishop of Chichester, in August 1147; of Geoffrey of Monmouth as bishop of St. Asaph in 1152; and of Roger Pont l'Evêque as archbishop of York at Westminster Abbey on 10 Oct. 1154. He was also one of the sixteen English prelates who assisted at the coronation of Henry II at Westminster on 19 Dec. 1154.

Meanwhile John of Salisbury [q. v.] had conceived a high opinion of Bishop Turbe, to whom many of his letters are addressed, some of them of considerable interest. He seems to have taken a prominent part in protesting against the imposition of scutage in 1156. The king returned a not uncourteous answer, but the scutage, he said, must be paid (JOHN OF SALISBURY, *Ep.* 128). The bishop was present at the submission of Hugh Bigod, first earl of Norfolk [q. v.], in May 1157, and his name appears among the signatories attesting a charter which Henry then granted to the priory. Two months later we find him attending the great council held at Northampton on 17 July. During the next five years we hear no more of him, but when Becket was consecrated archbishop of Canterbury on 3 June 1162, the bishop of Norwich was among those who took part in the ceremony. He was one of fourteen bishops who are said to have recognised the 'customs' at the council of Clarendon in January 1164 (EYTON, p. 67). When Archbishop Thomas retracted his assent, Bishop William and Joscelin, bishop of Salisbury, threw themselves at the feet of the inflexible archbishop, but could not move him (ROG. HOV. i. 221).

When Becket took refuge with Louis VII in France, Bishop William returned to his diocese, and, during the years that followed, showed himself on all occasions a most staunch and uncompromising partisan of the archbishop. In fact, he was the one and only English bishop who from first to last never wavered in his fidelity to Becket. As far as he was personally concerned the crisis came as early as 1166, when the archbishop had been two years in exile. Robert de Vaux, a sub-tenant of Roger Bigod, father of the powerful Hugh, earl of Norfolk, had apparently early in the reign of Henry I founded a house of Augustinian canons at Pentney on the Nar, a few miles from Lynn, and this man's grandson, William de Vaux, was now prior of the monastery. Under great pressure exercised by Earl Hugh, who claimed them as lord of the fee, the prior had weakly surrendered certain estates of the monastery. The canons resisted the claim, protested against the surrender of the estates, and appealed to the pope to decide the matter.

In June 1166 Alexander III excommunicated the earl, and it now became the duty of the bishop of Norwich to promulgate the papal decree. To do so at such a moment was to incur the certain displeasure of the king, and to bring upon himself the fierce animosity of one of the most powerful earls in England. But Bishop William was not the man to hesitate or play the craven. Entering the cathedral church of Norwich with his pastoral staff in his hand, he mounted the pulpit and publicly pronounced the sentence of excommunication against the mighty earl, and, having thus discharged what he believed to be his duty, he laid his staff upon the high altar and solemnly defied any man, king or noble, to take it away; then he turned his back upon the episcopal palace, and once more took up his residence with the monks in the Norwich priory. The sentence against the earl was subsequently annulled, and on his submission he was ab-

solved. During the three months following Becket's return he kept up a frequent correspondence with Bishop William, and in a letter of 9 Dec. he announced his intention of soon visiting his faithful friend at Norwich. Three weeks later (29 Dec.) he was murdered in Canterbury Cathedral. Bishop William's memorial elegiacs on the date of the primate's assassination are to be found in one manuscript of the 'Chronicle of Gervase of Canterbury' (i. 232).

After the death of Archbishop Thomas we hear very little of Bishop William. On 9 June 1172 a disastrous fire broke out in Norwich Cathedral, which wrought great destruction in the church, and tradition has it that the bishop's last days were saddened by this calamity. On the other hand he lived to rejoice at the canonisation of his friend the archbishop by Alexander III in 1173. He died in January 1174. Bishop William had the reputation of being a learned and accomplished scholar in an age which had not a few of such men. At his suggestion Thomas of Monmouth drew up his account of the 'Life and Miracles of St. William of Norwich,' and from this author we learn that his patron was celebrated for his eloquence and gift of speech not only in his own diocese, but even at Rome. That he was a credulous and superstitious person cannot be doubted. He can hardly be regarded as a great prelate; he certainly was not a man in advance of his age, and but for his steadfast and unwavering fidelity to the great archbishop to whom he clung with the tenacity of a fanatic, and his having so vehemently forced upon his diocese the cult of the boy saint, the story of whose reputed martyrdom produced such widespread and dreadful effects in the after times, we should have known very little about him.

[Since Blomefield's days (Hist. of Norfolk, iii. 474) much information on the career of Bishop William has come to light, and may be found in Goulburn and Symonds's Life and Letters of Herbert de Losinga, 1878, vol. ii.; The Life and Miracles of St. William of Norwich, ed. A. Jessopp and M. R. James, Cambridge Press, 1896; and in the Memorials of Thomas Becket, especially vols. vi. vii. (Rolls Series). On the canons of Pentney see Eyton's Itinerary of Henry II, p. 95 *n*. See, too, John of Salisbury's Epistles, ed. Migne. The date of the fire in the cathedral is derived from a manuscript in Trin. Coll. Cambr., a manuscript which Hardy thinks was compiled by a Norwich monk (Cat. iii. 25).] A. J.

WILLIAM OF ST. ALBANS (*fl.* 1178), hagiologist, was a monk of St. Albans. Probably on the translation of the relics of St. Amphibalus in 1178, William, at the request of Abbot Simon (1166–1183), wrote the lives of Amphibalus and Alban, printed in the 'Acta SS.,' June, iv. 149. William professes to translate from a Saxon author. At his request his prose was versified by Ralph of St. Albans [q. v.] Usher (*Brit. Eccles. Antiq.* p. 80) conjectures that William may be identified with William Martell the sacrist, who vainly tried to succeed to the abbacy on Simon's death (*Gesta S. Albani*, pp. 195, 199).

[Hardy's Descriptive Cat. i. 5.] M. B.

WILLIAM OF PETERBOROUGH (*fl.* 1188), theological writer, was a native of Peterborough and a monk of Ramsey. He is improbably stated by Wood to have studied at Oxford in 1168 (*Hist. and Antiquities*, i. 54). Boston of Bury (TANNER, p. xl) calls him a doctor of theology, and names his 'Commentary on the Song of Songs,' 'Homilies,' 'Distinctions,' and 'Euphrastica.' These works were seen at Ramsey by Leland (*Comm. de Script. Brit.* p. 263), but the last alone is now known, in the Bodleian MS. Super A i. art. 44, formerly belonging to Ramsey Abbey. In his notebook (*Selden MS.* 64 B) Bale mentions also 'Interpretaciones Vocabulorum,' which he knew from a Ramsey copy.

[Tanner's Bibliotheca, p. 355; Bale, iii. 22; Pits, p. 252.] M. B.

WILLIAM FITZSTEPHEN (*d.* 1190?), biographer of Becket. [See FITZSTEPHEN.]

WILLIAM FITZOSBERT (*d.* 1196), demagogue. [See FITZOSBERT.]

WILLIAM OF LONGCHAMP (*d.* 1197), chancellor to Richard I. [See LONGCHAMP.]

WILLIAM OF NEWBURGH (1136–1201?), historian, was born in 1136 at or near Bridlington in Yorkshire. Leland (*Collectanea*, iv. 19, 37) calls him 'Gulielmus Parvus,' and later writers have assumed that this surname is a translation of 'Petit' or 'Little,' but there is no known authority for it in any language. A thirteenth-century manuscript of William's History (Bodl. MS. Rawlinson, B. 192) has at its beginning a much rubbed rubric which seems to read 'Liber Sanctæ Mariæ Fratris Willelmi Monachi de Rufforth.' G. J. Vossius (*De Historicis Latinis*, l. ii. c. 51) mentions an historical work which he ascribes to 'William of Rievaux, a Cistercian monk of Rusheforde,' but which is, in fact, the 'Historia Rerum Anglicarum' of William of Newburgh. Putting together this mistake of Vossius and the rubric quoted above, Mr. Howlett suggests that the latter

should be amended thus: 'Liber Sanctæ Mariæ de [?], Chronicon Fratris Willelmi monachi de Rufforth;' that the historian's family may have come from Rufforth, near York; that he may therefore have been called 'William of Rufforth,' and that both the 'blundering rubricator' and Vossius may have transformed William of Rufforth, canon of Newburgh, into 'William, monk of Rufford,' a Cistercian abbey in Nottinghamshire. There is, however, no evidence as to the origin of Vossius's mistake; Mr. Howlett's emendation of the rubric in Rawlinson MS. B. 192 is merely conjectural; and the rubric as it stands, though obscure, might be interpreted in another way.

William states (lib. i. c. 15) that the church of Newburgh 'nourished him from boyhood.' This has been generally taken to mean that he was placed in the priory as a child and remained there all his life; but it may mean only that he was educated there. Some documentary evidence seems to indicate that his father's name was Elias; that between 1161 and 1166 he married an heiress, Emma 'de Peri' (Waterperry, Oxfordshire), and had a son, whose descendants took the name of Fitz Ellis (filius Eliæ); and that in 1182 or 1183 —his wife being still alive—he re-entered Newburgh as a canon (*Eng. Hist. Rev.* July 1907, pp. 510–514). Cave (*Hist. Litt.* a. 1195) says that, 'as some will have it,' William lived till 1208, and this statement has been repeated by later writers without Cave's qualifying words; but it is baseless. All the evidence as to the date of William's death goes to show that he died not later than spring 1201. Some illnes or infirmity had incapacitated him for active employment when, at the desire of Ernald, abbot of Rievaulx, he began his 'History of English Affairs.' The fifteenth chapter of the first book contains a mention of Roger, abbot of Byland, as 'still alive, having completed about fifty-seven years of rule.' Roger became abbot in 1142, resigned in 1196, and died in 1199 (*Monast. Angl.* v. 350, 353, 354; Burton, *Monast. Ebor.* p. 339). If the passage above quoted was written, as Mr. Howlett thinks, before Roger's resignation, William has made Roger's tenure of office too long by three years; but from the context it seems possible that William may have only meant that about fifty-seven years had elapsed since Roger was made abbot. If this be his meaning, and if his reckoning be correct, the words cannot have been written earlier than 1198. William's whole work, in its present form, appears from internal evidence to have been written between the beginning of 1199 and the spring of 1201 (*Eng. Hist. Rev.* April 1904, pp. 289–297). It breaks off abruptly with the record of an event which occurred in May 1198. There are in other parts of the work indications that its author was probably living a year or two later; but he obviously never brought it to its intended conclusion or gave it his final revision as a whole.

Both in substance and in form William's book is the finest historical work left to us by an Englishman of the twelfth century. Ernald, says William, 'bade me write down, for the instruction and admonition of posterity, the memorable things of which our own times have been so full.' The spirit in which the author entered upon his task shows itself in his preface, which contains a vigorous denunciation of the injury done to historic truth by Geoffrey of Monmouth [q. v.] and his followers, and a keen criticism of the fictions which they palmed off on their contemporaries as the early history of Britain. For William that history begins with Gildas and Bæda. After alluding to 'those who have carried on the series of dates and events from Bæda to our own day' —by which, though he nowhere names them, he probably means Symeon of Durham and Henry of Huntingdon—he states how he proposes to take up the work enjoined upon him, 'briefly running through the times from the coming of the Normans to the death of Henry I, forasmuch as I know that others have brought down the story of England thus far, and beginning a fuller narrative with the accession of Stephen.' Accordingly his first book consists of a short introductory sketch of the history from 1066 to 1135, and a more detailed account of the years 1136–1154. Book ii. covers the reign of Henry II from his accession to 1174; book iii. continues the story to Henry's death, 1189; book iv. deals with the reign of Richard I down to his second coronation in 1194, and book v. deals with the remaining years to May 1198. For the framework of book i. William seems to have used Henry of Huntingdon; the account of the Scottish war of 1173–4 in book ii. may be based upon the poem of Jordan Fantosme, but it is more likely that William and Jordan worked from the same materials. It has been suggested (Stubbs, *Itinerarium*, pref. p. lxix; Howlett, i. pref. p. xxvii) that the chapters in books iv. and v. relating to the affairs of Palestine are summarised either from the 'Itinerarium Regis Ricardi,' or from a French poem with which the 'Itinerarium' is closely connected, and which has recently been published in full by M. Gaston Paris, under the title of 'L'Estoire de la Guerre Sainte, par Ambroise.' There are chronological reasons for doubting whether

William can ever have seen either of these works in its present form, though he may possibly have had access to an earlier edition of one or both of them. Except in two passages, however, the resemblance between William's account of crusading matters and that given in the poem and the 'Itinerarium' is scarcely close enough to warrant the assumption that he borrowed from either of them; in some details it differs from them both. The two passages where alone William and the 'Itinerarium' are in close verbal agreement (Howlett, i. pp. xxvii–viii, 249, 329; Stubbs, pp. lxix, 5, 54) have nothing corresponding to them in the French poem; they both occur in the first book of the 'Itinerarium,' which appears, from internal evidence, to have been written some years earlier than the rest of the work in its present form. Into this first book of the 'Itinerarium,' however, there is worked up at least one document earlier still; the verbal coincidence above mentioned may therefore be due, not to William having copied from the 'Itinerarium,' but to their having each independently copied from a common source [cf. art. Richard de Templo]. Some other details in William's fourth and fifth books may have been derived, orally or otherwise, from the king's chaplain, Anselm, whose information was also used by Ralph of Coggeshall and Roger of Hoveden [q. v.] Yet throughout all his five books William is practically an original authority. His narrative of the first twenty years of the reign of Henry II (book ii.)—a period for which our other materials are particularly meagre and unsatisfactory—is entirely independent of all other extant writers, and so are many important passages both in the earlier and the later books.

The value of William's authority in those parts of his work which cannot be traced to any known source may be gauged by his way of using materials the origin of which is ascertained: a way which is something unique among English writers of his age. He alone gives us, not so much the facts, or what passed for facts, as the philosophy of history. His facts indeed are not always exact, and his dates are rarely so. Like William of Malmesbury [q. v.], William of Newburgh purposed to write, not a chronicle but a history. Unlike Malmesbury, he did not 'deliberately set himself forward as the successor of the venerable Bede.' That he came, in some respects, much nearer than Malmesbury to achieving that position may be partly due to the greater modesty which seems to have kept him from claiming it. As his work shows no trace of acquaintance with that of Malmesbury, it was probably not from the latter, but direct from Bæda, that he received his inspiration. His genius, indeed, was of a higher order than Malmesbury's. His denunciation of Geoffrey of Monmouth, in itself a striking proof of independent thought and critical power, is far from constituting his only claim to the title given him by Freeman, of 'the father of historical criticism.' He deals with his materials in the true historical spirit. He has the true historian's instinct for sifting wheat from chaff, for perceiving the relative importance of things, for seizing the salient points and bringing out the significance of a story in a few simple sentences, without straining after picturesqueness or dramatic effect. He never stoops to gossip, or to relate a story merely for entertainment. Nor does he ever indulge in lengthy preaching or moralising; but one or two passages show that his ideas of morality on certain points were extremely strict, rising far above a mere passive acceptance of the ecclesiastical rules current in his day. His politics are equally independent. The judgments which he passes, very briefly and soberly, on men and things are often quite contrary to those of the majority even of the most intelligent and best-informed of his contemporaries; but they are always worthy of consideration; for he looks at characters and events from a standpoint wholly unlike that of the ordinary monastic chronicler or court historiographer; and he sometimes throws upon them, either from his special sources of information or simply from the quality of his own mind, a light which tends to modify considerably the estimate which might be formed from chroniclers and court historians alone. He treats of 'English affairs' in no narrow temper; whenever his subject comes into contact with the history of another race or nation, he introduces the new element into his narrative with a careful summary of the best information about it that he can obtain. He pays some attention to the social side of history; and his interest in physical phenomena is remarkably intelligent; to him they are not, as they were to most men of his day, simply wonders or portents, but matters to be investigated, reasoned about, and recorded for instruction, not curiosity. He tells, indeed, some marvellous tales of the supernatural; but on some of these he expressly suspends his judgment; and all of them he relates, not as mere marvels, but as matters for which there has been brought before him such an overwhelming weight or volume of testimony that he feels bound, by his undertaking to put on record all that

he can of 'the memorable things of our time,' not to exclude them from his pages.

Some of the peculiarities which distinguish William from the generality of medieval writers become more explicable if we accept the theory for which some evidence has lately been advanced, that he left Newburgh after his school days, and was for some twenty or more of the best years of his life a layman holding a good position in the world. On the other hand, if the 'Historia Rerum Anglicarum' really was—as has been generally supposed—written by a man whose whole life, from early boyhood, was passed in a remote little Yorkshire monastery, that fact would be the crowning marvel of the book. We know indeed that its author was in close communication with the abbots of the neighbouring Cistercian houses of Byland and Rievaux. Through them, therefore, as well as through the relations which were doubtless maintained between Newburgh and the other Augustinian houses, William could obtain, as he evidently did, chronicles, letters, and copies of state documents, and also the oral information which in many cases he expressly says he received from men who had travelled in far lands, or who had themselves helped in the making of history. But he could have no more personal experience of the outside world, and, save in this indirect way, hardly more opportunities of contact with that world, than Bæda himself. His special qualities, however, were independent of circumstances. Whether in the world or in the cloister, he must have been indeed, as Mr. Howlett says, 'a man of unusual moral elevation, mental power, and eloquence,' and he must have been, too, a born historian.

Leland (*Collectanea*, iv. 19) saw in the library of Queens' College, Cambridge, an 'Explanation of the Song of Songs,' to which was appended a note stating that 'William, who was born at Bridlington and became a canon at Newburgh, wrote and brought it out within one year, at the desire of Roger, abbot of Byland.' According to Bale and Pits, William wrote also a 'Book of Commentaries;' of this nothing is known. Bale's and Pits's attribution to him of a work 'on the kings of the English' is erroneous; and so is Ussher's mention (Hearne, p. 810) of 'William of Newburgh's book, "De Rebus Terræ Sanctæ,"' the book referred to being really the 'Itinerarium Regis Ricardi.'

The only complete printed edition of William's extant works, consisting of the 'Historia Rerum Anglicarum' and three sermons, is by T. Hearne (3 vols. Oxford, 1719). The history has been edited by Mr. H. C. Hamilton for the English Historical Society (2 vols. 1856), and by Mr. R. Howlett for the Rolls Series ('Chronicles of Stephen, Henry II, and Richard I,' vols. i. and ii. 1884–5).

[Information contained in William's own work, discussed by Mr. Howlett in his preface to vol. i., and by the writer of this article in Eng. Hist. Rev. April 1904; article by Rev. H. E. Salter in Eng. Hist. Rev. July 1907.] K. N.

WILLIAM de Leicester, or WILLIAM du Mont (*d.* 1213), theologian, studied at Oxford, and afterwards proceeded to Paris, where he taught on the Mount St. Geneviève between 1170 and 1180; he seems to have taken his name of du Mont from this fact. He afterwards became chancellor of Lincoln, an office which he held in 1192 and 1200 (Le Neve, *Fasti*, ii. 91). Here he continued his lessons with great success, numbering among his pupils Giraldus Cambrensis, whom he had previously met in Paris (Gir. Camb. *De Rebus a se Gestis*, iii. 3). He died soon after Easter 1213.

Alexander Neckham has some verses in his honour in his 'De Laude Sapientiæ.'

His works are: 1. 'Similitudines' (MSS. in Balliol ccxxii. and Merton cclvii. Colleges, Oxford, and Peterhouse, Cambridge). 2. 'Summa de officio sacerdotis' (MSS. in Caius College, Cambridge, Bodleian Library, New College xciv. f. 28, cxlv. f. 94, and Corpus Christi College, Oxford, ccclx. f. 100). 3. 'Numerale' (MSS. Balliol College ccxxii. f. 48*b*, Merton College, cclvii. f. 4, and New College, Oxford, xcviii.) 4. 'Concordantiæ.' 5. 'Collecta super psalterium cum scholiis' (MS. Pembroke College, Cambridge). 6. 'Homeliæ' (MS. in Cambridge University Library). 7. Sermones de tempore ab adventu ad Dominicam Trinitatis.' 8. 'Expositiones evangeliorum.' 9. 'Speculum pœnitentiæ' (MS. in Pembroke College, Cambridge). 10. 'Speculum pœnitentis' (MS. in Corpus Christi College, Cambridge). 11. 'De Sacramentis Ecclesiæ.' 12. 'Flores sapientiæ.' 13. 'Proverbia et alia verba ædificatoria in ordine disposita' (MS. in New College, Oxford, xcviii. 59 *b*). 14. 'Carmen alphabetum glossatum.' 15. 'De adventu Domini.' 16. 'Expositiones epistolarum.' 17. 'De bonitate mulierum.' 18. 'Ad quasdam moniales lib. i.' 19. 'Introductio ad artem concionandi.' 20. 'De miraculis Sanctorum.' 21. 'De eliminatione errorum de quibusdam quæ in ecclesia cantantur et leguntur' (MS. in Bodleian Library, Oxford). 22. 'Distinctiones theologicæ' (MS. in Corpus Christi College, Oxford, xliii. 1). 23. 'De tropis liber'

(MS. New College, Oxford, 27 *b*). 24. 'Quidam versus glossati.'

[Wright's Biographia Britannica Literaria; Tanner's Bibl. Brit.-Hibern. p. 361; Budinsky's Die Universität Paris und die Fremden an derselben im Mittelalter, Berlin, 1876, p. 112; Coxe's Cat. MSS. in collegiis aulisque Oxon. Oxford, 1852.] W. E. R.

WILLIAM MALET or MALLET (*fl.* 1195–1215), Baron of Curry Mallet. [See MALET.]

WILLIAM OF RAMSEY (*fl.* 1219), hagiographer and poet, was a native of Ramsey and a monk of Crowland. His earliest work appears to have been a poem in 1666 hexameters (*Univ. Libr. Cambridge MS.* Dd. xi. 78), which was written probably at the time of the translation of the relics of St. Guthlac in 1195, and was dedicated to Henry of Longchamp, abbot of Crowland (1190–1236); some extracts from it have been printed by Birch in 'Memorials of St. Guthlac,' and by Searle in 'Ingulf and the Historia Croylandensis,' p. 35. It is based principally on Felix's life. The statement in the 'Annales Burgo-Spaldingenses,' 1237, that one Henry wrote this life, is no doubt due to the fact that the manuscript contains works by Henry of Avranches. In the same manuscript are verse lives of the royal saints Fremund and Edmund, and also of St. Birinus, which Leland ascribes to him. The life of Birinus is dedicated to Peter des Roches [q. v.], bishop of Winchester 1205–38. Baronius is also of opinion that William wrote the prose life of St. Edmund printed by Surius (*Vitæ Sanctorum*, iv. 121). William also wrote: 1. A prose 'Translatio S. Neoti' found in several manuscripts, and printed in Whitaker and in the 'Acta SS.' July, vii. 330; it was written by him probably in 1213, when the abbot Henry translated his relics. A verse life printed by Whitaker is also from his pen. 2. A prose life of Waltheof, probably when Abbot Henry translated his relics in 1219. It has been printed by F. Michel in 'Chroniques Anglo-Normandes,' from the Douai MS. 851, where it is found in a disordered arrangement. This Douai manuscript, all of which deals with Waltheof's life or death, has been analysed by Dr. Liebermann (*Ostenglische Geschichtsquellen*), who positively ascribes to William two of the pieces in it, and thinks the rest may also be by him, except the 'Miracula Waldevi.' A work, 'De Vita et Moribus Philosophorum,' addressed by one William to a friend named Guthlac, was seen by Leland in the library of St. Paul's (*Collect.* iii. 47, and DUGDALE'S *St. Paul's*, p. 283), and has also been ascribed to William of Ramsey. Dr. Stubbs, however, inclines to think that it is by William of Malmesbury, and that it is identical with Harleian MS. 3969, of which the first leaves are now gone (*Gesta Regum*, I. cxlii).

In Leland's opinion the works on Bæda and Isidore ascribed to William of Ramsey were probably the work of Brihtferth of Ramsey (*Collect.* iii. 23). The 'Translatio Sarisburiensis,' found in conjunction with William's works in the destroyed Cottonian MS. Vit. D xiv, and in the Cambridge MS. Dd. xi. 78, is ascribed by Matthew Paris (*Chron. Maj.* iii. 189) to Henry of Avranches.

WILLIAM OF CROWLAND (*d.* 1179), abbot of Ramsey and Cluny, has been confounded with the above. He was prior of St. Martin des Prés, became abbot of Ramsey by the interest of Becket (1161), and in 1177 was made abbot of Cluny (*Bibl. Cluniac.* p. 1662). He died at Charité on 7 Jan. 1179 (*Chron. Ramesiensis*).

[Hardy's Descriptive Cat. i. 236; Tanner's Bibliotheca, p. 363; Whitaker's St. Neot; Neues Archiv f. ält Geschichtskunde, xviii. 251–3.] M. B.

WILLIAM THE TROUVÈRE (*fl.* 1220 ?), poet, was first called Adgar. Working at the instance of one Gregory, he translated some forty or forty-one tales into octosyllabic Anglo-Norman verse, from the Latin collection of 'Miracles of the Virgin' which he found in the 'almarie' or bookcase of St. Paul's. His work in the Egerton MS. 612 has been printed by Neuhaus in Förster's 'Altfranzösische Bibliothek,' 1886.

[Ward's Cat. of Romances, ii. 592; Mussafia's Studien zu mittelalterlichen Marienlegenden in Kaiserliche Academie der Wissenschaften, Sitzungsbericht (Phil. Hist. Classe), bd. cxiii. Heft 2, p. 917, and Bd. cxv. cxix. cxxiii.; Die Adgarlegenden in K. Vollmöller's Romane-Forschungen, i. 183.] M. B.

WILLIAM OF SAINTE-MÈRE-EGLISE (*d.* 1224), bishop of London, was a Norman (DICETO, ii. 166) who was probably born at the little town of Sainte-Mère-Eglise in the Cotentin. The latinised form of the name is 'Sanctæ Mariæ Ecclesia,' so that he is described by Madox and other earlier writers as 'William of St. Mary's Church.' William's mother was apparently still alive in 1195, when she and her son were recorded as holding a pension for their lives out of the manor of Sainte-Mère-Eglise (STAPLETON, *Rot. Scacc. Norm.* vol. i. p. clxxvi). Sainte-Mère-Eglise was a royal manor, and many who took their name from it were in the royal service. In Henry II's reign William appears from 1183 onwards as 'clericus cameræ,' and seems to have been an active and trusted

servant of the king (Eyton, *Itinerary of Henry II*, pp. 253, 277, 284, 285 *n.*, 288 *n.*, 293, 295 *n.*, 296). In February 1187 Henry went abroad. William, with St. Hugh, bishop of Lincoln, followed, with the king's harness and horses, sailing from Southampton (*ib.* p. 277). Save for his return to England in the spring of 1188, when he visited Clarendon (*ib.* pp. 285, 288), he, like Hugh, probably remained abroad till Henry's death, as in 1188 he witnessed a charter at Alençon (*ib.* p. 284), and in July 1189 he witnessed a royal letter at Azai (*ib.* p. 296; Gerv. Cant. i. 450).

William rose into prominence in Richard I's reign. On 16 Sept. 1189 Richard, at the council of Pipewell, gave him the prebend of Hubert Walter in the church of York, and made him dean of St. Martin's, London (Rog. Hov. *Chronica*, iii. 16; Benedict of Peterborough, ii. 86). Geoffrey, elect of York, objected to the former promotion (Rog. Hov. iii. 17), but to no purpose (Walter of Coventry, i. 378). Before 1193 William also received a prebend in Lincoln Cathedral. He gave great offence to Giraldus Cambrensis [q. v.], who wrote a long letter to St. Hugh of Lincoln, denouncing William for wronging him in the matter of his church of Chesterton, Oxfordshire (Gir. Cambr. *Opera*, i. 259, 268). Giraldus speaks of him as 'curiæ sequela et familiaris regis' (*Opera*, i. 261). He is also described by Richard himself as 'protonotarius noster' (Rog. Hov. iii. 209). Under Richard I he was employed both as justiciar and as a member of the exchequer. In 1194 he had a clerk for the business of the Jews (Rog. Hov. iii. 264, 266). He was closely attached to Hubert Walter [see Hubert], who himself had formerly been protonotarius. He reconciled Giraldus Cambrensis with Hubert (*Opera*, iii. 323). William accompanied Hubert on his visit to Richard during his captivity in Germany in 1193 (Rog. Hov. iii. 209). Preferment was heaped upon him. He was appointed keeper of the forfeited lands of Geoffrey, the king's brother, until 3 Nov. 1194, when Geoffrey's lands were restored (*ib.* p. 274). He also had charge of the abbey of Glastonbury, the honour of Wallingford, and other lands in the king's hands. He was made guardian, in return for five hundred marks, of Robert, son of Robert FitzHarding, and had license to marry him to one of his kinswomen. He is said by Foss to have been sheriff of Surrey from 5 to 7 Richard I (1193–1196), though his name does not appear in official lists (*List of Sheriffs*, P.R.O. p. 135). He was made rector of Harewood, Yorkshire (*Rotuli Curiæ Regis*, ii. 222), and canon of St. Paul's. On 16 Sept. 1198 'ex largitione regis Ricardi' he was elected bishop of London. According to the account given by Ralph Diceto, dean of St. Paul's, he was, at Diceto's own request (Diceto, ii. 166), on 23 May 1199 consecrated bishop at Westminster in the chapel of St. Catharine by Hubert Walter, archbishop of Canterbury, thirteen bishops being present (*ib.*; Coggeshall, p. 89). William was present on the 27th at the coronation of John (Rog. Hov. iv. 89, 90). During this and the next few years various concessions were granted by John to William (*Rotuli Cartarum*, pp. 17, 51, 64, 91, 124, 136, 140). William was present on 19 Sept. 1200 at the council at Westminster (Diceto, ii. 169), and witnessed the homage done by William, king of Scots, to John, outside Lincoln, on 22 Nov. 1200 (Rog. Hov. iv. 141). In December 1201 William, with Hubert Walter, crossed to Normandy (Diceto, ii. 173), at the king's request, and on 25 March 1201 was present at John's third coronation with Isabella at Canterbury (Rog. Hov. iv. 160). On 24 Aug. 1203, Hubert Walter being ill, William consecrated at Westminster William of Blois, elect of Lincoln, despite the protest of Gilbert, bishop of Rochester, who disputed his right to consecrate (Rog. Wend. iii. 139; Gir. Cambr. iii. 304). However, in 1206 he also consecrated Jocelyn bishop of Bath at Reading (Rog. Wend. iii. 188). In December 1204 William received formal confirmation of his position as first in dignity among the bishops of the province (*Cal. of Papal Registers, Papal Letters*, i. 19). A diplomatic mission to King Otto, John's nephew, was entrusted to William in 1204 (Coggeshall, p. 147), but seems to have had little result. On the outbreak of the quarrel between John and Innocent III, after the death of Hubert Walter on 12 July 1205, and upon John's refusal to accept Stephen Langton as archbishop, the pope issued a mandate on 27 Aug. 1207 to the bishops of London, Ely, and Worcester to exhort the king to receive the archbishop, and, should he refuse, to place the kingdom under an interdict (*Cal. of Papal Registers*, i. 29). The three bishops formally pronounced the interdict on 23 March 1208. The king at once confiscated all church property, and banished them for five years. They left the country secretly for France (Rog. Wend. iii. 222). The chronicler complains that while all the evils of the interdict fell on England, the archbishop and the three bishops sojourned abroad, 'omnimodis viventes in deliciis: cum lupum viderunt venientem, dimiserunt oves et fugerunt' (*ib.*)

Though banished, William was so constantly employed as bearer of the papal overtures that he was frequently passing to and fro between England and the continent under safe-conduct from John. The history, therefore, of William between 1208 and 1213 is the history of these negotiations. Innocent instructed William that should John fulfil an agreement with him, the interdict was to be relaxed (*Epp. Inn.* III. bk. xi. No. 91). Between 14 July and 8 Sept. 1208, and again for three weeks after 8 Sept., William had safe-conduct to remain in England (*Rot. Lit. Pat.* i. 85); but after keeping William and his fellow-bishops waiting for two months, John in the end would not see them (*Ann. Wav.* p. 261). Henry, duke of Saxony, and Otto of Germany attempted to effect a reconciliation (*ib.*) Finally, on 12 Jan. 1209 Innocent wrote to John threatening excommunication within three months. The three bishops were ordered to see to the execution of the sentence (*Epp. Inn.* III. ii. 1530; Rog. Wend. p. 228). But, though the king remained obstinate, the three bishops fled without announcing the excommunication (*ib.*) On 2 Oct. the archbishop, with the bishops of London and Ely, came to Dover under safe-conduct. The king went to Chilham; the archbishop and bishops recrossed, as all negotiations broke down (Gerv. Cant. ii. 103, 105; *Ann. Wav.* pp. 263, 264; Coggeshall, p. 164). William went with the bishop of Ely and Langton to Rome (Rog. Wend. iii. 241). William and the bishop of Ely returned with Pandulf [q. v.] from Rome to France in January 1213, together with Langton, and published the sentence of deposition in a council of French bishops. Philip Augustus prepared to carry out the papal orders (Rog. Wend. iii. 242). In February 1213 the pope issued a mandate to William and his companions to suspend from their offices and benefices all ecclesiastics who had in any way assisted the king since his excommunication (*Cal. of Papal Registers*, i. 37). The king, frightened at last, submitted to Pandulf and Durand on 15 May. Among the conditions of submission was restitution to William and the other exiled bishops (Matt. Paris, *Chron. Maj.* ii. 543; *Ann. Burton*, i. 219, 220; *Ann. Wav.* p. 263). On 16 July William, with Langton and the other bishops, landed at Dover. On 20 July they absolved the king at Winchester (Rog. Wend. iii. 260). William received 750*l.* from John for his losses, and to make amends for the loss of his house of Bishop's Stortford, which the king had demolished in 1211, John gave him and his successors the manor of Stoke, near Guildford in Surrey (Newcourt, *Repert. Eccl.* i. 12). On 29 June 1214, John having at last fulfilled the conditions, the interdict was removed (Matt. Paris, *Chron. Maj.* ii. 575). On 4 March 1215 John, together with many magnates of England, took the cross at the hands of William of London (Walter of Coventry, ii. 219). On 1 Nov. 1214 William was one of those counsellors of the king who advised him to grant freedom of election to churches (Stubbs, *Select Charters*, p. 288), and on 15 June 1215 to grant Magna Carta (*ib.* p. 296). Under Henry III William continued to be entrusted with delicate diplomatic business. On 16 Jan. 1217 he was commissioned to enforce the provisions of the agreement made between Queen Berengaria and John as to her dower (*Cal. Papal Registers*, i. 43). On 2 June he assisted in the dedication ceremonies of Worcester Cathedral (*Ann. Worcester*, iv. 409). In 1217 he was among those who counselled the issue of Henry III's second charter and the charter of the forests (*Select Charters*, pp. 345–8), and on 5 Oct. 1220 the king appointed him, with Ralph Pincerne, to receive all lands surrendered by Llewelyn of Wales (*Fœdera*, i. 109).

On 25 Jan. 1221 William resigned in St. Paul's his bishopric to the legate Pandulf on account of old age (Walter of Coventry, ii. 248). The Waverley annalist praises him as a man of no little authority and great humility, who endured much during the interdict to preserve the liberties of the church (*Ann. Wav.* ii. 294). He retained to himself 100*l.* (*Ann. Dunstaple*, iii. 65), and 'took upon himself the habit of a canon-regular of St. Osyth's,' an Austin priory in Essex (Newcourt, *Rep. Eccl.* i. 12). On 6 May 1221 the pope confirmed to William the assignment of the manors of Clacton, Southminster, and Witham, with the consent of the dean and chapter of London, on a mandate to the cardinal-archbishop of Canterbury and the bishops of Winchester and Rochester, to receive his resignation, and to make a grant to him out of the goods of his former see (*Cal. Papal Registers*, i. 81). He died at St. Osyth's on 27 March 1224 (*Ann. Wav.* ii. 299; Newcourt, *Rep. Eccl.* i. 12). He founded a chantry of one priest in the church of St. Paul, to 'pray for the souls of himself and his successors' (*ib.*)

[Annals of Waverley, Burton, Dunstaple, in Annales Monastici; Memorials of Walter of Coventry, Roger of Hoveden, Benedict of Peterborough; Ralph Diceto's Opera Historica, vol. ii.; Coggeshall's Chron. Anglicanum; Flores Historiarum, vol. ii.; Chron. Johannis de Oxenedes; Gervase of Canterbury, vol. ii.; Matt.

Paris's Chron. Majora, vols. ii. and v. (all above are in Rolls Ser.); Newcourt's Repertorium Ecclesiasticum Londinense, vol. i.; Roger of Wendover, vol. iii. (in Engl. Hist. Soc.); Liber de Antiquis Legibus (in Camden Soc.); Wharton's Anglia Sacra; Godwin, De Præsulibus Angliæ (17—), p. 179; Rymer's Fœdera, vol. i.; Rotuli Cartarum; Rotuli Litterarum Patentium; Epistolæ Innocentii III in Migne's Patrologia Latina; Cal. of Papal Registers, Papal Letters, pt. i.; Foss's Judges of England, i. 416–18; Stapleton's Rotuli Scaccarii Normanniæ; Wilkins's Concilia, i. 515–29.] M. T.

WILLIAM THE CLERK (*fl.* 1208–1226), Anglo-Norman poet, was the author of five Norman-French works. The most important is a romance belonging to the Arthurian cycle, called 'Frégus et Galienne, ou Le Roman du Chevalier au bel escu,' which was edited by Francisque Michel for the Abbotsford in 1841 (4to). It relates the story of a shepherd youth named Frégus, who, struck with admiration of Arthur and his court as they passed on a hunt, persuaded his parents to allow him to try his fortunes as a knight of King Arthur. He went to court, and, though received with ridicule by some of the knights, was commissioned by Arthur to fight the gigantic 'Chevalier au Lion.' This he did, compelling the knight to go to court and submit. But in the course of his mission he had met with Galienne, who became so enamoured of him that when he coldly repulsed her advances she left her father's castle in despair. Stricken with remorse and awakened love he went in quest of her, and after various adventures found her. Returning to Arthur's court, Frégus and Galienne wind up the romance with their happy marriage.

William wrote also a 'Bestiary' (extant in MS. Royal 16 E. viii and MS. Cotton. Vesp. A. vii), in which in the article on the dove there is an allusion to the interdict in England which places the time of composition of the book in 1208. The 'Besant de Dieu,' a serious poem, which belongs to the end of his life, contains some outspoken strictures on the Albigensian crusade, and refers to the death of Louis VIII in his expedition to the south; a manuscript is preserved in the Bibliothèque Nationale at Paris. Both the 'Bestiary' and the 'Besant' are printed in Barbazon's 'Fabliaux et Contes' (Paris, 1808, vols. iii. and iv.) The 'Besant' has also been edited by Ernst Martin (Halle, 1869).

The two fabliaux he wrote must belong to an earlier period than this last. One, called 'La Malle Honte,' seems to be a kind of satire and directed against the king of England, the sting of it lying in the title. The same subject was treated by Hugh of Cambray. 'Le Prêtre et Alison, ou La Fille à la Bourgeoise,' relates the trick played by the parents of a girl on her priest-lover. They feigned assent to his advances, but substituted a prostitute for their daughter in her room. The priest did not find out his mistake till the morning.

The noteworthy feature about William's works is their democratic character. Frégus, a shepherd boy, becomes a knight and marries a lady of rank; the king is twitted with some shameful actions by the tale of 'La Malle Honte;' and in the 'Besant de Dieu' and 'Le Prêtre et Alison' the papacy and the priesthood are respectively attacked.

[The best account of William and his works is in vol. xix. of the Histoire Littéraire de la France commencée par les Benedictins de St. Maur, continuée par des Membres de l'Institut, pp. 754–65 (Amaury Duval). See also Wright's Biographia Britannica Literaria, Anglo-Norman Period, and Martin's (Ernst) Le Besant de Dieu mit einer Einleitung über den Dichter und seine sämmtlichen Werke, Halle, 1869.] W. E. R.

WILLIAM DE LONGESPÉE, third EARL OF SALISBURY (*d.* 1226). [See LONGESPÉE.]

WILLIAM DE FORS or DE FORTIBUS, EARL OF ALBEMARLE (*d.* 1242), was the son of Hawise, countess of Albemarle, daughter of William le Gros, earl of Albemarle (*d.* 1179), son of Count Stephen, and the last representative of the elder line of the lords of Albemarle representing Adeliza, the niece of William the Conqueror. His father was William de Fors of Oleron, Hawise's second husband [for her first husband see WILLIAM DE MANDEVILLE, EARL OF ESSEX, *d.* 1189], who took his more usual name from the village of Fors (Latin, de Fortibus) in Poitou. He was a military adventurer who shared as one of the chief commanders of the fleet in Richard I's crusade, was married to Hawise on his return in 1190, and died in 1195. Hawise soon married her third husband, Baldwin de Béthune, and probably died during his lifetime.

William de Fors the younger was already a man on his stepfather's death on 13 Oct. 1213. He was soon established by John in the lands of the county of Albemarle (*Rot. Lit. Pat.* p. 122), and in 1215 the whole of his mother's estates were formally confirmed to him (*Rot. Cartarum*, p. 201). The most important of these was the lordship or wapentake of Holderness, the true seat of the Albemarle power, where they held ten knights' fees (*Red Book of Exchequer*, ii.

490); there were situated their castle of Skipsea and the family foundation of Meaux, a Cistercian house. They had also important estates in Lincolnshire, in Craven, and Cumberland. They were sometimes described as earls of Holderness (RISHANGER, p. 63, Rolls Ser.; *Chron de Melsa*, ii. 107). Hawise's father had been created Earl of Yorkshire in 1138. But they were more often called earls of Albemarle, a name taken from their Norman county of Aumâle, from which they originally obtained comital rank. Aumâle had been lost with Normandy under John, and William the younger is perhaps the first of his house with whom the once foreign title had an exclusively English signification. In the quarrel between John and his barons the young earl supported the king until the defection of the Londoners (ROG. WEND. iii. 300, English Hist. Soc.) He was one of the twenty-five executors of Magna Charta, though probably the least hostile to John on the list. On 11 Aug. he was made constable of Scarborough Castle (*Rot. Lit. Pat.* pp. 152, 154). On war breaking out between king and barons in September, William went over to John's side, being the only one of the twenty-five who fought for him (WALTER OF COVENTRY, ii. 225). He took part in John's devastating march from St. Albans to the north (ROG. WEND. iii. 348), and was made warden of the castles of Sauvey, Rockingham, and Bytham (*ib.* iii. 353). But on the capture of Winchester on 14 June 1216 by Louis of France, William went back to the side of the triumphant barons, though their subsequent disasters once more brought him round to the king (cf. *Rot. Lit. Pat.* p. 199). He continued to support Henry III, and was on 17 Dec. made constable of Rockingham and Sauvey Castles. He shared with his close associate Randulph de Blundevill, earl of Chester [q. v.], in the long siege of Mount Sorrel, Leicestershire, which began after Easter 1217 (HEMINGBURGH, i. 250), fought on 20 May at the battle of Lincoln (*Melrose Chron.* p. 131), and in August joined in Hubert de Burgh's naval victory over Eustace the Monk off Dover (MATT. PARIS, *Chron. Majora*, iii. 28–9).

William had won so strong a position during the years of disorder that he was indisposed to submit himself to the rule of the young king's ministers. He was the most conspicuous representative of the feudal reaction towards the ancient ideal of local independence for each individual baron. Dr. Stubbs in describing him as a 'feudal adventurer of the worst stamp' (*Const. Hist.* i. 581) is not too severe on his character, though he rather ignores his ancestral position in the country as representative of his mother's house. Aiming at reviving the separatist policy of the Anglo-Norman baronage, William found his chief allies in Falkes de Breauté [q. v.] and the other foreign adventurers whom John had established in the country. As early as 1219 Albemarle had shown his hostility to Hubert de Burgh [q.v.] the justiciar, and had been declared a rebel and excommunicated by the legate for persisting in attending a prohibited tournament. But the real struggle began in 1220, when the justiciar called on the barons to surrender to the crown the royal castles which had remained in their hands since the troubles in John's reign. William refused to surrender his two royal castles of Rockingham and Sauvey, and exerted himself to strengthen the fortifications of the latter. However, immediately after his second coronation on 17 May, the young king marched in person against the two castles. The garrisons fled in terror, and on 28 June William was compelled to make a formal surrender of his castles, and to pledge himself to submit to the judgment of his peers. He probably bought off his excommunication by taking the crusader's vow and submitting himself to the legate. But many complaints against him seem to have been brought, and the barons adjudged Bytham to William de Colville. William therefore prepared to resist to the uttermost the attempt to ruin him, and before the end of the year had collected a large force at Bytham, the centre of his power in South Kesteven. At Christmas William attended Henry's court at Oxford. Thence, without note of warning or solemn defiance, he fled to Bytham, and rose in revolt early in January 1221. He plundered the country far and wide and cruelly tortured his prisoners (ROG. WEND. iv. 66–7). He attacked the castles of Newark, Sleaford, and Kimbolton, but was disgracefully repulsed (*Dunstaple Ann.* p. 63). He was still summoned to great councils, and professed to set off to attend one at Westminster. However, he next captured Fotheringay Castle. Thence he issued letters, directed to the mayors of English towns, which granted safe conduct and 'his peace' to merchants 'as if he alone ruled over the realm' (WALTER OF COVENTRY, ii. 247). It was, says Dr. Stubbs, 'an assumption of feudal or royal style worthy of the days of Stephen' (*Const. Hist.* ii. 33). On 25 Jan. Pandulf held a council at St. Paul's, in which he excommunicated Albemarle for the second time. The great council voted a special scutage of ten shillings on every knight's fee, called the 'Scutagium de Biham.' An army

was at once equipped to bring about the rebel's defeat, and his old associate, the Earl of Chester, heartly co-operated with the king's forces. Pandulf himself accompanied the king on his expedition. Bytham was besieged for six days, and on 8 Feb. was captured with the help of the machines erected against it. The garrison was imprisoned, the whole structure burnt down, and William, now a fugitive, was forced to take sanctuary at Fountains Abbey (*Dunstaple Ann.* p. 64). He there surrendered to Walter de Grey [q. v.], archbishop of York, and the northern barons, on the condition that he should be restored to sanctuary if the king refused to admit him to mercy. Pandulf now interested himself in procuring easy terms for him (*Flores Hist.* ii. 173). He was pardoned on condition of his going into exile for six years to the Holy Land (*Worcester Ann.* p. 413; Rog. Wend. iv. 66–8, corrected by Matt. Paris, *Chron. Majora*, iii. 60–1).

Albemarle did not go on crusade, and was suffered to remain unmolested in England. The return of the Earl of Chester to his old policy of opposition doubtless made his position more secure, and late in 1223, when fresh attacks were made by the confederates on Hubert de Burgh, William was once more strong enough to join in open rebellion. He was associated with Falkes de Breauté, Chester, and others, in a sudden attack on the Tower of London. On the approach of the king the confederates, who had failed in their assault, fled to Waltham, where Langton persuaded them to attend the king (Rog. Wend. iv. 92–3). They protested that they sought for nothing but to remove Hubert de Burgh from the justiciarship. Henry went to Northampton to keep Christmas, while Albemarle and Chester assembled with their followers at Leicester. But they ascertained that the king's force was larger and accepted Langston's proposals to patch up peace. They surrendered their castles and honours to the king, and both parties ended the Christmas feast together at Northampton. Next year (1224), when Falkes was besieged at Bedford, Albemarle joined with Chester and Peter des Roches in professing to support the king, though their real attitude was very suspicious. They appeared before Bedford, but, finding themselves excluded from Henry's counsels, went home in disgust (*Dunstaple Ann.* p. 87).

After Falkes's fall, the hopes of the feudal party expired. Henceforth Albemarle accepted the inevitable, and lived as an Englishman and loyal subject. He became one of the king's council, in which capacity he strove to effect Falkes's reconciliation in 1226 (Shirley, *Royal Letters*, i. 547). On 6 Jan. 1225 he received a royal grant to maintain him in the king's service (*Rot. Lit. Claus.* p. 11). In 1227 he was granted all the liberties in Holderness exercised by his predecessors, and was acquitted on his share of the 'scutage of Bytham' which had hitherto been reckoned as due to the royal coffers (*Rot. Lit. Claus.* p. 172). On 11 Feb. 1225 he witnessed Henry's third reissue of Magna Charta (*Select Charters*, p. 354). In September 1227 he was sent as an ambassador to Antwerp (*Fœdera*, i. 187). In April 1230 he accompanied Henry III to Brittany, and in October, when the king went home, he was left behind with the Earl of Chester and William Marshal as joint commander of the small force that remained to assist the Count of Brittany (Rog. Wend. iv. 217). On 9 Aug. and 15 Oct. 1241 Albemarle was one of six English earls who were twice summoned to Gregory IX's projected council against Frederick II (*Cal. Papal Letters*, 1198–1304, p. 195).

In the autumn of 1241 Albemarle at last set out for the Holy Land. He was accompanied by his old associate Peter de Mauley [q. v.] and other English nobles. Albemarle and his friends took ship in the Mediterranean. On 26 March 1242 he died at sea, either on his going to, or on his return from, Jerusalem. He was unable to eat eight days before his death (Matt. Paris, iv. 174), but there is no reason to say that he was starved to death in prison. Paris calls him 'miles strenuissimus,' and he certainly had few merits save military ones. He was, however, a friend of the monks. He made grants to the Cistercians of Meaux (*Chron. de Melsa*, i. 362, ii. 27, 47), the most important being the 'barony' or close of Beeford, made before his departure on crusade. He also made grants to the nuns of Nun Keeling in Holderness (Poulson, *Holderness*, i. 32) and the monks of St. Bees, Cumberland.

Before 1215 William married Avelina, second daughter and coheiress of Richard de Montfichet. She died in 1239, and is described as 'mulier admirabilis pulchritudinis' (Matt. Paris, iii. 624). Their eldest son was William de Fors, last earl of Albemarle (*d.* 1260) [q. v.]

[Roger of Wendover's Flores Hist. (Engl. Hist. Soc.); Matt. Paris's Chron. Majora, Flores Hist., Annals of Dunstaple and Worcester in Ann. Monastici, R. de Coggeshall, Rishanger, Oxenedes, Walter of Coventry, Red Book of Exchequer, Royal Letters, Chron. de Melsa (all in Rolls Ser.); Rymer's Fœdera, vol. i.; Stubbs's Select Charters; Rotuli Lit. Patentium; Rot. Lit. Claus.; Rot. Cartarum; Poulson's Hist. of

Holderness, i. 30–3; G. E. C[okayne]'s Complete Peerage, i. 56; Doyle's Official Baronage, i. 26; Dugdale's Baronage, i. 63–4.] T. F. T.

WILLIAM OF DROGHEDA (*d.* 1245?), canonist, was an eminent lecturer on canon law at Oxford during the first half of the thirteenth century. Between 1241 and 1245 he was principal advocate for William of Montpellier in the litigation about his election to the see of Coventry and Lichfield; and such weight was attached to his advocacy that the bishop-elect, hearing in 1245 of William's death, gave up his claim (MATT. PARIS, *Chron. Maj.* iv. 423). According to Mr. Rashdall, however, the canonist in 1250 gave his hall or house at Oxford to the prior and convent of Sherborne, who in 1255 sold it to the university; it is now No. 33 High Street, and is still called 'Drawda Hall.' William also appears to have been rector of Stratton Audley, Oxfordshire (*Cal. Pap. Reg.* i. 214).

About 1239 William wrote, for the use of his pupils, his 'Summa Aurea,' an elaborate treatise on canon law, which was still quoted as an authority, even at Bologna, some centuries later (BETHMANN-HOLLWEG, *Der Civilprocess des gemeinen Rechts*, vi. 123, 124; ALBERICUS GENTILIS, *Laudes Acad.* 1605, p. 54). Two manuscripts are extant at Caius College, Cambridge (WUNDERLICH, *Zeitschrift*, xi. 79), and others are at Luxemburg (Stadtbibliothek, No. 105), at Tours (DORANGE, *Cat. MSS.* p. 310), and in the Vatican (STEVENSON, *Codd. Lat. Bibl. Vat.* p. 283). None of these manuscripts appear to be perfect; extracts from the Caius manuscripts are printed in the 'English Historical Review' (xii. 645), and a full description of the work is given in Professor F. W. Maitland's 'Roman Canon Law' (1898, pp. 107 sqq.)

[Authorities cited; Rashdall's Universities of Europe, ii. 374, 470.] A. F. P.

WILLIAM OF DURHAM (*d.* 1249), reputed founder of Durham Hall, now University College, Oxford, was possibly born at Durham and educated there or in the neighbouring monastery of Wearmouth, proceeding thence to Oxford. He subsequently studied at Paris, where he became a 'famosus magister' (MATT. PARIS, *Chron. Maj.* iii. 168; cf. DENIFLE, *Chart. Univ. Paris.* i. 118). He left that university in 1229, after the riots between the students and citizens of Paris, and is said to have 'headed a migration to Oxford.' For the latter statement there seems to be no evidence (RASHDALL, *Universities of Europe*, i. 470), though William's three companions mentioned by Matthew Paris, including Nicholas de Farnham [see NICHOLAS], were provided with professorships at Oxford, and it is not unlikely that William went thither in answer to Henry III's invitation of 14 July 1229 to Paris scholars. Before 1237 he had become archdeacon of Durham; he is identified by Le Neve with a William who is stated in an inscription in a window in University College to have been archdeacon of Durham in 1219, but this date is probably a mistake for 1249; Leland, Tanner, and Chevalier confuse him with William Shirwood [q.v.], and he is also identified with a William de Lanum said to have been archdeacon in 1234 (LE NEVE, iii. 302; RASHDALL, i. 470). William was also rector of Wearmouth (*Cal. Papal Letters*, i. 251), and was granted by Richard Poor [q. v.], bishop of Durham, 'with the assent of the chapter and consent of the king,' certain rights over the town of Sunderland and manors of Wearmouth and 'Sephor' (*ib.*) At one time, according to Matthew Paris, he was archbishop-elect of Rouen, probably before or after the episcopate of Pierre de Colmieu, who held that see from 1237 to 1245. He was also chaplain to the pope (*ib.*) After Nicholas de Farnham's election to the bishopric of Durham in 1241, William's rights over Sunderland and Wearmouth were called in question. He appealed to the pope, and the case was heard by Pierre de Colmieu, now bishop of Albano, and the cardinal of St. Laurence. A compromise was reached by William and the bishop of Durham's proctor, and on 22 Dec. 1248 the pope issued from Lyons a mandate directing the bishop of Ely, Hugh of Northwold [q.v.], and the archdeacon of Ely [see ELY, NICHOLAS OF], not to suffer him to be molested on account of his rights. On his way home, however, William died at Rouen (MATT. PARIS, *Chron. Maj.* v. 91; *Hist. Anglorum*, iii. 67; in the 'Abbreviatio,' *Hist. Anglorum*, iii. 311, he is said to have died 'transalpinans,' a statement adopted by Rashdall, though apparently he was only coming from Lyons). Matthew Paris says William 'abounded in great revenues, but was gaping after greater,' which Smith interprets as the bishopric of Durham, suggesting that to obtain it was the object of his visit to the pope.

By his will William left 310 marks to Oxford University to be invested in rents for the support of ten or more masters of arts studying theology. 'The university placed the money in a chest and used it "partly on their own business" and partly in "loans to others" which were never repaid' (RASHDALL, ii. 470). There is no evidence that William of Durham intended

the masters who benefited by his bequest to live together and form a separate community, and he cannot be regarded in any way as the founder of the collegiate system [see MERTON, WALTER DE], but his benefaction was the first that was subsequently evolved into a college or hall. This took place about 1280, when four masters formed a community that was the nucleus of University College, still legally styled 'Great University Hall.' The locality of the original hall is doubtful, and the present site in High Street was not acquired till 1332; it was called the 'college of William of Durham,' but as early as 1374 it occurs as 'aula quondam Durham, nunc Universitehall' (*Cartulary of St. Frideswide's*, Oxf. Hist. Soc. i. 344). There William of Durham is expressly named as its founder; but three years later, in order to secure the evocation of a lawsuit into the royal council chamber, 'the masters and scholars of University first devised the impudent fiction of a royal foundation by Alfred the Great, which has now become part of the law of England by a decision of the court of king's bench' (RASHDALL, ii. 472). This fiction was not finally discredited until 1728, when William Smith (1651?–1735) [q. v.] published his 'Annals of University College. Proving William of Durham the Founder' (Newcastle-upon-Tyne, 8vo), the best of early college histories.

[Besides Smith's Annals above cited, see Matt. Paris's Chron. Majora, iii. 168, v. 91, Hist. Anglorum, iii. 67, 311, Anstey's Munimenta Academica, i. 56, 87, ii. 490, 586–8, 780, and Mon. Franciscana, i. 56 (Rolls Ser.); Cal. Papal Letters, 1198–1304, p. 251; Le Neve's Fasti Eccl. Angl.; Parker's Early Hist. of Oxford (Oxf. Hist. Soc.), pp. 52–4; Bryan Twyne's Apologia, 1622; Wood's Colleges and Halls, ed. Gutch, pp. 37 sqq.; Hist. MSS. Comm. 5th Rep. App. ii. 477; Sir H. Maxwell-Lyte's Hist. of Oxford Univ. 1886; Clark's Colleges of Oxford; Rashdall's Universities of Europe.] A. F. P.

WILLIAM DE LONGESPÉE, called EARL OF SALISBURY (1212?–1250). [See LONGESPÉE.]

WILLIAM OF NOTTINGHAM (*d.* 1251), Franciscan. [See NOTTINGHAM.]

WILLIAM OF YORK (*d.* 1256), bishop of Salisbury, was in 1226 granted 10*l.* for his expenses on an iter into Lincolnshire (*Close Rolls*, ii. 119). On 10 Sept. 1227 he was associated as justice with the justices itinerant of Kent and Huntingdon; he was acting in this capacity in the liberties of the bishopric of Durham (*ib.* p. 213) in the same year. In 1234 Robert de Lexinton and William of York were apparently the two senior judges, and presided in the two branches of the court of common pleas (Foss). In 1235 he was justice itinerant at Worcester, Lewes, Gloucester, and Launceston (*Annales de Theokesberia*, i. 97); and in 1240 at Bedford and St. Albans (*Annales de Dunstaplia*, iii. 155; MATT. PARIS, *Chron. Maj.* iv. 51). In this latter year he was at the head of the section of the justices which made an iter in the southern part of England, under the pretext of redressing grievances, but really to collect money (MATT. PARIS, iv. 34). The chronicler gives him the title of provost of Beverley. Fines were levied before him from 1231 to 1239 (DUGDALE, *Origines Juridiciales*, p. 43). He was again on iter in 1241 at Bermondsey (*Ann. de Waverleia*, ii. 328), and Oxford (*Ann. de Theokesberia*, i. 118). In 1242 he was one of the king's two representatives sent to the parliament of 29 Jan. to ask for money and counsel for the French war (MATT. PARIS, iv. 185), and when the king departed for Gascony he, the archbishop of York, and William de Cantelupe were entrusted with the custody of the realm (*Ann. de Dunstaplia*, iii. 159). When on 2 Nov. 1246 Robert de Bingham, bishop of Salisbury, died, the canons of Salisbury, anxious to propitiate the king, elected William his successor (8 Dec.) (MATT. PARIS, iv. 587; *Ann. de Dunstaplia*, iii. 170). His election was confirmed by the king the day after, and his consecration by Fulk, bishop of London, took place, the Dunstable annalist says, on the 7th (iii. 170), the Winchester annalist the 14th (ii. 91) of the July following. He still seems to have retained his judicial office, for in 1248 he gave judgment against the priory of Dunstable in the question of the seisin of the pastures in Kensworth and Caddington (*Ann. de Dunstaplia*, iii. 178).

William was present at the meeting of bishops at Dunstable on 24 Feb. 1251 to protest against Archbishop Boniface's right of visitation (MATT. PARIS, v. 225), but wavered on the question of refusing the king's demand for a tenth in 1252 (*ib.* p. 326), though he took part in the excommunication of infractors of Magna Charta by the bishops in the same year (BURTON, i. 305). He was one of a deputation of four sent during the parliament of April 1253 to the king from the bishops in parliament to ask him to allow liberty of ecclesiastical elections (MATT. PARIS, v. 373). Henry replied by proposing that those bishops of his own appointment should resign—a hit at William himself—and reminded William that he had 'exalted him from the lowest place.' He died on 31 Jan. 1256 (*ib.* v. 545). Matthew Paris relates that he incurred great

unpopularity by introducing the custom of forcing every under-tenant to attend at the court of his overlord, 'to the great loss and damage of the subjects and the little or no gain of the overlords.' He is a typical court and secular bishop of the period, beginning life and nearly ending it in the king's service, though he seems to have shown enough independence, on one occasion at least, to draw down on him the king's reproaches.

[Authorities cited in the text; Godwin, De Præsulibus Angliæ, 1616, p. 399; Le Neve's Fasti, ed. Hardy; Foss's Judges of England.]

W. E. R.

WILLIAM DE FORS or DE FORTIBUS, EARL OF ALBEMARLE (*d.* 1260), was the son of William de Fors, earl of Albemarle (*d.* 1242) [q. v.], and of his wife Avelina of Montfichet. He was born before 1220, and married Christina, younger daughter of Alan, lord of Galloway. On Alan's death in 1235 (*Dunstaple Annals*, p. 143) his fief fell, according to feudal law, to his three daughters. These were, besides Christina, Helen, wife of Roger de Quincy, earl of Winchester (1195?–1265) [see under QUINCY, SAER DE, *d.* 1219], and Devorguila, wife of John de Baliol (*d.* 1269) [q. v.] However, the fierce and barbarous Galwegians preferred to be ruled by Thomas of Galloway, Alan's bastard son. Finally Alexander II took up the cause of Alan's daughters. In April 1236 he invaded Galloway and defeated the partisans of Thomas. He divided the land among the three coheirs (MATT. PARIS, *Chron. Majora*, iii. 365). Henceforth, until Christina's death in 1246, William virtually ruled a third of Galloway, though his possession was by no means undisturbed.

On his father's death in 1242 William, who was already a knight and of full age, was at once recognised as Earl of Albemarle, paying 100*l.* as his relief. In 1246 he signed the letter of remonstrance addressed by the English magnates to Innocent IV (*Fœdera*, i. 265). In the same year a long quarrel between him and the abbot of Fountains was brought to a satisfactory conclusion (*Dunstaple Annals*, p. 170). In 1248 he made a rich second marriage with Isabella de Redvers (*b.* 1237), daughter of Baldwin de Redvers, earl of Devon and lord of the Isle of Wight (*Tewkesbury Annals*, pp. 104, 137). In August 1255 he took part in an embassy to Scotland (*Fœdera*, i. 325). From 28 Oct. 1255 till his death he was sheriff of Cumberland and keeper of Carlisle Castle, accounting personally for the shire at Michaelmas 1259 (*List of Sheriffs*, P. R. O. Lists, p. 26).

Albemarle took a prominent share in the Mad parliament at Oxford in 1258. He was appointed one of the king's standing council of fifteen (*Burton Annals*, p. 449), and was also one of the twenty-four elected to treat of the aid to be given to the king (*ib.* p. 450). In the former capacity he witnessed the royal promise to agree to the projected reforms (*ib.* p. 456). He was active against Henry III's Poitevin brothers-in-law (*Dunstaple Annals*, p. 210), and signed the letter which the confederates addressed to Pope Alexander IV complaining of them (*Burton Annals*, p. 460). On 20 May 1259 he assisted to ratify the peace with France (*Fœdera*, i. 384). In 1260 he was again in France on some legal business (*Flores Hist.* ii. 450). Early in June he died at Amiens (*ib.* ii. 450; *Ann. Londin*, p. 54; *Excerpta e Rot. Fin.* ii. 327). He was buried at the family foundation, Thornton Priory. His heart was buried in the presbytery of Meaux Abbey, the other family house, next to the tomb of his daughter (*Chron. de Melsa*, ii. 106). He made bequests to the canons of Thornton, and to the monks of Meaux. William of Albemarle must be distinguished from another William de Fortibus, lord of Shepton Mallet, who died in 1259, leaving widow Matilda and four daughters as coheirs (*Calendarium Genealogicum*, pp. 89–90).

By Isabella de Redvers William had five children. The sons died early, and eventually his daughter Avelina (*b.* 20 Jan. 1259) became heiress of the whole estate, increased in 1268 by the acquisition of a third of the lands of Richard de Montfichet [q. v.], brother of the elder Avelina, her grandmother (*Cal. Genealogicum*, p. 127). Besides this Isabella, her mother, had become in 1262 sole heiress of the earldom of Devon and the lordship of the Isle of Wight [see REDVERS, FAMILY OF]. Avelina thus became the richest heiress in the kingdom. On 6 April 1269 she was married to Henry III's younger son Edmund, earl of Lancaster [see LANCASTER, EDMUND, EARL OF]. She died in November 1274 (WYKES, p. 261) without issue, and was buried in Westminster Abbey, where her beautiful effigy still remains in the presbytery.

Her mother, who survived until 10 Nov. 1293, is generally described as Countess of Devon and Albemarle and Lady of the Isle of Wight. Her disposal of her immense property led to prolonged disputes between her heir Hugh de Courtenay, who obtained part of the Redvers estates and was in 1335 created Earl of Devon, and Edward I, to whom she surrendered the Isle of Wight and other possessions (see *Red Book of the Exchequer*, ed. Hall, vol. iii. pp. cccxii–xv; ROUND, 'Surrender of the Isle of Wight' in *Geneal. Mag.* for May 1897).

[Matt. Paris's Chron. Majora, Ann. Dunstaple, Tewkesbury, Burton, Wykes, and Osney in Ann. Monastici, Red Book of the Exchequer, Chron. de Melsa (all in Rolls Ser.); Rymer's Fœdera, Calendarium Genealogicum, Excerpta e Rot. Finium, Cal. Rot. Cartarum (all Record Comm.); Rot. Parl. vol. i.; Cal. Patent Rolls; Dugdale's Monasticon, v.; Dugdale's Baronage, i. 64–6; Doyle's Official Baronage, i, 27; G. E. C[okayne]'s Complete Peerage, i. 56, ii. 102; Poulson's Hist. of Holderness, i. 33–9.] T. F. T.

WILLIAM DE WILTON (*d.* 1264), judge. [See WILTON.]

WILLIAM DE WICKWANE or WYCHEHAM (*d.* 1285), archbishop of York. [See WICKWANE.]

WILLIAM DE VALENCE, titular EARL OF PEMBROKE (*d.* 1296), was the fourth son of Isabella of Angoulême, widow of King John, by her second husband, Hugh X of Lusignan, count of La Marche. He took his surname from his birthplace, the Cistercian abbey of Valence (*Flores Hist.* iii. 672), a few miles south of Lusignan. In March 1242, when Hugh X provided for the partition of his lands after his death, among his numerous children, William was assigned as his share Montignac in the Angoumois, and Bellac and Champagnac in La Marche (G. E. C[OKAYNE], *Complete Peerage*, vi. 204). The death of Isabella in 1246 and the desperate fortunes of their father after the French conquest of Poitou left the prospects of the young Lusignans very gloomy in their own home. Accordingly in 1247 three of them cheerfully accepted the invitation of their half-brother Henry III to establish themselves in England. William went to Henry's court along with his brothers Guy and Aymer [see AYMER, *d.* 1260] and his sister Alice, subsequently the wife of John de Warenne, earl of Surrey or Warenne (1231?–1304) [q.v.] They landed at Dover along with the papal legate William, cardinal-bishop of Sabina, and were most affectionately received by the king, who now made it his chief care to procure for them ample provision. William, though still very young and not yet a knight (MATT. PARIS, iv. 627), obtained a great position by the rich match which his half-brother arranged for him. On 13 Aug. 1247 he was married to Joan de Munchensi, the only surviving child of the wealthy Baron Warin de Munchensi of Swanscombe by his first wife, Joan, fifth daughter and ultimately coheiress of William Marshal, first earl of Pembroke [q. v.] Joan and her only son John were already dead, and the whole of her share of the great Marshal inheritance, divided into five portions on the death of Earl Anselm, her last brother, in 1245, was therefore actually belonging to the bride. It included the castle and lordship of Pembroke, possession of which gave her a sort of claim to the palatine earldom, whose regalian rights she was thus enabled to exercise. The Irish liberty of Wexford was her other chief share of the Marshal estates. These latter were delivered to William and Joan on their marriage day (*Cal. Doc.* Ireland, 1171–1251, p. 433). Numerous other grants were bestowed on the young couple, including one of 500*l.* a year in land (*Cal. Rot. Pat.* p. 21. For other grants up to 1258, including the castle of Goderich, the keepership of the manors of Bayford and Essendon, and the wardenship of the town and castle of Hertford, see DOYLE, *Official Baronage*, iii. 8; *Rotuli Cartarum*, pp. 65–72, 83–8; *Excerpta e Rot. Fin.* pp. 216 and 264; *Cal. Rot. Pat.* pp. 24–30. In 1251 his custody of Hertford, Bayford, and Essendon was converted into the lordship of those possessions).

It soon became the chief ambition of William to put himself in the position of the old Earls of Pembroke. It has been much disputed when he became Earl of Pembroke. The probability seems that he was never formally created earl, but that, as exercising all the rights of earl over the 'comitatus' of Pembroke as protector of his wife's inheritance, he was loosely called 'Earl of Pembroke' very occasionally in early years, but more frequently as his position became more established. His own position seems to have been that he claimed the comitatus as an inheritance of his wife (e.g. *Rot. Parl.* i. 30–2, 35; cf. PIKE, *Const. Hist. of the House of Lords*, pp. 66–7). He is occasionally called earl in official documents from 1251 onwards, and is also called 'comes de Valencia' in February 1254 (*Rôles Gascons*, i. 388) and in 1258 (*Waverley Annals*, p. 349); but no chronicler calls him Earl of Pembroke until 1264 (RISHANGER, p. 26, Rolls Ser.), and even up to his death his usual title is 'Sir William de Valence, brother [afterwards uncle] of the king.' It is the same with his son, Aymer de Valence [see AYMER, *d.* 1324], who is not usually described as earl until the death of his mother, the real countess, in 1317. The probabilities suggest that William was never much more than titular Earl of Pembroke, while his near kinship to the crown made the need of such a title less necessary (cf. however Mr. G. W. Watson's remarks in *Complete Peerage*, vi. 206, which also point to a negative conclusion; NICOLAS, *Hist. Peerage*, ed. Courthope, p. 376, assigns the title to about 1264; DOYLE, *Official Baronage*, iii. 8, gives 1251 as its date).

William's alien origin and rich marriage involved him in an unpopularity which was soon intensified by his pride and violence. Henry dubbed him knight on 13 Oct. 1247 in Westminster Abbey (Matt. Paris, iv. 640–4). Though still 'ætate tener et viribus imperfectus,' his eagerness to win distinction in tournaments led him to break the king's orders by striving to hold a joust about Northampton (*ib.* iv. 649, cf. v. 54). He was 'egregie bajulatus' on 4 March 1248 at a tournament at Newbury (*ib.* v. 17, 18), but won a signal triumph in 1249 at Brackley (*ib.* v. 83). He was always much attached to such encounters, and ransacked the continent to procure choice horses (*Deputy Keeper of Publ. Rec.* 46th Rep. p. 308). On 2 Oct. 1249 he was appointed joint ambassador to France (*Fœdera*, i. 270). His father having died on crusade, he took the cross on 6 March 1250 (Matt. Paris, v. 101). This gave the king three years later an excuse for advancing to him 2,200 marks from the crusading funds (*Rôles Gascons*, i. 388).

In 1253 William accompanied Richard de Clare, seventh earl of Gloucester [q. v.], to France on the occasion of Gilbert of Clare's marriage to William's niece Alice of Lusignan. He was defeated in a tournament, and ridiculed by the French for his effeminacy, if a hostile witness can be trusted (*ib.* v. 367). In November 1253 and September 1254 he was in Aquitaine with Henry III, where his expenses gave excuse for fresh grants in his favour (*Rôles Gascons*, i. 242, 314, 413, 465).

In 1255, on the death of his father-in-law, Warin de Munchensi, the king gave Valence the custody of the heir, his wife's half-brother, William de Munchensi (*d.* 1289) [q. v.] Strange tales are told by Matthew Paris of his boastfulness, pride, and violence. Hertford and its neighbourhood were especially exposed to his outrages (Matt. Paris, v. 343–4). He bore special ill will to the monks of St. Albans (*ib.* v. 229). His deeds were not only unlawful but unknightly. He advised Henry to undertake his rashest measures, such as the acceptance of the Sicilian crown for his son Edmund. His close association with the Lord Edward was regarded as an evil omen (*ib.* v. 679). He joined his brother Aymer in his quarrel with Archbishop Boniface and the Savoyards, for which he incurred excommunication. But this, though it made him odious to Queen Eleanor, did not destroy his influence at court.

Conflicting interests in West Wales brought William into violent opposition to Simon de Montfort [q. v.] In 1257 his steward raided Leicester's lands (*ib.* v. 634). As Simon became hostile to the crown their enmity became more intense. In the London parliament of April 1258 he called Simon an 'old traitor,' and a personal encounter was with difficulty prevented. Meanwhile grants were still lavished upon him. Naturally no cry was more general among the barons than for the expulsion of the Poitevins, and William was looked upon as the chief of the gang. How much confidence Henry placed in them is shown by William and two of his brothers being put with his brother-in-law Warenne among the twelve nominees of the king included in the reforming committee of twenty-four appointed by the Mad parliament. All four refused to swear to observe the provisions of Oxford, and after fresh altercations between William and Simon, the Poitevins fled from Oxford. Unable to reach the coast, they threw themselves into Aymer's castle of Wolvesey at Winchester, whither they were pursued by the barons. Abandoned by Warenne, William and his brothers were forced to negotiate with the besiegers. Not illiberal terms were offered them, and they agreed to withdraw from the realm and abandon their castles if they were allowed to remain possessed of their lands, and to take six thousand marks of their treasure away with them. William's share of this was three thousand marks. On 5 July they received safe-conducts and went to Dover by way of London. Either there or at Winchester they were suspected of attempting to poison some of the nobles at a banquet (Matt. Paris, v. 702). Their baggage was searched by the castellan of Dover, who confiscated their valuables, while other sums found at the Temple and in other houses of religion were also seized (*ib.* v. 704). If Matthew Paris's account be literally true, it suggests that the barons were not very scrupulous in respecting the conditions arranged at Winchester. On 14 July William and his brothers crossed the Channel. Henry de Montfort followed them, and, raising troops, kept them for some time in a state of quasi-siege at Boulogne. Their plight was the worse since Queen Margaret of France resented their hostility to her sister and her uncles (*ib.* v. 703). At last, however, Louis IX extended his protection to them, and, releasing them from Boulogne, allowed them to cross France to Poitou (*ib.* v. 710). In England their enemies deprived William's wife Joan of part of her estates, allowing her only such of her own inheritance as she had possessed before her marriage, lest she should send supplies to her exiled husband (*ib.* v. 721); she left England in Advent and joined her husband (*ib.* v. 672).

William's exile from his adopted country

did not last long. In the winter of 1259–1260, when Henry III and Simon de Montfort were both at Paris, a reconciliation was effected. Before Henry left England on 14 Nov. he begged Simon to make terms with his brothers, and the death of Aymer on 4 Dec. at Paris made agreement easier. William and Simon patched up a peace, the terms of which were afterwards disputed (Bémont, *Simon de Montfort*, p. 350, prints an interesting document from the Archives Nationales, which gives full details). In February 1260 he was one of Henry's agents in negotiating with the French (*Fœdera*, i. 394). About Easter 1261 William returned with Edward to England, where he was allowed to land on swearing to obey the provisions (Rishanger, p. 9, Rolls Ser.; *Flores Hist.* ii. 466), and on 30 April was fully restored by Henry III at Rochester (*Cal. Rot. Pat.* p. 33; Pauli, iii. 745, is here a year wrong). In 1262 William again attended Henry III to France (*Fœdera*, i. 422), where he reconciled the king with the young Gilbert of Gloucester (*Cont.* Gerv. Cant. ii. 216). On 5 Feb. 1263 he was again ambassador to Louis (*Royal Letters*, ii. 239). In 1263 the Londoners devastated his lands (Wykes, p. 141). Early in 1264, under Edward's directions, he devastated the country round Oxford, and in April was with Henry at the siege of Northampton. On 14 May he fought for the king at Lewes, being stationed with Warenne under Edward on the right wing. He was one of those who escaped after the battle, with Warenne, to Pevensey, whence they crossed over to France. In England William's possessions were now forfeited, the custody of Pembroke Castle being on 6 June committed to Gloucester (*Cal. Rot. Pat.* p. 35). Early in May 1265 William landed with Warenne in Pembrokeshire with a strong force of crossbowmen and knights (*Flores Hist.* iii. 264). He joined Edward and Gloucester and took a large share in the royalist restoration, participating in the siege of Gloucester in June (*Royal Letters*, ii. 288), the attack on Kenilworth on 1 Aug. (*Liber de Ant. Legibus*, p. 74), and in the battle of Evesham. Next year, in May, he joined Warenne in attacking the monks and townsmen of Bury St. Edmunds (*Cont.* Flor. Wig. ii. 197). He was abundantly rewarded. His former lands and castles were restored. He was granted the wardship of Haverfordwest during Humphrey de Bohun's minority, and several forfeited estates, including that of his brother-in-law Munchensi, were transferred to him (for grants after 1265, see *Rot. Cartarum*, pp. 97–9). Henceforth he remained a good Englishman (*Ann. Dunstaple*, p. 400).

On 24 June 1268 William renewed his crusader's vow at Northampton, when Edward himself took the cross (Wykes, p. 218). He was in Ireland in the spring of 1270 (*Cal. Doc. Ireland*, 1252–84, p. 141), but on 20 Aug. he sailed for the Holy Land with Edward (*Ann. Winchester*, p. 109). He came back to London on 11 Jan. 1273, somewhat earlier than his nephew (*Liber de Ant. Legibus*, p. 156), bringing with him from Palestine a cross of gold and emeralds, which ultimately became the property of Westminster Abbey (*Testamenta Vetusta*, i. 100). He was one of the executors of the will drawn up by Edward at Acre on 18 June 1272 (*Fœdera*, i. 484).

Under Edward I William devoted much energy to increasing the limits and the jurisdiction of the Pembroke palatinate. This only included the region between Milford Haven and the Bristol Channel; but William strove to establish his supremacy over all the neighbouring marchers in a district somewhat wider than the modern Pembrokeshire. He was helped by his appointment on 12 May 1275 as constable of Cilgerran Castle and warden of St. Clears during pleasure at a rent of 40*l.* (*Deputy Keeper of Publ. Rec.* 44th Rep. p. 277). This attempt involved him in a series of lawsuits with Queen Eleanor—to whom the barony of Haverfordwest had been transferred—and others (see *Cal. Pat. Rolls*, 1281–92 pp. 330, 398, 1292–1301 pp. 49, 114; *Rot. Parl.* i. 30–2, 84, 138). In Archenfield and Gwent he improved his position when in July 1275 he obtained dispensations for marrying his daughter Isabella to John de Hastings (1262–1313) [q. v.], lord of Abergavenny, a minor (*Cal. Papal Letters*, 1198–1304, p. 450). On 6 July 1282 he received the custody of Abergavenny for the rest of his son-in-law's minority (*Cal. Patent Rolls*, 1281–1292, p. 30).

William's estates in Wales gave him a particular importance during the wars against Llewelyn. On 6 July 1282 he was appointed commander of the army of West Wales, which on 6 Dec. mustered before him at Carmarthen (*Parl. Writs.* i. 227, 244). This year his son William was slain near Llandeilo by the Welsh (*Ann. Dunstaple*, p. 292; Wykes, p. 289; Rishanger, p. 100). He was again summoned against the Welsh on 2 May 1283 at Carmarthen (*Parl. Writs.* i. 247). In the same year his capture of the Snowdonian stronghold of Bere secured the surrender of Davydd ap Gruffydd (Rishanger, p. 104). Before 1289

he built and endowed a hospital for the sick and poor at Tenby (cf. *Cal. Papal Letters*, 1198–1304, p 503).

Valence was equally grasping in other directions than in Wales. William de Munchensi, who had soon got back his lands, died in 1289, whereupon Valence and his wife contested the legitimacy of Dionysia, his daughter and heiress, and obtained a papal bull to set aside her rights. The bishop of Worcester, however, pronounced her legitimate, and Edward was irritated at his uncle's unblushing attempt to make the pope's authority override not only the episcopal but also the royal jurisdiction. William and Joan got nothing by their action (*Rot. Parl.* i. 16, 38); but William received numerous grants, including, on 11 Nov. 1275, the custody of the heirs of Roger de Somery, on the condition of paying some of the king's debts (*Deputy Keeper of Publ. Rec.* 44th Rep. p. 277, 45th Rep. p. 345).

William was one of Edward I's council, and repeatedly took an important part in carrying out his policy in Aquitaine. When Edward intervened in 1273 in favour of the commune of Limoges in its war against its viscountess, William on 3 Sept. went to Limoges and received the citizens' fealty to his uncle (Langlois, *Philippe le Hardi*, p. 75). Returning to England, he again visited Aquitaine in 1274, receiving protection for that purpose on 15 May (*Deputy Keeper of Publ. Rec.* 43rd Rep. p. 551). He reached Limoges on 7 July (Langlois, p. 88), and on 14 July besieged the viscountess's castle of Aixe ('Majus Chron. Lemoviciense' in Bouquet, xxi. 781, 784). He was also ready to fight a duel on behalf of Edward against Gaston of Béarn (*ib.* p. 784). On 11 Jan. 1275 he again received letters of protection as 'about to go beyond sea on the king's business' (*Deputy Keeper of Publ. Rec.* 44th Rep. p. 277). When the treaty of Amiens of 1279 ceded the Agenais with certain rights over the Quercy, and the Limousin to Edward, William was appointed his nephew's agent to take over the ceded districts (*Fœdera*, i. 574). The Agenais was actually transferred to him on 7 Aug. (Langlois, p. 434). He acted as seneschal of that district for some time. His work in this capacity is commemorated by the new bastide of Valence d'Agen, which probably owes its foundation and certainly its name to him (Curie Sembres, *Essai sur les Bastides*, p. 238; Edward issued statutes for it in 1283, *Fœdera*, i. 635). The Aquitanian castle of Limousin, a few miles north of Agen, is another memorial of the family (Audrieu, *Histoire de l'Agenais*, i. 103–4).

In the latter part of 1279 William was sent ambassador to Alfonso of Castile to persuade that king to join in the peace with France (*Fœdera*, i. 576). William's later protections on going abroad are dated 10 Oct. 1283, 21 April 1286 (when he accompanied Edward), 21 Nov. (on going to Gascony with the king), 20 Sept. 1287 (protection renewed on staying beyond seas), and 29 Jan. 1289 (then on his way to join the king) (*Cal. Pat. Rolls*, 1281–92, pp. 82, 233, 251, 252, 261, 277, 311).

From September to November 1289 William was one of the negotiators of the treaty of Salisbury with the Scots (*Hist. Doc. Scotl.* i. 107). In 1291 and 1292 he was on the border busied with the great suit as to the Scottish succession (*Fœdera*, i. 766–7; Rishanger, pp. 253, 255, 260). In 1294 he was sent to South Wales with Roger Bigod, earl of Norfolk, to assist in putting down the Welsh revolt (*Cal. Pat. Rolls*, 1292–1301, p. 126). His last parliamentary summons was on 27 Nov. 1295 (*Parl. Writs*, i. 879).

On 26 Dec. 1295 William and a large number of his followers received letters of protection for a year on going beyond sea (*ib.* pp. 177–9). He was despatched once more to Gascony, where Edward's affairs had now become desperate. He died at Bayonne on 13 June. His remains were transported to England and buried in Westminster Abbey between the south ambulatory and the chapel of St. Edmund, where his monument still remains. It is an altar tomb under a canopy, bearing a recumbent wooden effigy, covered with copper gilt, with arms and ornaments in Limoges enamel. The head is figured in Doyle (iii. 8). The inscription, given in Gough's 'Sepulchral Monuments' (i. 75), attributes to him virtues hardly suggested by his career.

His widow, Joan of Pembroke, died in 1307. She held until her death Pembroke and its dependencies, Goderich and Wexford (*Cal. Inq. post mortem*, i. 228–9). Their sons were: 1. John, who died in 1277, and was buried at Westminster (*Flores Hist.* iii. 49). 2. William, who was slain on 17 July 1282 by the Welsh near Llandeilovawr. 3. Aymer (*d.* 1324) [q. v.], who succeeded them. Their daughters were: 1. Margaret, who died in 1276, and was buried at Westminster. 2. Agnes, who married (*a*) Maurice Fitzgerald (*d.* 1268) [see under Fitzgerald, Maurice, 1194?–1257]; (*b*) Hugh de Baliol; (*c*) John of Avesnes; she died about 1310. 3. Isabel, who married John de Hastings (1262–1313), through which marriage the Hastings family ultimately acquired the

earldom of Pembroke. 4. Joan, who married John Comyn the younger (*d.* 1306) [q. v.] of Badenoch (Dugdale, *Baronage*, i. 776; *Archæologia Cambrensis*, 3rd ser. vi. 269–71, adds two others).

[Matthew Paris's Hist. Majora, vols. iv. v., Flores Hist. vols. ii. iii., Rishanger, Oxenedes, Chron. of Edward I and Edward II, Annales Monastici, Continuation of Gervase of Canterbury, Royal Letters of Henry III, vol. ii. (all the above in Rolls Series); Liber de Antiquis Legibus, Rishanger's Chron. de Bello (both in Camden Soc.); Hemingburgh, Trivet, and Continuation of Florence of Worcester (the three in Engl. Hist. Soc.); Rymer's Fœdera, vol. i. (Record ed.); Rolls of Parliament, vol. i., Parliamentary Writs, vol. i., Calendarium Rotulorum Patentium, Calendarium Rotulorum Cartarum, Excerpta e Rot. Finium, vol. ii., Calendar of Documents relating to Ireland, Calendar of Papal Letters, 1198–1304, Calendar of Patent Rolls, 1281–1307, and 1273–80, in the Deputy-Keeper of Publ. Rec. 43rd to 49th Reps.; Dugdale's Baronage, i. 774–6; G. T. Clark's 'Earls of Pembroke' in Archæologia Cambrensis, 3rd ser. vi. 253–72; G. E. C[okayne]'s Complete Peerage, vi. 204–7; Doyle's Official Baronage, iii. 8–9; Bémont's Simon de Montfort; Pauli's Geschichte von England, vols. iii. iv.] T. F. T.

WILLIAM of Hothum (*d.* 1298), archbishop of Dublin. [See Hothum.]

WILLIAM of Ware, or **WILLIAM WARRE**, Guaro, or Varron (*fl.* 1300?), philosopher, born at Ware in Hertfordshire, entered the Franciscan order in his youth. He was S.T.P. of Paris, and spent most of his life there. According to one historian of the Franciscans, he was a pupil of Alexander of Hales [q. v.] Several authorities concur in calling him the master of Duns Scotus [see Duns, Joannes Scotus], who went to Paris in 1304, and he is twice mentioned in the works of Scotus. No early authority is forthcoming for the statement that he studied at Oxford and was professor of divinity there in 1301. By later writers he was called 'doctor fundatus.' He wrote commentaries on the sentences of which many manuscripts are extant, e.g. at Oxford Merton Coll. MSS. 103, 104, at Toulouse, Troyes, Vienna, Florence, and Padua (see Little, *Grey Friars at Oxford*, p. 213). Tanner names other philosophical and theological works of which no manuscripts are known.

[Little's Grey Friars in Oxford, p. 213, and authorities there cited; Sbaralea's Supplement to Wadding, pp. 328, 331, 692.] M. B.

WILLIAM of Wheatley or Whetley (*fl.* 1310), divine and author, seems to have studied at Oxford (probably in 1300), and in Paris about 1301. He taught at Stamford in 1309 and at Lincoln in 1316, and was also rector of Yatesbury in Wiltshire.

His works are: 1. A commentary on Boethius's 'De Disciplina Scholasticorum' (MSS. in Exeter College, Oxford, No. xxviii. and Pembroke College, Cambridge). 2. Another 'Super Divisiones ejusdem.' 3. A commentary on Boethius's 'De Consolatione Philosophiæ' (MSS. in Exeter College, No. xxviii. and New College, Oxford, No. cclxiv., and in Pembroke College, Cambridge). 4. 'Epistolæ ad diversos.' 5. 'De signis prognosticis sterilitatis.' 6. 'Duo hymni de vita et moribus B. Hugonis episcopi Lincolniensis.' The three last are in the manuscript at New College, Oxford (cclxiv.)

[Tanner's Bibl. Brit.-Hib. p. 760; Bernard's Cat. MSS. Angliæ et Hiberniæ, ii. 25, 159; Coxe's Cat. MSS. in Coll. Aulisque Oxon.] W. E. R.

WILLIAM of Littlington (*d.* 1312), theological writer, was, according to Leland, a native of Lindsey; according to Bale, of Littlington in Cambridgeshire. He became a Carmelite of Stamford, and took the degree of doctor of theology at Oxford. On the death of Henry de Hanna, in 1300, he succeeded him as provincial of the order; and in 1303 when Gerard of Bologna arranged the division of England into two provinces at the council of Narbonne in 1303, he opposed it. He was excommunicated, and subjected to a four years' penance, which he spent in teaching at Paris. In 1309 he was made provincial of the Holy Land and Cyprus at the council of Genoa. He died and was buried at Stamford in 1312. He wrote a 'Commentary on St. Matthew,' which seems at one time to have been extant at New College, Oxford (Tanner; but cf. Coxe, *Cat. MSS. in Coll. Aulisque Oxon.*) Bale and Pits mention other commentaries and theological works by him which are not known to be extant.

[Bale's Scriptores, iv. 79; Tanner's Bibl. Brit.-Hib. pp. 357–8; Pits, p. 394; Villiers de St. Étienne's Bibliotheca Carmel.] M. B.

WILLIAM de Shepesheved (*fl.* 1320?), chronicler. [See Shepesheved.]

WILLIAM of Exeter (*fl.* 1330?), writer. [See Exeter.]

WILLIAM de Ayreminne (*d.* 1336), bishop of Norwich. [See Ayreminne.]

WILLIAM of Coventry (*fl.* 1360), Carmelite, born at Coventry, was lame, and went by the name of Claudus Conversus. Bale possessed copies of works by him on the history of the Carmelites, which are lost. Bale ascribes to him also an 'Elucidarium

Fidei,' which occurs in many manuscripts (e.g. Bodl. MSS. Laud 22 E 44, E 90, and L 47), and has been printed as the work of Anselm. It has been also ascribed to Honorius of Autun, Guibert Novigentinus, and even St. Augustine. Bale ascribes to William 'Carmina Diversa.'

[Bale's Script. Brit. i. 461; Villiers de St. Étienne's Bibliotheca Carmel. i. 59 *b*; Fabricius, Bibliotheca, s.vv. 'Anselmus,' 'Honorius,' 'Guibertus;' Tanner's Bibl. p. 356.] M. B.

WILLIAM OF BERTON (*fl.* 1376), chancellor of Oxford. [See BERTON.]

WILLIAM OF ALNWICK (*d.* 1449), bishop of Norwich. [See ALNWICK.]

WILLIAM OF WORCESTER OR WYRCESTER (1415?–1490?), chronicler. [See WORCESTER.]

WILLIAM DE MACHLINIA (*fl.* 1482–1490), printer. [See MACHLINIA.]

WILLIAMS, ANNA (1706–1783), poetess and friend of Dr. Johnson, the daughter of Zachariah Williams [q. v.], was born at Rhosmarket, five miles from Haverfordwest, in 1706. In after years she dwelt with rapture on the memories of Rhosmarket. She was well educated, acquired French and Italian, and was possessed 'of more than ordinary talents and literature.' About 1727 she came to London with her father, and enjoyed the town life. When her father entered the Charterhouse she visited him constantly, helped Stephen Gray [q. v.] in his experiments, and was the first, while assisting him, to observe and notify 'the emission of the electrical spark from a human body' (*Miscellanies*, 1766). She lost her sight about 1740, but worked on to support herself, particularly excelling at 'the exercise of her needle.' She also made a little money by a translation from the French of the 'Life of the Emperor Julian,' by J. P. René de la Bléterie, which was published in 1746. For two years she lived with her father in the Charterhouse. After his expulsion her father communicated their distress to Dr. Johnson, whose wife then expressed a desire to know her, and a close intimacy followed. Dr. Johnson in 1752 prevailed on Samuel Sharp (*d.* 1778) [q.v.] to undertake an operation upon her eyes. For greater convenience it was performed at Johnson's house, but was unsuccessful, resulting in total blindness.

From that time whenever he had a house Miss Williams lived with him. In 1752 Miss Williams was with Johnson in Gough Square, but at the close of 1758 he was forced to give this house up, and she went into lodgings. In 1763 she was living apart in Bolt Court, Fleet Street, and it was Johnson's practice to drink tea with her every night. It was then that Goldsmith, 'a privileged man,' said, to Boswell's mortification, 'I go to Miss Williams.' In the following August Boswell had 'made good his title to be a privileged man.' In February 1766 Johnson was living in Johnson's Court, Fleet Street, and there 'an apartment on the ground floor' was given her. She had a room in his house at 8 Bolt Court, where, so long as her strength lasted, she watched over the expenses.

Her collection of 'Miscellanies' was advertised in 1750, and subscriptions—five shillings for a quarto volume—were obtained during some years. Her leading friends put off its completion from month to month, but others took it up, and it was published in 1766 by Thomas Davies as 'Miscellanies in Prose and Verse.' Johnson contributed the preface and several pieces, and Mrs. Thrale gave 'The Three Warnings.' The original draft (which first appeared in the *Gentleman's Magazine* for 1754, p. 40) of the verses by Miss Williams to Richardson on his novel of 'Sir Charles Grandison' is among John Forster's manuscripts at the South Kensington Museum. It contains corrections in Johnson's handwriting. Garrick gave her a benefit, with Aaron Hill's play of 'Merope,' on 22 Jan. 1756, and she is said to have received the sum of 200*l.* The profits of the 'Miscellanies' increased her little store to about 300*l.* Her annual income consisted of the interest of this sum, an allowance of 10*l.* per annum by Mrs. Montagu from 1775, and a yearly present from Lady Philipps of Picton Castle, and other Welsh ladies. In 1774 she was a petitioner for Hetherington's charity at Christ's Hospital, but failed to secure a grant, as its benefits were denied to natives of Wales. In spite of her blindness, Miss Williams paid visits to friends both in town and country. She and Johnson went to Percy's living of Easton Mauduit in the summer of 1764, and Mrs. Percy found her 'a very agreeable companion.' From 1776 her health declined, her natural peevishness increased, and she gradually wasted away with 'pituitous defluxion.' As a consequence perpetual discord reigned from about 1778 among the female inmates of Dr. Johnson's house in Bolt Court. She died there 'from mere inanition' on 6 Sept. 1783. Her little substance (200*l.* of the 3*l.* per cent. stock and 157*l.* 14*s.* in cash) was given by her, it is said at Johnson's suggestion, to the Ladies'

Charity School founded in King Street, Snow Hill, London, in 1702, and now in Powis Gardens, Notting Hill. There also are her four silver tea-spoons, sugar-tongs, and portrait; probably that by Miss Reynolds, which was afterwards engraved (*Speaker*, 22 March 1890, pp. 311–12).

Johnson said: 'Had she had good humour and prompt elocution, her universal curiosity and comprehensive knowledge would have made her the delight of all that knew her.' Lady Knight, Miss Hawkins, Hannah More, Miss Talbot, and Hoole concur in praising her.

[Fenton's Pembrokeshire, pp. 197–200; Notes and Queries, 3rd ser. i. 421–2, v. 254–5; Gent. Mag. 1783, ii. 806; Nichols's Lit. Illustrations, v. 761–3, viii. 218–19; Nichols's Lit. Anecdotes, ii. 178–84; Boswell (Croker's edit. 1848), pp. 43, 74, 101, 181, 458, 740; Boswell, ed. Hill, i. 232–3, 241; 350, 393, 421, 463, ii. 5, 286, 427, iii. 48, 128, 132, iv. 235, v. 276; Johnson's Letters (ed. Hill), i. 53–7, 156, ii. 74–7, 295, 331–6; Johnsonian Miscellanies, ed. Hill, i. 114–15, 401–3, ii. 171–6, 217–18, 279; Roberts's Hannah More, i. 49; Letters of Mrs. Carter and Miss Talbot, ii. 221, 225, iii. 135–6; Cunningham's London, ed. Wheatley, i. 216–17, ii. 336, 354; Leslie and Taylor's Sir Joshua Reynolds, i. 121.] W. P. C.

WILLIAMS, Sir CHARLES HANBURY (1708–1759), satirical writer and diplomatist, born probably at Pontypool on 8 Dec. 1708, was the third son of John Hanbury, known as Major Hanbury of Pont y Pool, or Pontypool, near Newport, Monmouthshire.

The father, John Hanbury (1664–1734) [q.v.], descended from Roger de Hanbury (*fl.* 1150), whose descendants were seated at Hanbury Hall in Worcestershire down to the middle of the sixteenth century. Capel Hanbury purchased an estate at Pontypool in 1565, and began developing the ironworks there during the last twenty years of Elizabeth's reign. He resided mainly at Kidderminster, but both he and his son John and his grandson Richard frequently inspected the works at Pontypool, where are several memorials of them. Capel Hanbury (1626–1704), son of the last-mentioned Richard, died and was buried at Kidderminster in January 1704, leaving the Pontypool estate to his son John. By his marriage in 1701 to Albinia, daughter of Sir John Selwyn of Matson (whose rank of 'major' was probably obtained in the militia), John Hanbury obtained a fortune, which he decided to expend upon developing his estate at Pontypool and the ironworks. He built a house and took up his residence on the spot, greatly increased the output of iron by means of improvements, and is said to have 'invented the method of rolling iron plates by means of cylinders, and introduced the art of tinning into England.' Through the interest of his wife's family he was elected M.P. for Gloucester in 1701, and represented the city in the three succeeding parliaments, but was defeated in 1715. His adhesion to the whig interest was confirmed by his second marriage, in July 1703, to Bridget (*d.* 1734), eldest daughter and coheiress of Sir Edward Ayscough, knt., of Stallingborough, Lincolnshire, a lady who was high in favour with the Duchess of Marlborough, and who also brought him a fortune (10,000*l.*) In March 1720 he was chosen M.P. for Monmouthshire, and continued to represent the county until his death. When the South Sea Company was reconstructed after the great crash of 1721, Hanbury was appointed one of the new directors, and on Marlborough's death in June 1722 he acted as one of his executors. He spoke little in parliament, but was chairman of several committees, and was respected for his business capacity. When the schism came in the whig party he opposed Walpole, voted against the Hessian troops in 1730, and the excise bill of 1733. This was one of his last appearances in the house. He died on 14 June 1734, and was buried in Trevethin church, Pontypool (see Pontypool and the Hanbury family in *Walkinshaw's Local Register*, 1875).

In 1720 he came in for a legacy of 70,000*l.* by the death of his friend Charles Williams of Caerleon, who had fled from England upon killing Morgan of Penrhos in a duel, and amassed a fortune in Russia. Hanbury smoothed the way for Williams's return to England, and Williams, to show his gratitude, stood godfather to the major's son Charles, and left the bulk of his fortune to his friend, with remainder to his godson, upon the condition that the latter should assume the name of Williams (cf. Chester, *Westm. Abbey Registers*, p. 300). This condition was fulfilled in 1729, when Charles Hanbury, having attained his majority, assumed the style of Charles Hanbury Williams, and received from his father the estate of Coldbrook Park, which had been purchased out of the Williams bequest.

As the prospective heir to a large estate, Charles was sent in 1720 to Eton, where he numbered among his friends Henry Fox, Thomas Winnington, Lyttelton, Ralph Thicknesse, and Henry Fielding. Fielding, according to Walpole, depended on Williams for a guinea whenever he needed one, and regularly submitted to him his plays. The

manuscript of one of these, 'The Father, or the Good-natured Man,' was lost by Sir Charles in 1754, and was not actually recovered until 1778, when it was identified as Fielding's by Garrick (Nichols, *Lit. Anecd.* iii. 364).

After Eton Williams made the grand tour, and on 1 July 1732 married, at St. James's, Westminster, Frances (1709–1781), youngest daughter and eventually sole heiress of Thomas Coningsby of Hampton Court, Herefordshire (he was created Earl Coningsby on 30 April 1719), by his second wife, Frances, daughter and coheiress of Richard Jones, earl of Ranelagh. Williams was elected M.P. for Monmouthshire upon the death of his father in 1734, and continued to represent the county down to 1747. He seconded the address in 1736, voted for the convention in 1739, and held office under Walpole as paymaster of the marine forces from November 1739 until 1742. He was lord lieutenant of Herefordshire from February 1742 down to July 1747, and was created a knight of the Bath on 20 Oct. 1744. He sat for Leominster from 1754 to 1759, having contested it unsuccessfully in 1747. In the house he was a staunch adherent of Sir Robert Walpole, but he was known less as a politician than as a wit and conversationalist; and he was 'the soul of the celebrated coterie of which the most conspicuous members were Lord Hervey, Thomas Winnington, Horace Walpole, Stephen Fox, and Henry Fox, Lord Holland, with whom in particular he lived in the strictest habits of intimacy and friendship' (Coxe).

He was from an early date an assiduous student of Pope, and a story is told of a high compliment that he paid to the potency of his satire. He was rowing down the Thames on 3 June 1744 while Pope's body lay at Twickenham previous to burial two days later. Williams pointed to the house, and said to his companion in the words of Falstaff, 'I am afraid of the gunpowder, Percy, tho' he be dead.' He began experiments on his own account in light satirical verse about 1739. During that and the following year were privately circulated his amorous songs to 'Lovely Peggy,' 'To Mrs. Woffington,' and 'On Mrs. Woffington,' and his lines to Sir Hans Sloane, who saved his life. In 1740 also appeared his charming occasional verses, entitled 'Isabella: or the Morning,' describing a morning call paid by well-known beaux of the day upon the beautiful Duchess of Manchester, and containing a delightful vignette of the superannuated General Churchill, with his interminable story about Oudenarde. During the next two years appeared the series of satires upon Bubb Dodington, and upon various leaders of the opposition to Walpole, but more especially directed against Pulteney. The coarse ode entitled 'The Country Girl' (June 1742) wounded Bath to the quick, and fully avenged, in the opinion of Horace Walpole, the attacks which Pulteney had directed against his father (Sir Robert) through the medium of the 'Craftsman.' The two 'Chapters of the Book of Preferment,' which appeared in 1742 under the title of 'Lessons for the Day,' though included afterwards in Williams's collected works, were most probably written, or at least suggested in outline, by Horace Walpole; but to Williams may safely be ascribed the ribald parody entitled 'Old England's Te Deum,' addressed to the king, to whom 'Carteret and Bath continually do cry,' and continuing 'The Holy Bench of Bishops throughout the land doth acknowledge thee. Thine honourable true and steady son. Also my Lady Yarmouth the Comforter.' The satirist's most productive year was probably 1743. In January appeared the very diverting 'Letter to Mr. Dodsley, Bookseller in Pall Mall,' proposing a humorous emendation in Young's 'Night Thoughts' (ii. 28) at the expense of Lord Wilmington, a model of elegant badinage. This was followed by 'The Merry Campaign,' to the tune of 'Chevy Chase,' 'Plain Thoughts in Plain Language,' and the exceedingly droll dialogue held in 'Solomon's Porch' between Samuel Sandys and Edmund Waller (February), followed by 'Sandys and Jekyll: a New Ballad' (April), and 'Peter and My Lord Quidam' (August), a trenchant satire on legacy-hunters. During 1743 also was handed about his coarse 'Ode upon the Marriage of the Duchess of Manchester to Edward Hussey' (afterwards Lord Beaulieu). This was indiscreetly published in 1746, and, though 'Mr. Hussey bore the severe attack with great forbearance, the Hibernian spirit was roused by the illiberal satire' conveyed in the lines:

> Nature indeed denies them sense;
> But gives them legs and impudence
> That beats all understanding.

To avoid a succession of duels, Williams prudently retired into Monmouthshire under a well-directed fire of counter lampoons. Years afterwards, when Lord Beaulieu was on a visit to Strawberry, Horace Walpole was disconcerted by the black looks that he cast upon the portrait of his old friend Hanbury Williams in his black-and-gold frame.

In January 1746 Williams's great friend Thomas Winnington died; and by way of

distraction he undertook a mission as envoy to the court of Dresden, a step which his enemies did not fail to attribute to cowardice. The satirist, however, surprised his friends by penning excellent despatches, and was soon marked out for promotion in the diplomatic service. Henry Fox demanded for him the post of envoy at Turin in place of Villettes. Several of his letters to Fox 1747–8 are printed in his collected works, and contain well-written and entertaining pictures of the court life in the smaller German principalities, the fair of Leipzig, and the feud between Saxe-Gotha and Meiningen. In July 1749 he was commissioned along with John Anstis the younger [q. v.], Garter-at-arms, to carry the order to the margrave of Anspach, and early in 1750, at the repeated instance of Henry Fox, he was named envoy-extraordinary at Berlin in succession to Legge. His extreme acuteness in scenting out bribes displeased Frederick, and, as he said in a letter to Fox, 'it were vain to contend with so mighty a prince.' The king of Prussia demanded his recall with some acerbity, and in February 1751 Sir Charles was ordered to proceed to Dresden to the court of Augustus III, elector of Saxony and king of Poland (see Droysen, v. iv. 241; Tuttle, *Hist. of Prussia*, ii. 186 sq.) Stopping at Hanover, en route, he was despatched by George II to Warsaw, where the king of Poland was holding his diet, his object being to engage the king's vote for the Archduke Joseph in view of the election of a king of the Romans (for his correspondence with Newcastle on this subject, see *Addit. MS.* 32829 passim).

In 1753 he left Dresden and was sent to Vienna to demand the assistance of that court in case Prussia should proceed to extremities after stopping the Silesian loan. In his triple capacity as minister, courtier, and poet, he composed an epigrammatic distich in Latin upon the Empress Maria Theresa, which went the round of Europe and was magnified into a great diplomatic coup. Walpole said that Williams was better at squibs than compliments; but Voltaire praised the writer as a most elegant Ciceronian. Sir Charles had met the great French wit at Berlin in September 1750, and had adroitly flattered him. 'L'envoyé d'Angleterre m'a fait de très-beaux vers anglais,' wrote Voltaire to d'Argental (Berlin, 23 Sept. *Œuvres*, 1875–85, xxxvii. 181). After a visit to England at the close of 1753, Sir Charles was again appointed to Dresden, and attended the king of Poland in 1754 to Warsaw, where, upon espousing very warmly the interests of the Poniatowskis in respect to the disposition of the Ostrog, he came to an open rupture with the Saxon minister, Count Brühl (see his correspondence of September 1754 in *Addit. MS.* 32859 ad fin., Newcastle Papers).

This event terminated his mission to the court of Dresden, but early in 1755 he was despatched to St. Petersburg with the idea of forwarding the design of a triple alliance between Great Britain, Austria, and Russia. His correspondence with Lord Holderness from St. Petersburg, dated September and October 1755, is in Stowe MS. 253, and contains details of the large bribes which Sir Charles administered to the great chancellor, the vice-chancellor, the secretaries of the college for foreign affairs, and other minor officials, and extraordinary particulars relating to the Empress Elizabeth. As successor to the dull and inefficient Guy Dickens, and as a brilliant courtier as well as a lavish dispenser of bribes, Williams at first carried all before him, and he wrote to Holderness that he was resolved to employ well the honeymoon of his embassy. So rapid in fact was his success that on 30 Sept. 1755 (within seven weeks of his arrival) a treaty was signed at St. Petersburg providing for fifty-five thousand Russian troops to enter English pay. Unfortunately in the interval Frederick, thoroughly alarmed, had secretly offered terms to England, while Maria Theresa had drawn back. In place of the praise which he had expected, Williams's efforts were coldly acknowledged, and he was ordered to reverse his policy. This unjust treatment, weighing upon a too sanguine and perhaps vain temperament, unhinged his mind. He lingered on at St. Petersburg, amid humiliations of all kinds, until the summer of 1757. He then set out for home, but broke down completely at Hamburg, and, after a partial recovery, consequent upon his return to Coldbrook, relapsed once more into a state bordering upon insanity, and died by his own hand on 2 Nov. 1759.

Williams was buried in the north aisle of Westminster Abbey on 10 Nov. His will was proved on 12 Nov. 1759 by his brother, George Hanbury, to whom Coldbrook and the greater portion of the real estate reverted. He assumed the name of Williams, and died in 1764, leaving issue, whence the present family of Coldbrook are descended (Burke, *Landed Gentry*). The remainder of his estate Sir Charles left in trust for his daughters Frances and Charlotte. The elder daughter visited Strawberry Hill in July 1754, and charmed Horace Walpole by a sketch of the castle, which she made unasked and submitted to his approbation.

'She is to be married to Lord Essex in a week,' he wrote. Her marriage to William Anne Capel, fourth earl of Essex, took place on 1 Aug., and she died five years later in childbirth. The second daughter married Robert, son of Henry Boyle, earl of Shannon [q. v.], a commodore in the navy, who was drowned in the West Indies in 1779. Sir Charles's widow survived him twenty-two years, and was buried in St. Erasmus's Chapel in Westminster Abbey on 29 Dec. 1781. Her large estates passed to her grandson George, fifth earl of Essex, who assumed the name of Coningsby (Collins, *Peerage*, iii. 378).

Hanbury Williams was notorious for his gallantries in town, and in the country, at Coldbrook, for festivities which, on a smaller scale, rivalled those of Houghton. Burke alluded to him as 'the polished courtier, the votary of wit and pleasure.' Walpole regarded him as a model for the gilded youth of his day. Johnson, according to Boswell, spoke contemptuously of 'our lively and elegant though too licentious lyrick bard, Hanbury Williams, and said he had no fame but from boys who drank with him.' Johnson himself had once prepared a reply to a satire upon Hervey, which was attributed to Williams, but when the real author was proved to be the garreteer who wrote 'The Fool,' the Johnsonian missile was not discharged. His occasional verse forms a not unworthy link between Prior and Gay, and Cowper and Canning. Yet the writings of Hanbury Williams were not thought to come up to the sparkle of his conversation, of which some idea may perhaps be gathered from the earlier letters of his friend Horace Walpole. He was a great hand at badinage. Upon the circumstance, once admitted by his cousin George Selwyn, that he had attended a certain public execution, he gradually reared a superstructure of fable with which he kept the company at White's in roars of laughter; Selwyn was too good-humoured to interrupt such a rich stream of grotesque anecdote, and the stories were passed round and re-edited until they were half believed to be true (Nichols, *Lit. Anecd.* ix. 200). In addition to White's, Sir Charles was one of the original members of the Society of Dilettanti (Cust, *History*, p. 16).

A large number of his pieces, especially the political satires, appeared first in an ephemeral form, either as ballads or in periodicals. Only four of his separately issued 'Odes' are in the British Museum—'An Ode to S. Poyntz, Esq.' (1746, 7 pp. fol.), 'An Ode to the Author of the Conquered Duchess,' 'An Ode on the Marriage of the D. . . . of M. . . .' and 'The Unembarrassed Countenance,' a satire on William Pitt, doubtfully ascribed to Williams (all in folio, 1746). The first attempt at a collective issue of his verses was made in 'A Collection of Poems. Principally consisting of the most Celebrated Pieces of Sir Charles Hanbury Williams, Kt. of the Bath' (London, 1763, 8vo). The British Museum has a copy with some valuable annotations by Horace Walpole. The satirical pieces in this volume reappear in the later (1822) issue of Williams's 'Works,' but according to Walpole, who had excellent means of knowing, the following are certainly not by him: 'What Good Lord Bath, prim patriot now,' 'Orpheus and Hecate,' 'A Marlborough Duchess's Ghost to Orator Pitt,' 'The Unembarrassed Countenance,' 'Short Verses,' and 'Tar Water.' Coarse though the last piece is, it is surpassed in this respect by some which are undoubtedly by Sir Charles, e.g. 'O Lincoln, Joy of Womankind,' or 'General Churchill's Address to Venus.' The admirable anapæstic stanzas, called 'The Statesman' (the Earl of Bath), containing the lines:

> Leave a blank here and there in each page
> To enrol the fair deeds of his youth!
> When you mention the acts of his age,
> Leave a blank for his honour and truth!

Walpole strongly inclines to regard as by Williams, though he had heard that they were written by Dr. William King of Oxford.

'The Odes of Sir Charles Hanbury Williams, Knight of the Bath,' edited by J. Ritson in 1775 (London, 1780, 12mo; 1784, 12mo), is little more than a reprint of the 'Collection' of 1763. In March 1786 the committee of the Dilettanti Society had in contemplation to publish some inedited poems by Hanbury Williams; but 'no resolution was ever arrived at' in the matter. The only fairly complete edition of Hanbury Williams is that issued in three volumes, small octavo, in 1822, as 'The Works of the Right Honourable Sir Charles Hanbury Williams, K.B., . . . from the Originals in the Possession of his Grandson, the Right Hon. the Earl of Essex, with Notes by Horace Walpole . . . with Portraits' (London, 8vo). Unfortunately the performance of this work does not come up to the promise. It was miserably edited by the bookseller, Edward Jeffery of Pall Mall, who had on 21 June 1822 to publish an apology to Lord Essex for having connected his name with the publication, denounced by the 'Quarterly' as containing 'specimens of obscenity and blasphemy more horrible than we have before seen collected into one publication.' Carlyle subsequently spoke of

the perusal of these volumes as an exercise in 'swimming in the slop-pails of an extinct generation.' When occasion offered, it is true that Williams was not averse from license as gross as Wycherley ever indulged in, but such denunciations as these are absurdly beside the mark, and the 'Quarterly' is a much better critic when it remarks (in April 1857) that Hanbury Williams had 'the real vein for writing squibs—he had gaiety—the quality which is found in the lighter verses of Congreve, or the playful pages of the "Twopenny Post Bag."' The three volumes of 1822 include a quantity of miscellaneous letters and prose pieces by Williams, including his 'Sketch of the History of Poland down to 1382,' written in four letters to Henry Fox. These were written mainly to divert Fox during the long evenings at Holland House, and not as a serious contribution to historical knowledge. The writer's best essay in prose (not included in the collected 'Works') was his paper to the 'World' (September 1754, No. 37) describing the daily martyrdom of a lady-companion to a fashionable dame. Nichols describes it as the longest and probably the best of the periodical essays of the day.

An oil portrait of Williams by Anton Rafael Mengs was presented to the National Portrait Gallery in November 1873 by the widow of General C. R. Fox (cf. *Cat. Second Loan Exhib.* Nos. 275, 288, 415). Coxe describes two portraits at the house which Sir Charles built for himself at Coldbrook, a few miles south of Abergavenny. One in full dress, with the insignia of the Bath, painted in 1744 (engraved for the 'Works' of 1822, and also for Coxe's 'Tour'); another smaller portrait, representing him leaning his cheek upon his right hand and holding in his left the poem 'Isabella' (Walpole's was a replica of this). At Coldbrook, also, are portraits of Major Hanbury, copied from those at Pontypool. A view of Coldbrook was engraved by W. Byrne after Sir Richard Hoare.

[The sole trustworthy account of Hanbury Williams is that given by William Coxe in his Historical Tour in Monmouthshire (London, 1801, 4to). This is supplemented in important particulars by Williams's own Works, by the Letters of Horace Walpole, and by Williams's Diplomatic Correspondence in the British Museum (Stowe MSS. 253, 256 and Addit. MSS. 6806, 6811–13, 15872, 23825–6, 32710, 32717, 32733, 32828–36, 32850–1). Transcripts from his letters forming 102 pages 4to 'full of interesting information and anecdotes of the court of St. Petersburg' were among the Earl of Ashburnham's manuscripts (Hist. MSS. Comm. 8th Rep. App. p. 14 *b*) See also Creasy's Eminent Etonians, p. 279; Williams's Parl. Hist. of Wales, 1895, pp. 128–9; Hutchinson's Herefordshire Biographies, 1890, App. p. 23; Williams's Monmouthshire; Boswell's Johnson, ed. Hill, v. 268; Jesse's George Selwyn, 1882, i. 65–8; Wortley Montagu's Letters, iii. 160; Fielding's Novels, ed. Stephen, introd.; Walpole's Memoirs of George II; Chesterfield's Letters, 1892; Waddington's Guerre de Sept Ans, 1899, 197 sq.; Carlyle's Frederick the Great, vi. 245, 251, vii. 23, 24, 27, 29, 242; Tuttle's Hist. of Prussia, 1888, ii. 175–8, 201, 202, 235–6, 264, 280; Wright's Caricature Hist. of the Georges; Quarterly Review, October 1822; Edinburgh Review, October 1833; Smyth's Lectures in Modern Hist. vol. xxviii.; Elliott's Witty and Humorous Side of English Poetry, 1880; Brit. Mus. Cat.]

T. S.

WILLIAMS, CHARLES JAMES BLASIUS (1805–1889), physician, eighth child of the Rev. David Williams (1751–1836), was born on 3 Feb. 1805 in the Hungerford almshouse in Wiltshire; his father was warden of the almshouse and curate of Heytesbury [see under WILLIAMS, JOHN, 1792–1858]. His mother, whose maiden name was also Williams, was daughter of a surgeon in Chepstow, Monmouthshire. His father was a successful private tutor, and educated him at home till he entered the university of Edinburgh in 1820. He was there a resident pupil of Dr. John Thomson (1765–1846) [q. v.], and was influenced in his reading by Dr. Brabant of Devizes, then living in Edinburgh. While a student he published in the 'Annals of Philosophy' for July 1823 a paper on the low combustion of a candle. His inaugural dissertation for the degree of M.D., which he took in 1824, was 'On the Blood and its Changes by Respiration and Secretion.' He then came to London, but in 1825 went on to Paris, where he worked hard at drawing as well as at medicine. He attended Laennec's clinique at La Charité, and became a master of the new methods of physical examination of the chest which that great teacher had introduced. In 1827 he came back to London, and published in 1828 'Rational Exposition of the Physical Signs of the Diseases of the Lungs and Pleura,' dedicated to Sir Henry Halford [q. v.], of which a third edition appeared in 1835. He travelled with Gilbert Elliot, second earl of Minto [q. v.], to Switzerland, and on his return married, in 1830, Harriet Williams Jenkins, daughter of James Jenkins of Chepstow, and, having received the license of the College of Physicians of London, began practice in Half Moon Street. He wrote in 1833 ten articles for the 'Cyclopædia of Practical Medicine,' and in 1835 was elected F.R.S. He lectured in 1836 at

the anatomical school, then existing in Kinnerton Street, on diseases of the chest. In 1839 he succeeded John Elliotson [q. v.] as professor of medicine and physician to University College, and moved to Holles Street, Cavendish Square. He wrote in 1840 the part on diseases of the chest in Tweedie's 'Library of Medicine,' and in 1840 was elected a fellow of the College of Physicians. He was early in life possessed with the idea that he could improve the existing state of things in the medical world, and soon after his admission endeavoured to alter the constitution of the college, but received little support. He became a censor in 1846 and 1847, and delivered the Lumleian lectures on 'Successes and Failures in Medicine' in 1862. He took part in 1841 in founding the Consumption Hospital at Brompton, and continued throughout life to do all he could for it. In 1843 he published a concise summary of medicine entitled 'Principles of Medicine,' of which a second edition appeared in 1848, and a third in 1856. When the Pathological Society was formed in 1846 he was elected its first president. He moved to 24 Upper Brook Street, and was there engaged in an extensive practice for many years. He was chiefly consulted as to diseases of the chest, but was not negligent of other parts of medicine. In 1869 the Duchess of Somerset, disturbed by the painful and to her unexpected death of her son, Lord St. Maur, from aneurism of the aorta, printed for private circulation an account of the illness, with reflections on the conduct of Williams. He brought an action for libel, with the result that the aspersions were unreservedly withdrawn. Six of the chief physicians of the time—Watson, Burrows, Jenner, Gull, Quain, and Sibson—and three of the chief surgeons—Fergusson, Paget, and Erichsen—issued an opinion in support of Williams's diagnosis and treatment of the case, and he himself published an 'Authentic Narrative' of the whole circumstances, which reached a second edition. In 1871 with his son, Dr. Charles Theodore Williams, he published a general treatise on pulmonary consumption. From 1873 to 1875 he was president of the Royal Medical and Chirurgical Society, and in 1874 was appointed physician extraordinary to the queen. In 1875 he gave up practice and retired to Cannes, where he continued astronomical studies, for which he had had a liking all his life. Before leaving London he made an attempt to alter the constitution of the Royal Society. A committee was appointed to consider his views, but reported against them. He published his autobiography, entitled 'Memoirs of Life and Work,' in 1884, and died on 24 March 1889 at Cannes. A complete list of his works is printed in the 'Catalogue of the Library of the Surgeon-general's Office, United States Army,' vol. xvi.

[Memoirs of Life and Work, 1884, with portrait; Memoir by Sir E. H. Sieveking in Medico-Chirurgical Transactions, 1890.] N. M.

WILLIAMS, Sir CHARLES JAMES WATKIN (1828–1884), judge, born on 23 Sept. 1828, was the eldest son of Peter Williams, rector of Llansannan, Denbighshire (afterwards of Llangar, Merionethshire), by Lydia Sophia, daughter of the Rev. James Price of Plas-yn-Lysfaen, Denbighshire. After leaving Ruthin grammar school he studied medicine under Erichsen at University College Hospital, where he won the gold medal for comparative anatomy, and acted for a time as house-surgeon. He became the lifelong friend of Sir Henry Thompson and Sir John Russell Reynolds [q. v.] But he soon determined to abandon medicine for law. He spent a few terms at St. Mary Hall, Oxford, where he matriculated on 1 May 1851, but he found the place uncongenial, and never graduated. In the same year (1851) he entered at the Middle Temple, and read in the chambers of Horatio Lloyd, the well-known special pleader. When called to the bar three years later, he practised in the same branch of the profession, and in 1857 published 'An Introduction to the Principles and Practice of Pleading in Civil Actions in the Supreme Courts of Law at Westminster.' This work established his reputation and brought him large practice. It continued in use as the standard text-book for students at the Inns of Court till the passing of the Judicature Acts. In 1859 Williams was named 'tubman' of the court of exchequer. He went first the home circuit, and afterwards the south-eastern. He seldom led, and was never ambitious of leading, and relied upon logicality and clearness of statement rather than upon rhetoric or declamation; but he was remarkable for a certain dry humour, and was quite indifferent to hostile criticism. He took silk in 1873. He made a speciality of financial and mercantile cases, such as that of Anderson *v.* Morice in 1876. In Thomas *v.* The Queen, in which he had Sir John (afterwards Lord-justice) Holker [q. v.], Sir Richard (afterwards Lord-justice) Baggallay, and Charles Synge Christopher (afterwards Lord) Bowen against him, Williams vindicated the title of the subject to sue the crown for unliquidated damages resulting from breach of contract.

Meanwhile Williams had entered parliament, 19 Nov. 1868, as liberal member for the Denbigh boroughs. He sat for that constituency till 1880, when he was elected for Carnarvonshire. As early as 1854 he had published a pamphlet on the 'Law of Church Rates,' and, though himself a churchman, he on 24 May 1870 moved a resolution in the House of Commons in favour of the disestablishment of the church in Wales in a speech which displayed considerable knowledge of ecclesiastical history. The motion was opposed by Mr. Gladstone, and lost by 209 against forty-five votes. In 1875 Williams did good service as a member of Sir Henry (afterwards Lord) James's committee on foreign loans. When Mr. Gladstone returned to office in 1880, he was offered but declined the post of judge-advocate-general. In November of the same year, on the promotion of Sir Robert Lush to a lord-justiceship, his son-in-law, Williams, was appointed to the vacant puisne judgeship, though he had recently made a public declaration that he would never accept such an office. He was a most painstaking, fair, and independent judge. He concurred in the judgment of the crown cases reserved in upholding the conviction of Most in connection with the murder of the tsar, Alexander II. In Sanders *v.* Richardson he decided that a parent who sends a child to school without fee is liable to legal penalty. His judgment in the important case of privilege of counsel (Munster *v.* Lamb), when he nonsuited the plaintiff, was upheld by the superior courts. To the council of judges Williams submitted a paper advocating the abolition of distinctions between the common pleas and exchequer divisions, but the retention of the chiefships. He publicly repudiated their decisions announced in November 1881, declaring that nothing less than an act of parliament should ever induce him to deprive a prisoner of the right of making a statement to a jury of facts not given in evidence. Williams did excellent work when sitting with Mr. Justice Mathew as the tribunal of commerce. In nisi prius business his knowledge and quickness of apprehension were invaluable, but his judgments in complicated cases of law were sometimes diffuse and loosely reasoned.

Williams died suddenly of heart disease on the night of 17 July 1884 at Nottingham, where he was on circuit with Mr. Justice Lopes (afterwards Lord Ludlow). He was buried at Kensal Green cemetery on 22 July.

Besides the works mentioned, he published in 1853 'An Essay upon the Philosophy of Evidence, with a Discussion concerning the Belief in Clairvoyance;' of this excellent book a second edition was issued in 1855.

Williams was twice married, and left several children. His first wife, Henrietta, daughter of William Henry Carey, esq., and niece of Vice-chancellor Malins, died in 1864. In the following year he married Elizabeth, daughter of Lord-justice Lush, who survived him.

[Private information; Times, 19 and 21 July 1884; Law Times, 26 July 1884; A Generation of Judges, by their Reporter (W. F. Finlason), pp. 211–17; Foster's Alumni Oxon. 1715–1886; Brit. Mus. Cat.; Carnarvon and Denbigh Herald, 4 Oct. 1884; A Reminiscence (probably by Chief-justice Way of South Australia), reprinted from the South Australian Register.] G. Le G. N.

WILLIAMS, DANIEL (1643?–1716), nonconformist divine and benefactor, was born at (or near) Wrexham, Denbighshire, about 1643. Nothing is known of his father or of his education, but he was well connected. His mother was probably a daughter of Hugh Davies of Wrexham, grandfather of Stephen Davies (*d.* 1739), minister at Banbury, whom Williams in his will calls his 'cousin,' and makes a residuary legatee. His sister Elizabeth (*d.* January 1727–8) married Hugh Roberts of Wrexham, a landowner and currier. He says himself that 'from five years old' he did nothing but study, and 'before nineteen' was 'regularly admitted a preacher' (*Defence of Gospel Truth*, 1693, pref.) Visiting about 1664 Lady Wilbraham (*d.* 2 Nov. 1679) of Weston, near Shifnal, Shropshire, he accepted the offer of a chaplaincy to the Countess of Meath (Mary, *d.* 1685, daughter of Calcot Chambre of Denbigh). While in her service he preached regularly to an independent congregation at Drogheda, a survival of Cromwell's garrison. In 1667 he was called to the congregation of Wood Street, Dublin, originally independent, as colleague to Samuel Marsden (*d.* 1677), a moderate independent. From 1682 to 1687 Gilbert Rule [q. v.] was Williams's colleague, and from him Williams learned his admiration, always purely theoretical, of the presbyterian system, and (except in the matter of non-residence) of the Scottish universities. In 1683 Joseph Boyse [q. v.] also joined Williams, and for some years the Wood Street congregation was strongly manned. Its ministers met those of other dissenting congregations in a neutral association formed (1655) by Samuel Winter [q. v.] But on the outbreak of the troubles of 1687, Rule returned to Scotland, and Williams, who had so excited the animosity of Roman catholics that he thought his

life in danger, made his way to London in September.

He reached London at a critical moment, when strong efforts were made to induce the dissenters as a body to endorse James's declaration for liberty of conscience, by a united address of thanks. At a conference convened for the purpose, Williams urged his brethren to discountenance any arbitrary power of dispensation, which would afford relief by 'measures destructive of the liberties of their country.' He carried the meeting with him, and fixed the policy of his party. The revolution of 1688 had no more earnest champion, and, though he never sought prominence as a public man, his accurate knowledge of men was of much service to William III in dealing with Irish affairs. Sir Charles Wolseley (*d.* 1714) [q. v.], who had known him in Ireland, said he 'talked like a privy councillor.'

Williams was intimate with Baxter, and supplied for him at the Tuesday merchants' lecture, Pinner's Hall. At length, on the death (December 1687) of John Oakes, he succeeded him as minister of the presbyterian congregation at Hand Alley, Bishopsgate, founded by Thomas Vincent [q. v.] He held this charge till death. His preaching is said to have been unpolished, for he was never a man of letters, and his want of exact theological training was the main cause of the suspicions of his orthodoxy which led to embittered disputes among the London dissenters, raging for seven years. His congregation stood by him throughout, and he kept them in strict order. Theophilus Dorrington [q. v.] prints a peremptory letter threatening public excommunication to 'a rich widow' who had left his meeting for that of John Shower [q. v.] (*Dissenters Represented . . . by themselves*, 1710, p. 1; reprinted in Lewis's *English Presbyterian Eloquence*, 1720, p. 134).

On Baxter's death Williams and Thomas Woodcock (*d.* 1695), an ex-fellow of Jesus College, Cambridge, were rival candidates for the Pinners' Hall lecture; the votes were equal, and Williams was elected by lot. He took up Baxter's controversy [see Howe, John, 1630–1705] against alleged antinomianism in the works of Tobias Crisp, D.D. [q. v.], and was attacked by a colleague in the lectureship, Thomas Cole (1627?–1697) [q. v.] The publication of his 'Gospel Truth,' 1692, 12mo (with the prefixed commendation of sixteen presbyterians), founded on his lectures, was the signal for general controversy at an unlucky moment, the presbyterian and most of the congregational ministers of London having just entered (1690) into a union, under 'Heads of Agreement,' drawn up by Howe. Nathaniel Mather [q. v.] wrote against Williams. A second edition (also 1692) of Williams's book was countersigned by forty-nine presbyterians (see Williams's letter to John Humfrey [q. v.], *Add. MS.* 4276, fol. 148). Hereupon Isaac Chauncy [q. v.] withdrew (17 Oct. 1692) from the 'union,' having laid before it a paper of exceptions to Williams's argument, signed by six congregationalists. In December 1692 a new series of doctrinal articles was added to the 'Heads of Agreement,' and published as 'The Agreement in Doctrine among the Dissenting Ministers in London,' 1693, 4to. It failed to satisfy the London congregationalists, who in 1693 left the 'union' (which was not broken in other parts of the country) and started a 'fund' of their own. Williams, who was freely accused of Arminian views and of Socinian positions on the atonement, wrote 'A Defence' (1693, 4to) against Chauncy and others. He further published 'Man made Righteous,' 1694, 12mo (lectures at Pinners' Hall). Refusing to resign the Pinners' Hall lectureship, he was dismissed (August 1694) by a vote of the subscribers. With him left William Bates, D.D. [q. v.], who had held office since the institution (1672) of the lecture, Howe, and Vincent Alsop [q. v.] These, with Samuel Annesley [q. v.] and Richard Mayo [q. v.], were appointed to a new lectureship (same day and hour) at Salters' Hall (cf. *History of the Union*, 1698).

Villainous attacks were now made on Williams, who was accused (1695) of immorality. He courted investigation, and for eight weeks a committee of presbyterian ministers sat in Annesley's meeting-house at Little St. Helen's, Bishopsgate, examining into the minutest particulars of Williams's conduct from boyhood. The committee reported to the general body, who on 8 April 1695 found Williams 'intirely clear and innocent.' Grateful to Edmund Calamy, D.D. [q. v.], for an important piece of evidence procured by his means, Williams made him his assistant at Hand Alley. On the failure of the attack upon Williams's morals, the charge of socinianising on the atonement was persistently pressed by Stephen Lobb [q. v.] Lobb invoked the authority of Edward Stillingfleet [q. v.], who, on being appealed to, thought Williams more orthodox than Lobb (cf. Stillingfleet, *Works*, 1710, iii. 2, 272). Lobb then quoted Jonathan Edwards, D.D. [q. v.], as against Williams; Edwards wrote (28 Oct. 1697) to Williams, taking his side. He was never suspected of heterodoxy on the person of Christ, and it is

significant that Duncan Cumyng, M.D., who first discovered the heresy of Thomas Emlyn [q. v.], was his almoner for Ireland. His last publications in this controversy were 'An Answer to the Report,' 1698, 8vo, and 'An End to Discord,' 1699, 8vo (cf. NELSON, *Life of Bull*, 1713, p. 259).

In 1700 Williams revisited Ireland. In 1701 he interested himself in the settlement of James Peirce [q. v.] at Cambridge. In March 1702 he headed a joint address from the 'three denominations' on the accession of Anne; it was the first occasion on which the three bodies thus acted together (CALAMY, *Abridgement*, 1713, p. 621). Williams opposed the bill against 'occasional conformity,' and did his utmost, without avail, to prevent the extension (1704) of the sacramental test to Ireland. Calamy, in 1704, submitted to him the manuscript of the 'introduction' to the second part of his 'Defence of Moderate Nonconformity.' In this tractate Calamy frankly declared for 'a meer independent scheme' of church government; knowing that Williams, almost alone among London ministers, held 'the divine right of presbytery,' he begged for his criticisms. Williams replied that the publication was 'seasonable,' and therefore he would not answer it, though he could do so 'with ease.' The diploma of D.D (dated 2 May 1709) was sent to Williams from Edinburgh, and in the same month from Glasgow (in a silver box). He had written to William Carstares [q. v.] declining the proposed honour. A proposal for a nonconformist academy at Hoxton was discountenanced by Williams, who was in favour of sending divinity students to Scotland for their education. He was anxious for the establishment of a residential college at Edinburgh, and offered 500*l.* towards the estimated cost.

Williams had long been intimate with Robert Harley, first earl of Oxford [q. v.], who, soon after his accession to power (1710), offered Williams 1,000*l.* for distribution among dissenting ministers as royal bounty. He declined the boon (CALAMY, *Own Life*, ii. 471). He distrusted Oxford's loyalty to the Hanover succession. On the accession of George I Williams again headed the 'three denominations' with a loyal address to the throne (28 Sept. 1714). This was his last public act. His health till 1709 had been good; he now rapidly declined, leaving most of his work to John Evans (1680?–1730) [q. v.], his assistant from 1704. The sarcastic picture of him by John Fox (1693–1763) [q. v.] as 'the figure of a man in black sitting alone at a large wainscot table, smoking a pipe . . . without moving either his head or eyes to see who or what we were . . . the greatest bundle of pride, affectation, and ill manners I had ever met with' (*Monthly Repository*, 1821, p. 194; *Devonshire Association Report*, 1896, p. 139), refers to a period (1715) when 'bodily disorders greatly embittered life, and began, in a manner unusual to him, to sequester him' (WILSON, ii. 207).

Williams died at Hoxton (where he had a house with 'a large court,' in which, when Fox visited him, stood his coach) on 26 Jan. 1715–16. Evans preached his funeral sermon. He was buried in 'a new vault' in Bunhill Fields, near the City Road entrance, west side; his tomb, with its long Latin inscription, is kept in good repair by his trustees (for the inscription, see DEFOE, p. 85, and CALAMY, *Continuation*, ii. 981). His portrait (in which it is difficult to see the philanthropist) was presented in 1747 to Dr. Williams's Library by the daughters of John Morton (*d.* 1746), linendraper, an original trustee; an engraving by James Caldwall [q. v.] is in some copies of the first edition of Palmer's 'Nonconformist's Memorial,' 1778, ii. 640. He married, first (license dated 16 Oct. 1675), Elizabeth (she signs 'Eliza'), daughter of Sir Robert Meredith of Green Hills, Kildare, and widow of Thomas Juxon (*d.* 2 Oct. 1672) of East Sheen, parish of Mortlake, Surrey, whose daughter and heiress, Elizabeth (*d.* 1722), married, as her second husband, John Wynne (*d.* 1715); to Mrs. Wynne Williams in his will left a silver basin 'as having been her father's.' The first Mrs. Williams died, without issue by Williams, on 10 June 1698, aged 62, through grief at the death of her sister Alice, dowager countess of Mountrath. He married, secondly, in 1701, Jane (*d.* 1 Jan. 1739–40), elder daughter of George Guill, a Huguenot refugee merchant, and widow of Francis Barkstead (son of John Barkstead [q.v.]), by whom she had a son Francis and daughters Mary and Elizabeth, but none by Williams; her portrait, with several portraits of the Barksteads, was given (1750) to Dr. Williams's Library by Benjamin Sheppard (her grandson). Her sister Susanna was married to Joseph Stennett [q. v.], the seventh-day baptist.

Besides the works noted above, and numerous funeral, thanksgiving, and other sermons, Williams published: 1. 'The Vanity of Childhood and Youth . . . Sermons to Young People,' 1691, 8vo. 2. 'A Letter to the Author of a Discourse of Free Thinking,' 1713, 8vo (defends the eternity of hell torments). 3. 'Some Queries relating to the Bill for preventing the Growth of Schism,' 1714, 8vo. His will directs his trustees to

reprint his works 'all such as are not controversial,' at stated intervals for two thousand years. Five of his books were to be translated into Latin, and No. 1 above also into Welsh. There is a collection of his 'Practical Discourses,' 1738–50, 5 vols. 8vo. The 'Gospel Truth' was translated into Latin by Q. A., and published as 'Veritas Evangelica,' 1740, 8vo; reissued with five other pieces by Williams, translated by James Belsham (*d.* 1770) in 'Tractatus Selecti,' 1760, 8vo.

By both his marriages Williams acquired considerable properties, and while in Ireland he had been the recipient of handsome legacies. On himself he spent comparatively little, and having no children he devoted the bulk of his estate (estimated at 50,000*l.*) to charitable uses. His will (dated 26 June 1711; codicil, 22 Aug. 1712), besides provision for his widow, numerous legacies, bequests for the poor in various places, endowments for presbyterian chapels at Wrexham and Burnham, Essex, for St. Thomas's Hospital, for the universities of Glasgow and Cambridge, Massachusetts, and for mission societies in Scotland and New England, goes on to nominate as trustees thirteen presbyterian ministers (of whom seven took the conservative side in the non-subscription controversy of 1719) and ten laymen. The trusts were chiefly for scholastic and religious purposes (including an itinerant preacher in the Irish language) and for a library. After two thousand years (or earlier in the event of the suppression of protestant worship) the income of the property is to revert to the cities of Edinburgh and Glasgow to support almshouses. Interlineations in the will and the fact that the codicil was not attested led to complicated contentions with the heir-at-law, Williams's sister, Mrs. Roberts. A chancery suit was begun by the trustees in 1717, and others followed. Mrs. Roberts at length accepted, in satisfaction of her claims, an annuity of 60*l.* (a permanent charge on the trust), and on 26 July 1721 a decree of the rolls court established the will. The trust was administered under the directions of the court of chancery for about 140 years. It has since been modified by the endowed schools commissioners and the charity commissioners. Bursaries at Carmarthen College, valuable scholarships tenable at Glasgow, and divinity scholarships tenable in any approved theological college, are, within certain limits, regulated by the trustees.

In addition to his own library Williams had purchased (for over 500*l.*) that of William Bates, D.D. He directed the purchase or erection of a 'fit edifice,' and a payment of 10*l.* a year to a librarian. Defoe hoped it might become 'the compleatest library in Britain.' To Calamy is due the establishment of the library on a more important scale than Williams had in view. In September 1727 a site was purchased in Red Cross Street. The building was completed by subscription, the sum sanctioned by chancery being insufficient. On 8 Dec. 1729 the trustees first met in the library; a librarian was appointed on 20 April 1730. Till the secession of unitarians in 1836 from the 'three denominations' [see YATES, JAMES] the Red Cross Street Library (see engraving of its front in *Protestant Dissenter's Magazine*, 1794, p. 416) was the headquarters of London dissent. Here were kept the London dissenting registers of birth and baptism (now at Somerset House). Among many important additions to the library were the bequest of nearly two thousand volumes by William Harris (1675?–1740 [q. v.], the gift of 2,400 volumes from the collection of George Henry Lewes [q. v.], and the deposit of a theosophic collection (a thousand volumes) by Christopher Walton [q. v.] In 1864 the library (then containing twenty thousand books and five hundred volumes of manuscripts) was removed to temporary premises in Queen Square, Bloomsbury. It was transferred in 1873 to a new building in Grafton Street, W.C., and in 1890 to University Hall, Gordon Square, W.C. Among its treasures (*Hist. MSS. Comm.* 3rd Rep. App.; *Athenæum*, 26 Dec. 1874) are the original minutes of the Westminster Assembly, a fine first folio Shakespeare (*Notes and Queries*, 7 Dec. 1872, p. 447), and a cast of the face of Oliver Cromwell, taken after death.

[No adequate life of Williams exists. Funeral Sermon, by Evans, 1716, True Copy of the . . . Will . . . of Daniel Williams, 1717 (reprinted with appendices, 1804); Defoe's Memoirs of the Life, 1718 (dedicated to James Peirce); Calamy's Continuation, 1727, ii. 968; Calamy's Own Life, 1830 (passim); Calamy's Funeral Sermon for Mrs. Williams, 1698; Life by Harris, prefixed to Practical Discourses, 1738; Palmer's Nonconformist's Memorial, 1803, iii. 518; Wilson's Dissenting Churches of London, 1808, ii. 198; Morgan's Account of the Life, and Abstract of the Hist. of Dr. Williams's Trust, in Monthly Repository, 1815 p. 201, 1816 p. 376 (both reprinted in 'Papers relating to . . . Daniel Williams,' 1816); Armstrong's Appendix to Martineau's Ordination Service, 1829, p. 68; Cat. of Edinburgh Graduates, 1858, p. 239; Jeremy's Presbyterian Fund and Dr. Daniel Williams's Trust, 1885; Drysdale's Hist. of the Presbyterians in England, 1889, p. 471; A. N. Palmer's Older

Nonconformity of Wrexham [1889], pp. 46, 53, 57, 65, 69; information kindly furnished from the Office of Arms, Dublin Castle, per G. D. Burtchaell, esq., and by the Rev. F. H. Jones, Dr. Williams's Library.] A. G.

WILLIAMS, Sir DAVID (1536?–1613), judge, born about 1536 (Jones, *Brecknockshire*), was the third and youngest son of Gwilym ap Johnychan, a substantial yeoman of Blaennewydd in the parish of Ystradfellte, Brecknockshire. Sir John Price [q. v.], the historian, was first cousin to his father. Having been admitted a student of the Middle Temple on 24 June 1568 (when he was described as the second son of William Williams of Stradbelye), he was called to the bar on 10 Feb. 1576, and served as Lent reader in 1591, and double Lent reader in 1594. Williams acquired much wealth by the exercise of his profession, and must have enjoyed a large local practice, for he was recorder of Brecknock from 1587 to 1604, and his name appears as recorder of Carmarthen on 10 July 1594 (*Corporation Records*). From 30 June 1581 to 15 Aug. 1595 he was the queen's attorney-general in the court of great sessions for the counties of Carmarthen, Cardigan, Pembroke, Brecknock, and Radnor. He occasionally argued before the Star-chamber. He was called to the degree of serjeant-at-law on 29 Nov. 1593, and after that date his name appears as practising in the court at Westminster, where he argued in Brown *v.* Foster for the defendant (37 Elizabeth), and in the Earl of Pembroke *v.* Sir Henry Berkley.

Williams served as M.P. for Brecknock in the four parliaments 1584–5, 1586–7, 1588–9, and 1597–8 (*Official Returns*). On 11 June (or July) 1598 Burghley wrote to Sir Robert Cecil: 'As for choice of a baron . . . I think Savyll or Williams may supply the place . . . tho' they be men of small living' (Peck, *Desiderata Curiosa*, p. 182). Though Williams did not receive the appointment at this time, on the accession of James I he was knighted on 23 July 1603, and on 4 Feb. following was appointed fifth, or an additional, puisne justice of the court of king's bench, and was sworn into office seven days afterwards. On 13 Nov. 1609 Ralph, lord Eure, president of Wales, wrote complaining of Williams's laxity in allowing recusants to take the oath of allegiance in a modified form at the last Hereford assizes. On 21 Jan. 1610–11 Williams was placed on a commission with Sir Edward Phelips [q. v.], master of the rolls, Sir Peter Warburton [q. v.], and others, to hear causes in chancery.

Williams died on 22 Jan. 1612–13. He was interred in the priory church of St. John the Evangelist, Brecknock, where a sumptuous monument still exists to his memory, but the monument in Kingston Bagpuze church, recording the fact that a portion of his remains was buried there, is no longer to be found. His will, made on 15 Feb. 1611–12, was proved on 27 Jan. 1612–13. An oil-painting of the judge is preserved at the manor-house, Nether Winchendon, Buckinghamshire.

Williams is said to have been enormously rich. His landed possessions were extensive. In 1561 he had purchased lands in Ystradfellte and Devynock, and in 1600 he bought the Gwernyfed estate (Jones, *History of Brecknockshire*). By grant or purchase he also acquired many manors in Brecknockshire, Radnorshire, Herefordshire, Gloucestershire, and Berkshire, while it is probable that his second wife brought him the manors of Shifford and Golofers, and the Cokesthorpe estate in Oxfordshire. By deed, dated 1612, he gave the great tithes of Gwenddwr, which had been granted to him by the crown, to trustees to be spent in various charitable uses; the annual income is now 82*l.* He made his principal residence at Kingston House (now called Ham Court, Bampton, once the residence of the Empress Matilda), on the side of the Thames, in Kingston Bagpuze, Berkshire, to the church of which he gave a new belltower (Davenport, *Annals of Oxfordshire*).

Williams married twice: first, before 1579, Margaret, youngest daughter of John Games of Aberbran, Brecknockshire, a descendant of David Gam [q. v.] of Newton; by her he had nine sons and two daughters, of whom, however, only four survived him. He married, secondly, at Kingston Bagpuze on 26 June 1597, Dorothy, widow of John Latton of Kingston, and daughter and coheiress of Oliver Wellsborn of East Hannay, Berkshire (*Register*). She was buried at Kingston Bagpuze on 20 Dec. 1629, her will being proved in the prerogative court of Canterbury on 1 Feb. following.

Williams's eldest son, Sir Henry (*d.* 1636), was father of Sir Henry Williams (*d.* 1652), who was created a baronet on 4 May 1644, and left two sons, Henry and Walter, the second and third baronets. On the death of Sir Walter in 1694 or 1695, the baronetcy became extinct, but was wrongfully assumed by the Rev. Gilbert Williams of Rose Hall, Hertfordshire, and used by his son and grandson until the latter's death in 1798. The judge's third son, Roger, left descendants, who intermarried with the Coombes and Leaders of that county, and spread into Berkshire.

[Jones's Hist. of Brecknockshire and Burke's Extinct Baronetage, which are, however, on some points very inaccurate; Clark's Genealo-

gies of Glamorgan; Croke's Reports; Williams's Parl. Hist. of Wales; Foss's Judges; private information, supplied by Sir Edward Leader Williams, knt., of The Oaks, Altrincham, and by H. J. T. Wood, esq., barrister-at-law, of Lincoln's Inn.] W. R. W.

WILLIAMS, DAVID (*d.* 1794), Welsh hymn-writer, son of William Rhys, was a native of Carmarthenshire. The year of his birth is variously given as 1712 (from his tombstone) and 1718 (from the second part of 'Gorfoledd ym Mhebyll Seion'). On the rise of the methodists he became one of their 'exhorters,' and acted for a time as one of the superintendents of the Carmarthenshire societies. He was also sent on a mission to Bala (*Methodistiaeth Cymru*, i. 487). Leaving his home at Llan Fynydd and his employment as a tailor, he settled at Llan Deilo Tal y Bont, Glamorganshire, as master of one of Madam Bevan's schools, and subsequently kept school at Bassaleg, Monmouthshire, and Tre Witting, near Peterston super Ely (Llanbedr y Fro), Glamorganshire. At Peterston he joined in 1777 the baptists, being among the first members of the church formed at Croes y Parc. He died at Peterston on 1 Oct. 1794, and was buried there. His wife was the daughter of a prosperous farmer, and her want of sympathy with her husband's pursuits was the occasion of much bickering, which, tradition alleges, brought about his retirement from the methodist body. They had one son, Israel.

Williams, who usually called himself 'Dafydd Wiliam,' was a prolific writer of religious elegies; twelve are recorded under his name in 'Llyfryddiaeth y Cymry' between 1763 and 1792. But he is best known as a writer of hymns. Of these he published a first collection about 1762 (Carmarthen), under the title 'Gorfoledd ym Mhebyll Seion' ('Joy in the Tents of Zion'); a second part was issued in 1777 (Carmarthen), a third and a fourth in 1778 (both at Brecon), while an English translation appeared at Brecon in 1779. The four parts were published as one at Brecon in 1782. Other collections of hymns written by him were 'Diferion o Ffynon Iechydwriaeth' ('Droppings from the Fount of Salvation'), 1777; 'Telynau i Blant yr Addewid' ('Harps for the Children of Promise'), Brecon, 1782; 'Gwin i'r Diffygiol' ('Wine for the Fainting'), Carmarthen, 1787; and 'Yr Udgorn Arian' ('The Silver Trumpet'), Carmarthen, 1789. Some of the most popular Welsh hymns are by this writer, including the so-called miners' hymn 'Yn y dyfroedd mawr a'r tonnau' ('In the Billows of Great Waters').

[Griffiths's Hanes Emynwyr Cymru; Llyfryddiaeth y Cymry; Elvet Lewis's Sweet Singers of Wales.] J. E. L.

WILLIAMS, DAVID (1738–1816), founder of the Royal Literary Fund, was born in 1738 in a house called Waen Waelod (site now occupied by the Carpenters' Arms) at Watford, parish of Eglwysilan, Glamorganshire (Morien in *Cardiff Weekly Mail*, 31 May 1890). His father, a Calvinist in religion and an unfortunate speculator in mines and miners' tools, died in 1752; the family consisted of one surviving son and two daughters (*ib.*) His early education had been partly under John Smith, vicar of Eglwysilan, partly under David Williams, dissenting minister of Watford. His father on his deathbed made him promise to enter Carmarthen Academy to qualify as a dissenting minister. He studied there, with an exhibition from the London presbyterian board (1753 to Christmas 1757), under Evan Davies, a pupil of John Eames [q. v.] The academy, hitherto Calvinist, had begun to acquire a heterodox repute. From February 1755 the London congregational board sent no students, owing to the alleged Arianism of Davies's assistant, Samuel Thomas. Davies himself resigned his chair in 1759 under suspicion of Arminianism (Jeremy, *Presbyterian Fund*, 1885, pp. 47, 49). Williams was ordained in 1758 to the charge of the dissenting congregation at Frome, Somerset, on a stipend of 45*l.* This was the congregation from which Thomas Morgan (*d.* 1743) [q. v.], the deist, had been dismissed in 1720. Williams's theological views did not prove satisfactory. In 1761 he removed to the Mint meeting, Exeter, founded by James Peirce [q. v.] Here he was reordained (*Annual Biography*, 1818, p. 18). He prepared 'A Liturgy on the Principles of the Christian Religion,' which is said to have been adopted by his congregation (*ib.*) He soon quarrelled with 'elder members' who objected to his opinions. He retorted by finding fault with their morals. By way of an 'accommodation' he left Exeter about 1769 to take charge of a waning congregation in Southwood Lane, Highgate, Middlesex. To this congregation the father of John Wilkes [q. v.] used to drive in a coach-and-six (*Gent. Mag.* 1798, i. 126). In this charge he appears to have remained till 1773. His withdrawal was ascribed by himself to 'the intrigues of a lady,' and to no rejection of revelation, 'which he had taken for granted' (Morris, p. 4). His successor, in 1774, was Joseph Towers [q. v.]

His first publication, 'The Philosopher, in Three Conversations,' 1771, 8vo (dedicated to Lord Mansfield and Bishop War-

burton), containing a project of church reform, drew the attention of John Jebb (1736–1786) [q. v.] With the co-operation of John Lee (1733–1793) [q. v.] a proposal was set on foot for opening a chapel in London with an expurgated prayer-book. Williams was to draw attention to the plan through the public papers. His communications to the 'Public Advertiser'—republished as 'Essays on Public Worship, Patriotism, and Projects of Reformation' (anon., 1773, 8vo; 2nd edit., with appendix, 1774, 8vo)—were so deistic in tone as to put an end to the scheme.

A taste for the drama led to his acquaintance with David Garrick [q. v.], whom he met at the house of a hostess of 'the wits of the time.' With this lady he visited Henry Mossop [q. v.], the actor, who attributed his misfortunes to Garrick's neglect. Williams wrote to the papers embodying Mossop's view, but the communication was not printed (*ib.* p. 5). Three months later (pref.) he published his keen but truculent 'Letter to David Garrick' (anon.), 1772, 8vo. According to a note by John Philip Kemble [q. v.] in the British Museum copy there was a second edition; Williams, in an advertisement at the end of his 'Lectures,' 1779, vol. i., claims the authorship of the 'Letter,' and affirms that there was 'a surreptitious edition.' Morris, who reprints the 'Letter' with a wrong date (1770), says it was withdrawn from sale (*ib.* pp. 6, 25). In the 'Private Correspondence of David Garrick,' 1831, i. 487, is a letter (2 Oct. 1772), signed 'D. W—s,' hinting that the published 'Letter' was by 'a young man who is making himself known as a first-rate genius. . . . His name is Williams. He is intimate at Captain Pye's. Goldsmith knows him, and I have seen him go into Johnson's' (cf. *Notes and Queries*, 1st ser. vi. 577). James Boaden [q. v.], the editor of the 'Correspondence,' calls the writer (evidently Williams himself) an 'arrogant boy' (the original letter is in the Forster Collection at South Kensington). On Mossop's death (18 Nov. 1773) Williams wrote to Garrick, and received a touching reply (the letter, dated 'Adelphi, 1773,' is printed in the 'Cardiff Weekly Mail,' ut sup., from the original among Williams's papers in the possession of Mr. Joseph Evans, the Bank, Caerphilly). A story told by Fitzgerald (*Life of Garrick*, 1868, ii. 354) to the effect that Williams brought to the Haymarket 'some years after' a farce too coarse for representation may safely be neglected (cf. C. F. T[agart] in *Athenæum*, 16 May 1868, p. 704).

In 1773 Williams took a house in Lawrence Street, Chelsea, married a wife without a fortune, and set up a school. As the fruit of his ministry he published a volume of 'Sermons, chiefly upon Religious Hypocrisy' [1774], 8vo. His educational ideas, founded on those of John Amos Comenius (1592–1671), he embodied in his 'Treatise on Education,' 1774, 8vo. Book-learning he subordinated to scientific training based on a first-hand knowledge of actual facts. He made a novel application of the drunken helot plan, obtaining from a workhouse a 'lying boy' as an object-lesson. His school prospered beyond his expectations, but the death of his wife (1775?) for a time unmanned him. He tore himself away, 'leaving his scholars to shift for themselves,' and 'secluded himself in a distant country' for 'many months' (*Annual Biography*, ut sup. p. 26). He went to Buxton, according to 'Orpheus, Priest of Nature,' 1781, p. 7. He never returned to Chelsea.

In 1774 Benjamin Franklin 'took refuge from a political storm' in Williams's house, and became interested in his method of teaching arithmetic (*Lectures on Education*, 1789, iii. 24). Franklin joined a small club formed at Chelsea by Williams, Thomas Bentley (1731–1780) [q. v.], and James Stuart (1713–1788) [q. v.], known as 'Athenian Stuart.' At this club Williams broached the scheme of a society for relieving distressed authors, which Franklin did not encourage him to pursue. It was noted at the club that most of the members, though 'good men,' yet 'never went to church.' Franklin regretted the want of 'a rational form of devotion.' To supply this, Williams, with aid from Franklin, drew up a form. It was printed six times before it satisfied its projectors (Morris, p. 12), and was eventually published as 'A Liturgy on the Universal Principles of Religion and Morality,' 1776, 8vo. It does not contain his reduction of the creed to one article, 'I believe in God. Amen.' It was translated into German by Schoenemann, Leipzig, 1784.

On 7 April 1776 (see advertisement in *Morning Post*, 2 Nov. 1776) Williams opened for morning service a vacant chapel in Margaret Street, Cavendish Square (the building was replaced in 1858 by All Saints', Margaret Street), using his liturgy, and reading lectures, with texts usually from the Bible, sometimes from classic authors. He got 'about a score of auditors' (*Annual Biography*, ut sup. p. 26), who seem to have been persons of distinction. The opening lecture was published. Copies of

the liturgy were sent to Frederick the Great and to Voltaire, who returned appreciative letters in bad French and good English respectively (*ib.* p. 24; for Voltaire's letter in full see *Cardiff Weekly Mail*, ut sup.) Sir Joseph Banks [q. v.] and Daniel Charles Solander [q. v.] 'now and then peeped into the chapel, and got away as fast as they decently could' (*Memoirs of Holcroft*, 1816, iii. 67). Williams's 'Letter to the Body of Protestant Dissenters,' 1777, 8vo, is a plea for such breadth of toleration as would legally cover such services as his. All the expenses fell on Williams, who was saved from ruin only by the subscription to his 'Lectures on the Universal Principles and Duties of Religion and Morality,' 1779, 2 vols. 4to. These lectures (critical rather than constructive, and not eloquent, though well written) were read at Margaret Street in 1776–7. The experiment is said to have lasted four years, but it is probable that after the second year the services were not held in Margaret Street; they were transferred, on the advice of Robert Melville (1723–1809) [q. v.], to a room in the British coffee-house, Charing Cross, Melville giving a dinner in Brewer Street after service, 'with excellent Madeira' (*Annual Biography*, ut sup. p. 28; Orpheus, ut sup. p. 15, intimates that after leaving Margaret Street there was a lecture, but no worship). The statement by Thomas Somerville [q. v.] that Melville took him, in the period 1779–85, to the service in 'Portland' Square (*Own Life*, 1861, p. 217) is no doubt due to a slip of memory. Somerville's further statement that the 'dispersion of his flock' was due to Williams's 'immorality' becoming 'notorious' seems a groundless slander. No hint of it is conveyed in the satiric lampoon 'Orpheus, Priest of Nature,' 1781, 4to, which affirms, on the contrary, that Williams's principles were too strict for his hearers. The appellation 'Priest of Nature' is said to have been first given him by Franklin (Morris, p. 12); 'Orpheus' ascribes it to 'a Socratic woollen-draper of Covent Garden.' Grégoire affirms (*Hist. des Sectes Religieuses*, 1828, i. 362) that he had it from Williams that a number of his followers passed from deism to atheism.

Williams now supported himself by taking private pupils. After the speech of Sir George Savile [q. v.] on 17 March 1779 in favour of an amendment of the Toleration Act, Williams published a letter on 'The Nature and Extent of Intellectual Liberty,' 1779, 8vo, claiming that religious toleration should be without restriction. It was answered by Manasseh Dawes [q. v.] In the same year, and with the same object, he translated and published Voltaire's 'Treatise on Toleration,' 'Ignorant Philosopher,' and 'Commentary' on Beccaria. In 1780 he issued 'A Plan of Association on Constitutional Principles;' and on the formation of county associations for parliamentary reform he published his 'Letters on Political Liberty' (anon.), 1782, 8vo (translated into French by Brissot, 1873, 8vo). Brissot was then in London conducting the Lyceum. Roland visited London in 1784, when Williams made his acquaintance.

Williams's publications at this period include 'Letters concerning Education,' 1785, 8vo; 'Royal Recollections on a Tour to Cheltenham' (anon.), 1788, 8vo (twelve editions in the same year; a rather disagreeable satire, reproduced in French, 1823, 8vo); 'Lectures on Political Principles,' 1789, 8vo; 'Lectures on Education,' 1789, 3 vols. 8vo; 'Lessons to a Young Prince' (anon.), 1790, 8vo.

The idea of a 'literary fund' to aid 'distressed talents' was again suggested by Williams in a club of six persons, formed on the discontinuance of his Sunday lectures (1780), and meeting at the Prince of Wales's coffee-house, Conduit Street. Among its original members, besides Williams, were Captain Thomas Morris [see under Morris, Charles], John Gardnor [q. v.] (vicar of Battersea), and perhaps John Nichols [q. v.] (*Annual Biography*, ut sup. p. 28; the writer of the article was another). Fruitless applications were made after 1783 to Pitt (who thought the matter very important), Fox, Burke, and Sir Joseph Banks. An advertisement was published (October 1786), 'with no material effect.' The death in a debtors' prison (1 April 1787) of Floyer Sydenham [q. v.] led Williams to press the matter. The club, not being unanimous, was dissolved, and another (of eight members) formed. At its first meeting (spring of 1788) the constitution of the Literary Fund, drawn up by Williams, was adopted, each member subscribing a guinea. An advertisement (10 May 1788) invited further subscriptions. The first general meeting to elect officers was held on Tuesday 18 May 1790 at the Prince of Wales's coffee-house. In the course of twelve years 1,738*l.* was distributed among 105 persons (*Account of the Institution*, 1795; *Claims of Literature*, 1802, p. 101). The society was incorporated 19 May 1818; in 1842 it became the Royal Literary Fund. It now possesses an income exceeding 4,000*l.*, half from investments, and half from annual contributions. The institution holds a very high place among the

philanthropic agencies of the country (*Royal Literary Fund Report*, 1899).

At the instance of Dr. Hooper of Pant-y-Goetre and Morgan of Tredegar, Williams undertook to write a history of Monmouthshire, and in 1792 visited the county to collect materials. Shortly afterwards Roland, during his second term of office as minister of the interior, invited Williams to Paris. He went over about August 1792, was made a French citizen, and remained till the execution (21 Jan. 1793) of Louis XVI, a measure which he strongly deprecated. While in Paris he published 'Observations sur la dernière Constitution de la France,' 1793, 8vo (Maudru was the translator into French). He brought with him, on his return, a letter to William Wyndham Grenville, baron Grenville [q. v.], from Lebrun, minister of war, who wished to make Williams a medium of communication between the two governments; but no notice was taken of it. An engagement previously entered into for completing the continuation of Hume's 'History of England' was cancelled, owing to the political odium incurred by his visit to France. His 'History of Monmouthshire,' 1796, 4to, with illustrations drawn and partly engraved by his friend Gardnor, and a very modest introduction, is still the standard work on the subject; unfortunately it has no index.

After the peace of Amiens (1802) he again visited France. It was surmised that he had been entrusted with some confidential mission by the English government. Before leaving he had published 'Claims of Literature,' 1802, 8vo (new edit., with memoir and portrait, 1816, 8vo), an authorised account of the Literary Fund. On his return he issued one or two anonymous political tracts, showing, it is said, a diminished confidence in revolutionary methods. His authorship of some anonymous publications is doubtful. On internal evidence he is credited with 'Egeria,' 1803, 8vo, intended as a first volume of a periodical devoted to political economy. His pecuniary resources failed him.

He had suffered from paralytic attacks, and had a severe stroke in 1811, from which time his faculties declined. He was invited to take up his abode in the house of the Literary Fund, 36 Gerrard Street, Soho, and there he remained till his death, regularly attending the society's meetings. At a special meeting of the general committee, held without Williams's knowledge on 25 July 1815, it was resolved to offer him 50*l.* every six months, as evidence of the committee's 'attachment to the first principles of their society.' Only one instalment was paid before his death on 29 June 1816. A second instalment was handed to his niece and housekeeper, Mary Watkins. On 6 July he was buried in St. Anne's, Soho, where is a brief inscription to his memory. A poetic tribute by William Thomas Fitzgerald [q. v.] is in the 'Gentleman's Magazine,' 1817, i. 445. His portrait by J. F. Rigaud, R.A., was presented to the Literary Fund by Miss Watkins in 1818; it was engraved (1779) by Thornthwaite. A bust by Richard Westmacott was presented to the Literary Fund by the sculptor. A silhouette profile is given in the 'Gentleman's Magazine,' 1816, ii. 89, and badly reproduced in the 'Annual Biography,' 1818, p. 16. He was tall and slim, with large aquiline nose, small mouth, and small eyes deeply set; careful, though plain, in dress, and latterly discarding a wig. Fitzgerald (*Life of Garrick*, ut sup. ii. 350) mentions his 'deep purple velvet suit.' A good son and a warm friend, he was social in disposition, 'but hates boisterous noise' (Morris, p. 20). His will, dated 16 July 1814, left his papers to his executors, Richard Yates (1769–1834) [q. v.], chaplain of Chelsea Hospital, and Thomas Wittingham; his other property to his niece and housekeeper, Mary Watkins (*d.* 5 Feb. 1845), who removed from Gerrard Street to Lower Sloane Street, and afterwards to King's Road, Chelsea.

Omitting separate sermons and a few tracts, all his known writings are chronicled above. The British Museum catalogue ascribes to him (without probability) a prefatory letter in Welsh to the Welsh translation (1765, 12mo) of 'Epistolary Correspondence' with Sandeman by Samuel Pike [q.v.]

[Williams left a manuscript autobiography, the original of which was (1890) in the possession of his great-grandnephew, Mr. Thomas Jenkins, Pantscallog, Dowlais. This was used for the memoir in Annual Biography, 1818, and more fully by 'Morien,' in Cardiff Weekly Mail, 31 May 1890, who saw the 'rough draft' of 'B. D.'s' memoir in Gent. Mag. 1816, ii. 86. Morris's General View of the Life and Writings . . ., drawn up for the Chronique du Mois, 1792, gives valuable particulars to date by an intimate friend. Public Characters of 1798–9, 1801, p. 492; Rees and Thomas's Hanes Eglwsi Annibynol Cymru, 1875, ii. 414 (under 'Watford'); Wills of Williams (proved 10 July 1816) and Miss Watkins (proved 6 March 1845); information from Principal Evans, Carmarthen, and from A. Llewelyn Roberts, esq.] A. G.

WILLIAMS, DAVID (1792–1850), geologist, son of John Williams of Barry, Glamorganshire, was born at Bleadon in 1792.

He matriculated from Jesus College, Oxford, on 24 Oct. 1810, proceeding B.A. in 1814 and M.A. in 1820. Prior to this he was ordained, and in 1826 was presented to the vicarage of Kingston and the rectory of Bleadon, both in Somerset. The latter place appears to have been his residence, but he died at Weston-super-Mare on 7 Sept. 1850. He was elected F.G.S. in 1828, and in 1831 published his first paper, and continued to write at intervals on geological subjects till 1849. Thirty-one scientific papers appear under his name in the Royal Society's catalogue, most of them relating to the south-west of England, and seventeen treat of the geology of Cornwall and Devon. He was evidently a careful observer, but held views as to the origin of certain igneous rocks which would not be generally accepted at the present day.

[Royal Soc. Cat. of Scientific Papers; Boase and Courtney's Bibliotheca Cornubiensis; Gent. Mag. 1850, ii. 557.] T. G. B.

WILLIAMS, EDWARD (*fl.* 1650), was the author of an early descriptive work on Virginia. The book, which was entitled 'Virgo Triumphans, or Virginia truly valued,' was published in London in 1650, 4to. A second edition appeared the same year with the addition of a chapter on the 'Discovery of Silk-worms,' which last was also published separately, with a dedication to the Virginia merchants. The second edition was reprinted in volume iii. of Force's 'Tracts,' Washington, 1844. It is doubtful whether Williams ever visited the country which he extolled so highly; indeed his ignorance of the geography of its coast led him to formulate schemes of advancement not promising of fulfilment.

[Williams's Works; North American Review, 1815, i. 1–5; Allibone's Dict. of English Lit.] B. P.

WILLIAMS, EDWARD (1750–1813), nonconformist divine, was born at Glan Clwyd, near Denbigh, on 14 Nov. 1750. His father, a farmer of good position, sent him to St. Asaph grammar school, and he was intended for the church. But he came as a lad under the influence of the methodists of the district, and, while studying with a clergyman at Derwen (probably the curate, David Ellis, who translated several books into Welsh), attended their meetings. Finally, he joined the independent church at Denbigh, began to preach, and in 1771 entered the dissenting academy at Abergavenny. His first pastoral charge was at Ross, where he was minister from 1775 to 1777; in September of the latter year he settled at Oswestry. When Dr. Benjamin Davies left Abergavenny for Homerton, the academy was moved in May 1782 to Oswestry, and placed under Williams's care. At the end of 1791 he gave up both church and academy, and, with the new year, commenced his ministry at Carr's Lane, Birmingham. In 1792 he was appointed first editor of the 'Evangelical Magazine' and received the degree of D.D. from the university of Edinburgh. He left Birmingham in 1795, becoming in September theological tutor at the Rotherham academy. He died at Rotherham on 9 March 1813. Among dissenting divines he is known as the advocate of a moderate form of Calvinism, expounded in his book on the 'Equity of Divine Government' (London, 1813). He was also the author of a discourse on the 'Cross of Christ' (Shrewsbury, 1792), an abridgment of Dr. Owen's 'Commentary on Hebrews,' and a controversial work on baptism. His collected works were edited by Evan Davies [q. v.] in four volumes (London, 1862).

[Williams's Eminent Welshmen; Methodistiaeth Cymru, iii. 136; Cathrall's History of Oswestry; Hanes Eglwysi Annibynol Cymru, iv. 47.] J. E. L.

WILLIAMS, EDWARD (1746–1826), Welsh bard, known in Wales as 'Iolo Morgannwg,' was born on 10 March 1746 at Penon in the parish of Llan Carfan, Glamorganshire. His father was a stonemason; his mother, whose maiden name was Mathews, was of good birth and education. As a lad he was too weakly to attend school, and from the age of nine until his mother's death in 1770 he worked desultorily at his father's trade, and, with his mother's aid, made up by persistent study for his lack of schooling. On her death he left Glamorganshire, and for about seven years worked as a journeyman mason in various parts of England. He then returned to Wales, and in 1781 married Margaret, daughter of Rees Roberts of Marychurch. His occupation interfering with his health, he set up in 1797 a bookseller's shop at Cowbridge, but found the confinement irksome, and took to land surveying instead. Flemingston, in the vale of Glamorgan, now became his home, and from this centre he made long expeditions, always on foot, in search of manuscripts bearing on Welsh history. He died at Flemingston on 18 Dec. 1826, and was buried there. A tablet was erected to his memory in 1855.

Williams was not only a man of great powers of mind, but also of remarkable in-

dependence of character, and as a self-taught genius attracted, on his visits to London, a good deal of notice from the men of letters of his day. He was distinguished by many original traits. He lived sparely, dressed quaintly, and set no store by money. A keen opponent of slavery, he renounced some property left to him by slave-holding brothers in Jamaica, and in his Cowbridge shop advertised for sale 'East India sugar, uncontaminated by human gore.' He was a unitarian and in warm sympathy with the early revolutionary movement in France, and thus came into contact with Priestley, Gilbert Wakefield, and David Williams. His independence is seen in the way in which, on presenting to the Prince of Wales an ode on his marriage in 1795, he appeared before him with the leathern apron and trowel of his craft. Southey held 'bard Williams' in great respect, and gave him a place in 'Madoc' (p. 79 of edit. of 1805, 'Iolo, old Iolo, he who knows,' &c.) His 'Poems, Lyric and Pastoral,' were published in London in two volumes in 1794, and the list of subscribers, including as it does the names of Robert Raikes, Thomas Paine, and Hannah More, shows how wide was the circle of his patrons.

It was, however, in Welsh literature that Williams played his most important part. He had inherited from John Bradford (*d.* 1780) [q.v.] the bardic traditions which had grown into a system in Glamorgan (though not elsewhere recognised) during the previous three centuries, and accepted them as genuine relics of the age of the Druids, embodying customs to which all Welsh bards should conform. This view he expounded about 1790 to Dr. William Owen Pughe [q.v.], who adopted it and gave it publicity in 1792, in his preface to the 'Heroic Elegies' (see p. lxii). Iolo also obtained for it in 1791 the support of Dafydd Ddu, the leader of the bards of North Wales (*Adgof uwch Anghof*, 1883, p. 14). In this way the 'gorsedd' and its ceremonies won a recognised place in Welsh literary life. The documents bearing upon the subject were mainly collected by Edward David [q.v.] and prepared for publication by Iolo. His treatise 'Cyfrinach y Beirdd' ('The Mystery of Bardism') was almost ready for the press at his death. Though the bardic system, of which he was the champion, is known to be a modern fabrication, it was accepted in good faith by Iolo. Other bardic papers of his were used after his death by John Williams 'ab Ithel' (1811–1862) [q.v.] in the compilation of 'Barddas.' Iolo was one of the three editors of the 'Myvyrian Archaiology' (1801), for which he collected and transcribed many manuscripts; the Welsh Manuscripts Society published in 1848 what was meant by the bard to be a continuation of this work, under the title 'Iolo MSS.' (Llandovery, reprinted at Liverpool in 1888). He published no original Welsh verse save 'Salmau yr Eglwys yn yr anialwch' ('Psalms of the Church in the Desert'), Merthyr, 1812 (2nd edit. Merthyr, 1827); a second volume appeared at Merthyr in 1834 (2nd edit. Aberystwyth, 1857). His manuscripts, many of them still unpublished, are at Llanover and at the British Museum.

Taliesin Williams (1787–1847), Iolo's son, was born at Cardiff on 9 July 1787 at Flemingston. He edited 'Cyfrinach y Beirdd,' Swansea, 1829, 2nd edit. Carnavon, 1874, and the second volume of the 'Salmau' for the press after his father's death, and did the same service for the Iolo MSS. as far as p. 494, when the work was interrupted by his illness. He died at Merthyr Tydfil on 16 Feb. 1847. His own works were: 1. A poem on 'Cardiff Castle,' Merthyr, 1827. 2. 'The Doom of Colyn Dolphyn,' London, 1837, a poem in three cantos, with copious historical notes.

[The preface to 'Poems Lyric and Pastoral' is largely autobiographical. Elijah Waring's 'Recollections and Anecdotes of Edward Williams,' London, 1850, is a storehouse of personal facts. For the history of the 'Gorsedd,' see J. Morris Jones in 'Cymru' for 1896. The Cardiff library catalogue gives bibliographical details.] J. E. L.

WILLIAMS, EDWARD (1762–1833), antiquary, son of Edward Williams of Eaton Mascott, Shropshire, by his wife Barbara Letitia, daughter of John Mytton of Halston, was born at Eaton Mascott, and baptised at Leighton on 8 Sept. 1762. He was educated at Repton school, matriculated from Pembroke College, Oxford, on 28 Oct. 1779, and graduated B.A. in 1783 (M.A. 1787). He subsequently obtained a fellowship at All Souls' College, which he held until 1818. Entering holy orders, he was appointed by his kinsman, John Corbet of Sundorne, in 1786 to the perpetual curacies of Battlefield and Uffington in Shropshire; and on 13 June 1817 All Souls' College presented him to the rectory of Chelsfield in Kent, all of which livings he held until his death.

At an early age Williams became interested in the study of antiquities and topography; and, though he did not print any works, he left behind him a great many manuscripts on the history and antiquities of Shropshire, and executed beautiful drawings of all the parish churches, the principal

gentlemen's seats, and the monuments in the county. He was also a good classical scholar and botanist.

Williams gave considerable assistance to John Brickdale Blakeway in his 'Sheriffs of Shropshire' and 'History of Shrewsbury,' and to Archdeacon Joseph Plymley in his 'Agricultural Survey of Shropshire.' During the latter years of his life Williams discontinued his antiquarian pursuits, and devoted himself entirely to his parochial duties. He died unmarried at his residence, Coton Terrace, Shrewsbury, on 3 Jan. 1833, and was buried on 10 Jan. in Battlefield churchyard, on the south side of the church.

Williams left numerous manuscripts relating to his researches in Shropshire, and most of them passed at his death to William Noel-Hill, third lord Berwick. Almost all Williams's manuscripts in Lord Berwick's collection were dispersed by sale in 1843. Two of Williams's manuscripts, now in the British Museum Library (Add. MSS. 21236 and 21237), contain drawings of monuments and inscriptions, from Shropshire churches, 1792–1803, with indexes.

Seven volumes of his manuscripts, which passed from Lord Berwick's possession to that of Sir Thomas Phillipps, were purchased at Sir Thomas Phillipps's sale on 20 May 1897 for the Shrewsbury Free Library; these are a transcript of the cartulary of Haughmond Abbey, with an index of names and places; historical, topographical, and genealogical collections relating to Shropshire (4 vols. fol.); and collections (2 vols. fol.) for the 'History of Shropshire.'

Other volumes of Williams's manuscripts were: a transcript of the cartulary of Shrewsbury Abbey, with an index of names and places; transcripts from 154 Shropshire parish registers; a volume of monumental inscriptions, notes of effigies, and extracts from records; and a list of Shropshire plants.

[Gent. Mag. 1833, i. 182–3, ii. 155; Some Account of the Life and Character of the late Rev. Edward Williams, 1833; Foster's Alumni Oxon. 1715–1886; Foster's Index Eccles. p. 191; Fletcher's Battlefield Church, p. 25; Leighton and Battlefield Parish Registers; Eddowes's Salopian Journal, 9 Jan. 1833; Shrewsbury Chronicle, 11 and 18 Jan. 1833.] W. G. D. F.

WILLIAMS, EDWARD ELLERKER (1793–1822), friend of Shelley, born on 27 April 1793, was son of John Williams, captain in the East India Company's army, who died on his voyage from India in June 1809. Williams, on leaving Eton, entered the navy, but about 1811 obtained a cavalry commission in the E.I.Co.'s service, and spent several years in India. Possessing talent as a draughtsman, he devoted much spare time to making drawings of Indian scenery and architecture, most of which are still preserved. On or just before his return he united himself to Jane, sister of General John Wheeler Cleveland, of the Madras army, and in 1820, perhaps in consequence of losses sustained by the failure of an Indian bank, settled at Geneva, where he renewed acquaintance with a brother Indian officer, Thomas Medwin [q. v.] Edward John Trelawny [q. v.] joined their circle, and Medwin's stories of Shelley made him and Williams resolve to seek the poet out. The Williamses arrived at Pisa in the summer of 1821, and soon became intimate with the Shelleys. Many of Shelley's later poems are addressed to Jane Williams; and Williams co-operated in Shelley's pursuits, writing down a translation of Spinoza from Shelley's dictation, copying his 'Hellas' for the press, and even composing a tragedy under his tutorship. He is the 'Melchior' of Shelley's 'Boat on the Serchio.' His previous experience in the navy combined with Shelley's passion for the sea to effect the construction of the ill-starred yacht Don Juan, in which both perished on their return from Leghorn to Lerici, 8 July 1822 [see SHELLEY, PERCY BYSSHE]. Mrs. Williams was afterwards united to Thomas Jefferson Hogg [q. v.] Williams left, with a daughter, Mrs. Lonsdale, a son, Edward Medwin, afterwards in the home service of the E.I.Co., and a daughter, Rosalind, married to a son of Leigh Hunt. Williams's body was cremated like Shelley's; the ashes, preserved by his widow, were, by her direction, interred with her in Kensal Green cemetery in 1884. Williams kept a diary from 21 Oct. 1821 till 4 July 1822, which was edited in 1902 by Dr. Richard Garnett. The original MS. was presented, with other relics of Williams, to the British Museum by his grandson, Mr. J. W. Williams.

[Biographies of Shelley by Dowden, Medwin, and Trelawny; private information.] R. G.

WILLIAMS, SIR EDWARD VAUGHAN (1797–1875), judge, born in 1797 at Queen's Square, Bayswater, was the eldest surviving son of Serjeant John Williams (1757–1810) [q. v.] He was educated first at Winchester, entering the school in 1808, but was removed thence to Westminster school in 1811; here he proved himself an apt classic. He entered Trinity College, Cambridge, as a scholar in 1816, and thence graduated B.A. 1820 and M.A. 1824. On leaving Cambridge Williams entered Lincoln's Inn as a student, and, after reading in the chambers of Patteson and Campbell, was called to the bar on 17 June

1823. In 1824, in conjunction with Patteson, he brought out a fifth edition of his father's notes on 'Saunders's Reports,' and established his reputation as a lawyer by the publication of this main repository of common-law learning. He first joined the Oxford circuit, where he soon found work; but when South Wales was detached and became an independent circuit, he travelled on that and the Chester circuit. In 1832 appeared the first edition of Williams's 'Treatise on the Law of Executors and Administrators;' this great legal work passed through seven editions during its author's lifetime, and remains still the standard authority on the subject; it has justly been described as one of the most able and correct works that have ever been published on any legal subject (Chitty, *Practice*, p. 510). In October 1846 Williams was made a puisne judge of the court of common pleas, and received knighthood on 4 Feb. 1847. At Westminster Hall, sitting *in banco*, he was soon acknowledged to be one of the most powerful constituents of the court, and he probably gave occasion to fewer new trials on the ground of misdirection than any of his brethren, his profound learning combined with an unusual amount of common-sense making it almost impossible for him to go wrong (*Times*, 10 Nov. 1875). His judgments were generally short and almost invariably accurate and concise, and, with the caution of a wise judge, he decided nothing unnecessarily. Some of his more important judgments may be found in the following cases: Earl of Shrewsbury *v.* Scott, 6 CB. NS. 1 (Roman Catholic Disabilities); Behn *v.* Burness, 1 B. & S. 877 (warranties in charter parties); Johnson *v.* Stear, 15 CB. NS. 30 (measures of damages in trover); and Spence *v.* Spence, 31 L. J. C. P. 189 (application of rule in Shelley's case).

Williams retired from the bench in 1865 owing to increasing deafness; this affliction alone prevented his further advancement. On his retirement he was created a privy councillor and a member of the judicial committee. He died on 2 Nov. 1875 at Queen Anne's Gate, Westminster, and was buried at Wootton, near Dorking. He married, in 1826, Jane Margaret, eighth daughter of the Rev. Walter Bagot, brother to the first Lord Bagot of Blithfield, Staffordshire, by whom he left six sons. His fifth son, Sir Roland Vaughan Williams, became lord justice of appeal in 1897.

In his choice of words Williams was fastidious, and his delivery was somewhat laboured and embarrassed. In addition to his great legal attainments he was a fine scholar and man of letters, and at Westminster lived much in the society of Dean Milman, Buckland, Trench, and Liddell.

A portrait of the judge in oils, by Sant, passed into the possession of the Rev. Edward Vaughan Williams.

Williams edited Burn's 'Justice of the Peace' in conjunction with Serjeant D'Oyley in 1836, and 'Saunders's Reports' in 1845 and 1871, in addition to his works mentioned above.

[Times, 5 Nov. 1875; Law Mag. Rev. 1876, p. 302; Alumni Westmonasterienses, p. 481; Woolrych's Lives of Eminent Serjeants, vol. ii.; information kindly afforded by Sir Roland Vaughan Williams.] W. C–r.

WILLIAMS, ELIEZER (1754–1820), historian and genealogist, eldest son of Peter Williams [q. v.], was born at Llandiveilog, Carmarthenshire, in 1754, and educated in the free grammar school of Carmarthen. About 1770, while he was yet at school, he assisted in preparing for publication his father's 'Annotations on the Welsh Bible' and his 'Welsh Concordance.' He was matriculated at Jesus College, Oxford, on 3 April 1775, and graduated B.A. in 1778, M.A. in 1781 (Foster, *Alumni Oxon.*) He became curate of Trelech, and was ordained deacon in 1777; subsequently he accepted the curacy of Tetsworth, Oxfordshire; and in December 1778 he was admitted to priest's orders. Soon afterwards he was chosen second master of the grammar school at Wallingford, Berkshire, and he also undertook the cure of Acton, a village in the neighbourhood. In 1780 he was appointed chaplain of her majesty's ship Cambridge, then under the command of Admiral Keith Stewart, and he became tutor to Lord Garlies (afterwards Earl of Galloway), who was nephew of the admiral and midshipman in the same ship.

After being two or three years at sea he, at the request of Lord Galloway, relinquished his chaplaincy and became tutor in his lordship's family in Galloway House. He was afterwards presented by Lord-chancellor Thurlow to the vicarage of Caio-cum-Llansawel, Carmarthenshire, to which he was instituted on 14 Sept. 1784. Going to London, he became evening lecturer at All Hallows, Lombard Street, and chaplain and private secretary to a gentleman named Blakeney. He assisted in investigating the pedigree of the ancestors of the Earl of Galloway, for the purpose of establishing his lordship's claim to the English peerage, and ultimately his labours were crowned with success. About 1794 he published 'A Genea-

logical Account of Lord Galloway's Family,' and this was followed by three other works, entitled 'View of the Evidence for Lord Galloway,' 'Notes on the State of Evidence respecting the Stewarts of Castlemilk,' and 'A Counter Statement of Proofs.'

On the death of his patron in 1799 Williams removed to Chadwell St. Mary's, Essex, of which parish he became the curate; and in addition he held the appointment of chaplain to the garrison of Tilbury fort. Soon afterwards he published anonymously 'Nautical Odes, or Poetical Sketches, designed to commemorate the Achievements of the British Navy,' London, 1801, 4to (cf. *Anti-Jacobin Review*, 1801, ix. 169). On 14 July 1805 he was inducted to the vicarage of Lampeter, Cardiganshire. There he opened a grammar school, whence young men were admitted to holy orders. After superintending this seminary with great success for nearly fourteen years, he died on 20 Jan. 1820.

He married, first, in 1792, Ann Adelaide Grebert (*d.* 1796), a native of Nancy in Lorraine; secondly, in 1796, Jane Amelia Nugent, daughter of St. George Armstrong of Annaduff, near Drumsna, co. Leitrim (she died on 25 Dec. 1811).

His 'English Works' were published in London, 1840, 8vo, with a memoir by his son, St. George Armstrong Williams. These works comprise: 1. 'Hints to Females in High Life,' an unfinished poem. 2. 'An Historical Essay on the Manners and Customs of the Ancient Celtic Tribes, particularly their Marriage Ceremonies.' 3. 'An Historical Essay on the Taste, Talents, and Literary Acquisitions of the Druids and the Ancient Celtic Bards.' 4. 'Historical Anecdotes relative to the Energy, Beauty, and Melody of the Welsh Language and its Affinity to the Oriental Languages and those of the South of Europe.' 5. 'An Inquiry into the Situation of the Gold Mines of the Ancient Britons.' 6. 'History of the Britons.' 7. 'Account of a Visit to the North of Ireland in 1787.' 8. 'Prologues and Epilogues.'

[Memoir by his son; Rowlands's Cambrian Bibliography, p. 515.] T. C.

WILLIAMS, FREDERICK SMEETON (1829–1886), congregational divine, born at Newark in 1829, was the second son of Charles Williams. His mother's maiden name was Smeeton.

His father, Charles Williams (1796–1866), congregational divine, born in London on 18 July 1796, was the son of a foreman in an engine factory. After working in his father's factory he entered the establishment of a bookseller in Piccadilly named Sharpe, and soon became principal manager. Resolving to enter the ministry, he studied at Rothwell and at Hoxton Academy, and accepted a call to Newark-upon-Trent, whence in 1833 he removed to Salisbury to minister to the congregation in Endless Street. In 1835 he went to London, and was for twelve years editor to the Religious Tract Society. Besides editing many of the society's periodicals, such as the 'Visitor' and the 'Christian Spectator,' he wrote seventy-five distinct publications for the society during his term of office. Some of them became popular, but as they were published anonymously many cannot be identified. In 1850 Williams removed to St. John's Wood, and subsequently became pastor at Sibbertoft in Northamptonshire, where he died on 16 June 1866. Among his publications were: 1. 'The Seven Ages of England, or its Advancement in Art, Literature, and Science,' London, 1836, 8vo. 2. 'Curiosities of Animal Life,' London, 1848, 16mo. 3. 'George Mogridge: his Life, Character, and Writings,' London, 1856, 8vo. 4. 'Dogs and their Ways,' London, 1863, 8vo. 5. 'The First Week of Time; or Scripture in Harmony with Science,' London, 1863, 8vo (*Congregational Year Book*, 1867, p. 326).

The son, Frederick Smeeton, was educated at University College, London, and entered New College, St. John's Wood, in 1850, as a student for the ministry. In 1857 he became pastor of the newly formed congregation at Claughton, near Birkenhead, but, resigning the charge some years later, he resided for a time with his father at Sibbertoft. Upon the formation of the Congregational Institute in 1861 Williams became tutor in conjunction with the principal, the Rev. John Brown Paton, and remained in that position until his death. He died at Nottingham on 26 Oct. 1886, and was buried in the church cemetery on 30 Oct. He left a widow and eight children.

Williams was widely known as a writer on English railways. In 1852 he published his most important work, 'Our Iron Roads: their History, Construction, and Social Influences' (London, 8vo), which reached a seventh edition in 1888. In 1876 appeared 'The Midland Railway: its Rise and Progress' (London, 8vo), which attained a fifth edition in 1888. He was also the author of several religious pamphlets and of 'The Wonders of the Heavens,' London, 1852, 12mo; new edit. 1860.

[Nottingham Daily Express, 28 Oct., 1 Nov. 1886; Congregational Year Book, 1887, p. 250; Allibone's Dict. of Engl. Lit.] E. I. C.

WILLIAMS, GEORGE (1762–1834), physician, was baptised at Catherington, Hampshire, on 24 Nov. 1762, being the younger son of John Williams, vicar of Catherington. Williams was entered on the foundation at Winchester in 1775, where he was distinguished for his recitations of Homer, which he had learnt from his father, and in November 1777 entered Corpus Christi College, Oxford, with a Hampshire scholarship. He graduated B.A. in 1781, and became a fellow of his college, and then studied medicine at St. Bartholomew's Hospital, proceeding M.A. in 1785 and M.D. in 1788. He then began to practise in Oxford, and in 1789 was chosen one of the physicians to the Radcliffe Infirmary. On the death of Professor John Sibthorp [q. v.] in 1796 Williams was appointed regius and Sherardian professor of botany; but in this capacity it has been said of him that he, 'although an elegant scholar, added nothing to botanical science.' On the death of Thomas Hornsby [q.v.], Williams was in 1810 chosen Radcliffe librarian, being the first physician to hold the office, and he carried out a scheme to devote the Radcliffe Library to books on medicine and physiology, preparing an index catalogue of the collection. In 1832 he became vice-president of Corpus, and on 17 Jan. 1834 he died at his residence in High Street, Oxford. Williams was buried in the churchyard of St. Peter's-in-the-East, Oxford; he is commemorated by a monument in Corpus Christi College Chapel. He bequeathed 500*l.* to improve the buildings in the Oxford Botanical Garden. Williams became a fellow of the Linnean Society in 1798, and of the Royal College of Physicians in 1799.

[Gent. Mag. 1834, i. 334; Munk's Coll. of Phys. ii. 467; Kirby's Winchester Scholars, p. 269; Foster's Alumni Oxon. 1715–1886.]

G. S. B.

WILLIAMS, GEORGE (1814–1878), divine and topographer, born at Eton on 4 April 1814, was son of a bookseller and publisher at that place. He was educated on the foundation at Eton, being in the first form, lower school, in the election for 1820, and was admitted scholar on 15 Sept. 1829. He had the montem in 1832 as captain of the school, and obtained 957*l.* (Stapylton, *Eton Lists*). On 14 July 1832 he was admitted to a scholarship at King's College, Cambridge, and was a fellow from 14 July 1835 to 1870. He graduated B.A. 1837, M.A. 1840, was admitted *ad eundem* at Oxford on 10 June 1847, and proceeded B.D. at Cambridge in 1849.

In 1837 Williams was ordained, and on 22 Sept. 1838 he was appointed by Eton College to the perpetual curacies of Great Bricet and Wattisham, which he held until Michaelmas 1840. He was appointed by Archbishop Howley to accompany Bishop Alexander as chaplain to Jerusalem, and was in that city from 1841 to May 1843. He then served as chaplain at St. Petersburg (1844–5), and it was through holding those posts that he became imbued with the desire of bringing together the Greek and Anglican churches. In 1846 he took up his residence at Cambridge, where he filled the post of dean of arts at his college until 1848, and of dean of divinity from 1848 to 1850. He contributed to the 'Christian Remembrancer,' the 'Ecclesiologist,' and the 'Guardian.'

Williams was appointed warden of St. Columba's College at Rathfarnham, near Dublin, in 1850. The college was mainly kept in existence by the liberality of Lord John George de la Poer Beresford [q.v.], archbishop of Armagh, and when, in 1853, the warden joined with Archdeacon Denison, Dr. Pusey, and others in protests against the action of Bishop Gobat, the then bishop of Jerusalem, for attempting to seduce from their creed the adherents of the Greek church, the archbishop called upon him to resign. An angry correspondence then ensued on the position and principles of Williams, and the archbishop severed his connection with the institution, but Williams retained his post until 1856 (*Correspondence relative to Warden of St. Columba's College*, 1853; 3rd edit. 1854). From 1854 to 1857 he was vice-provost of King's College, Cambridge, and in 1858 he acted as pro-proctor to the university, but he incurred some unpopularity, and his nomination as proctor was rejected by the senate on 1 Oct. 1860, the nonplacets being 29 and the placets 26.

In 1858 Williams took temporary charge of Cumbrae College, and was appointed an honorary canon of that institution in 1864. He made 'a long and arduous journey in Russia' in 1860, with a view to spreading knowledge of the benefits available for foreign communities at English universities; and he printed in that year a French tract on the project to establish at Cambridge 'des hôtelleries en faveur des étrangers' of the Greek or Armenian churches, but the scheme proved abortive.

After a tour in the East with the Marquis of Bute and several years in residence at Cambridge, Williams was presented by his college on 9 Feb. 1869 to the important vicarage of Ringwood in Hampshire. He was Lady Margaret preacher at Cambridge in 1870, and was created honorary canon

of Winchester Cathedral in 1874. One of the last deeds of his life was to send his signature to the clerical declaration against war with Russia. He died suddenly at the Church Farm, Harbridge, one of the chapelries of Ringwood, on 26 Jan. 1878, and was buried at Harbridge on 1 Feb. Williams was endowed with a noble presence and dignified voice. A reredos was erected in Ringwood church as a memorial to his memory, a 'George Williams' prize for distinction in the theological tripos was founded by his friends at Cambridge, and a bronze tablet, with a portrait-bust in relief, designed by W. Burgess, R.A., was placed in the third side-chapel on the south side of the nave of King's College chapel.

No English writer has surpassed Williams in accurate knowledge of the topography of Jerusalem. He brought out in 1845 a volume on 'The Holy City; with Illustrations from Sketches by the Rev. W. F. Witts.' A second edition was entitled 'The Holy City; second edition, with Additions, including an Architectural History of the Church of the Holy Sepulchre by the Rev. Robert Willis' (1849, 2 vols. 8vo). For this work he received from the king of Prussia a medal for literary merit.

Williams invited Dr. Ermete Pierotti to Cambridge, assisted him in preparing his work of 'Jerusalem Explored' for the press, and revised it during printing. The author was accused by Fergusson and others of plagiarism, and Williams defended him in 'Dr. Pierotti and his Assailants,' 1864. He published in 1846 a collection of 'Sermons preached at Jerusalem in 1842 and 1843,' and supplied the introduction to William Wey's 'Itineraries to Jerusalem and Compostella,' printed for the Roxburghe Club in 1857. His description of 'The Holy Land: Travels in Palestine from Dan to Beersheba,' announced in 1849 as 'preparing for publication,' never appeared.

Williams edited in 1868 'The Orthodox Church of the East in the Eighteenth Century,' correspondence between the eastern patriarchs and the nonjuring bishops on the reunion of that church and the Anglican communion; and he edited, with a long introduction and an appendix of illustrative documents, for the Rolls Series, in 1872, two volumes of official correspondence of Bishop Beckington. He was one of the two cataloguers of 'Monastic Cartularies' for the catalogue of manuscripts at the Cambridge University Library, vol. iv., and he described the Baumgartner Papers in vol. v. Other miscellaneous writings included many articles in Smith's dictionaries of Greek and Roman geography, Christian biography, and Christian antiquities.

[Cambr. Univ. Cal. 1897–8, p. 555; Foster's Alumni Oxon.; Academy, 2 Feb. 1878, p. 98; Guardian, 30 Jan. 1878, pp. 141, 151, 6 Feb. pp. 195–6; information kindly given by Mr. F. L. Clarke, bursar-clerk at King's College.]

W. P. C.

WILLIAMS, GEORGE JAMES (1719–1805), wit and correspondent of Walpole and Selwyn, known as 'Gilly Williams,' born at Denton in Lincolnshire in 1719, was a younger son of William Peere Williams [q. v.], by Anne, daughter and coheiress of Sir George Hutchins [q. v.] Through the influence of Lord North, who married in 1756 a daughter of Williams's sister, he obtained on 8 Nov. 1774 the post of receiver-general of excise, which he held until 1801.

Williams was one of the gayest and wittiest of his set in London society. He was one of the famous *partie quarrée* consisting, besides himself, of George Selwyn, Dick Edgecumbe, and Horace Walpole, who met at stated periods in the year at Strawberry Hill, and constituted what Walpole styles his 'out-of-town party.' In November 1751 Williams informed Selwyn that he had desired Lord Robert Bertie to put him up for White's: 'Don't let any member shake his head at me for a wit.' It was not, however, until 1754 that 'Gilly Williams' was elected. When White's was 'deserted' in summer after parliament had risen, Williams continued to meet his friends 'at wit and whist' in George Selwyn's Thursday Club at the Star and Garter in Pall Mall, a favourite resort in the past of Swift and of Smollett.

Williams was the steadiest of all Selwyn's correspondents down to the close of 1766. In March 1765 he gives a humorous account of Walpole's 'Castle of Otranto,' then in process of completion, and he furnishes an amusing picture of Brighthelmstone in the sixties of the eighteenth century. He adopted as his motto a sentiment derived from Sir William Temple, 'Old wood to burn, old friends to converse with, and old books to read.' He seems, however, to have dropped out of his old circle, and little is heard of him after 1770. He died in Cleveland Court, St. James's, near the house where his old friend Selwyn had lived, on 28 Nov. 1805. He married, on 30 July 1752, Diana, daughter of William Coventry, fifth earl of Coventry, who appears to have died early without issue.

In December 1761 Horace Walpole wrote of 'the charming picture Reynolds painted for me of Edgecumbe, Selwyn, and Gilly Williams.' This picture was bought by Henry

Labouchere at the Strawberry Hill sale for 157*l.* 10*s.*, and at one time belonged to Lord Taunton. It was engraved in line by Greatbach for Wright's edition of 'Walpole's Letters,' and is reproduced in Cunningham's edition and in Jesse's 'Selwyn.' A mezzotint was executed by J. Scott for the 'Engravings of Works by Sir Joshua Reynolds' of 1865, and this is reproduced in the 'History of White's.'

[Gent. Mag. 1805, ii. 1176; Burke's Extinct Baronetage, p. 570; Walpole's Corresp. and Memoirs of the Reign of George III; Warburton's Horace Walpole and his Contemporaries, 1851; Jesse's Selwyn and his Contemporaries, 1844, vols. i. and ii. passim; Dobson's Horace Walpole, 1890, pp. 166, 205, 241; History of White's Club; Wheatley and Cunningham's London, iii. 305.] T. S.

WILLIAMS, GRIFFITH (1589?–1672), bishop of Ossory, born at Treveilian in the parish of Llanrug, near Carnarvon, in 1589 or 1590, was the son of a freeholder in the parish. His mother was a descendant of the ancient house of Penmynydd in Anglesey. He matriculated from Christ Church, Oxford, on 15 June 1604. He was sent thither by his uncle, but his aunt taking a dislike to him, his means of support were cut off. Through the kindness of John Williams (1582–1650) [q. v.], afterwards archbishop of York, he obtained employment at Cambridge as a private tutor, and was admitted to Jesus College, whence he graduated B.A. in 1605–6 and M.A. in 1609. He was incorporated M.A. at Oxford on 10 July 1610, graduated B.D. at Cambridge in 1616, and proceeded D.D. in 1621. He was ordained deacon by the bishop of Rochester and priest by the bishop of Ely, serving as curate at Hanwell in Middlesex. In 1608 he was presented to the rectory of Foxcott in Buckinghamshire by Henry Wriothesley, third earl of Southampton [q. v.], and afterwards became lecturer at St. Peter's in Cheapside and at St. Paul's Cathedral for five years. On 11 Jan. 1611–12 he was instituted rector of St. Bennet Sherehog in London through the influence of his patron, John Williams, and resigned the rectory of Foxcott. He had strong high-church sympathies, which roused the dislike of the puritans, and after the appearance of his first publication, 'The Resolution of Pilate,' they prevailed on John King (1559?–1621) [q. v.], bishop of London, to suspend him in 1616. He was also bound over to appear at Newgate to answer the charges brought against him, but was discharged by Thomas Coventry (afterwards Lord Coventry) [q. v.], who estreated the recognisances of his accusers.

After his suspension, from which he was eventually released on appeal to the prerogative court, he resigned his living, retired for a short time to Cambridge, and, on his return to London, found friends in the archbishop of Canterbury, George Abbot, and in the chancellor, Sir Thomas Egerton, who presented him to the rectory of Llanllechid in Carnarvonshire. Here he became involved almost immediately in a dispute with his diocesan, Lewis Bayly [q. v.], bishop of Bangor, a strong puritan, to whom his ecclesiastical views cannot have been acceptable. Bayly wished him to exchange his living for another, and, on his refusal, presented articles against him ex officio. Williams appealed to the court of arches, and Abbot came to his rescue, reprimanding Bayly, and giving Williams license to preach through several dioceses in his province.

Four years later, however, finding his position intolerable, after a visit to Cambridge he returned to London, and in 1625 became domestic chaplain to Philip Herbert, first earl of Montgomery (afterwards fourth Earl of Pembroke) [q. v.], and tutor to his children. In 1626 he was presented to the rectory of Trefdraeth in Anglesey. On 17 July 1628 he was installed prebendary of the eighth stall at Westminster (cf. *Cal. State Papers*, Dom. 1628–9, p. 193), and on 28 March 1634 he was instituted dean of Bangor. About 1636 he was appointed a royal chaplain. He was on the point of being nominated tutor to Prince Charles and the Duke of Gloucester, but at the last moment Laud, who disliked him in spite of their theological sympathies, obtained the appointment of Brian Duppa [q. v.] instead. Williams also states that 'before he was forty years old, he narrowly escaped being elected bishop of St. Asaph,' probably on the death of John Hanmer (1574–1629) [q. v.], but on that occasion also saw another preferred to him at the instance of Laud.

In 1641 he was raised to the Irish see of Ossory by a patent dated 11 Sept. He had resigned his prebend a few months before, but retained his deanery *in commendam* till his death. On 26 Sept. he was consecrated, but in less than a month he was forced to fly to England by the outbreak of the Irish rebellion. He came to Apethorpe in Northamptonshire, where he possessed a house, and where he had settled his wife and children. On the night of his arrival he was arrested by a troop of horse, under Captain Flaxon, and carried before the parliamentary commissioners at Northampton. His position was perilous, for he had with him the manuscript of his 'Vin-

diciæ Regum,' with the words 'The Grand Rebellion' written largely on the cover. The sheets were actually in the hands of Sir John North, one of the commissioners, but Williams contrived to get it from him before he had looked at the title, and afterwards, by representing himself as a victim of the Irish rebels, he procured a safe-conduct and the restitution of his belongings. He immediately rejoined the king, and attended him, as chaplain, at the battle of Edgehill on 23 Oct. 1642.

Early in 1643 he published his 'Vindiciæ Regum, or the Grand Rebellion; that is a Looking-glass for Rebels, whereby they may see, how by Ten Several Degrees they shall ascend to the Heighth of their Design' (Oxford, 4to). This vigorous invective against the parliamentarians attained considerable fame, and was publicly burnt by order of parliament. It immediately drew a reply from John Goodwin [q. v.], entitled 'Os Ossorianum, or a Bone for a Bishop to pick,' which also appeared in an abridged form, as 'Os, Ossis, and Oris,' within the same year.

In the meantime, after spending most of the winter of 1642–3 at Oxford, Williams retired to Wales to compose a second onslaught on the parliamentarians, 'The Discovery of Mysteries, or the Plots and Practices of a prevalent Faction in this present Parliament to overthrow the established Religion . . . and to subvert the fundamentall Lawes of this famous Kingdome' (Oxford, 1643, 4to; 1645, 4to). Falkland, misliking some of its sentiments, desired to suppress it, but he was overruled by the king. Its publication earned Williams fresh notoriety and substantial punishment. On 8 March 1643–4, while he was preaching at the university church before the royalist parliament, his house at Apethorpe was plundered by the parliamentary troops, his wife and children driven forth, and his possessions sequestered. His sufferings increased his zeal, and in the following winter appeared 'Jura Majestatis; the Rights of Kings both in Church and State, granted first by God, secondly, violated by Rebels, and, thirdly, vindicated by the Truth; and the Wickedness of the Faction of this pretended Parliament at Westminster' (Oxford, 1644, 4to).

In 1643, shortly before his last work was published, he was employed by the king to try to bring over his patron, the Earl of Pembroke. Repairing to London he found the earl in bed, and so incensed him by his exhortations that he was forced to retire hastily in great dread that the earl would deliver him into the hands of parliament. On trying to quit the city he was stopped and brought before the lord mayor, to whom he said that 'he was a poor pillaged preacher from Ireland, who came to London to see his friends,' and now desired to go to some friends in Northampton. By this means he obtained a pass to Northampton and reached Oxford, whence, shortly after, he passed into Wales, and thence to Ireland. During these years he contributed to the royal cause as freely from his purse as with his pen, giving the king the greater part of his private revenue.

In 1645 he visited England and had an interview with the king, and on his return found himself in Anglesey when it submitted to General Thomas Mytton [q. v.] After in vain exhorting the royalists to resist, he managed by a succession of adroit stratagems to reach Ireland, and on 1 April 1647 was presented to the rectory of Rathfarnham, near Dublin. He resided in that city until its surrender in the same year, when he was included by name in the benefits of the capitulation. Ormonde sent him a sum of money to relieve his necessities, but on his way to Wales, to live on a small patrimony he possessed there, he was taken prisoner by Captain Beeche, who robbed him of all he had and left him to make his way back to Dublin in a destitute condition. Dr. Loftus furnished him with money to carry him to London, and he appealed to the committee of sequestrations for the benefits of the Dublin capitulation. On learning that he was the author of 'Vindiciæ Regum,' the committee told him he deserved to have his head cut off, and passed on to the next business without giving him any redress. Armed with a letter from Fairfax, he had better fortune with the committees at Northampton and Anglesey, to which he was driven by poverty to resort on foot. After regaining his small possessions, he lived at his house in Llanllechid in great poverty, preparing his 'Great Antichrist' for press. His old patron, Pembroke, offered him a valuable living in Lancashire if he would submit to parliament; but this he refused, as well as an offer of Henry Cromwell's of 100*l.* a year on the same terms. In 1651, when Charles was marching on Worcester, he preached before the judges at Conway, and manifested such strong royalist tendencies that he saved himself only by flight. He made various attempts to get his 'Great Antichrist' printed, but could find no one bold enough to venture on it. In 1660, while crossing to Ireland, he heard at Holyhead the news of the Restoration, and the next morning, preaching in Dublin at St. Bride's, was the first in Ireland to pray publicly for the king.

He further celebrated the event by the publication of his 'Ὁ Ἀντιχριστός, the Great Antichrist revealed' (London, 1660, fol.), in which he triumphantly showed antichrist to be 'neither pope nor Turk,' but the Westminster assembly of divines, whom he characterised in the title as a 'collected pack or multitude of hypocritical, heretical, blasphemous, and most scandalous wicked men, that have fulfilled all the prophesies of the Scripture, which have forespoken of the coming of the great Antichrist.'

On repairing to his diocese he found his palace and cathedral in ruins, and was immediately involved in numerous lawsuits in his endeavours to recover the alienated lands of the see, in which he was generally unsuccessful. In 1664 he published 'The Persecution and Oppression of John Bale, Bishop of Ossory, and of Griffith Williams, that was called to the same Bishopric' (London, 4to), an animated autobiography, to which he appended a description of the distressed condition of the clergy of his diocese. Some statements in the appendix drew down the censure of the upper house of convocation at Dublin, and he was reduced to plead that they had inadvertently slipped in. He spent considerable sums in restoring his cathedral and repairing the damage wrought by the rebels. For some years he held the prebendary of Mayne in his diocese *in commendam*, exchanging it on 21 Feb. 1671–2 for the precentorship, which, however, he resigned on 14 March. Rumours of his death were rife in 1671 (*Cal. State Papers*, Dom. 1671, pp. 384, 441), but he died on 29 March 1672, and was buried in his cathedral at Kilkenny. He left property to endow almshouses for eight poor widows to be erected in the churchyard of the cathedral (*Addit. MS.* 28948, f. 118), and also bequeathed his lands in Llanllechid for the benefit of the poor (*Rep. of Charity Comm.* xxviii. 475–6, 491). By his wife Anne he left issue. He was not always on good terms with her, and in October 1635 she brought a suit for alimony against him in the court of high commission, but the case terminated in a reconciliation (*ib.* 1635–6, pp. 83, 86).

Besides the works already mentioned, Williams was the author of: 1. 'The Delights of the Saints,' London, 1622, 8vo. 2. 'Seven Golden Candlestickes, holding the Seven Greatest Lights of Christian Religion,' London, 1627, 4to. 3. 'The True Church, shewed to all Men that desire to be Members of the Same,' London, 1629, fol. 4. 'The Right Way to the Best Religion,' London, 1636, fol. 5. 'Seven Treatises very necessary to be observed in these very bad Days, to prevent the Seven Last Vials of God's Wrath, that the Seven Angels are to pour down upon the Earth,' London, 1661, fol. 6. 'The Description and the Practice of the four most admirable Beasts explained in Four Sermons,' London, 1663, 4to. 7. 'A True Relation of a Law Proceeding, betwixt . . . Griffith, lord bishop of Ossory, and Sir G. Ayskue,' London, 1663, 4to. 8. 'Several Sermons on Solemn Occasions and Treatises,' London, 1665, 4to. 9. 'Four Treatises,' London, 1667, 4to. To him also has been ascribed 'An Examination of such Particulars in the Solemne League and Covenant as concern the Law; proving it to be destructive of the Lawes of England, both Ancient and Moderne,' Oxford, 1644, 4to.

[Williams's Works; Ware's Irish Bishops, ed. Harris, pp. 420–7; Wood's Athenæ Oxon. ed. Bliss, iii. 952–6; Notes and Queries, 1st ser. x. 252, 425, 6th ser. vi. 305; Foster's Alumni Oxon. 1500–1714; Graves and Prim's Hist. and Antiq. of Kilkenny Cathedral, 1857, pp. 39, 43–45; Wynn's Hist. of Gwydir Family, 1878, p. 97; Dwnn's Heraldic Visitations, p. 222; Mant's Church of Ireland, 1840, i. 565, 596–8, 663–4; Walker's Sufferings of the Clergy, 1714, ii. 2; Newcourt's Repert. Eccles. Londin. 1710, i. 304, 926; Laud's Works (Libr. of Anglo-Catholic Theol.), iv. 495.] E. I. C.

WILLIAMS, GRIFFITH (1769–1838), Welsh bard, only son of William Williams and his wife Catherine, daughter of Morgan Griffith, was born at Hafod Oleu in the parish of Llan Beblig, Carnarvonshire, on 2 Feb. 1769. Not long after his birth the family moved to Llwyn Celyn, Llan Beris; his father died soon afterwards, and when he had been a twelvemonth at school he was forced to seek employment as a farm hand. After serving in various farms at Anglesey he found work in 1790 at Lord Penrhyn's quarry, and henceforward followed for thirty years the occupation of a quarryman, holding subordinate offices as he grew older. He married, on 21 June 1794, Elizabeth, daughter of Ellis Jones, and in a few years moved to her home at Braich Talog, Llan Degai, where he spent the rest of his days. He died on 18 Sept. 1838, and was buried at Llan Degai.

'Gutyn Peris' (such was his bardic title) won his first triumph as a bard in 1803, when the Gwyneddigion Society awarded him their medal for his ode to the memory of Goronwy Owen [q.v.] In 1808 he composed for Lady Penrhyn a Welsh elegy upon her husband; two years later he was the winner at St. Asaph eisteddfod of prizes for an ode on the royal jubilee and another to the memory of Queen Elizabeth. Some of his

poems were printed by Dafydd Ddu Eryri in 'Corph y Gainc' (1810), and in 1816 he published a volume of Welsh verse himself, entitled 'Ffrwyth Awen.' In 1811 he again won a prize for an ode to 'Agriculture.' During the rest of his life he was less successful; his ode on 'Belshazzar's Feast' was second at Denbigh in 1828, but was printed with the winner's in the 'Transactions' of the eisteddfod (Chester, 1830); at Beaumaris also in 1832 he took the second place in the competition for the best ode on the 'Wreck of the Rothesay Castle.' His knowledge of the Welsh metres was thorough, but he had few of the gifts of a poet.

[There is a full memoir, with a portrait, in the Gwladgarwr for 1839; letters which passed between the poet and his brother bards will be found in Adgof uwch Anghof, Penygroes, 1883.]

J. E. L.

WILLIAMS, HELEN MARIA (1762–1827), authoress, daughter of Charles Williams, an officer in the army, was born in London in 1762. While still a child, apparently on the death of her father, her family moved to Berwick-on-Tweed, 'where her sole instruction was derived from a virtuous, amiable, and sensible mother' (Kippis). In 1781 she came up to London, bringing with her 'Edwin and Eltruda,' a legendary tale in verse, which Dr. Andrew Kippis [q. v.], an old family friend, undertook to see through the press, himself writing a short introduction. It was published in 1782, and was so far successful as to induce her to continue a literary career. During the next few years she produced several poems, including 'An Ode on the Peace' (1783) and 'Peru' (1784), which were published by subscription and brought in considerable profit. These, with other pieces, were included in her 'Poems' published in 1786 (2nd edit. 1791), in which was also an epistle to Dr. John Moore (1729–1802) [q. v.], expressing her gratitude for his friendship and his attention to her during a serious illness. She was at this time living 'where Epping spreads a woody waste,' at Grange Hill, Essex. In 1788 she went over to France on a visit to her elder sister, Cecilia, who married Athanase Coquerel, a protestant minister; and from that time she for the most part resided there, intermittently at first, but afterwards continuously. She adopted with enthusiasm the principles and ideas of the revolution, and wrote of it with a fervour that amounted almost to frenzy. She became acquainted with many of the leading Girondists, was on terms of intimacy with Madame Roland, was thrown into prison by Robespierre (from October 1793 she was in the Luxembourg), and narrowly escaped the fate of so many of her friends.

Both before her arrest and after her release she freely wrote her impressions of the events which she witnessed or heard of, impressions frequently formed on very imperfect, one-sided, and garbled information, travestied by the enthusiasm of a clever, badly educated woman, and uttered with the cocksureness of ignorance. It was in the nature of things that such writings should make her many enemies; and while some of these contented themselves with denouncing her works as unscrupulous fabrications, others attacked her reputation as a woman, and accused her of carrying her love of liberty to a detestation of all constraint, legal or social. She was apparently living at Paris from 1794 to 1796 under the protection of John Hurford Stone [q. v.], who had deserted his own wife for her. Wolfe Tone met them walking through the Tuileries on 19 July 1796, and three days later dined with them. 'Miss H. M. Williams,' he wrote, 'is Miss Jane Bull completely' (*Autobiogr.* 1893, ii. 86–7). In spite of her intrigue with Stone, and of, it is said, another with Captain Imlay, Miss Williams retained, with her religious sentiment, her association with the protestant set of her sister's family; and the tradition of her which remained to the younger members of it was as of one to admire and love. And in fact her writings are very much what might be expected from a warm-hearted and ignorant woman. The honesty with which she wrote carried conviction to many of her readers; and there can be little doubt that her works were the source of many erroneous opinions as to facts, which have been largely accepted as matters of history, instead of—as they really were, in their origin—the wilful misrepresentations of interested parties.

In 1817 she and Stone took out letters of naturalisation in France, it being then officially (but erroneously) noted that she was born in London in 1769, a date contrary to all available evidence, and shown to be absurd by the publication of 'Edwin and Eltruda' in 1782. During her later years she resided much at Amsterdam with her nephew, Athanase Laurent Charles Coquerel, pastor there of a congregation of French protestants. She died in Paris on 15 Dec. 1827, and was buried beside Stone in Père-Lachaise. Her portrait was painted by Ozias Humphry; another was engraved by R. Scott in 1786 (Bromley, p. 447). A lithographed portrait is said (*Gent. Mag.* 1828, i. 373) to have been published shortly before her death. Two smaller ones of an earlier date are in the British Museum (print-room).

Besides her collected poems and several occasional pieces in verse, Miss Williams wrote 'Julia, a novel' (1790, 2 vols. 12mo), and the story, said to be from life, of 'Perourou, the Bellows-mender' (1801), now best known in its adaptation for the stage as 'The Lady of Lyons' by the first Lord Lytton. She was on terms of close friendship with Bernardin de Saint-Pierre, of whose 'Paul et Virginie' she issued a version in 1795 (numerous editions); and she translated other works, including the 'Travels' of Von Humboldt and one of the tales of J. de Maistre. But it was by her political writings that she was best known, and these, even now, are worth reading, not as history of events, but of one, and that an important, phase of opinion and thought. They are: 1. 'Letters written in France in the Summer of 1790,' 1790, 12mo. 2. 'Letters containing a Sketch of the Politics of France from the 31st of May 1793 till the 28th of July 1794,' 1795, 2 vols. 12mo. 3. 'Letters from France containing many New Anecdotes relative to the French Revolution and the present State of French Manners,' 1792–6, 4 vols. 12mo. 4. 'A Tour in Switzerland, or a View of the present State of the Governments and Manners of those Cantons, with comparative Sketches of the present State of Paris,' 1798, 2 vols. 8vo. 5. 'Sketches of the State of Manners and Opinions in the French Republic towards the close of the Eighteenth Century,' 1801, 2 vols. 8vo. It is in this work that she has given a history of the revolution and counter-revolution at Naples in 1799, and a criticism on the conduct of Nelson, based on her history, which is distinctly false in every detail (a copy in the British Museum, Addit. MS. 34391, is enriched with several autograph notes by Nelson). 6. 'The Political and Confidential Correspondence of Louis XVI,' 1803, 3 vols. 8vo. This called forth 'A Refutation of the Libel on the Memory of the late King of France, published by Helen Maria Williams under the title of "Political and Confidential Correspondence of Louis XVI," by A. F. Bertrand de Moleville; translated from the original manuscript by R. C. Dallas,' 1804, 8vo, in which not only the work thus specifically named, but all Miss Williams's earlier works are severely condemned; she herself is referred to as 'a woman whose lips and pen distil venom;' 'whose wretched pen has been long accumulating on itself disgrace after disgrace by writings of a similar nature'—similar, that is, to the present 'scandalous production.' 7. 'A Narrative of the Events which have taken place in France from the landing of Napoleon Bonaparte on the 1st of March 1815 to the Restoration of Louis XVIII,' 1815, 8vo. 8. 'Letters on the Events which have passed in France since the Restoration in 1815,' 1819, 8vo.

[Gent. Mag. 1828, i. 373, 386; Michaud's Biogr. Universelle; Alger's Englishmen in the French Revolution; Julian's Hymnology; C. A. Coquerel's Souvenirs de la Révolution, traduits de l'Anglais de H. M. W., with an introduction; works named in text.] J. K. L.

WILLIAMS, HENRY (1792–1867), missionary, born at Nottingham on 11 Feb. 1792, was the third son of Thomas Williams (1754–1804) of Plumptre Hall, Nottingham, by his wife Mary (1758–1831), sister of John Marsh of St. Thomas's, Salisbury. On 10 May 1806 he entered the navy as midshipman, following the profession of his grandfather and three maternal uncles. He served under Sir Joseph Sydney Yorke [q. v.], a friend of the family, in the Barfleur and Christian VII, under Captain Lindsay in the Maida, under Captain Losac in the Galatea, under Captain De Repe in the Race Horse, under Captain Nash in the Saturn, under Captain (afterwards Admiral Sir) Henry Hope [q. v.] in the Endymion, and under Captain Walpole in the Thames. At Copenhagen in 1807 he served both afloat and ashore, working at the land batteries, and was told off on a forlorn hope on the eve of the capitulation. On 13 Feb. 1810 he took part in the attack made by the boats of the Christian VII on nine French gunboats in the Basque Roads. In the Galatea he was present in an engagement off Tamatave on 20 May 1811, between three English frigates under Captain (Sir) Charles Marsh Schomberg [q. v.] and three French vessels of superior force, receiving a wound from which he never completely recovered. For this service he subsequently obtained a war medal. He saw further service at the Cape, the Mauritius, Madras, and Calcutta. He took part in the last naval engagement of the war—that between the Endymion and the United States frigate President. He was placed on board the President with a prize crew, and nearly perished in a gale while carrying her to Bermuda. His peril gave rise to serious reflections, and eventually changed the course of his life. He was retired on half-pay with the rank of lieutenant on 30 Aug. 1815, and in 1827 was removed from the list by an admiralty order striking off retired officers who had taken holy orders.

In 1818 Williams married and took up his abode at Cheltenham, whence in 1820 he removed to Balden, and in September 1821 to Hampstead, in order to remain near his brother-in-law, Edward Garrard Marsh

(afterwards canon of Southwell), by whose advice he was preparing for ordination. He intended to serve in the mission field, and was especially attracted to New Zealand. He was ordained deacon on 2 June 1822 by the bishop of London, and priest on 16 June by the bishop of Lincoln. He sailed for New Zealand in the Lord Sidmouth with his wife and children on 7 Aug., reaching Hobart on 10 Feb. 1823. After some delay at Sydney Williams and Marsden reached the Bay of Islands on 3 Aug. Finding that his intended station, Whangaroa, had been occupied by a Wesleyan missionary named Leigh, Williams proceeded to Paihia, a few miles further up the harbour. There he laboured for over forty years.

The Church Missionary Society already had a mission there [see MARSDEN, SAMUEL], but it had encountered numerous difficulties both from the savage nature of the Maoris and from the faithlessness of their own agents. It had hitherto acted on the supposition that the way for Christianity must be prepared by the attainment of a measure of civilisation, but after the advent of Williams religious teaching was regarded as preliminary to other instruction. During the first part of his sojourn Williams was protected by the great chief Hongi, who, however, remained a heathen. In 1826 he was joined by his brother William, and early in March 1828 the chief Hongi died. Even during his lifetime the missionaries had undergone ceaseless trials and alarms, but after his death matters became so much worse that they sent to Sydney all the books and stores that could be spared, expecting every day to be robbed of their possessions and perhaps put to death. An intrepid act of Williams's improved their position. Hearing that two of the leading tribes were prepared for war, he hastened to the place where they were encamped, and on 24 March succeeded in making peace. His achievement made a deep impression on the Maoris, and the treaty, which was called the peace of Hokianga, was long remembered in their annals. After this time the mission made good progress; many converts were received, and the cruelty of the native customs remarkably softened. The station was reinforced by fresh missionaries, and in 1836 S. H. Ford, the first medical missionary, arrived. The mission was extended to the Hot Lakes district, the Waikato River, and the Bay of Plenty, and later, in 1839, to the east coast and to Otaki in the south. In 1835 Darwin visited the station during his voyage of the Beagle and expressed in his 'Journal' high admiration for the missionaries and their work. In 1841 George Augustus Selwyn (1809–1878) [q. v.] was appointed first bishop of New Zealand, a step strongly urged by the brothers Williams, and in 1844 he appointed Henry Williams archdeacon of Waimate.

In the meantime New Zealand had become a British possession. The treaty of Waitangi, concluded on 6 Feb. 1840, which established the queen's supremacy, was only signed by the Maori chiefs at Williams's earnest instance. They were reluctant to surrender their independence and were stimulated to resist by the Roman catholic bishop Pompallier. Williams viewed with considerable apprehension the establishment of a protectorate, but he realised clearly the imminent danger of annexation by France. More than four hundred similar treaties were signed in the next three months largely through the instrumentality of Williams, who travelled throughout the country interviewing the tribes. In the result, however, the missionaries were confronted with a new class of difficulties arising from the rapid influx of colonists, and from the unscrupulous dealings of some of the immigrants with the natives.

The increasing friction led finally to the outbreak of Heke's war in 1845, and Williams found his position very difficult. Refusing to abandon his native converts, he was called a traitor to his face by a British officer and incurred much ill-will and obloquy. The common sentiment was not shared, however, by the governor, Robert Fitzroy [q. v.], who spoke of him as 'the tried, the proved, the loyal, and the indefatigable.' His influence was constantly used to restore tranquillity and to restrain the Maori chiefs, who at one time had the white settlements almost at their mercy. His persuasions alone prevented the whole Maori nation from engaging in the war. When the natives stormed Kororareka in March 1845, Williams brought off the wounded captain of the Hazard, Commander Robertson, to his ship at the risk of his own life. These services, however, received no immediate recognition. After the conclusion of peace Fitzroy was superseded by (Sir) George Grey, who at first showed himself extremely hostile. In June 1846 in a secret despatch to Gladstone, then colonial secretary, he accused the missionaries, and especially Williams, of being the real cause of the recent conflict.

This was, however, only the prelude to a more serious controversy in connection with the acquisition of land. New Zealand being a country with a climate suited for Europeans, many of the missionaries' descendants became farmers, and acquired land before the annexation of the colony to the crown in 1840. In 1843 their claims were deter-

mined and sanctioned by a court of land claims instituted by Fitzroy. Grey, however, in his secret despatch, unwarrantably stated that these acquisitions had been unjustly made, and would require to be enforced by troops. In reality a relatively high price had been paid, the native method of transfer had been carefully followed, and the settlers were in peaceable possession. Williams indignantly demanded an inquiry into Grey's charges, which was refused, and Selwyn, who was opposed to the acquisition of property, directed that the title-deeds should be surrendered unconditionally. Williams refused to obey until Grey's charges had been examined, fearing that compliance would be regarded as an acknowledgment of previous misconduct. The Church Missionary Society in consequence reluctantly severed their connection with him on 20 Nov. 1849. His brother William, however, visited England in 1851, and convinced the committee that they had been misled in their action, and they passed a resolution in May entirely exonerating the missionaries from Grey's charges. They, however, considered that Williams had done wrong in refusing obedience, and declined to rescind their resolution in regard to him. They were beset from all sides with appeals on his behalf, and on 18 July 1854 he was reinstated at the personal request of Selwyn and of Sir George Grey, who by that time had largely modified his previous opinions.

The closing years of Williams's life were somewhat saddened by the declension of the Maori church from its first fervour, and by the bitter warfare between the settlers and the natives. During the war which broke out in 1860 he lived quietly at Pakaraka with some of his descendants, using his influence to preserve the neighbouring tribes in loyalty. As the infirmities of age grew upon him he performed his journeys by sea in a small vessel named the Rainbow, to avoid the fatigue of land travelling. He died at Pakaraka on 16 July 1867, leaving a high reputation for Christian zeal. His influence with the Maoris was very great, and was due to his upright character and to his perfect comprehension of native ceremonies and customs. In 1876 the Maori community erected a great stone cross to his memory in the churchyard at Paihia, the scene of his longest labours. It was unveiled by William Garden Cowie, bishop of Auckland, on 11 Jan. On 20 Jan. 1818 Williams married Marianne (*d.* 16 Dec. 1879), daughter of Wright Coldham of Nottingham. By her he had six sons and four daughters.

His younger brother, WILLIAM WILLIAMS (1800-1879), first bishop of Waiapu, born in 1800, matriculated from Magdalen Hall, Oxford, on 2 June 1821, graduating B.A. in 1825, and receiving the degree of D.C.L. on 3 July 1851. He was ordained by the bishop of London in 1824, and, after spending some time walking the hospitals to gain medical knowledge for missionary purposes, he proceeded to New Zealand in 1826. He was appointed archdeacon of Waiapu by Selwyn in 1843, and was consecrated first bishop of Waiapu in 1859. Between 1833 and 1848 he assisted in the revision of the Maori translation of the Bible and prayer-book. He died at Napier in 1879. He married Jane Nelson, by whom he had three sons. The eldest, William Leonard, is now bishop of Waiapu. William Williams was the author of: 1. 'A Dictionary of the New Zealand Language and a Concise Grammar,' Paihia, 1844, 8vo; 4th ed. Auckland, 1892, 8vo. 2. 'Christianity among the New Zealanders,' London, 1867, 8vo.

[Life of Henry Williams by his son-in-law, Hugh Carleton, 1877; Stock's History of the Church Missionary Soc. 1899; Burke's Colonial Gentry, 1895, p. 283, corrigenda p. xxii; Foster's Alumni Oxon. 1715–1886; Rusden's Hist. of New Zealand, 1895, vol. i. passim; Sherrin and Wallace's Early Hist. of New Zealand, 1893, passim; Garnett's Edward Gibbon Wakefield, 1898, pp. 212, 275; Three Letters (by William Williams) addressed to the Earl of Chichester relative to the charges brought against the New Zealand mission, 1845; Darwin's Journal during the Voyage of the Beagle, 1890, pp. 509–15; Curteis's Bishop Selwyn, 1889; Miss Tucker's Southern Cross and Southern Crown, 1855; Lady Martin's Our Maoris, 1884, pp. 36–44; Jacobs's Church Hist. of New Zealand (Colonial Church Histories), 1887; Taylor's Past and Present of New Zealand, 1868; Taylor's New Zealand and its Inhabitants, 1870, pp. 593–5.] E. I. C.

WILLIAMS, HUGH WILLIAM (1773–1829), landscape-painter, the only child of Captain Williams by his wife, a daughter of Colonel Lewis, deputy-governor of Gibraltar, was born in 1773 on board his father's ship during a voyage to the West Indies. Losing both parents at an early age, he was brought up by his maternal grandmother and her second husband, Louis Ruffini, a member of an old Turin family, at Craigside House, Edinburgh. His grandfather, discovering his talent, encouraged him to become a painter. For some years he painted highland landscape, and in 1811–12 he published six large engravings of scenes in the north, while many of his early topographical drawings appeared in the 'Scots Magazine;' but an extended tour in Italy and Greece, from which he returned in 1818, gave his work its particular character, and earned him

the name, 'Grecian Williams,' by which he is familiarly known. An account of his travels, in two octavo volumes, appeared in 1820. Written in the form of letters, and dedicated to John Thomson (1778–1840) [q.v.] of Duddingston, the avowed intention of the work was not to enter into disquisitions upon archæology and history, but to describe the countries, scenery, and peoples as they appeared to him. The illustrations were engraved by Lizars from drawings by the author. In 1822 Williams held an exhibition of watercolours, also the result of his tour, which attracted much attention and was greatly applauded by the critics of the day. Depicting as they did the splendid ruins and famous scenes of Greek history, they fell in with the taste of the time, and the catalogue teems with quotations from the classics and the great English poets. Between 1827 and 1829 his 'Select Views in Greece' appeared in numbers, each containing six plates. Although he painted a few oil pictures, his principal and more characteristic work was executed in watercolour, which he handled in broad washes of transparent colour over a carefully drawn pencil design. In the National Gallery of Scotland he is represented by between twenty and thirty typical examples, and in the historical collection at South Kensington by five drawings, three of which are dated before 1807, and represent his earlier style. Williams was an original member of the Associated Artists in Watercolour (1808), and an associate of the Royal Institution, Edinburgh; but towards the end of his life he took a great interest in the proposed amalgamation of the Scottish Academy and the artist associates of the institution, an arrangement which was completed a month after his death.

Shortly after his return from the East he married Miss Miller of Garnock, a wealthy lady of good family, and moved in the best Edinburgh society, where he was exceedingly popular. Professor Wilson in the 'Noctes Ambrosianæ' makes the 'Shepherd' say of Williams: 'As for the man himsel', I like to look on him, for he's gotten a gran' bald phrenological head, the face o' him 's at ance good-natured and intelligent; and o' a' the painters I ken, his mainners seems to be the maist the mainners o' a gentleman and a man o' the world;' and Lord Cockburn speaks of him as warm-hearted and honourable, of singular modesty and almost feminine gentleness. He died on 23 June 1829.

A portrait of Williams by W. J. Thomson, R.S.A., was engraved by C. Thomson and published in 1827, and that by Sir Henry Raeburn is now in the National Portrait Gallery, London.

[Private information; Edinburgh Annual Register, 1816; Lockhart's Peter's Letters, 1819; Edinburgh Magazine, 1822; Noctes Ambrosianæ, 1827; Lord Cockburn's Memorials, 1854; Henley's A Century of Artists, Glasgow, 1889; Redgrave's and Bryan's Dictionaries; Catalogues Edinburgh Exhibitions, 1808–16, Scottish National Gallery, South Kensington Museum.]

J. L. C.

WILLIAMS, ISAAC (1802–1865), poet and theologian, third son, with three brothers, of Isaac Lloyd Williams (1771–1846), chancery barrister of Lincoln's Inn, who married Anne, elder daughter and coheiress of Matthew Davies of Cwmcynfelyn, near Aberystwith, Cardiganshire, was born there on 12 Dec. 1802. The family lived in Southampton Street, Bloomsbury Square, London, and Williams's early years were spent under the instruction of the Rev. Mr. Polehampton of Eton and King's College. When Polehampton moved to Worplesdon in Surrey his pupils followed him. From 1817 Williams was at Harrow, where he became conspicuous for his skill in Latin verse, and on 7 June 1821 he matriculated from Trinity College, Oxford. From 3 June 1822 to 1831 he held a scholarship on that foundation, but from the first he lived much among the men at Oriel College. In the summer of 1822 he was introduced to John Keble at Aberystwith, but this acquaintanceship did not ripen into a close intimacy until after Williams had gained in 1823, with a poem of 'much originality and power,' the chancellor's prize for Latin verse, the subject being 'Ars Geologica.' In that year and in 1824 he went to read with Keble at Southrop, near Fairford, and among his companions were Richard Hurrell Froude and Robert Isaac Wilberforce. He accompanied Froude to his father's rectory at Dartington, near Totnes, Devonshire, in 1825, and made the acquaintance of the family of Champernowne of Dartington House. The brothers John and Thomas Keble exercised great influence over him, and their intercourse shaped his after-life.

Williams, in the hope of getting a 'double first,' read very hard in classics and mathematics, labouring severely over the latter. A serious illness threatened his life, and, as his studies were peremptorily stopped by Dr. Abernethy, he was obliged to content himself with a pass-degree. He graduated B.A. on 25 May 1826, and proceeded M.A. in 1831 and B.D. in 1839. In December 1829 he was ordained deacon by Christopher Bethell [q. v.], then bishop of Gloucester, his

curacy being that of Windrush-cum-Sherborne, within driving distance of Bisley and Fairford in Gloucestershire. There he abode for two years intent on the study of Hebrew and the writing of English poetry.

On 30 May 1831 Williams obtained a fellowship at Trinity College, took priest's orders, and went into residence as tutor in 1832. He was made dean of the college in 1833, and philosophy lecturer in 1832. From 1834 to 1840 he was rhetoric lecturer, and vice-president in 1841 and 1842, when he ceased to be tutor and left Oxford. William John Copeland [q. v.] came to dwell there in 1832, and the two tutors became the closest of allies. They were soon reckoned among the leading tractarians at Oxford, and through their influence the churchmanship of the college became of a 'much more Anglican type.' Roundell Palmer won an open scholarship at the college in 1830, and descriptions of the scholars and tutors from that year to 1843 are given by him (*Memorials*, i. 114) and by Prebendary Frederick Meyrick ('Narrative' in Hort's *Memorials of W. B. Marriott*). In Williams, says Palmer, there was a deficiency of the strong and manly qualities requisite for a tutor, but he possessed many acquirements and an intense vein of morality. His 'shy but warm temperament' was allied with 'great modesty and humility.' James Pycroft styles him as a tutor 'too good for this world. His rule was too strict and his standard too high to work with' (*College Memories*, ap.; Blakiston, *Trinity College, Oxford*, p. 221). This was true of the mass of the undergraduates at Trinity during these years; but the college undoubtedly numbered a distinguished roll of scholars who were much benefited by his training and example.

Soon after his settlement at Trinity College Williams became curate to John Henry Newman at St. Mary's, Oxford, and at a later date he was in charge of the church at Littlemore. About 1833 he began together with Froude and Keble, who were afterwards joined by Newman, to send verses to the 'British Magazine.' These were published in a collected form under the title of 'Lyra Apostolica' at Derby in 1836, and passed through numerous editions, the poems of Williams being distinguished by the Greek letter ζ. His contributions to the magazine included, from 1833 to 1837, translations from the Parisian breviary, which had great influence over many writers of hymns, especially Chandler and Neale. About this time he wrote some reviews for the 'British Critic.'

Williams was the author, in the 'Tracts for the Times,' of the celebrated tract No. 80, on 'Reserve in communicating Religious Knowledge,' which excited, through the title rather than through the substance of the tract, so much irritation and alarm. He was the simplest of men, 'retiring and modest even to a fault,' and never anticipated the widespread terror caused by the word 'reserve' (Mozley, *Reminiscences*, i. 430–8). Tracts numbered 86, on the 'Prayer Book,' and 87, in explanation of that on reserve, were also by him. These papers on 'Reserve' drew forth much censure from the pulpit and the press, but his sole reply to hostile criticism was in 'A Few Remarks on the Charge' of Bishop Monk, whose conduct in condemning the tract without adequate examination of its arguments had raised in the minds of Williams and his friends considerable indignation.

This intimate association with the tractarians brought forth fruit in the election for the professorship of poetry at Oxford in 1841–2. Keble was retiring from the post, and Williams, already recognised as a genuine poet, was generally considered his successor. James Garbett [q. v.], a man of distinction at the university but a student guiltless of poetry, was nominated in opposition. Preparations for a fight were made, Roundell Palmer becoming secretary to the London committee for Williams, and having a controversy in the 'Times' with Lord Ashley (afterwards Lord Shaftesbury) over the contest (Selborne, *Memorials*, i. 339–45). The prospects of Williams seemed bright when Pusey provoked greater opposition from the evangelical party by an injudicious circular complaining of his friend being opposed for his church principles. Bagot, the bishop of Oxford, and Gladstone were for the retirement of both candidates; Newman, though 'always against the standing' of Williams, thought that he ought not to give it up lightly. Williams decided to withdraw, but meantime an agreement was made for an informal comparison of votes, when it appeared that Garbett had 921 and Williams 623 supporters. This was the first defeat of the tractarians as a party (Church, *Oxford Movement*, pp. 271–6; Newman, *Letters*, ii. 354–84). Williams, much wounded in spirit by the defection of some of his friends, withdrew from Oxford and from public life. From the Michaelmas term of 1842 he was succeeded at Trinity College as classical tutor by Arthur West Haddan [q. v.] Newman in 1840 had dedicated to Williams the 'Church of the Fathers.'

Williams married at Bisley, on 22 June 1842, Caroline, third daughter of the late

Arthur Champernowne of Dartington House, and settled in Dartington as curate to Thomas Keble. There he remained until 1848, when he removed to Stinchcombe, near Dursley, the parish of his brother-in-law, Sir George Prevost [q. v.] A house was built for him near the vicarage, and he rendered the clerical assistance in the parish that his health permitted. His college friend, E. A. Freeman, went that same year (1848) to live near Stinchcombe. In January 1846 Williams hovered between life and death, when Pusey and Manning went, as they thought, to see him for the last time. After this illness he spent his life in strict retirement, educating his sons and writing poetry, sermons, and other works. Newman paid him a farewell visit at Easter 1865. He died at Stinchcombe on 1 May 1865, and was buried in its churchyard, where a monument was erected to his memory. A stained-glass window was placed by subscription, as a memorial of him, in Trinity College chapel. A portrait, painted *c.* 1850 by W. H. Cubley of Newark, hangs in the hall. His widow died at Ashleworth rectory on 1 Feb. 1886. He left six sons and one daughter (*d.* 1871).

The poems of Williams include: 1. 'The Cathedral' (anon.), 1838; 8th edit. 1859; republished, with the Rev. William Benham as editor, in 1889. Some part of it had appeared in the 'British Magazine.' It was written as a description of 'the catholic and apostolic church in England,' connecting the whole Gothic structure with the various points of religious doctrine. 2. 'Thoughts in Past Years' (anon.), 1838; 6th edit. 1852. The original edition was the work of the previous twelve years. The issue in 1852 was augmented by a section entitled 'The Side of the Hill,' i.e. Stinchcombe Hill, as well as by his school exercises, the 'Ars Geologica,' and the translations from the Greek and Latin hymns. 3. 'Hymns translated from the Parisian Breviary' (anon.), 1839; another edit. 1874. They led the Rev. John Chandler to produce his 'Hymns of the Primitive Church.' A selection from them, entitled 'Ancient Hymns for Children,' appeared in 1842, with preface signed 'I. W.' 4. 'The Baptistery, or the Way of Eternal Life' (anon.), 1842; pt. iv. 1844; 6th edit. 1863. This volume attacked the church of Rome, and provoked slight differences of opinion with Newman (cf. Mozley, *Reminiscences*, i. 250). 5. 'Hymns on the Catechism,' 1843. 6. 'Sacred Verses, with Pictures,' 2 parts, 1845. 7. 'The Altar,' with numerous illustrations (anon.), 1847. Said to have been suppressed on account of the imperfections of the illustrations; another edit. 1849. 8. 'The Christian Scholar' (anon.), 1849. 9. 'The Seven Days, or the Old and New Creation' (anon.), 1850. 10. 'The Christian Seasons' (anon.), 1854, dedicated to his sister.

After the death of Williams there was published in 1869–70, in eight volumes, his 11. 'Devotional Commentary on the Gospel Narrative.' These had previously appeared as (i.) 'Thoughts on the Study of the Holy Gospels,' 1842; (ii.) 'Harmony of the Four Evangelists,' 1850; (iii.) 'Our Lord's Nativity,' 1844; (iv.) 'Our Lord's Ministry: Second Year,' 1848; (v.) 'Our Lord's Ministry; Third Year,' 1849; (vi.) 'The Holy Week' 1843; (vii.) 'Our Lord's Passion,' 1841 (a selection from the last two appeared in 1865 as 'Daily Events of the Holy Week'); (viii.) 'Our Lord's Resurrection,' 1845.

His other writings in prose included: 12. 'Some Meditations and Prayers to explain the Pictures by Boetius a Bolswert in "The Way of Eternal Life,"' 1844. 13. 'The Apocalypse, with Notes and Reflections,' 1852 (new ed. 1873). 14. 'Sermons on the Epistle and Gospel for each Sunday and for some of the Chief Festivals,' 1853, 2 vols. Uniform with it was 15. 'Sermons on the Epistle and Gospel for the Saints' Days and other Holy Days,' 1855; new editions for whole series, 1875 and 1880. 16. 'Sermons on the [Male] Characters of the Old Testament,' 1856; new editions 1869 and 1879. 17. 'Female Characters of Holy Scripture,' 1859; new edit. 1884. 18. 'Beginning of the Book of Genesis,' 1861. 19. 'The Psalms interpreted of Christ,' vol. i. 1864, left unfinished. 20. 'Plain Sermons on the Catechism,' 1851 and 1882, 2 vols.

Williams started, with the hope of 'soothing the alarms of many' over the designs of the tractarians, a series in ten volumes of 'Plain Sermons by Contributors to the Tracts for the Times,' 1839–48, Copeland being his joint editor. His own contributions are indicated by the letter 'B' in a table at the end of volume x., and from this series were published in 1851 and 1882 his 'Plain Sermons on the Catechism.' He also wrote 'A Short Memoir of the Rev. R. A. Suckling' (1852 and 1853), and edited Suckling's 'Sermons, Plain and Practical' (1853). A volume of 'Selections' from his writings came out in 1890, and a second edition of his 'Autobiography,' a simple, unaffected narrative, commenced on 10 Dec. 1851, was called for within a few weeks of its first publication in 1892.

The name of Williams will always be included 'among the soundest, the most loving, and the most thoughtful of the devo-

tional writers' in the church of England (A. W. Haddan in the *Guardian*, 20 May 1865, and *Haddan's Remains*, pp. 527–8). He was endowed with a true poetic gift, though his lines were sometimes lacking in vigour of expression. They were composed in a 'lower and sadder key' than the 'Christian Year' of Keble, but were full of sweetness and earnestness. Several of his hymns are in the volume of 'Hymns Ancient and Modern,' and six of them are said to be in common use.

[Autobiography, ed. Sir G. Prevost, 1892; Churchman's Family Mag. July 1865, pp. 59–63; Church Quarterly Review, xxxiv. 332–48; Dean Church in Haddan's Remains, p. xvi; Church's Oxford Movement, pp. 57–69; Foster's Alumni Oxon.; J. H. Overton in Julian's Hymnology, pp. 1282–4; Gent. Mag. 1828 i. 267, 1853 i. 330, 1842 ii. 311; Guardian, 10 May 1865 p. 462, 17 May pp. 500, 503, 504; Welch's Harrow School, p. 50; Newman's Letters, i. 271, 411, 460, ii. 53, 75, 84; Miller's Singers of the Church, pp. 474–5; Stephens's E. A. Freeman, i. 43–50; Halkett and Laing's Anon. Literature, i. 71; Pycroft's Oxford Memories; information from the Rev. H. E. D. Blakiston of Trinity College, Oxford, and from the Rev. G. A. Williams of Hillcote, Dorking.] W. P. C.

WILLIAMS, JANE (1806–1885), Welsh historian and miscellaneous writer, generally known as 'Ysgafell,' was the daughter of David and Eleanor Williams of Riley Street, Chelsea, where she was born on 1 Feb. 1806. Her father, who held an appointment in the navy office, was descended from Henry Williams (1624?–1684) of Ysgafell, near Newtown, Montgomeryshire, a convert and friend of Vavasor Powell [q.v.], with whom in 1654 he, Richard Baxter, and others, signed a remonstrance on behalf of the nonconformists of the Welsh borders against Oliver Cromwell's assumption of supreme power. After the Restoration Williams suffered much persecution, and his name is still traditionally associated in Montgomeryshire with a miraculous crop of many-eared wheat, which was regarded as a special blessing bestowed on him (Williams, *Mont. Worthies*, pp. 310–12).

Owing to her weak health, Miss Williams spent the first half of her life at Neuadd Felen, near Talgarth, Breconshire, where she acquired a knowledge of the language and a taste for the literature of Wales. Here she also made the acquaintance of Lady Llanover, who introduced her to many literary friends. From 1856 onward she lived in London, first at 9 Hans Place, and afterwards at 30 Oakley Crescent, Chelsea, where she died on 15 March 1885, and was buried in Brompton cemetery.

She was the author of the following works, the later of which show much literary skill, and are written in a clear and vigorous style: 1. 'Miscellaneous Poems,' privately printed at Brecknock, 1824, 12mo. 2. 'Twenty Essays on the Practical Improvement of God's Providential Dispensations, as Means to the Moral Discipline to the Christian,' London, 1838. 3. 'Artegall; or, Remarks on the Reports of the Commissioners of Inquiry into the State of Education in Wales,' two editions, Llandovery and London, 1848, 8vo. 4. 'Cambrian Tales,' a series of Welsh sketches with numerous original poems interspersed, first published in Ainsworth's 'Magazine' for 1849–50, and reprinted in 1862 under the title 'Celtic Fables, Fairy Tales and Legends.' 5. 'The Literary Remains of the Rev. Thomas Price (1787–1848) [q. v.], with a Memoir of his Life,' Llandovery, 1854–5, 2 vols. 8vo. 6. 'The Origin, Rise, and Progress of the Paper People; for my Little Friends,' with eight coloured illustrations by Lady Llanover, London, 1856, 8vo. 7. 'The Autobiography of Elizabeth Davis, a Balaclava Nurse,' London, 1857, 2 vols. 8vo. 8. 'The Literary Women of England' (down to 1850), London, 1861, 8vo. 9. 'A History of Wales derived from Authentic Sources,' London, 1869, 8vo. This work, the result of much research, not always, perhaps, sufficiently critical, is her best production. It comes down to the end of the Tudor dynasty, and remains, even to this day, the best history of Wales in the English language.

'A History of the Parish of Glasbury' by Miss Williams appeared in 'Archæologia Cambrensis' for 1870 (4th ser. i. 306). In 1843 she translated from the original French an essay by Dr. Carl Meyer, on the comparative philology of the Celtic languages, which was subsequently given the premier position in the first number of the 'Cambrian Journal' (1854, i. 5). Brinley Richards, in the preface to his 'Songs of Wales,' acknowledged her 'kind and valuable aid' in the preparation of his work.

She is to be distinguished from a contemporary of the same name, who, like herself, was both a friend of Lady Llanover and a writer on the folklore and music of Wales.

(Maria) Jane Williams (1795–1873), born in 1795, was the second daughter of Rees Williams (*d.* 1812) of Aberpergwm in the Vale of Neath, Glamorganshire, by his wife Ann Jenkins of Fforest Ystradfellte. Southey corresponded with Rees Williams in 1802; while his son, William Williams (*d.* 19 March 1855), who was a considerable traveller and linguist (*Cambrian Journal*, ii.

125), was the first to suggest, in 1836, the formation of the Welsh Manuscripts Society.

In 1826–7 Jane made a collection of the fairy tales of the Vale of Neath, which were first published in the supplemental volume of Crofton Croker's 'Irish Fairy Legends' (1828, iii. 207 et seq.), and subsequently reprinted in an abridged form in the 'Fairy Mythology' (ed. 1850, pp. 414–19) of Thomas Keightley (1789–1872) [q. v.], at whose suggestion the collection seems to have been originally made. She and her sister were regular attendants at the Eisteddfodau held at Abergavenny under the patronage of Lady Llanover, and at the fourth annual meeting in October 1837 (not 1838, as stated on the title-page; see *Seren Gomer*, November 1837) she was awarded the prize for the best collection of unpublished Welsh music. This was published in 1844 under the title of 'Ancient National Airs of Gwent and Morganwg' (Llandovery, fol.), with Welsh words and a few translations supplied by Crofton Croker and others. This collection, which is arranged for the harp or pianoforte, was formed by noting down the various airs from the songs of the peasantry, chiefly in the Vale of Neath, the best known of the airs thus rescued being 'Y Deryn Pur' and 'The Maid of Sker.' Miss Williams subsequently noted down many additional airs (which after her death were delivered to Lady Llanover with a view to publication), and she also rendered much assistance to John Parry (1776–1851) [q. v.] when preparing the last edition of his 'Welsh Harper' (1848), as well as to Brinley Richards and John Thomas (1795–1871) [q. v.] for their respective collections of Welsh songs.

In October 1838, at the ensuing Eisteddfod, another prize for the best arrangement of any Welsh air for four voices was awarded to Miss Williams (*Seren Gomer*, November 1838). She was also a most skilful player both on the harp and guitar, while she was described by Henry Fothergill Chorley [q.v.] as being 'in her day the most exquisite amateur singer he had ever heard' (*All the Year Round*, 3 Oct. 1863, p. 131; cf. Henry Richard, *Letters*, pp. 38, 50).

She died in 1873 at Ynyslas, a house close to Aberpergwm, in which she had spent most of her life, and was buried at Aberpergwm chapel.

A sketch of her as a young girl, with a guitar in her hand, was reproduced in the 'Red Dragon' for June 1883.

[In addition to the authorities cited, information was kindly supplied as to Jane Williams (Ysgafell) by her niece, Miss Eleanor M. Williams, Aylestone Hill, Hereford, and the Hon. Miss Emma Laura Shaw-Lefevre, who were the executrices of her will; see also Notes and Queries, 20 Nov. 1869; Old Welsh Chips, p. 313; and Poole's Illustrated Hist. of Breconshire. As to Jane Williams of Aberpergwm, information was kindly supplied by his Honour Judge Gwilym Williams; see also the Literary Remains of the Rev. T. Price (Carnhuanawc), ii. 95; Bishop Thirlwall's Letters to a Friend, p. 6; and M. O. Jones, Cerddorion Cymreig (Welsh Musicians), pp. 143, 160.] D. Ll. T.

WILLIAMS, JOHN, Baron Williams of Thame (1500?–1559), born about 1500, was the second son of Sir John Williams of Burfield, Buckinghamshire, by his wife Elizabeth, daughter and coheir of Richard More of Burfield. His father sprang originally from Glamorganshire, and was a kinsman of Thomas Cromwell *alias* Williams, whose service John Williams entered. He is also described as a servant to Wolsey and to Henry VIII (Lee, *Hist. of Thame Church*, pp. 410–15). On 6 April 1530 he was appointed a clerk of the king's jewels, with a salary of twenty marks, in succession to Thomas Wyatt (*Letters and Papers*, iv. 6418 [27]). On 6 March following he was made receiver of the lands of Edward Stafford, third duke of Buckingham [q. v.] On 8 May 1531 he received a grant in reversion of the office of principal clerk of the king's jewels. In 1535 he was placed on the commission of the peace for Oxford, Oxfordshire, and Buckinghamshire, and in April 1536 he was associated with Cromwell in the office of master or treasurer of the king's jewels (*ib.* x. 776 [1]). During the northern rebellions of that year he was 'called by the council to hear matters and keep a register of accusations' (*ib.* xi. 888). On 15 Oct. 1537 he was present at the christening of Prince Edward, and on 12 July 1538 was granted the receivership of the lands of Woburn Abbey. He had himself acted as visitor of the monasteries at Winchester and elsewhere. In November he was pricked for sheriff of Oxfordshire, and in 1539 obtained some of the lands of the dissolved monastery of St. Mary, Thame. He is said to have been knighted on 18 Oct. 1537 (G. E. C[okayne], *Complete Peerage*, viii. 140), but he is first so styled in contemporary documents on 29 Sept. 1539. The dissolution of the greater monasteries brought him further grants of land (see *Letters and Papers*, vols. xiv–xvi. passim, esp. xvi. 779 [21]), and on Cromwell's attainder he succeeded as sole keeper of the king's jewels. On Christmas eve 1541 there was a great fire at his house in Elsingspital, during which many of the jewels were stolen

(Wriothesley, *Chron.* i. 133). Strype is in error in asserting that he retained the mastership of the king's jewels until 1552 (*Eccl. Mem.* II. ii. 76), Williams having exchanged it in 1544 for the treasurership of the court of augmentations in succession to Edward, first baron North [q. v.], and the keeper of the jewels in Edward VI's reign being Sir Anthony Aucher.

To Williams's tenure of this office are due the innumerable references to him in the state papers and acts of the privy council; but he was without much political importance, and he was not even named as an assistant executor to Henry VIII's will. On 4 Oct. 1547 he was returned to parliament for Oxfordshire, which he had represented in 1542 and continued to represent until his elevation to the peerage. On 10 Oct. 1549 he was sent with Wingfield to arrest the protector, Somerset, and secure Edward VI's person at Windsor. Early in 1552 he gave offence by paying the pensions due from the augmentations court to dispossessed monks and chantry priests without consulting the privy council. On 3 April he was summoned to appear before it, and on the 8th he was committed to the Fleet prison, where, however, he was allowed for his health's sake to walk in the gardens and receive visits from his wife and children. On 22 May, however, on making his submission, he was provisionally released, and on 2 June was granted full liberty. He retained his office, and in March 1552–3 received the council's letters in favour of his re-election to parliament for Oxfordshire; but his temporary disgrace and religious conservatism made him welcome Mary's accession, which he did not a little to help. Immediately after Edward VI's death (6 July) he went down to Oxfordshire, and on the 15th news reached London that he was proclaiming Mary. A few days later he was said to have six or seven thousand men ready in Northamptonshire to maintain her cause. Northumberland's speedy collapse rendered their employment unnecessary, and on 22 July Williams was ordered to disband them. On the 29th he conducted the Princess Elizabeth through London to Somerset Place, and on 3 Aug. he was sent to suppress some commotions at Royston and in Cambridgeshire. On 19 Feb. 1553–4, after Wyatt's rebellion, he was sent to fetch Elizabeth to court, apparently from Hatfield. She sent Williams back, pleading sickness; but on 20 May he conducted her from Brentford to Woodstock, where she remained for a time in his custody, until the consideration with which he treated her caused her transference to the keeping of Sir Henry Bedingfield (1509?–1583) [q. v.]

Meanwhile Williams had been created Baron Williams of Thame—partly as a reward for his prompt adherence to Mary, and partly as compensation for the loss of the treasurership of the court of augmentations, which the queen had naturally abolished. The creation was doubtless by writ of summons to parliament dated 17 Feb. 1553–4, and the proceedings mentioned by the chroniclers under date 5 April were merely confirmatory (Machyn, p. 54; *Chron. Queen Jane*, p. 72; G. E. C[okayne], *Complete Peerage*, viii. 140). On 8 March 1553–4, as sheriff of Oxfordshire, he conveyed Cranmer, Latimer, and Ridley to await their trial at Oxford. He was present in the same capacity at the execution of all three, and also examined John Philpot [q. v.] (Cranmer, *Works*, vol. i. pp. xxii, xxiii, xxix; Ridley, *Works*, pp. 293, 295; Hutchinson, *Works*, p. ix; Philpot, *Works*, p. 49; Foxe, *Actes and Mon.* ed. Townsend, passim). He was also chamberlain to Philip II (cf. *Chron. Queen Jane*, p. 82).

Owing to his kindness to Elizabeth, Williams remained in favour after her accession. He was one of the lords appointed to attend her to London in November 1558, and in February 1558–9 he was appointed lord president of Wales. He was also in that year made a visitor of the Welsh dioceses and of Oxford University; but his health was failing in March, and he died at Ludlow Castle on 14 Oct. 1559, being attended by John Jewel [q. v.] (afterwards bishop of Salisbury). He was buried on 15 Nov. in the parish church at Thame, where there is an inscription to his memory. An epitaph composed by Thomas Norton [q. v.] is printed in Tottel's edition of Surrey's 'Songs and Sonnets,' 1565.

By his will, dated 8 March 1558–9 and proved in 1560, Williams left the rectories and parsonages of Brill, Oakley, and Borstall in Buckinghamshire, and Easton Weston in Northamptonshire, to his executors for the purpose of founding a free school at Thame. The school buildings were begun in 1574, and an account of the foundation, privately printed in 1575, is in the Bodleian Library. Among the *alumni* of Thame school were Dr. John Fell, Shakerley Marmion, Anthony à Wood, Edward Pococke, and Henry King, bishop of Chichester. Williams also bequeathed money to the almshouses at Thame.

Williams married, first, Elizabeth, daughter of Thomas Bledlow and widow of An-

drew Edmunds of Cressing Temple, Essex. She died on 25 Oct. 1556, and was buried on 4 Nov. at Ricot, Oxfordshire (Machyn, pp. 118, 354). Williams married, secondly, Margaret, daughter of Thomas, first baron Wentworth [q. v.]; he left no issue by her, and she married, secondly, on 10 Oct. 1560, Sir William Drury [q. v.], and, thirdly, Sir James Crofts; she survived until 1588 (see *Acts P.C.* vols. xv–xvii. passim). By his first wife Williams had issue three sons: John, who died unmarried, and was buried at St. Alphege, London Wall, on 18 Feb. 1558–9, his funeral sermon being preached by John Véron [q. v.]; Henry, who married Anne, daughter of Henry Stafford, first baron Stafford [q. v.], but died without issue on 20 Aug. 1551; and Francis, who died unmarried. The barony thus became extinct, if it was created by patent; if it was created by writ, it fell into abeyance between his two daughters, Isabel (who married Richard Wenman, great-grandfather of Thomas, second viscount Wenman [q. v.]) and Margaret (who married Sir Henry Norris, afterwards Baron Norris of Rycote [q. v.])

[Cal. Letters and Papers of Henry VIII, ed. Brewer and Gairdner, vols. iv–xvi. passim; State Papers, Henry VIII, 11 vols.; Cal. State Papers Dom. 1547–80, and Addenda 1547–65; Acts of the Privy Council, ed. Dasent, vols. i–viii.; Hatfield MSS. i. 454; Lit. Rem. of Edward VI (Roxburghe Club); Machyn's Diary; Wriothesley's Chron., Chron. Queen Jane and Queen Mary, and Narr. of the Reformation (Camden Soc.); Strype's Works (general index); Gough's Index to Parker Soc. Publ.; Burnet's Hist. of the Reformation, ed. Pocock, passim; Foxe's Actes and Mon. ed. Townsend; Carlisle's Endowed Grammar Schools, ii. 312–15; Off. Return Members of Parliament; F. G. Lee's Hist. of Thame, 1883; Davenport's Lord Lieutenants and High Sheriffs of Oxfordshire, p. 37; Lists of Sheriffs, 1898; G. E. C[okayne]'s Complete Peerage, viii. 140–1.] A. F. P.

WILLIAMS, JOHN (1582–1650), archbishop of York, came of an ancient Welsh family, the elder branch of which is now represented by Sir Richard Henry Williams-Bulkeley, bart., of Penrhyn, Carnarvonshire (Burke, *Peerage*). He was the second child of Edmund Williams of Conway, and of his wife Mary, daughter of Owen Wynne of Eglws Bach. He is said to have been born on 25 March, and was certainly baptised on 27 March 1582. He was educated at the grammar school at Ruthin (Beedham, *Notices of Archbishop Williams*, pp. 3, 4), whence he was transferred to St. John's College, Cambridge, in 1598 (Baker, *Hist. of the College of St. John the Evangelist*, ed. Mayor, p. 261). Before long he gave offence to the puritans by upholding the discipline and ceremonies of the church, while he gave equal offence to their opponents by attending the sermons of the puritan William Perkins [q.v.] at St. Mary's. This attitude of aloofness from extreme parties was characteristic of him during the whole of his life.

Williams in 1601 took the degree of B.A., and on 14 April 1603 was admitted to a fellowship in his college. He took his degree of M.A. in 1605. He must have been ordained not later than that year, in spite of Hacket's (Hacket, *Life of Williams*, i. 18) statement that his ordination took place in the twenty-seventh year of his life—that is to say 1608–9—as on 17 Oct. 1605 he was instituted to Honington, a poor living in Suffolk, on the king's presentation (Beedham, pp. 9, 10). James had no doubt been informed of Williams's character, so suitable to his own, and his reputation as a preacher led in 1610 to his being invited to preach before the king. Being in this way brought to the notice of Chancellor Ellesmere, he was offered a chaplaincy in his household. Williams, however, asked that this appointment might be postponed till after he had fulfilled his obligations to his university as proctor in 1611–12, and his request was promptly conceded. Already, in 1610, Archbishop Bancroft had conferred upon him the archdeaconry of Cardigan (Beedham, p. 10), and on 3 Nov. 1611 he obtained the rectory of Grafton Underwood on the king's presentation upon his surrender of Honington. There seems to have been some informality in the grant, as on 10 July 1612 he was presented a second time to the same living by the Earl of Worcester (*ib.* pp. 11, 17). In the latter year, as soon as his duties as proctor came to an end, he entered Ellesmere's household. The stream of his promotion did not slacken, and on 5 July in that year he became a prebendary of Hereford (*ib.* p. 11). In 1613 he graduated B.D., and on 10 Oct. he was installed in the prebend of Laffard in Lincoln Cathedral, holding it in addition to that at Hereford. On 29 Dec. 1613 he was installed precentor of Lincoln Cathedral, the prebend of Kilsby being annexed to the office. On the same day, having relinquished the prebend of Laffard, he was also installed in that of Asgarby in the same cathedral (Le Neve, *Fasti Eccl.* ed. Hardy, ii. 86, 103, 162). On 4 May 1614 he was instituted to the rectory of Walgrave on the presentation of Richard Neile [q. v.], then bishop of Lincoln, holding it in conjunction with his other living of Grafton Underwood. On 15 June 1616 he

was instituted to the first prebend in Peterborough Cathedral (Beedham, p. 12).

Not only this accumulation of ecclesiastical benefices but the names of his patrons show that Williams was anything but a puritan. His patrons were sufficiently numerous and powerful to enable him, when Ellesmere died on 17 March 1617, to refuse to continue in the household of the lord keeper as chaplain to his successor. Having taken the degree of D.D. in 1617, he retired for a time to Walgrave, but, having been named chaplain to the king, he was bound to reside at court during part of the year, and accompanied James to Scotland in 1618. His wide reading and readiness of speech soon made him a favourite with a king who was a lover of discursive conversation. On 10 Sept. 1619 he was rewarded with the deanery of Salisbury, retaining, nevertheless, his other preferments.

Williams was aware that if he wished to keep the footing he had gained at court the favour of Buckingham was indispensable. He accordingly took the opportunity in 1620 of assisting the favourite to gain the hand of Lady Catherine Manners, the king having refused to allow the marriage to take place unless she renounced the Roman catholic religion. The lady gave way under the dean's persuasions, though she resumed her earlier creed after her marriage. To Williams himself this progress in court favour brought the deanery of Westminster, to which he was collated on 10 July 1620. He had already asked Buckingham for it on 12 March, when he explained that he preferred Westminster as more suitable, not as more profitable, than Salisbury.

The chief advantage of Westminster to Williams was its proximity to Whitehall. In 1621 he took advantage of this to give political counsel to Buckingham, advising him to throw over the monopolists, who were assailed by parliament, and to divert attention from his own part in the monopolies by putting himself at the head of the movement for their revocation (Hacket, p. 50; see Gardiner, *Hist. of Engl.* iv. 52). Such advice reveals the worldly wisdom of the man who gave it. It pointed to a career of influence in the government of the state, and James selected him for the lord-keepership after Bacon's fall. In times when the court of chancery demanded the shrewdness which would qualify a judge to administer equity upon general principles, it would probably have been difficult to make a better choice; and though it was nearly seventy years since a clergyman had held the office, the feeling of the day did not rebel against the appointment. One difficulty, indeed, presented itself. After Bacon's disgrace [see Bacon, Francis] there must be no more taking of bribes, or even of fees which would bear the appearance of bribes, and the profits of the place would therefore be considerably curtailed. James made up the deficiency by appointing Williams to the bishopric of Lincoln, to which he was elected on 3 Aug. 1621. On 16 July, after the *congé d'élire* had been issued, the great seal was placed in his hands. To avoid critical remarks, especially from the lawyers, it was given out, on his own request, that he held the post only on probation, and that some of the common-law judges would sit with him as assistants (*Cabala*, p. 260). As no charge was ever brought against him in connection with his proceedings in chancery, it is to be presumed that he acquitted himself well on the bench.

There is a story which may have a kernel of truth in it, that Williams gave his support to Laud's appointment to the bishopric of St. David's against the king's wish, and it has been suggested by Dr. Bliss, in his notes to Laud's 'Diary,' that Williams was interested in the matter, because he wanted to keep the deanery of Westminster *in commendam*, and feared lest Laud should receive the appointment (the story is discussed in Gardiner's *Hist. of England*, iv. 138). However this may have been, Williams was allowed to keep the deanery and also his prebend at Lincoln. He was not consecrated as bishop till 11 Nov., having refused to be consecrated by Archbishop Abbot, who had accidentally killed a keeper when shooting [see Abbot, George, 1562–1633]. Williams based his refusal on the objection which might be taken to his own position if he had been consecrated by one tainted with blood.

On 21 Nov. the new bishop was employed to open the proceedings of parliament which had met after the summer adjournment. In the subsequent dispute his voice was given on the side of moderation. James having claimed that parliamentary privileges were held by grant from his ancestors, Williams recommended him to add that they were now inherent in the persons of the members (*Cabala*, p. 263). In 1623 he showed the same anxiety to avoid risk in a letter in which he warned Prince Charles against the dangers attending his projected journey to Madrid, at the same time pointing out to Buckingham the loss of popularity to which he would be exposed if any harm happened to the prince (Hacket, p. 116). When Charles had been driven, after his arrival in Spain, into an engagement to

relieve the Roman catholics from the operation of the penal laws, it was Williams who argued away James's conscientious objections to confirm by his signature the articles in which this promise was embodied (Gardiner, *Hist. of England*, v. 66). Williams, however, stood in the way of a proposal of the Spanish ambassadors that the king should restrain the judges from allowing the institution of proceedings against Roman catholics, urging that though he could dispense with the execution of the law, he could not order it to be permanently disregarded. He so far prevailed as to get the question postponed, and, though the pardon and dispensation were got ready, the ambassadors were told that they could not be made public till after the marriage had taken place. Williams's object in inducing the king to sign the articles, and in subsequently inducing him not to give effect to them at once, was probably merely to get the prince home from Spain, with the question of performance still open.

No such scheming could avail Williams when, after the prince's return, his vote as a commissioner for Spanish affairs was given against a war with Spain, thereby pleasing the king, but offending Buckingham and Charles. The vote, however, was one which, whether politic or not, must have been a conscientious one. Williams had no more wish to promote war abroad than he had to promote quarrels at home. It did not follow that Williams would let any chance escape him of regaining Buckingham's favour. On 23 March 1624 James having at the instance of a new parliament declared the treaties with Spain at an end, the Spanish ambassadors did all in their power to draw him back from the path on which he was entering. They induced him to give a private audience on 1 April to Carondelet, the archdeacon of Cambrai, who assured James that he was now a mere tool in Buckingham's hands. Williams saw his opportunity, and informed the prince of Carondelet's audience, of which he had obtained knowledge through Carondelet's mistress, who acted as one of his spies. 'In my studies of divinity,' he told Charles, 'I have gleaned up this maxim, it is lawful to make use of the sin of another. Though the devil make her a sinner, I may make good use of her sin.' 'Yea,' answered Charles, 'do you deal in such ware?' 'In good faith,' replied the bishop, 'I never saw her face.' Further information was derived from Carondelet himself. Williams ordered the arrest of a priest in whom Carondelet was interested, and the archdeacon, coming to him to beg for his release, blurted out his belief, derived from James himself, that parliament would soon be dissolved. Williams was thus able to supply Buckingham with a complete story of the intrigue.

With the king Williams had ever been a *persona grata*, and it was from the hands of the episcopal lord keeper that on 24 March 1625 James received the communion on his deathbed. With the new king Williams was not likely to remain long in favour. Charles was unable to appreciate his merits as a councillor of moderation, while Williams's defects of character were certain to revolt him. On 10 July he advised the king against the adjournment of parliament to Oxford, having no belief that the project of driving the House of Commons to grant a supply which they had practically refused already would meet with anything but failure. To argue thus was to offend not only Charles but Buckingham, who wanted supply to enable him to send the fleet to Cadiz. 'Public necessity,' said the duke, 'must sway more than one man's jealousy.' Later on, when a dissolution had been resolved on, he gave fresh offence to Charles by arguing against it. Williams, in short, had played the part of a candid critic, and neither Buckingham nor Charles was inclined to put up with an adviser who refused to accept their projects for more than they were really worth. If it be true that the lord keeper boasted of his own popularity as enabling him to hold his own against the favourite, there was more than enough in his conduct to exasperate Buckingham. The only question which remained was how he was to be got rid of. In the end some one remembered that James had assigned him three years of probation in the lord keeper's office. The three years were more than expired, and, without any further explanation, Williams ceased to be lord keeper on 25 Oct. With him the last chance of a compromise between king and parliament disappeared from the counsels of Charles.

Williams is next heard of in public life, when at the opening of the parliament of 1628 he, together with four other members of the House of Lords, was found absent from his place, doubtless by the king's orders, but was recalled to his seat by the determination of the house to which he belonged. In the dispute which ensued over the 'petition of right' he characteristically played a mediatory part. On 22 April he pronounced against the king's claim to imprison without showing cause; but on 16 May, when the petition itself was before the lords, he proposed to amend it by a new clause 'that no freeman be—for not

lending money, or for any other cause contrary to Magna Carta and the other statutes insisted upon, and the true intention of the same, to be declared by your Majesty's judges in any such matter as is before mentioned —imprisoned or detained' (*Harl. MS.* 6800, fol. 274). The intention of such a clause is easily to be discerned, but it was lacking in clearness of expression, probably because neither Williams nor any one else could, without giving offence to one side or the other, express clearly what was in the minds of many—namely, that the king should retain the power of imprisoning offenders actually dangerous to the state, while abandoning the power of imprisoning those whom he only fancied to be dangerous. The House of Lords itself, in spite of its sympathy with Williams's effort, passed his clause over in favour of one proposed by Richard Weston (afterwards first Earl of Portland) [q. v.], in which the intention of parliament to leave sovereign power to the king was indicated without ambiguity. This clause, in turn, was criticised by Williams, who, after it had been rejected by the commons, refused to support it unless he could be convinced that it 'did not reflect nor any way operate upon the petition.' Later on when, on the instance of the commons, the petition had been presented to the king without amendment and had received an unsatisfactory answer, Williams on 7 June supported a proposal for a better reply. In 1628, as in 1625, he ranged himself on the side of the commons, but not till he had exhausted all the resources of diplomacy to avert a rupture.

The stress of conflict had convinced Buckingham that it was worth his while to win back the man whom he had discarded. Before the end of May there had been an interview between Williams and the mother of the duke, followed by one with the favourite himself, in which the dismissed lord keeper urged the adoption of a more conciliatory policy towards the puritans. At some later date he appears to have suggested a reconciliation with Eliot, and a compromise on the dispute which had sprung up (after the king's assent had been given to the 'petition of right') on the question of tonnage and poundage. Williams also, with that love of intrigue which dogged the steps of his statesmanship, recommended that his own restoration to favour should be kept secret in order that in the next session of parliament he might advocate this compromise with more authority as an independent member (Hacket, ii. 80, 83). Buckingham's murder, however, put an end to Williams's chance of rehabilitation at court.

In his episcopal character Williams showed the hatred of extremes which marked his politics. In 1627 one of the vicars of Grantham attempting to remove the communion table to the east end of the church, the parishioners appealed to Williams as their bishop. Williams decided that, according to the rule of the injunctions and canons referring to such matters, the table ought to stand at the east end, but should be moved further down when the communion was administered, reminding the young vicar that when he had gained more experience he would 'find no such ceremony equal to Christian charity.' If Williams had had his way, one of the chief stumbling-blocks to an understanding between the crown and the puritans would have been averted (see, in addition to the references given in Gardiner's *Hist. of England*, vii. 16–18, the certificate in *State Papers*, Dom. cccclxx. 83). In 1633 the question of the position of the communion table came up again. By Williams's advice the chancel of a church in Leicester which had been used as a library was restored to its proper use, and in a letter to the mayor (Williams to the mayor of Leicester, 18 Sept., *State Papers*, Dom. ccxlvi. 42) the bishop gave his reasons at length for following the precedent he had established at Grantham respecting the position of the communion table. It was, however, Laud and not Williams who had influence with the king, and on 3 Nov. Charles issued his decision in the case of St. Gregory's, that the communion table should be permanently fixed at the east end.

Williams's chance of rallying the moderate section of Laud's opponents was reduced to nothing by his own fault. Ever since 1628 a Star-chamber prosecution, in which he was charged with betraying secrets as a privy councillor, had been pending against him. In 1633 the morality of one of his witnesses was assailed, and, in his eagerness to defend him, Williams actually stooped to suborn false evidence in favour of a man whose testimony he needed (*State Papers*, Dom. ccclvii. 104, ccclxi. 99, ccclxii. 34; see Gardiner, *Hist. of England*, viii. 252, *n.* 1). In 1635 a fresh prosecution against him was opened in the Star-chamber for subornation of perjury, but Williams had friends at court who had a quarrel with Laud, and in November he had hopes of a pardon on his consenting to surrender the deanery of Westminster and to give 8,000*l.* Finding Charles irresolute, Williams offered in 1636 to bribe more courtiers, but in the

end Charles refused his consent to the abandonment of the prosecution ('Letters and Papers of Sir J. Monson,' *Lambeth MSS.* mxxx. Nos. 47, 48).

In November 1636, the year in which Williams's hope of a pardon was brought to an end, he published anonymously 'The Holy Table, Name and Thing,' a book setting forth his views on the position of the communion table, which was licensed for his own diocese on 30 Nov., and was evidently intended as a reply to Heylyn's 'Coal from the Altar,' licensed on 5 May. His ecclesiastical position was damaged by his moral fall. On 11 July 1637 he was sentenced by the Star-chamber for subornation of perjury to a fine of 10,000*l.* to the king and of 1,000 marks to Sir John Monson, whom he had also wronged. He was also deprived of the profits of all his benefices, and was to be imprisoned during the king's pleasure. The high commission was invited to suspend him from the exercise of his function, an invitation complied with on 24 July (Rushworth, ii. 416; sentence of suspension, *State Papers*, Dom. cclxiv. 43).

Williams was sent to the Tower, where Laud offered him freedom in the king's name if he would surrender his bishopric for one in Wales or Ireland, and give up his other benefices. He must also acknowledge himself guilty of the charge brought against him, and to have erred in writing 'The Holy Table, Name and Thing' (*Lambeth MSS.* mxxx. fol. 68 *b*). The terms, dictated—at least in part—by ecclesiastical partisanship, were not accepted, and on 14 Feb. 1639 Williams was again before the Star-chamber on a charge of having in his house at Buckden certain letters written by Osbaldiston in which Laud was styled 'the little urchin' and 'the little meddling hocus-pocus' [see Osbaldeston, Lambert]. Williams was condemned to pay 5,000*l.* to the king and 3,000*l.* to Laud.

When the Short parliament met in 1640 an attempt seems to have been made to come to an understanding with Williams. He is heard of as being at Lambeth on 30 April, and on 2 May 'The Holy Table, Name and Thing' was called in, it is said, with Williams's consent (*Notes of Intelligence*, May 5; Rossingham to Conway, May 12, *State Papers*, Dom. cccclii. 37, ccccliii. 24). Parliament was, however, dissolved on 5 May, and Williams remained in the Tower. His prospects cannot have been improved by the discovery among Hampden's papers of a letter from Williams asking Hampden to move in the House of Commons that the bishop ought to have his writ to sit in the House of Lords (*ib.*) When the Long parliament met the government fancied they had found a way out of the difficulty by sending to Williams a writ empowering him to take his seat on condition of his giving bail to surrender himself as a prisoner at the end of the parliament, unless the king had in the meanwhile granted him a pardon. The House of Lords, however, intervened, and on 16 Nov. ordered his unconditional release, upon which the king relieved him from the other consequences of the sentence against him in the Star-chamber. Williams's first use of his recovered authority as dean of Westminster was to permit the removal of the communion table at St. Margaret's to the middle of the church, that it might be used in that position by the House of Commons on the 22nd (*Commons' Journal*, ii. 32).

In the House of Lords of the Long parliament Williams's place was marked out in advance as the leader of the party aiming at a compromise between the admirers of the Book of Common Prayer as it stood and the extreme puritans who desired to get rid of it altogether. He was named chairman of a committee appointed on 1 March at the motion of the puritan Lord Saye and Sele to consider 'all innovations in the church concerning religion' (*Lords' Journal*, iv. 174). The committee appointed a sub-committee, which also placed Williams in the chair, and in which broad-minded prelates, such as Ussher, Morton, and Hall, sat with Sanderson, representing the Laudian section of the church, and Burgess and Marshall, whose leanings were distinctly towards presbyterianism (Hacket, ii. 146).

Before the result of these deliberations could appear, Williams was involved in the political whirlpool. When, on 9 May, four bishops were consulted by Charles on the question whether he could conscientiously give his consent to the bill for Strafford's attainder, Williams was the only one who declared in the affirmative. The ground taken by him was that the king's public conscience might be satisfied by the opinions of the judges even if his private conscience were not (*Strafford Letters*, ii. 432; Hacket, ii, 161). On the other hand he urged Charles to reject the bill taking away his right of dissolving parliament unless with the consent of parliament itself. When the bill had been passed, Williams saw clearly what its consequences would be. 'Will it be possible,' he asked Charles, 'for your truest lieges to do you service any more?' (*ib.* ii. 162).

The excitement which prevailed in the parliament and in the country could not fail

to have an influence upon Williams's committee. On 24 May Williams, who again aspired to a high political position, spoke against the bishops' exclusion bill in committee in the House of Lords (*Parl. Hist.* ii. 794). On 1 July he brought in his own bill for the regulation of bishops, proposing that no bishop should abstain from preaching or should be justice of the peace unless he happened, as in his own case, to be dean of Westminster. Bishops, too, were to have twelve assistants for jurisdiction and ordination. In case of an episcopal vacancy the bishops were to present three names to the king, from which he might choose one. The remaining clauses provided for certain reforms good enough in themselves, but not likely to be admitted by those who were crying out for the abolition of episcopacy (*Lords' Journals*, iv. 296, 298, 308; FULLER, *Church History*, ed. 1845, vi. 208). The bill was read twice and referred to a committee, from which it never emerged. Williams combined a belief that the church would only be strengthened by a reform of abuses with a keen sense of the importance of personal conciliation, and did not fail to urge Charles to do his best to win over Essex and Manchester to his side (HACKET, ii. 163). Charles, who in his soberer moments desired conciliation in a general way, though he chafed against it when it was translated into detail, resolved to appoint bishops whose names would give satisfaction to his more moderate opponents, and on 4 Dec. translated Williams to the archbishopric of York.

Soon after the last-named event took place Williams's political life came, at least temporarily, to an end. Being, on 27 Dec. 1641, insulted by a mob on his way to the House of Lords, he was sufficiently ill-advised to present to the king on the 29th a protest signed by himself and eleven other bishops, declaring that as they could not attend the house without danger to their lives, all its 'laws, orders, votes,' &c., 'made in their absence were null and void' (*Lords' Journals*, iv. 496). On the 30th the commons at once impeached the twelve bishops of high treason, with the object of getting rid of their votes, and Williams, like the rest, was committed to the Tower (*ib.* iv. 497, 498). On 5 May 1642 he was released on bail on condition that he would 'not go into Yorkshire during the distractions there' (*ib.* v. 44, 45). He preferred, however, forfeiting his bail to carrying out this condition, and, escaping to York, where the king was, was enthroned as archbishop on 27 June 1642 (BEEDHAM, p. 13).

When the civil war broke out Williams fortified his house at Cawood, but on 4 Oct. fled from it at the approach of the younger Hotham (HACKET, ii. 186). Having taken leave of the king, he made for his native Conway, where he did his best to advance the king's cause, fortifying Conway Castle at his own charge and organising the militia (*ib.* ii. 207–10). On or before 22 Nov. 1643 he opened communications with Ormonde. On 18 Dec. he wrote to Ormonde welcoming the arrival at Mostyn of a portion of the army which had been released from service in Ireland by the cessation with the Irish confederates. On 19 June Williams showed that he had no love for Sir John Mennes [q. v.], appointed governor of three counties in North Wales by Rupert on his way to Marston Moor. On 20 April 1645 he mentions the appointment of Sir John Owen—no friend of his—to the government of Conway (*The Unpublished Correspondence between Archbishop Williams and the Marquis of Ormond*, ed. Beedham, 1869). Personages hostile to Williams made their influence felt at court. He was summoned to Oxford on 16 Dec. 1644, reaching the city in January 1645, when the royalist parliament was in its second session, though as a bishop he had no longer a seat in it. He is said to have told the king that Cromwell was his most dangerous enemy, and had 'the properties of all evil beasts' (HACKET, ii. 212).

After Williams's return to Wales, on 9 May Sir John Owen, on the ground of a letter from the king dated 1 Aug. 1643, seized Conway Castle and took possession of the property which Welshmen had deposited in it, in the belief that it was safe in the hands of Williams (*ib.* ii. 218). Getting no redress from the king, his countrymen put him forward as their leader after the disaster at Naseby. Williams made terms with the parliamentary commander Mytton, on condition that he would restore the plundered goods to the owners and help him to take the castle, which surrendered on 10 Nov. 1646 (Mytton to Lenthall, 10–11 Nov. in BEEDHAM'S *Notices of Archbishop Williams*, p. 69; see *Tanner MS.* lix. 575, 580. The dates of 18 Dec. in GARDINER'S *Great Civil War*, iii. 139, and of 18 Nov. under MYTTON, THOMAS, are both incorrect).

That Williams's action should be regarded as treacherous by royalist tradition (BEEDHAM, p. 69) is only natural, but it is difficult to see that his conduct was other than justifiable at the time when the king was already in the hands of the Scots, and resistance by isolated posts as useless as it was hopeless. Williams himself continued to live in comfort, as he was possessed of a

considerable amount of landed property purchased by him in the neighbourhood. He died of a quinsy at Gloddaeth in the parish of Eglws-rhôs, Carnarvonshire, on 25 March 1650, and was buried at Llandegai, where a monumental effigy was erected to his memory (*ib.* p. 80; HACKET, ii. 228). While lord keeper he had repurchased the family property, which descended to his nephew and heir, Sir Griffith Williams.

Seven portraits of Williams are described in Beedham's 'Notices' (pp. 81–5). One ascribed to Van Dyck is at Pengwern, near Rhyl; two, ascribed to Cornelius Janssen, are at Hovingham Hall, near Malton, Yorkshire, and at Penrhyn Castle. Three anonymous portraits are at Bishopthorpe, St. John's College, Cambridge, and Kingstone, near Canterbury; while a fourth anonymous portrait belongs to the dean and chapter of Westminster. There is an engraved portrait in Harding's 'Deans of Westminster' (after Janssen), and others by Hollar, R. White, Van der Gucht, and Houbraken.

Williams's benefactions were considerable. Among them was his gift of 2011*l.* 13*s.* 4*d.* for building the library of St. John's, Cambridge (*Baker MSS.* xii. 66; *Harl. MSS.* Brit. Mus.; WILLIS and CLARK, *Architectural Hist. of the Colleges of Cambr.* ii. 270; information communicated by J. W. Clark). He also founded in the same college two fellowships and four scholarships (BAKER, *Hist. of St. John's*, ed. Mayor, p. 338; see also *ib.* p. 209). In 1633 he bought land of which the rent was to go to the poor at Honington, his first parish. He founded another charity at Walgrave, did much to improve the palace of the bishops of Lincoln at Buckden, and made over a sum of money collected by him for the use of the poor of Lincoln (BEEDHAM, passim). He panelled with cedar the ceiling of Jerusalem Chamber, Westminster, and put new panelling and glass in Lincoln College Chapel, Oxford, where his arms are quartered on the shields of the ceiling.

[The main source of information is the garrulous life by Bishop John Hacket, published under the title of Scrinia Reserata, 2 pts. London, 1693, fol. Valuable facts can be obtained from Beedham's Notices of Archbishop Williams, privately printed, London, 1869, and Unpublished Correspondence between Archbishop Williams and the Marquis of Ormonde, also privately printed in 1869; there are copies of both in the British Museum Library. Many of Williams's letters are to be found in Cabala.] S. R. G.

WILLIAMS, JOHN (1636?–1709), bishop of Chichester, born about 1636 in Northamptonshire, matriculated from Magdalen Hall, Oxford, on 24 June 1653, graduating B.A. on 14 Dec. 1655 and M.A. on 11 June 1658. He was incorporated at Cambridge in 1660, and was created D.D. of Cambridge, *comitiis regiis*, in 1690. On 4 Sept. 1673 he was instituted to the rectory of St. Mildred Poultry, and on 21 Sept. 1683 was collated to the prebend of Rugmere in St. Paul's. After the revolution he became chaplain to William and Mary, and was preferred to a prebend of Canterbury. In 1695 and in 1696 he was Boyle lecturer, publishing his sermons separately as they were delivered. A collective edition appeared in 1708. On 13 Dec. 1696 he was consecrated bishop of Chichester. He died in London in Gray's Inn on 24 April 1709, and was buried on 28 April in the church of St. Mildred Poultry.

Williams was well known as a voluminous controversialist, writing with equal vehemence against Roman catholics and dissenters. Among his works were: 1. 'The History of the Gunpowder Treason,' London, 1678, 4to; new edits. 1679 and 1681. 2. 'A Catechism truly representing the Doctrines and Practices of the Church of Rome,' London, 1686, 8vo; 3rd edit. 1713, 12mo. 3. 'The Difference between the Church of England and the Church of Rome,' 1687, 4to (reprinted in 1738 and in 1836 in vol. iii. of the 'Enchiridion Theologicum' of Edward Cardwell [q. v.] 4. 'A brief Exposition of the Church Catechism,' London, 1689, 8vo; new edit. 1841, 12mo; Welsh translation, 1699, 8vo. 5. 'A True Representation of the Principles of the Sect known by the name of Muggletonians,' London, 1694, 4to. Three letters from Williams to Strype are preserved among the Baumgarten papers in the Cambridge University Library (*Cat. of MSS.* v. 56, 88).

[Wood's Athenæ Oxon. ed. Bliss, iv. 769–72; Burke's Life of Tillotson, 1752, pp. 191, 228, 231, 321; Le Neve's Monumenta Anglicana, 1700–1715, p. 178; Newcourt's Repert. Eccles. i. 208, 503; Hennessy's Novum Repert. Eccles. 1898, pp. 48, 285; Le Neve's Fasti, ed. Hardy; Foster's Alumni Oxon. 1500–1714; Evelyn's Diary and Corresp. ed. Bray, ii. 333, 338, iii. 359.] E. I. C.

WILLIAMS, JOHN (1727–1798), nonconformist divine, the son of a tanner, was born at Lampeter in Cardiganshire on 25 March 1726–7. He was educated at the free school of the town, and entered the Cambrian academy at Carmarthen when nineteen years old, to qualify himself for the office of nonconformist minister. After completing his course he became classical tutor in the establishment of a schoolmaster at Bir-

mingham, named Howell. In 1752 he became minister of a congregation at Stamford in Lincolnshire, and in 1755 removed to another charge at Wokingham in Berkshire. Here he completed a work which had cost him many years' labour, 'A Concordance to the Greek New Testament, with an English Version to each Word, and short Critical Notes' (London, 1767, 4to), which seventy-two years later was superseded by a similar compilation by George Vicesimus Wigram [see under WIGRAM, JOSEPH COTTON]. The 'Short Critical Notes' were chiefly furnished by Gregory Sharpe [q. v.] In 1767 Williams removed to Sydenham as minister to the congregation there, remaining till 1795, when, finding his congregation decreasing and the lease of the chapel having expired, he resigned the pastorate and spent the remainder of his life at Islington. In 1791 and 1792 he wrote two treatises on the Welsh tradition concerning the discovery of America, which by the interest they aroused may have stimulated Southey to write his poem 'Madoc.' Williams died on 15 April 1798 at his house in Canonbury Row, Islington.

Besides the 'Concordance' and several sermons, Williams, who had received the degree of LL.D., was the author of: 1. 'A Free Enquiry into the Authenticity of the First and Second Chapters of St. Matthew's Gospel,' London, 1771, 8vo; 2nd edit. 1789. The 'Enquiry' drew forth several replies, including one by Charles Bulkley [q. v.], and another by William Magee [q.v.] in the second volume of his 'Discourses on the Scriptural Doctrine of the Atonement,' 1801. 2. 'An Address to the Opposers of the Protestant Dissenting Ministers' Application for Relief in the Matter of Subscription,' London, 1772, 8vo. 3. 'Thoughts on the Origin and on the most Rational and Natural Method of Teaching the Languages,' London, 1783, 8vo. 4. 'An Enquiry into the Truth of the Tradition concerning the Discovery of America by Prince Madog ab Owen Gwynedd,' London, 1791, 8vo. 5. 'Further Observations on the Discovery of America by Prince Madog, with an Account of a Welsh Tribe of Indians,' London, 1792, 8vo. 6. 'Clerical Reform, or England's Salvation,' London, 1792, 4to. 7. 'Remarks on Dr. W. Bell's Arguments for the Authenticity of the two First Chapters of Matthew and Luke,' London, 1796, 8vo.

[Cambrian Register, iii. 190; Williams's Eminent Welshmen, 1852; Allibone's Dict. of Engl. Lit.; Gent. Mag. 1798, i. 540; Winsor's Hist. of America, i. 210.] E. I. C.

WILLIAMS, JOHN (1757–1810), lawyer, born at Job's Well, near Carmarthen, on 12 Sept. 1757, was the son of Thomas Williams of that town. He was educated at the grammar school of Carmarthen, matriculated from Jesus College, Oxford, on 19 Feb 1773, migrated to Wadham College on 29 Sept., and was admitted a scholar on 23 Sept. 1774, graduating B.A. on 17 Oct. 1776 and M.A. on 11 July 1781. He was elected a fellow of Wadham on 30 June 1780. He filled the office of librarian in 1781 and 1782, and of humanity lecturer in 1782, and resigned his fellowship on 30 June 1792. He began his work, the study of law, as a student of the Middle Temple. He became a pupil of (Sir) George Wood [q. v.], at that time well known as a special pleader, and, after successfully practising as a special pleader on his own account, he was called to the bar by the benchers of the Inner Temple on 23 Nov. 1784. He went the Oxford and 'Old Carmarthen' circuits, the Oxford ending by arrangement before the 'Old Carmarthen' began. On 21 June 1794 he became a serjeant-at-law, and in 1804 a king's serjeant.

In conjunction with Richard Burn [q. v.] Williams brought out the tenth edition of Sir William Blackstone's 'Commentaries' (London, 4 vols. 8vo) in 1787, and the eleventh edition in 1791. Between 1799 and 1802 he also prepared the third edition of Sir Edmund Saunders's 'Reports of Cases and Pleadings in the Court of King's Bench in the Reign of Charles II' (London, 2 vols. 8vo), adding notes and references. His notes were highly valued and established the fame of the compilation. They 'contained a lucid and accurate statement of the common law in almost every branch, more particularly as regards pleading.' They were included in the editions of 1824 and 1845, and were issued separately with additions and an abridgment of the cases in 1871 by his son, Sir Edward Vaughan Williams.

Williams died in London, at Queen's Square, on 27 Sept. 1810. In 1789 he married Mary, eldest daughter of Charles Clarke of Foribridge, near Stafford. By her he had three sons—Charles; Sir Edward Vaughan, who is separately noticed; and John, a colonel in the royal engineers—and three daughters, of whom Mary was married to August Edward Hobart, sixth earl of Buckinghamshire.

[Woolrych's Lives of Eminent Serjeants, 1869, ii. 680–700; Law Mag. 1845, new ser. ii. 305–7; Gent. Mag. 1810, ii. 392; Gardiner's Reg. of Wadham College, 1895, ii. 141; Foster's Alumni Oxon. 1715–1886.] E. I. C

WILLIAMS, JOHN (1761–1818), satirist and miscellaneous writer, best known by the pseudonym of 'Anthony Pasquin,' born in London on 28 April 1761, was sent in 1771 to Merchant Taylors' school, where he suffered chastisement for an epigram upon Mr. Knox, the third master (Robinson, *Register of Merchant Taylors' School*, ii. 134). At the age of seventeen he was placed with a painter, but he soon abandoned the pursuit of art in order to become an author and translator. When he was no more than eighteen he wrote a defence of Garrick against William Kenrick [q. v.], which procured for him the great actor's friendship. About two years afterwards he went to Ireland, and during his residence in Dublin he edited several periodical publications. Having attacked the government in the 'Volunteers' Journal' during the administration of the Duke of Rutland, a prosecution was commenced against him in 1784, and he was obliged to decamp, leaving the printers to endure the judgment (Gilbert, *Hist. of Dublin*, iii. 320).

In the same year (1784) he was associated with (Sir) Henry Bate Dudley [q.v.] in conducting the 'Morning Herald,' but a violent quarrel breaking out between them, Williams wrote an intemperate satire on his antagonist, for which he was prosecuted. The action was not proceeded with, however, in consequence of the intervention of some friends. In 1787 Williams accompanied his friend Pilon to France, and on his return he started a paper called 'The Brighton Guide.' He next settled at Bath, from which city he was also under the necessity of withdrawing precipitately. For some years he contributed theatrical criticisms to some of the London newspapers, and in this capacity he was the terror of actors and actresses, good and bad. In 1797 he appeared in the court of king's bench as plaintiff in an action against Robert Faulder, the bookseller, for a libel contained in Gifford's poem, entitled 'The Baviad,' where, in one of the notes, the author, speaking of Williams, observed that 'he was so lost to every sense of decency and shame that his acquaintance was infamy and his touch poison.' In this cause the plaintiff was nonsuited, solely on account of the proof that was given of his having himself grossly libelled every respectable character in the kingdom, from the sovereign down to the lowest of his subjects. Lord Kenyon, who tried the case, said: 'It appears to me that the author of "The Baviad" has acted a very meritorious part in exposing this man; and I do most earnestly wish and hope that some method will ere long be fallen upon to prevent all such unprincipled and mercenary wretches from going about unbridled in society to the great annoyance and disquietude of the public' (Gifford, *The Baviad and Mæviad*, 1800, pp. 135–88). Williams emigrated to America shortly afterwards, and edited a New York democratic newspaper called 'The Federalist.' He died of typhus fever, and in indigent circumstances, at Brooklyn, on 23 Nov. 1818 (*Gent. Mag.* 1818, ii. 642). Under date 4 June 1821 Tom Moore the poet records: 'Kenny said that Anthony Pasquin (who was a very dirty fellow) died of a cold caught by washing his face.'

There is a portrait of him, engraved by Wright from a painting by Sir Martin Archer Shee, and a small oval engraved in 1790 by E. Scott after M. Brown.

His principal works are: 1. 'The Royal Academicians, a Farce,' London, 1786, 8vo. 2. 'The Children of Thespis: a Poem,' London, 1786, 4to. 3. 'The Tears of Ierne: a Poem on the Death of the late Duke of Rutland,' London, 1787, 4to. 4. 'A Poetic Epistle from Gabrielle d'Estrees to Henry the Fourth,' Birmingham, 1788, 4to. 5. 'Poems, by Anthony Pasquin,' London, 1789, 2 vols. 8vo. 6. 'A Postscript to the New Bath Guide [by C. Anstey]: a Poem,' London, 1790, 8vo. 7. 'Shrove Tuesday: a Satiric Rhapsody,' 1791, 8vo. 8. 'A Treatise on the Game of Cribbage,' London, 1791, 12mo; 2nd edit., corrected, 1807. 9. 'The Life of the late Earl of Barrymore,' London, 1793, 8vo; 5th edit., including a history of the 'Wargrave Theatricals,' Dublin [1794?], 12mo. 10. 'Authentic Memoirs of Warren Hastings,' London, 1793, 8vo. 11. 'A Liberal Critique on the present Exhibition of the Royal Academy; being an attempt to correct the national taste,' London, 1794, 8vo. 12. 'A Crying Epistle from Britannia to Colonel Mack, including a naked portrait of the King, Queen, Prince [in verse],' London, 1794, 8vo. 13. 'Legislative Biography; or an attempt to ascertain the Merits and Principles of the most admired Orators of the British Senate; being intended as a Companion to the Parliamentary Reports,' London, 1795, 8vo. 14. 'A Looking-Glass for the Royal Family, with Documents for British Ladies and all Foreigners residing in London,' London, 1796, 8vo. 15. 'An Authentic History of the Professors of Painting, Sculpture, and Architecture, who have practised in Ireland, involving original letters from Sir Joshua Reynolds, which prove him to have been illiterate; to which are added Memoirs of the Royal Academicians' [London, 1796],

8vo. 16. 'The New Brighton Guide: involving a complete . . . solution of the recent mysteries of Carlton House,' London, 1796, 8vo. 17. 'The Pin-Basket. To the Children of Thespis: a Satire [in verse],' London, 1796, 4to. 18. 'A Critical Guide to the present Exhibition at the Royal Academy for 1797; containing Admonitions to the Artists on their Misconception of Theological Subjects,' London, 1797, 8vo. 19. 'The Hamiltoniad,' Boston, 1804; reprinted by the Hamilton Club, New York, 1866, 8vo. 20. 'The Life of Alexander Hamilton,' Boston, 1804; reprinted by the Hamilton Club, New York, 1866, 8vo. 21. 'The Dramatic Censor,' 1811, 8vo; a monthly periodical.

[Allibone's Dict. iii. 2471; Baker's Biogr. Dram. 1812, i. 748, iii. 227; Biogr. Dict. of Living Authors, 1816; Bodleian Cat. iii. 56, iv. 708; Drake's Dict. of American Biogr.; European Mag. 1789; Evans's Cat. of Engraved Portraits; Memoir of T. Moore, p. 290; Notes and Queries, 2nd ser. xii. 5, 474, 3rd ser. v. 175; Taylor's Records of my Life (1832), i. 276; Timperley's Encyclopædia, 1842, p. 793; Watt's Bibl. Brit.] T. C.

WILLIAMS, JOHN (1796–1839), missionary, born at Tottenham High Cross, Middlesex, on 29 June 1796, was the son of John Williams by his wife, the daughter of James Maidmeet, a partner in the firm of Maidmeet & Neale, St. Paul's Churchyard. He was taught at a school in Lower Edmonton, kept by two persons named Gregory. His education was commercial, and on 27 March 1810 he was apprenticed for seven years to Enoch Tonkin, a furnishing ironmonger in the City Road, London. He ardently devoted himself to his trade, and showed so much ability that Tonkin usually entrusted him with work requiring delicacy and accuracy of execution.

Williams was the child of pious parents, his mother, who had come under the influence of William Romaine [q. v.], being distinguished for sanctity. In childhood he composed hymns and prayers for his own use, but in later youth he entirely lost his former fervour. On 30 Jan. 1814, however, he heard a sermon by Timothy East of Birmingham at the Tabernacle, Moorfields, which changed his feelings from indifference to strong devotion. In September he became a member of the Tabernacle congregation, of which Matthew Wilks was minister, and began to take an active part in church work. The congregation were much interested in the work of the London Missionary Society, and Williams resolved to offer himself as a missionary. In July 1816 he applied to the directors, and was accepted after passing an examination before them. The islands of the Pacific had been selected by the founders of the London Missionary Society as the scene of their earliest efforts. For many years their agents made little progress, but at the time of Williams's offer of himself for the mission field they had achieved considerable successes, and were making urgent requests for fresh labourers. Impressed by their needs, the society responded by sending out Williams and several other young men after a training of a few months only. Tonkin released him from his apprenticeship, and on 30 Sept. he and several others were set apart at a service held in Surrey Chapel. On 17 Nov. he and his wife sailed for Sydney in the Harriet in the company of three other missionaries. In September 1817 they left Sydney in the Active for Eimeo, one of the Society Islands, near Tahiti, where there was already a mission station. Arriving at Papetoai on 17 Nov., Williams remained for some months assisting the missionaries and perfecting himself in the Tahiti language. During his stay several chiefs of the Leeward Group, who had assisted Pomare in regaining the sovereignty of Tahiti, visited Eimeo, and welcomed the project of establishing a mission station among their own islands. In consequence Williams and two other missionaries, John Muggridge Orsmond and William Ellis, with their wives, landed at Huahine on 20 June 1818, and were heartily received by the natives. The fame of their arrival drew crowds of visitors from the neighbouring islands, among them Tamatoa, the king of Raiatea, whose urgent request induced Williams and Lancelot Edward Threlkeld to remove on 11 Sept. 1818 to his own island, the largest of the group. It was the centre of the religious system of the inhabitants of the Leeward Islands, and contained 'the temple and altar of Oro, the Mars and Moloch of the South Seas.' By the time of his arrival at Raiatea Williams had acquired sufficient knowledge of the language to preach to the people. The way for the adoption of Christianity had been prepared by a visit two years before from Charles Wilson and Pomare, who were driven from Eimeo by a sudden gale, and the task of the missionaries was made easier by the approbation of the supreme chief, Tamatoa. While, however, the people were ready to adopt Christianity as a state religion, they were debased in their morals and inveterately idle. They also dwelt in so scattered a fashion that collective instruction was impossible. Williams induced them to form a common settlement, and to

construct a chapel and schoolhouse. For himself he built a dwelling on an English model, hoping that it would serve as an example to the natives and stimulate them to industry. They were also instructed in boat-building, and paid for their services with nails, hinges, and other useful articles. A printing press established at Huahine was of important service, and the Gospel of St. Luke and a supply of elementary books in their own tongue were distributed among the people. An auxiliary missionary society was formed in emulation of those already existing at Tahiti and Huahine. On 12 May 1819, when a new chapel was opened, a complete code of laws was read and adopted by popular vote. Unlike those previously introduced in other parts of Polynesia, it included trial by jury. In the same year the cultivation of the sugar-cane was introduced and a sugar-mill erected, Williams turning the rollers in a lathe made by his own hand.

In the meantime Williams became dissatisfied with his position. His work seemed to him too easy, and he had an intense desire to reach the heathen populations scattered in other islands. He thought at first of leaving Raiatea and setting out independently of the society, but afterwards resolved to attain his end by means of a mission ship, making Raiatea his headquarters. The directors of the society did not favour the project, but Williams was resolved, and having inherited some property on the death of his mother, he visited Sydney in 1821, and purchased the Endeavour, a schooner of eighty or ninety tons. He also engaged a manager for three years to teach the natives the art of cultivating sugar and tobacco.

Arriving at Raiatea on 6 June 1822, Williams sailed on his first mission voyage in the Endeavour on 4 July 1823. On 9 July they arrived at Aitutaki, and thence proceeded in search of Raratonga, whose inhabitants were said to be the most ferocious in Polynesia. Failing to find the island, they visited Mangaia, Atiu, Mauki, and Matiaro, all in Hervey or Cook Islands. A second attempt to find Raratonga was successful, and leaving Papeiha, a native teacher, who bravely offered to remain alone, Williams returned to Raiatea. On 10 Oct. he departed to visit Rimitaru and Rurutu, two of the Austral Group, which had been christianised by native teachers. On his return he was preparing to attempt to reach the more distant Navigators' Group, when his plans were frustrated by the intelligence that the governor of New South Wales had made fiscal regulations which materially reduced the value of South Sea produce. He had relied on meeting the expenses of his vessel by trading, and was therefore compelled to send her back to Sydney to be sold. He appealed in vain for assistance to the directors of the society, who with some narrowness of spirit refused to countenance his projects, on the ground that they disapproved of missionaries entangling themselves with the affairs of this life.

In April 1827 he accompanied two newly arrived missionaries, Charles Pitman and his wife, to Raratonga, and remained with them for some months until they gained experience. During this period he translated portions of the Bible and other books into the Raratongan language, which he had to reduce to a written form. After completing this work and waiting for some months for a ship to convey him back to Raiatea, he resolved to build a vessel for himself. This, though destitute of iron, he accomplished with marvellous ingenuity, constructing bellows for his fire out of goatskin, and when these were eaten by rats, making them of wood. Having no saw, the trees used were split by wedges, and, having no steering apparatus, bent planks were procured by splitting curved trunks. Cordage was made from the bark of the hibiscus; sails, of native matting; for oakum, cocoanut husk was used; and the pintles of the rudder were formed from a piece of a pickaxe, a cooper's adze, and a large hoe. With such contrivances Williams constructed in fifteen weeks a seaworthy vessel about sixty feet long and eighteen feet wide, which he named 'The Messenger of Peace.' Supplied with anchors of wood and stone, he sailed to Aitutaki, a distance of 145 miles, returning with a cargo of pigs, cocoanuts, and cats. Receiving a supply of iron shortly after, Williams strengthened his vessel, and safely accomplished the voyage to Tahiti, a distance of eight hundred miles. He then began to prepare afresh to visit the more distant isles of Polynesia. On 24 May 1830 he started from Raiatea, and visited Savage Island, Tongatabu, and others of the Friendly Islands. He then proceeded to the Samoa Group, where he placed teachers in the island of Savaii. He again visited Samoa at the close of 1832, and, returning to Raratonga, completed his translation of the New Testament.

In June 1834 he visited England, where the fame of his adventures made him a centre of interest. He addressed numerous meetings, and during his stay did much to quicken the growing interest in missions. He submitted to the London Missionary Society plans for a theological college at Raratonga,

and for a normal school at Tahiti for training native schoolmasters, and laid before the British and Foreign Bible Society his manuscript of the Raratongan New Testament. In April 1837 he published 'A Narrative of Missionary Enterprise in the South Sea Islands, with Remarks on the Natural History of the Islands, Origin, Languages, Traditions, and Usages of the Inhabitants,' a volume which excited the interest of men of letters and of science, as well as of those concerned in the progress of Christianity. Several editions have since been published, the latest appearing at Philadelphia in 1889. The common council of London, impressed with the commercial importance of his projects, voted him 500*l.*, and altogether 4,000*l.* was subscribed, with which the Camden was purchased and fitted out. On 11 April she sailed from Gravesend, containing Williams, his wife, and sixteen other missionaries. After visiting the Samoan Islands he proceeded to Tahiti and other islands of the Society Group, whence he went to the New Hebrides, a group of islands beyond his previous field of labour. Landing at Dillon's Bay, Erromanga, on 20 Nov. 1839, he was killed and eaten by the natives in retaliation, it is believed, for the cruelties previously perpetrated by an English crew. As the news of Williams's death was carried by the Camden from island to island, the population burst into wailing and abandoned themselves to hopeless grief, even the heathen joining in the lamentation.

Williams was the most successful missionary of modern times. He acquired the languages and adapted himself to the varying characters of the races he encountered in a manner most remarkable for a man of his defective education. He supplied his lack of training by great practical sagacity and by marvellous comprehension and toleration of alien modes of thought, but, above all, by singlehearted zeal for the spiritual and temporal welfare of the native races, which they did not fail to perceive and appreciate. A stone marks the place at Apia where his remains, collected by Captain Croker of her majesty's ship Favourite, were buried. On 29 Oct. 1816 Williams married Mary Chauner, who shared in his labours until his death. By her he had a surviving son, William.

[Williams's Missionary Enterprise, Philadelphia, 1889; Prout's Memoirs of John Williams, 1843; Campbell's Martyr of Erromanga, 1842; Lovett's Hist. of the London Missionary Soc., 1899, vol. i. index; English Cyclopædia; Horne's Story of the London Missionary Soc. 1894; Buzacott's Mission Life in the Islands of the Pacific, 1866.]

E. I. C.

WILLIAMS, JOHN (1753–1841), banker and mine-adventurer, born at Lower Cusgarne in Cornwall on 23 Sept. 1753, was the eldest son of Michael Williams (*d.* 1775), mine-adventurer, by his wife Susanna; she was granddaughter of John Harris of Higher Cusgarne, who married Elizabeth, only daughter of John Beauchamp of Trevince, head of an ancient Cornish family. The father, Michael, was the son of John Williams (*d.* 1761), who came to Burncoose in Cornwall from Wales to seek his fortune in mining. He left a sum of 10,000*l.*, of which the greater part was bequeathed to Michael.

The son John was educated at the old grammar school of Truro, and on his father's death in 1775 he inherited little more than 1,000*l.*, the rest of his father's property passing to the younger children. He at once embarked in mining, and in March 1775 was appointed purser, manager, and bookkeeper of a mine called Wheal Maiden. His interest in mining rapidly extended, and in 1783 the duties of superintending a large number of mines induced him to remove from Burncoose, where he lived at first, to the village of Scorrier, at the other end of the parish of Gwennap, where he built Scorrier House. Among other undertakings towards the close of the century, he leased and worked some valuable sulphur mines in the county of Wicklow, and also engaged in business as a metal smelter. He became the greatest living authority on matters connected with mining, and strangers visiting Cornwall and anxious to see the mines were usually furnished with letters of introduction to him. Between 1795 and 1800 he received a visit from the Bourbon princes (afterwards Louis XVIII and Charles X). In 1806, having purchased the manor of Calstock in East Cornwall, he developed the manganese industry of that neighbourhood. In 1810 he became partner in the Cornish bank at Truro, and in 1812 he contracted with government, in conjunction with the Messrs. Fox of Falmouth, to build the breakwater at Plymouth, employing John Rennie [q. v.] in its construction. In this work his local knowledge, aided by prolonged observations of the tides and currents, was of great value. In 1828 he retired from business, and resided for the rest of his life at Sandhill, a house on his estate at Calstock.

One of the most remarkable occurrences in Williams's life was his dream of the assassination of Perceval. On 2 or 3 May 1812, eight or nine days before the catastrophe, he dreamt three times in the same night that he saw a man shot in the lobby of the House of Commons, a place with

which he was familiar, and that on inquiry he was informed that it was Perceval. The impression made was so deep that on the next day he consulted his brother William and his partner, Robert Were Fox, on the propriety of communicating with Perceval, but suffered them to dissuade him. Apart from the importance of the event foreshadowed, this dream is interesting as one of the best authenticated instances of prevision or second sight. The first account of the dream appeared in the 'Times' on 16 Aug. 1828. The date of the vision was there erroneously assigned to the night of the assassination. The earliest correct account appeared about 1834 in Abercrombie's 'Inquiries concerning the Intellectual Powers.' An account by Williams appeared in Walpole's 'Life of Perceval' (cf. *Notes and Queries*, 7th ser. xi. 47, 121, 232, 297, 416, xii. 437, 516; *Hist. MSS. Comm.* 5th Rep. p. 305; Carlyon, *Early Years and Late Reflections*, 1836, i. 219; Walpole, *Life of Perceval*, ii. 329).

Williams died at Sandhill on 17 April 1841, and was buried at Calstock, where there is a monument in the church to his memory. He married, on 23 Jan. 1776, Catherine (1757–1826), daughter of Martin Harvey of Kenwyn, Cornwall. By her he had several daughters and three surviving sons—John (1777–1849), a member of the Society of Friends, who was elected fellow of the Linnean Society on 21 Jan. 1806 and fellow of the Royal Society 6 March 1828; Michael (1784–1858), who was M.P. for the western division of Cornwall from 1853 to 1858; and William (1791–1870), who was created a baronet in August 1866. In conjunction with his eldest son, Williams accumulated at Scorrier a remarkably fine collection of Cornish minerals.

[Information and materials kindly furnished by Mr. Michael Williams; Lysons's Cornwall, 1814; C. S. Gilbert's Hist. Survey of Cornwall, 1820; Hitchin's Cornwall, 1824; D. Gilbert's Cornwall, 1838, ii. 134; West Briton and Cornwall Advertiser, 23 April 1841; Royal Cornwall Gazette, 23 April 1841; Sowerby's Mineralogy, vols. iii. and iv.; Duke of Rutland's Journal, 1805, i. 184.] E. I. C.

WILLIAMS, Sir JOHN (1777–1846), judge, was baptised on 10 Feb. 1877 at Bunbury, Cheshire, of which parish his father, William Williams (*d.* 29 Oct. 1813), who is said to have belonged to an ancient Welsh family in Merionethshire, was vicar. His mother, Ester [*sic*] Richardson of Beeston in the same county, was married to his father on 25 Jan. 1776 (Earwaker's *East Cheshire*, ii. 394). John, who was an only son, received his early education at the Manchester grammar school, where he entered 26 June 1787 (*School Register*, ii. 157). He displayed in youth an aptitude for classical studies which distinguished him through life. In 1794 he proceeded as an exhibitioner to Trinity College, Cambridge, graduating B.A. in 1798, and he was elected fellow of Trinity, proceeding M.A. in 1801.

Meanwhile, on 29 Oct. 1797, he entered himself at the Inner Temple, where he was called to the bar in 1804 (*Inner Temple Register*). His name appears in the law list of 1805 as 'of King's Bench Walk, Temple,' with the additional description in the following year of 'Northern Circuit, Lancaster and Chester Sessions.' His choice of the northern circuit as a field of practice, and his attaching himself to the liberal party in politics, were considered 'bold steps' at the time, professional competition being keen in the northern courts, and prospect of promotion small among opponents of the government. Williams, however, acquired at once popular favour as an advocate and reputation as a lawyer among his fellows. 'The late justice Sir John Bayley has been heard to declare,' says a writer in the 'Gentleman's Magazine' (November 1846), 'that if he had to be tried for his life, he should desire to be defended by Mr. Williams.'

It was for the part he took in the proceedings attending the trial of Queen Caroline in 1820, as junior counsel in the case, that Williams is best remembered. The ability he displayed on that occasion, especially in the cross-examination of the important witness Demont, won the emphatic approbation of his leaders, Lord Denman and Lord Brougham (Denman, *Life*, i. 164; Brougham, *Life*, ii. 386).

On 23 March 1822, at a by-election, Williams (described in the return as 'of Lincoln's Inn') was elected to parliament by the city of Lincoln, and sat for that constituency till the dissolution in 1826. He subsequently represented Winchilsea from 1830 till the disfranchisement of that borough in 1832. In parliament he was a frequent speaker, but his efforts were directed chiefly towards legal reform, and especially towards a correction of delays and abuses in the court of chancery, and he was the author of motions on the subject (4 June 1823 and 24 Feb. 1824), which led to important debates, but to no effective result beyond the appointment of a commission which never reported (Hansard, new ser. vols. ix. x. xiii.)

His course of political conduct brought him into conflict with Lord Eldon, and was prejudicial to his professional advancement:

but when the whigs joined Canning in office in 1827, Williams became king's counsel; and on the accession of William IV (1830) he was made solicitor-general and attorney-general to Queen Adelaide, in the place of Lords Brougham and Denman, promoted to the offices of lord chancellor and lord chief justice respectively. On 28 Feb. 1834 he was appointed a baron of the exchequer; but, having sat in that court one term, he was knighted (16 April) and transferred to the king's bench in the place of Sir James Parke (afterwards Baron Wensleydale)[q.v.] In this office he remained till his death.

Williams died suddenly at his seat, Livermore Park, Suffolk, on 15 Sept. 1846, and was buried in the Temple Church on the 23rd of the same month. He married Harriett Katherine, only surviving daughter and heiress of Davies Davenport of Capethorne, the friend and patron of his father. There was no issue. His widow died at St. Germain-en-Laye on 28 Sept. 1861 (*Gent. Mag.* 1861, ii. 574).

As a judge Williams was painstaking and conscientious, and appeared to special advantage in criminal cases. Throughout his life he retained his taste for the classics, and his reported speeches are never without some classical allusion or quotation. He displayed talents as a writer, and contributed several articles to the 'Edinburgh Review,' particularly one (October 1821) on the Greek orators. He also wrote occasionally for the 'Law Review.'

In personal appearance Williams was not prepossessing. He was diminutive of stature and severe of countenance, but was urbane in manner.

[Law Review, November 1846 (notice said to be by Lord Brougham); Law Mag. February 1847; Gent. Mag. November 1846; Foss's Hist. of Judges, ix. 314; Manchester School Reg. (Chetham Soc.)] J. H.

WILLIAMS, JOHN (1792-1858), archdeacon of Cardigan, first rector of Edinburgh Academy and warden of Llandovery, was the youngest child of John Williams, vicar of Ystrad-meurig, by Jane, daughter of Lewis Rogers of Gelli, high sheriff of Cardiganshire in 1753.

His father, JOHN WILLIAMS (1745–1818), was the eldest son of David Williams of Swyddffynnon, one of the earliest 'exhorters' among the Welsh methodists. He was educated at Ystrad-meurig grammar school under Edward Richard [q. v.] After keeping school at Cardigan (1766–70) and other places, and serving a curacy at Ross, Herefordshire (1771–6), he succeeded Richard as master at Ystrad-meurig in August 1778. His pupils soon increased to nearly a hundred in number, and about 1790 it became necessary to build a schoolhouse, the work having been previously carried on in the parish church. 'For some half-century it became the leading school in Wales, and rose to the position of a divinity school, supplying a considerable number of candidates for holy orders' (BEVAN, *Diocesan Hist. of St. David's*, p. 224; cf. REES, *Beauties of South Wales*, p. 469). Traditions of his mastership and of his classical learning are still current in the county (*Cymru*, iv. 45, 127, vi. 124, with portrait). Besides his mastership he held several clerical appointments in the diocese, and was the author of a 'Dissertation on the Pelagian Heresy' (Carmarthen, 1808, 8vo). He died on 20 March 1818. Two of his brothers, Evan and Thomas, established a bookselling and publishing business at No. 11 Strand, London, where, between 1792 and 1835, they published a large number of books relating to Wales (*Enwogion Sir Aberteifi*, pp. 152–4; ROWLANDS, *Cambr. Bibliography*, p. 666). Another brother, David (1751–1836), prebendary of Tytherington, was father of Charles James Blasius Williams [q. v.] During his latter years John Williams the elder was assisted and eventually succeeded at the school by his eldest son, David (1785?–1825), a fellow of Wadham College, Oxford, to whom Lockhart addressed his 'open letters,' entitled 'Peter's Letters to his Kinsfolk,' Edinburgh, 1819, 3 vols. 8vo (LANG, *Life and Letters of Lockhart*, i. 212–25).

John Williams the younger (David's brother) was born at Ystrad-meurig on 11 April 1792. He was educated chiefly at his father's school, but after an interval of three years spent in teaching at Chiswick he went for a short time to Ludlow school, whence he proceeded to Balliol College, Oxford, matriculating on 30 Nov. 1810, and graduating B.A. in 1814, when he passed a 'triumphant examination' (LANG, i. 57). He proceeded M.A. in 1838. Like Dr. Arnold, who was one of his four companions in the first class, Williams chose for himself the career of a public-school master. He was for four years (1814–18) immediate assistant to Henry Dison Gabell [q. v.] at Winchester, and for another two years assistant to the brothers Charles and George Richards at Hyde Abbey school in the same city. In 1820 Thomas Burgess (1756–1837) [q.v.], then bishop of St. David's, offered him the vicarage of Lampeter in his native county, with the expressed hope that he would carry on the school established there by the previous vicar, Eliezer Williams [q. v.] He accepted, and through his influ-

ence Lampeter was selected as the home of the divinity school since known as St. David's College, the foundation-stone of which was laid in 1822, but, owing to some subsequent difference of views with the bishop, Williams was not appointed its principal.

Presumably at the suggestion of Lockhart, who was one of Williams's closest friends both at college and in after life, Charles, the second son of Sir Walter Scott, was in the autumn of 1820 sent to Lampeter as a private pupil; and so inspired was Sir Walter with confidence in the Welsh tutor that he induced several of his Scotch friends to follow his example, and young Scott was shortly joined in Wales by Villiers Surtees and William Forbes Mackenzie [q. v.] In 1824 Mackenzie's father and Sir Walter invited Williams to become headmaster of a proprietary day school, to be called the Academy, which they were then promoting at Edinburgh, with the view of raising the standard of classical education and especially of Greek learning. The school was opened, with Williams as rector, on 1 Oct. 1824. His success at Edinburgh was in many respects even more remarkable than that of Arnold at Rugby, for apart from the difficulties incidental to a day-school, he had to overcome the native Scottish bias in favour of purely utilitarian education as against the more liberal training of the classics and other higher branches of learning. The high standard of scholarship for which the academy became famous 'extinguished whatever necessity there ever was for sending Scotch boys beyond Scotland' to school. Speaking in 1857, his old pupil, Dr. Tait (afterwards archbishop of Canterbury), unhesitatingly ascribed to Williams 'more than to any man living the present movement in Scotland indicating a wish for a higher standard in the classical department of the universities.' Among the more distinguished of his pupils, in addition to Tait, who was the first *dux* of the school, may be mentioned Principal Shairp, Professor Sellar, James Clerk Maxwell, W. E. Aytoun, Frederick Robertson of Brighton, Dr. Forbes (bishop of Brechin), and Charles Frederick Mackenzie (the African bishop).

In August 1827 Williams rashly accepted the post of Latin professor at the London University, then in course of being organised, but with equal precipitation resigned it some nine months later, before entering on its duties, because of the opposition which its secular policy had aroused among the high-church party. After a twelvemonth's break in his connection with the academy, during which he devoted himself to literary work, he was re-elected rector in July 1829, and continued to hold the post until his retirement in July 1847.

Besides profound scholarship and wide general culture, Williams had exceptional capacity for communicating to his pupils his own enthusiasm for learning. An interesting account of his method of teaching is given by Sir Walter Scott (*Journal*, ii. 4), who eulogises him as 'a heaven-born teacher' (*ib.* ii. 27) and 'the best schoolmaster in Europe' (*ib.* ii. 205), while for his social qualities he describes him as a man 'whose extensive information, learning, and lively talent made him always pleasant company' (*ib.* i. 413). It was their conversations on Welsh history that prompted the writing of 'The Betrothed,' Scott's only Welsh romance, while Squire Meredith in 'Redgauntlet' may perhaps have been also due to the same influence. On Scott's death it was Williams who read the burial service over his remains at Dryburgh Abbey.

During his long sojourn in Scotland Williams's connection with Wales had never been wholly severed. He continued to be the non-resident vicar of Lampeter till October 1833, when he was instituted archdeacon of Cardigan, but owing to some informality his institution had to be repeated in August 1835 (Sinclair, *Old Times*). He, however, longed for some suitable opening for undertaking educational work in Wales. Within a few weeks after his retirement from the rectorship Williams was appointed the first warden of a new school at Llandovery, just endowed by Thomas Phillips (1760–1851) [q. v.] The school was opened in very incommodious premises on 1 March 1848, pending the erection of permanent buildings, which were completed by May 1851, the prestige of Williams's name being largely instrumental in raising the necessary funds. The warden desired to develop the school into a collegiate institution which might perhaps in time supersede the theological college at Lampeter. He and Sir Benjamin Hall openly attacked Lampeter College for the inefficiency of its training and its systematic neglect of Welsh studies (*Life of Rowland Williams*, i. 160–209). Ill-health, however, compelled Williams to close his scholastic career by retiring from the wardenship at Easter 1853, but not before he had raised Llandovery to a foremost position among the schools of Wales. The remaining years of his life he devoted chiefly to literary work, though, while residing for his health at Brighton, in 1853 he took for three months the duties of his old pupil, Frederick Robertson [q. v.] at Trinity Chapel, and on his death preached his funeral sermon.

He subsequently lived for a time at Oxford, but in 1857 went to reside at Bushey, Hertfordshire, where he died on 27 Dec. 1858, and was buried on 4 Jan. following in Bushey churchyard.

While at Lampeter he married Mary, only daughter of Thomas Evans of Llanilar, Cardiganshire (who predeceased him on 16 Aug. 1854), and had by her six daughters, five of whom survived him. The eldest, Jane Eliza, in 1861 married Major Walter Colquhoun-Grant of the 2nd dragoon guards, who died the same year in India. She occupied for many years the position of lady principal of Kidderpore House, Calcutta (where she died on 24 Sept. 1895), being succeeded in the principalship by her fourth sister, Margaret, who died unmarried at the same institution on 12 July 1896. Williams's third daughter, Lætitia (*d.* 20 March 1899), married Mr. Robert Cunliffe, president of the Incorporated Law Society for 1890–1; and the youngest, Lucy, married Mr. John Cave Orr of Calcutta.

An oil painting of Williams by Colvin Smith, executed in 1841 on the commission of some old pupils, hangs in the great hall of the academy at Edinburgh. There is also a marble bust of him by Joseph Edwards in the library of Balliol College, a cast of which is at the University College of Wales, Aberystwith.

Besides being one of the greatest classical scholars that Wales has produced, Williams made a special study of the early history of the Celtic races, and particularly of the language and literature of Wales. The more important of his published works are: 1. 'Two Essays on the Geography of Ancient Asia: intended partly to illustrate the Campaigns of Alexander the Great and the Anabasis of Xenophon,' London, 1829, 8vo. 2. 'The Life and Actions of Alexander the Great' (being vol. ii. of Murray's 'Family Library'), London, 1829, 12mo; New York, 18mo; 3rd edit. London, 1860. These two works were written during the author's rectorial interregnum in 1828–9. 3. 'Homerus,' London, 1842. The essential unity of the Homeric poems was strenuously upheld by the author. 4. 'Claudia and Pudens. An Attempt to show that Claudia [mentioned in 2 Timothy iv. 21] was a British Princess,' and that Britain was christianised in the first century, Llandovery, 1848, 8vo. 5. 'The Life of Julius Cæsar,' London, 1854, 8vo. 6. 'Gomer; or a Brief Analysis of the Language and Knowledge of the Ancient Cymry' (London, 1854, 8vo), followed in the same year by a 'second part,' which contained 'specimens from the works of the oldest Cymric poets in their original form, with translations' (cf. Skene, *Ancient Books of Wales*, i. 8–9). In 'Gomer,' his most ambitious philological work, Williams dealt with the origin of language, claiming *inter alia* that Welsh, in its earliest known forms, contained vocables expressive of abstruse philosophical truths, such as the doctrine of the conditioned. His treatment of the subject obtained the warm commendation of Sir William Hamilton. 7. 'Discourses and Essays on the Unity of God's Will . . . with special reference to God's Dealings with the people of Christianised Britain,' London, 1857, 8vo. 8. 'Essays on various Subjects, Philological, Philosophical, Ethnological, and Archæological,' London, 1858. 9. 'Letters on the Inexpediency, Folly, and Sin of a "Barbarian Episcopate" in a Christian Principality,' London, 1858. He also brought out in 1851 an edition (since twice reprinted) of Theophilus Evans's 'Drych y Prif Oesoedd' (Carmarthen, 8vo).

Before the Royal Society of Edinburgh, of which he was a fellow, he read several papers, two of which, dealing with points of Latin philology, were printed in the thirteenth volume of the society's 'Transactions' (pp. 63–87 and 494–563). He also contributed essays on the 'Ancient Phœnicians' and kindred topics to the 'Cambrian Journal' for 1855–7, and articles on more general subjects to the 'Quarterly Review' and other magazines.

At his death he left behind him several unfinished works. These included some slight portions of an autobiography (*Bye-Gones*, 1874, p. 159). His eldest daughter, Mrs. Colquhoun-Grant, subsequently, as his literary executrix, collected further materials for biographical purposes; but these, together with most of Williams's papers and correspondence, were lost off the coast of Spain, near Ferrol, in the wreck of the steamship Europa (17 July 1878), in which Mrs. Colquhoun-Grant was returning to England from India.

[Cambrian Journal, March 1859, vi. 52–61 and vii. 313, 360, cf. also ii. 227, iii. 81, 132, 209, 384 and iv. 57; Archæologia Cambrensis, 3rd ser. v. 66; Macphail's Edinburgh Ecclesiastical Journal, March 1859, pp. 89–95; Gent. Mag. 1818 i. 373–5, 1859 i. 209; Foster's Alumni Oxon. 1715–1886; Foster's Index Ecclesiasticus; Lockhart's Life of Scott; Journal of Sir W. Scott; Life and Letters of J. G. Lockhart, ed. Lang; Archdeacon Sinclair's Old Times and Distant Places, pp. 231–43; Langhorne's Reminiscences (Edinburgh, 1893), pp. 99, 129, 150–63; Davidson and Benham's Life of Archbishop Tait, i. 18–26; Campbell and Garnett's Life of

James Clerk Maxwell, pp. 47–8, 66–7, 578; Lord Cockburn's Memorials of his Time, i. 414, and Life of Jeffrey, i. 305; Knight's Principal Shairp and his Friends, p. 9; Letters and Memorials of Jane Welch Carlyle, ed. Froude, iii. 55; Annual Reports of the Edinburgh Academy (kindly lent by the former rector, R. J. Mackenzie, esq.), especially Reports for 1847; Edinburgh Academy Chronicle for July 1894 (personal recollections by Dr. James Macaulay) and July 1896 (commemoration dinner); Fergusson's Chronicles of the Cumming Club and Memories of Old Academy Days, 1841–6; minutes and other manuscript records relating to the Welsh Collegiate Institution, Llandovery (in possession of the secretary to the trustees); papers relating to the same, collected by William Rees of Tonn (one of the trustees), now preserved at Cardiff Free Library; Weekly Mail (Cardiff), 3 Oct. 1896, and Western Mail, 28 July 1898 (with portrait); Life of Dr. Rowland Williams; Yr Haul (church monthly published at Llandovery), 1848–52; Foulkes's Enwogion Cymru, p. 1105; Allibone's Dict. of Engl. Lit.; Gwyddoniadur Cymreig (Encyclopædia Cambrensis), x. 253–8; Enwogion Ceredigion (Gwynionydd), pp, 17, 152–7; information kindly supplied by Robert Cunliffe, esq. (son-in-law), by Professor Lewis Campbell, and other old pupils of Williams, both at Edinburgh and Llandovery.] D. Ll. T.

WILLIAMS, JOHN (1811–1862), Welsh antiquary, known in bardic circles as 'Ab Ithel,' a name which in later life he appended to his surname, was the son of Roger Williams (son of William Bethell or Ab Ithel) of Ty Nant, Llan Gynhafal, Denbighshire, and Elizabeth his wife. He received his early education in Ruthin grammar school, and on 15 March 1832, at the age of twenty, matriculated at Oxford from Jesus College. He graduated B.A. in 1835, and on 19 July of that year was ordained deacon, and priest on 1 May 1836. He was at the time a curate in the parish of Llanfor, with special charge of the new church of Holy Trinity, Rhos y Gwaliau, and when in 1839 a separate endowment was provided for this church, he became its first incumbent. In 1838 he graduated M.A. From 1843 to 1849 he was perpetual curate of Nerquis, near Mold; in the latter year he received the rectory of Llan ym Mowddwy, where he remained until 1862. In that year the rectory of Llan Enddwyn, with the perpetual curacy of Llan Ddwywe, near Barmouth, was given to him; but on 27 Aug., very shortly after moving to his new home, he died. He was buried at Llan Ddwywe. On 11 July he married Elizabeth, daughter of Owen Lloyd Williams of Dolgelly.

From his youth he was keenly interested in Welsh historical studies, and the Welsh 'tract,' afterwards translated into English, which he published at Bala in 1836 under the title 'Eglwys Loegr yn Anymddibynol ar Eglwys Rufain' ('The Church of England independent of the Church of Rome') was the first of a long succession of works of a like character. In 1841 he won a prize at Swansea eisteddfod for an essay, published in 1842, on the human sacrifices of the Druids. These earlier efforts were embodied in 1844 in 'Ecclesiastical Antiquities of the Cymry,' London; second edition in 1854. Ab Ithel, as he had now begun to style himself, was an active opponent of the scheme for the union of the bishoprics of Bangor and St. Asaph, and was thus brought into association with Harry Longueville Jones [q. v.] The two issued in January 1846 the first number of 'Archæologia Cambrensis,' a quarterly journal devoted to Welsh antiquities, and before the end of the year succeeded in forming the Cambrian Archæological Association, which took over the new journal and appointed Williams and Jones joint editors. Ab Ithel was a constant contributor to the early volumes, and many of his papers were separately issued, e.g. the account of Valle Crucis (Tenby, 1846), the essay on Druidic stones (Tenby, 1850), and the glossary of terms used for articles of British dress and armour (Tenby, 1851). In 1851 he became sole editor; this office he resigned, however, at the end of 1853, and in 1854 he established the Cambrian Institute and started the 'Cambrian Journal,' which he edited until his death. The control of the older association had passed to men who had no sympathy with his uncritical methods and perfervid patriotism. In 1852 he published an edition of the 'Gododin' (Llandovery), with a translation, introduction, and notes. Another Welsh association, the Welsh Manuscripts Society, appointed him one of its editors, and under its auspices he published at Llandovery in 1856 'Dosparth Edeyrn Davod Aur,' a mediæval Welsh grammar. At the Llangollen eisteddfod of 1858, of which he was one of the chief organisers, he won a prize for the best essay on Welsh bardic lore; this was published by the Welsh Manuscripts Society under the title of 'Barddas' (Llandovery, 1862), though in an incomplete form, the second volume not appearing until 1874. Ab Ithel was also the editor of the society's volume on the physicians of Myddfai (Llandovery, 1861), though his part in this was small. Other works from his unwearying hand were 'The Holy Oblation' (1848), 'Easy Catechisms on the Creed' (1848), 'Crwydriadau yr Hen Wr' (1849), 'Cloch y Llan' (1854), 'Brwydr yr

Alma' (1855), 'Dafydd Llwyd' (1856), and 'The Traditionary Annals of the Cymry' (1858). In 1854 he began a church monthly, 'Baner y Groes,' and during 1859 and 1860 he edited the journal styled 'Taliesin.'

With all his industry and enthusiasm Ab Ithel had no critical ability, and blindly accepted the bardic traditions popularised by Iolo Morgannwg and William Owen Pughe [q. v.] His defects as a scholar were brought out clearly in the editions of 'Annales Cambriæ' and 'Brut y Tywysogion,' which he issued for the master of the rolls in 1860. All that was valuable in these was the work of Aneurin Owen [q. v.], whose papers were at Ab Ithel's disposal, and were used without any acknowledgment (*Archæologia Cambrensis* for 1861; *Cymrodor*, vol. xi.)

[Memoir of Ab Ithel, by J. Kenward, after running through seven numbers of the Cambrian Journal (December 1862 to December 1864), was in 1871 published at Tenby as a separate volume. Other sources are Archæologia Cambrensis, Foster's Alumni Oxon., Thomas's History of the Diocese of St. Asaph, and an article on Ab Ithel in the Geninen for 1883.] J. E. L.

WILLIAMS, Sir JOHN BICKERTON (1792–1855), nonconformist writer, son of William Williams of Broseley, Shropshire, by his wife Hannah, daughter of John Bickerton, was born on 4 March 1792 at Sandford Hall in the parish of West Felton, Shropshire. Collaterally he was related to the family of Philip Henry [q. v.] and of Matthew Henry [q. v.] In early life his parents removed to Wem in Shropshire. There he was educated, and he was articled on 17 Feb. 1806 to an attorney there. After a residence in Liverpool from 1811 to 1815, he was admitted an attorney on 23 Jan. 1816, and commenced practice in Shrewsbury. On 31 Aug. 1819 he was admitted a burgess.

Williams had from childhood deep religious impressions. He became a member of the congregational church at Wem in the autumn of 1809, and began to form a large collection of manuscripts by the Henrys and other theologians of their school. He soon devoted his leisure to writing. His first publication was 'Eighteen Sermons of the Rev. Philip Henry, M.A., from original manuscripts,' 1816. This was followed by 'Memoirs of the Life and Character of Mrs. Sarah Savage, eldest daughter of the Rev. Philip Henry,' 1818; and 'Memoirs of Mrs. Hulton, one of the sisters of Mrs. Savage,' 1820. Each of these memoirs went through several editions. Memoirs of both Philip and Matthew Henry followed (in 1825 and 1828 respectively—the latter was constantly reprinted), together with Matthew Henry's 'Miscellaneous Writings' (1830), Philip Henry's 'Remains' (1848), and 'The Henry Family Memorialized' (1849). Matthew Henry's 'Commentaries' was issued with Williams's 'Memoirs' by Williams's son, who added notes, between 1857 and 1886.

On the passing of the municipal reform bill, Williams was elected an alderman of Shrewsbury, and in November 1836 was appointed mayor. In that capacity he presented an address to the Duke of Sussex at Kimnel Park, and this introduction to the duke, owing to a similarity of literary tastes, soon ripened into an intimate friendship. At the duke's request he was knighted at St. James's Palace on 19 July 1837 by Queen Victoria, being the first knight created by her majesty. He was elected F.S.A. in 1824, and a fellow of the American Antiquarian Society in 1838, and received the degree of LL.D. from Middleburg College, Vermont, U.S.A., in 1831.

Williams retired from practice at Shrewsbury in March 1841, and went to reside at the Hall, Wem. There he died on 21 Oct. 1855, and was buried in the cemetery in Chapel Street on the 27th. His funeral sermon was preached by the Rev. John Angell James [q. v.] on 4 Nov. His portrait was painted by Pardon, a Shrewsbury artist, in 1837, and became the property of his only surviving son, Mr. E. R. Williams, solicitor, of Birmingham.

Williams married at Aston church, near Birmingham, on 27 Dec. 1813, Elizabeth, daughter of Josiah Robins of Birmingham, by whom he had three sons and two daughters. His widow died at Wem on 23 Feb. 1872, and was buried in the cemetery in Chapel Street.

Besides tracts and the works already referred to, Williams published: 1. 'Memoirs of Sir Matthew Hale, Knight, Lord Chief Justice of England,' 1835. 2. 'Letters on Puritanism and Nonconformity,' 1st ser. 1843, 2nd ser. 1846. 3. 'Gleanings of Heavenly Wisdom; or, the Sayings of John Dod, M.A., and Philip Henry, M.A.,' 1851. He was also a frequent contributor to the 'Evangelical Magazine' and the 'Congregational Magazine.'

[Memoir of Sir John Bickerton Williams (by his son, J. B. Williams), printed for private circulation; Gent. Mag. 1855, ii. 656–7 (by H. Pidgeon); Evangelical Magazine, Jan. 1856, pp. 1–7; Extracts from the Diary of the late Sir John Bickerton Williams, Kt., LL.D., F.S.A., ed. by his grandson, Robert Philip Williams, 1896; Shrewsbury Chronicle, 26 Oct. and 2 Nov.

1855; Annual Register, 1855, p. 312; Manuscript Diary of Sir J. B. W., and information kindly communicated by his grandson, E. Bickerton Williams.] W. G. D. F.

WILLIAMS, JOSEPH (*fl.* 1673–1700), actor, is said to have been bred a seal-cutter, solely for the reason that Joseph Harris (*fl.* 1661–1699) [q. v.], who brought him on the stage, and to whom he is said to have been apprenticed, followed that occupation. Genest supposes him to have made his first appearance at Dorset Garden in 1673 as the Second Gravedigger in 'Hamlet.' It is doubtful, however, whether he is the Williams who played that part. Williams came into the company at Dorset Garden about 1673 as Mr. Harris's boy. In 1677 he was the original Pylades in Dr. D'Avenant's 'Circe,' and Hadland in the 'Counterfeit Bridegroom, or the Defeated Widow,' an alteration of Middleton's 'No Wit, no Help like a Woman's.' The next year saw him as the First Troilus in Banks's 'Destruction of Troy,' and 1679 as the Ghost of Laius in 'Œdipus' by Dryden and Lee, and Æneas in 'Troilus and Cressida,' altered by Dryden from Shakespeare. In 1680 he was the Duke of Gandia in Lee's 'Cæsar Borgia;' Polydore in Otway's 'Orphans;' Abardanes in Tate's 'Loyal General;' Sylla in the 'History and Fall of Caius Marius,' Otway's alteration of 'Romeo and Juliet;' Friendly in 'Revenge, or a Match at Newgate,' by Mrs. Behn; Theodosius in Lee's 'Theodosius,' and Antonio in Maidwell's 'Loving Enemies.' Henry VI in both parts of Crowne's alteration of Shakespeare's 'Henry VI' followed in 1681, which year also saw him as the Bastard in Tate's alteration of 'King Lear,' Beaumond in Mrs. Behn's 'Rover' (part ii.), Tiberius in Lee's 'Lucius Junius Brutus,' Bertran in Dryden's 'Spanish Friar,' Sir Charles Meriwill in Mrs. Behn's 'City Heiress,' and the Prince of Cleve in Lee's 'Princess of Cleve.' In 1682 he was Heartall in the 'Royalist' by D'Urfey, Rochford in Banks's 'Virtue Betrayed,' and Townly in Ravenscroft's 'London Cuckolds.' On the union of the two companies Williams was first seen at the Theatre Royal, which he joined, presumably, on 16 Nov. 1682. His name is not traced until 1684, when he played Fairlove in the 'Factious Citizen,' and Decius Brutus in a revival of 'Julius Cæsar.' Many of his parts had since the union been given to Kynaston and other actors. Alberto in 'A Duke and No Duke' followed in 1685, as did Sir Petronell Flash in Tate's 'Cuckolds' Haven,' altered from 'Eastward Hoe;' Captain Marine in D'Urfey's 'Commonwealth of Women;' and Otto in 'Rollo, Duke of Normandy.' In 1686 Williams was Don Fernand in D'Urfey's 'Banditti,' in 1688 the King of Sicily in Mountford's 'Injured Lovers,' and in 1689 Young Ranter in Crowne's 'English Friar, or the Town Sparks.' In Lee's 'Massacre of Paris' he was (1690) the Duke of Guise. He was seen also as Luscindo in Shadwell's 'Amorous Bigot,' Don Sebastian in Dryden's 'Don Sebastian,' Don Carlos in Mountford's 'Successful Strangers,' Bacon in Mrs. Behn's 'Widow Ranter,' and Amphitryon in Dryden's 'Amphitryon.' Ithocles, in Powell's 'Treacherous Brothers,' belongs to 1691, as do Mortimer in 'King Edward III,' with the Fall of Mortimer,' Ilford in Southerne's 'Sir Anthony Love,' Oswald in Dryden's 'King Arthur,' and Wildfire in the 'Scowrers' by Shadwell. In 1692 followed Genselaric in Brady's 'Rape,' Xantippus in Crowne's 'Regulus,' Wilding in Southerne's 'Wives' Excuse,' and Sciarrah in the 'Traytor.' In Congreve's 'Old Bachelor' (1693) he was Vainlove; in D'Urfey's 'Richmond Heiress' Frederick; in Congreve's 'Double Dealer' Mellefont; in Dryden's 'Love Triumphant' Garcia. In 1694 he was Biron in Southerne's 'Fatal Marriage,' the Duke of Northumberland in Banks's 'Innocent Usurper, or the Death of the Lady Jane Grey.' On a question of terms Williams seems to have seceded in 1695. He played, however, the Elder Worthy in Cibber's 'Love's Last Shift' in 1696, also the Lieutenant-governor in 'Oroonoko,' Alonzo in Gould's 'Rival Sisters,' and Freeman in the 'Cornish Comedy.' In Settle's 'World in the Moon' he was in 1697 Palmerin Worthy; in Scott's 'Unhappy Kindness' Valerio; and in the 'Triumphs of Virtue' the Duke of Polycastro. In 1698 he was Epaphus in Gildon's 'Phaeton,' and in 1699 Roebuck in Farquhar's 'Love and a Bottle.' In the season of 1699–1700 he joined Betterton at Lincoln's Inn Fields, playing Pylades in Dennis's 'Iphigenia.'

An actor called David Williams was with Williams at Dorset Garden during many years. It is difficult to distinguish one from the other, and it is possible that some characters assigned Williams in the foregoing list, now first given, belong to his namesake. After December 1699 Williams is heard of no more. Most, but not all, of the preceding characters were first played by him. Cibber speaks of him as a good actor, but neglectful of duty and addicted to the bottle. Bellchambers gratuitously, since no information is accessible, supposes Cibber to have unjustly depreciated Williams.

[Genest's Account of the English Stage; Downes's Roscius Anglicanus; History of the English Stage, ascribed to Betterton; Cibber's Apology, ed. Lowe.] J. K.

WILLIAMS, JOSHUA (1813–1881), legal author, was the fifth son and seventh child of Thomas Williams of Cote, Aston, Oxfordshire, and afterwards of Campden Hill, Kensington, and Cowley Grove, Hillingdon, Uxbridge, Middlesex, who was said to be a remote descendant of Sir David Williams [q. v.] He was born on 23 May 1813, and was educated at a private school, and afterwards at the London University (now University College) in Gower Street. At the age of nineteen he was admitted a student of Lincoln's Inn on 31 Jan. 1833 (*Registers*). After practising for two or three years under the bar as a certificated conveyancer, he was called to the bar in Easter term, on 4 May 1838. His professional success was due to the rare gifts which he possessed as a legal writer. In 1845 he published his 'Principles of the Law of Real Property' (which first appeared as 'Williams on Conveyancing'), a work which has run through eighteen editions. This was followed in 1848 by his 'Principles of the Law of Personal Property,' of which the fourteenth edition appeared in 1894. These works proved Williams to be not only a master of his subject in the way of legal learning, but also possessed of a marked faculty for exposition and an uncommon literary gift.

The publication of these books brought Williams an extensive practice as a conveyancer and real property lawyer, and in March 1862 he was appointed by Lord Westbury, the lord chancellor, one of the four conveyancing counsel to the court of chancery. His health suffered from the strain of increasing work. He was made a queen's counsel on 30 March 1865, and during Easter term, on 20 April following, was elected a bencher of Lincoln's Inn. As a queen's counsel he gained most reputation in connection with a series of cases relating to the establishment of rights of common, such as the 'Commissioners of Sewers *v.* Glasse' (more commonly known as the Epping Forest case), 'Lord Rivers *v.* Adams,' 'Warwick *v.* Queen's College, Oxford' (the Plumstead Common case), 'Hall *v.* Byron' (the Coulsdon Common case), 'Smith *v.* Earl Brownlow' (the Berkhampstead case), 'Peek *v.* Earl Spencer' (the Wimbledon case), 'Earl De la Warr *v.* Miles' (the Sussex Forest case), and in fact most of those cases in which there was an attempt by lords of manors to wrest from the commoners the enjoyment of their rights (cf. the *Law Reports*).

In 1875 Williams was appointed professor of the law of real and personal property to the Inns of Court by the council of legal education, and was annually re-elected to this office until his resignation in 1880. His lectures on the 'Seisin of the Freehold,' the 'Law of Settlements,' and the 'Rights of Common' were afterwards published, 1878–1880. He also edited the fourth edition of 'Watkins on Descents,' and wrote 'Letters to John Bull, Esq., on Lawyers and Law Reform' (London, 1857, 12mo), and 'An Essay on Real Assets' (1861). He died at his residence, 49 Queensborough Terrace, London, W., on 25 Oct. 1881, having married four times. His son by the third wife, Thomas Cyprian Williams, barrister-at-law, has edited all the editions of his father's works since 1881.

Williams, who, as the author of the best text-books on the subject, was styled the 'Gamaliel of real property law,' was personally one of the most popular barristers of his day. He was exceptionally tall in stature, being 6 ft. 4½ in. high.

[Private information supplied by T. Cyprian Williams, esq.; obituary notices in the Times, Solicitors' Journal, Law Times, and Law Journal, October 1881.] W. R. W.

WILLIAMS, MONTAGU STEPHEN (1835–1892), barrister, was born at his great-uncle's house, Freshford, Somerset, on 30 Sept. 1835. His grandfather was a barrister on the western circuit, and his father, John Jeffries Williams, a barrister on the Oxford circuit. He was educated at Eton, where he was a colleger, but failed to gain a scholarship at Cambridge; and at the age of twenty became for a short time a classical master at Ipswich grammar school, but he was fired by the Crimean war and decided to enter the army. His father's friend, Colonel Sibthorp, gave him a commission in the South Lincoln militia, and on 14 March 1856 he obtained an ensigncy in the 41st foot, but the conclusion of peace dashed his hopes, and when the regiment was ordered to the West Indies he quitted the service. He had a great turn for theatricals, and was for a time a member of a touring company and acted at Edinburgh, Belfast, Sunderland, and Nottingham. At Edinburgh he became acquainted with Louisa Mary Keeley, daughter of the well-known actors, and he married her in 1858. She lived till 1877. Partly on Keeley's advice, partly on that of Montagu Chambers, Q.C., his godfather, he then decided to go to the bar and read in the chambers of

Holl. Meantime he wrote for the press, had a share in a magazine called 'The Drawing Room,' contributed to 'Household Words,' and was author and adapter of several plays and farces: 'A Fair Exchange,' 'Easy Shaving,' 'Carte de Visite,' 'The Turkish Bath,' and 'The Isle of St. Tropez.' In most of these he collaborated with Mr. F. C. Burnand; the last was produced by Alfred Wigan [q.v.] at the Olympic. He was called to the bar at the Inner Temple on 30 April 1862, and joined the Old Bailey sessions and the home circuit.

Williams naturally took to criminal work. His great vitality and vigour, his striking, if irregular features, his self-possession, and his knowledge of men and of all sides of life, led him quickly to a large practice, especially as a defender of prisoners. For fifteen years he was engaged in most of the sensational criminal cases in the metropolis, and in 1879 was appointed junior prosecuting counsel to the treasury. On the other hand, he had little learning, and never practised in civil cases to any considerable extent. One of his few civil cases was Belt *v.* Lawes in 1882, in which he was for the plaintiff. In 1884 he began to be troubled with an affection of the throat, which in 1886 necessitated an operation for the extirpation of a portion of the larynx. This was performed by Hahn of Berlin, and its success was complete, although the voice was almost destroyed. A short attempt to return to practice at the bar proved to Williams that he must retire. He was then appointed a metropolitan stipendiary magistrate in December 1886, and sat successively at Greenwich, Wandsworth, and Worship Street. He was also made a queen's counsel in 1888. He was active in charity, and as a magistrate won the confidence of the poor. He published in 1890 'Leaves of a Life,' and in 1891 'Later Leaves,' autobiographical and anecdotal works, and in 1892 appeared 'Round London,' describing the condition of the poor both in the east and west of London. He died at his house at Ramsgate on 23 Dec. 1892. He was a man well known in society and in his profession and very popular, and among the poor he earned and deserved the name of 'the poor man's magistrate.'

[In addition to Williams's books mentioned above see Times, 24 Dec. 1892; Law Journal, 31 Dec. 1892.] J. A. H.

WILLIAMS, MORRIS (1809–1874), Welsh poet, known in bardic circles as 'Nicander,' was the son of William Morris of Pentyrch Isaf by his wife Sarah, daughter of William Jones of Coed Cae Bach, in the parish of Llan Gybi, Carnarvonshire. He was born on 20 Aug. 1809 at Carnarvon (*Geninen*, iv. 143–4), but the family settled soon afterwards at Coed Cae Bach. After attending school at Llan Ystumdwy he was apprenticed to a carpenter; he showed at an early age much skill in writing Welsh verse, and contributed an ode to the 'Gwyliedydd' in 1827. He was encouraged to prepare for orders and, with the help of friends, entered King's school, Chester, in 1830. On 13 April 1832 he matriculated at Oxford from Jesus College, graduating B.A. in 1835 and M.A. in 1838. He was ordained deacon at Chester in 1836, and held curacies at Holywell, Pentir, and Llanllechid successively. In 1840 he was ordained priest. He received in 1847 the perpetual curacy of Amlwch, which he held until 1859, when the rectory of Llan Rhuddlad (with Llan Fflewin and Llan Rhwydrus attached) in the county of Anglesey was conferred upon him. In 1872 he was appointed rural dean of Talebolion. He died at Llan Rhuddlad on 3 Jan. 1874, and was buried there. In 1840 he married Ann Jones of Denbigh. One of his sons, W. Glynn Williams, is headmaster of Friars school, Bangor.

His connection with eisteddfodau began in 1849 at Aberffraw, when he was awarded the chair prize for an ode on 'The Creation.' It was in this competition he first assumed the title of 'Nicander.' He subsequently won prizes for poems at Rhuddlan (1850), Llangollen (1858), Denbigh (1860), Aberdare (1861), and Carnarvon (1862). In 1851 he acted as adjudicator of poetry at Portmadoc eisteddfod, and thereafter was much in request for work of this kind until his death. Except the ode on 'The Creation,' which appeared in the Aberffraw volume of 'Transactions,' none of Nicander's prize poems have been published, but the following other works were issued by him: 1. 'Y Flwyddyn Eglwysig,' Bala, 1843; a series of poems on the plan of 'The Christian Year.' 2. Welsh versions of Dr. Sutton's 'Disce vivere' and 'Disce mori,' under the titles 'Dysga fyw' (1847) and 'Dysga farw' (1848). 3. 'Llyfr yr Homiliau,' Bala, 1847; a revised edition of the homilies of 1606. 4. 'Y Psallwyr,' London, 1850; a new metrical version of the Psalms (2nd edit. 1851). 5. 'Gwaith Dafydd Ionawr,' Dolgelly, 1851, edited by Nicander. 6. 'Y Dwyfol Oraclau,' Holyhead, 1861; an expository treatise. 7. 'Awdl Sant Paul,' Tremadoc, 1865. An edition is in preparation of 'Chwedlau Esop,' a rendering by him into Welsh verse of the fables of Æsop

which appeared in instalments in the 'Haul' (1868–74). Nicander, though not to be ranked with the foremost of Welsh poets, was equally deft in the use of the free and the 'strict' metres, and wrote, especially in his letters, Welsh prose of remarkable vigour.

[Information kindly furnished by Mr. W. Glynn Williams; Foster's Alumni Oxon. 1715–1886; Geninen, ii. 91, 252, iv. 142, 143–4, 282–3; Adgof uwch Anghof, pp. 228–59; Transactions of Aberffraw Eisteddfod.] J. E. L.

WILLIAMS, MOSES (1686–1742), Welsh antiquary, son of Samuel Williams, vicar of Llan Dyfrïog and rector of Llan Gynllo, Cardiganshire, and his wife Margaret, daughter of Jenkin Powel Prytherch, was born at Glaslwyn, in the parish of Llan Dysul, on 2 March 1685–6. From Carmarthen grammar school he went to University College, Oxford, matriculating on 31 March 1705. If he was the 'M. Williams' who translated from the French for 'Archæologia Britannica' (1707) 'the Breton Grammar and Vocabulary of Manoir' (p. 180), the influence of Edward Llwyd [q. v.] secured for him at this time a post as sub-librarian at the Ashmolean Museum. Having graduated B.A. in 1708, he was ordained deacon on 2 March 1708–9 at St. James's, Westminster, by Bishop Trimnell, and (having been meanwhile curate of Chiddingstone, Kent) priest on 31 May 1713, at Fulham, by Bishop Ottley. He received in 1715 the vicarage of Llan Wenog, Cardiganshire, which he held until his death. On 19 March 1716–17 he was instituted to the vicarage of Defynog, Brecknockshire, and in 1718 was incorporated at Cambridge, graduating M.A. from King's College. He was elected a member of the Royal Society in 1724. In 1732 he exchanged Defynog for the rectory of Chilton Trinity and St. Mary's, Bridgewater, where he spent the rest of his life. He died in 1742, and was buried on 2 March at St. Mary's. He married, in 1718, Margaret Davies of Cwm Wysg in the parish of Defynog.

Samuel Williams was known as a translator, and his son's first efforts were in the same direction. The two issued in 1710 a revised edition of John Davies's translation into Welsh of the Thirty-nine articles; in the following year Moses published in London three translations, one of Nelson's manual for charity schools, one of Welchman's didactic treatise for tillers of the soil, and one of a volume of family prayers. 'Cydymaith i'r Allor' (London, 1715) was also a translation. But the studies which from an early age fascinated him, in a measure, no doubt, as the result of his association with Llwyd, were Welsh philology and antiquities. A letter addressed to him in May 1714 shows that at that time he was setting out for Wales in order to collect material for a Welsh dictionary, a work which never appeared (*Cambrian Reg.* ii. 536–9). In 1717 he published, through the king's printers, a catalogue of the books printed in Welsh up to that date, which formed the basis of the 'Llyfryddiaeth y Cymry' of William Rowlands [q. v.] A Latin index to the works of Welsh poets followed in 1726 (London). Meanwhile he had been invited by William Wotton [q.v.] to assist him in his labours in connection with the laws of Hywel the Good; 'Leges Wallicæ,' published in 1730 after Wotton's death, though nominally edited by William Clarke (1696–1771) [q. v.], no doubt owed much of its merit to the learning of Williams, whose assistance in the preparation of the text is expressly acknowledged. The editions of the Welsh bible and prayer-book which appeared in 1718 and 1727 passed under his supervision. He was a diligent collector of old Welsh books and manuscripts; after his death his library came into the possession of William Jones of London (father of Sir William Jones), and then passed by will to the Earl of Macclesfield. It now forms part of the Shirburn Castle collection.

[Jones's Hist. of Breconshire; Llyfryddiaeth y Cymry; Foster's Alumni Oxon. 1500–1714; Archæologia Cambrensis, 4th ser. ix. 237.] J. E. L.

WILLIAMS, PENRY (1800?–1885), artist, was born about 1800 at Merthyr Tydvil, the son of a house-painter. Being sent to London by Sir John Guest and other gentlemen, he studied in the schools of the Royal Academy under Fuseli, and in 1821 gained a silver medal from the Society of Arts for a drawing from the antique. Commencing in 1822, he was a frequent exhibitor of portraits and views at the Royal Academy, British Institution, and Society of British Artists until 1827, when he settled at Rome. Thenceforward he devoted himself mainly to depicting Italian views and scenes of Roman life, and the pictures which he contributed to the Royal Academy down to 1869, painted in an attractive though conventional style, were much admired, and brought him many distinguished patrons. Among his best works were 'The Festa of the Madonna dell' Arco,' 'Ferry on the River Ninfa,' 'Il Voto, or the Convalescent,' 'The Fountain: a Scene at Mola di Gaeta,' 'Italian Girls preparing for a Festa' (engraved by D.

Lucas, 1830), and 'Procession to the Christening' (engraved by L. Stocks for Finden's 'British Gallery of Art'). The National Gallery possesses his 'Neapolitan Peasants at a Fountain,' 'Wayside in Italy,' and 'The Tambourine,' and the last two, which form part of the Vernon collection, were engraved by C. Rolls for the 'Art Journal.' Some of Williams's designs were engraved for the 'Amulet' (1827–30) and the 'Literary Souvenir' (1836). In April 1828 he was elected an associate of the Society of Painters in Watercolours, exhibiting annually until 1833, when he resigned. Williams was much esteemed by the residents in Rome, where he was a familiar figure for nearly sixty years, and his studio was one of the recognised attractions for English visitors. He died in Rome on 27 July 1885 in his eighty-sixth year, and his remaining works were sold at Christie's in the following year.

[Athenæum, 1885, ii. 185; Times, 4 Aug. 1885; Art Journal, 1864; Roget's Hist. of the 'Old Watercolour' Society.] F. M. O'D.

WILLIAMS, PETER (1722–1796), Welsh biblical commentator, was the eldest son of Owen and Elizabeth Williams of West Marsh, near Laugharne, Carmarthenshire, where he was born on 7 Jan. 1722. His mother was a descendant of Dr. Lewis Bayly, bishop of Bangor. Both parents died before Peter was twelve years of age, and he was afterwards brought up by a maternal uncle, on whose farm he worked until eighteen. He then went to the grammar school at Carmarthen, where he stayed three years (1740–3). A sermon by Whitefield, who visited the town in April 1743, left a deep impression on him. Having kept an elementary school for one year at Conwil Elfed, he was ordained in 1744 and licensed to the curacy of Eglwys Cummin, where he also kept school. He was, however, suspected of methodism, and had to leave at the end of his first year. Though recommended by Griffith Jones (1683–1761) [q. v.], the evangelical vicar of the neighbouring church of Llanddowror, he was during the next few months driven from one curacy to another, till in 1746 he joined the newly formed association of Welsh Calvinistic methodists. In common with all the earlier members of that body he had no intention of severing his connection with the church of England, and in after life he brought up two of his sons as clergymen of its communion. For the next ten or twelve years he was an itinerant preacher, visiting the less evangelised parts of Wales and the borders, and, excepting Howel Harris [q. v.], suffering perhaps more persecution than any of his contemporaries. Being an anti-Jacobite as well as methodist, he was on one occasion locked up for the night by Sir W. W. Wynn in the kennels at Wynnstay (*Cymru*, i. 43, 72). About 1759 it occurred to him to utilise the press as an instrument for evangelical work, and he thereafter became the chief contributor to the religious literature of Wales during the eighteenth century. His greatest undertaking was the publication at his own risk of a family edition of the Welsh bible with annotations of his own at the end of each chapter, this being the first Welsh commentary on the whole bible ever issued. This was also the first time that a bible was printed in Wales. The work was issued in shilling parts, being the second Welsh book so published. The first part appeared in 1767, and the whole work, including the Apocrypha, Edmund Prys's Psalter, and two maps by Richard Morris, was completed and also issued in volume form in 1770 (Carmarthen, 4to). The first impression consisted of 3,600 copies, which were sold at the moderate price of 1*l.* each, strongly bound; a second edition of 6,400 copies appeared from the same press in 1779–1781; and a third, issued from Trevecca in 1797, consisting of four thousand copies. Rowlands (*Cambrian Bibliography*, p. 632) mentions another Trevecca edition in 1788, but this is an error. Quite a dozen subsequent editions, some of them profusely illustrated, have been issued during this century, and a copy of 'Peter Williams's Bible' has long been considered indispensable in almost every Welsh household.

In 1773 Williams issued a concordance to the Welsh bible under the title of 'Mynegeir Ysgrythurol' (Carmarthen, 4to). This was largely based on a smaller work by Abel Morgan, published in 1730 at Philadelphia, U.S.A.; a second edition, revised and considerably enlarged, was issued by Williams's son-in-law, David Humphreys, at Carmarthen in 1809; a third, from Dolgelly, in 1820, and there have been several subsequent reprints.

Williams's next great work was the publication (in conjunction with David Jones, a baptist minister of Pontypool) of four thousand copies of John Canne's bible with additional marginal references and explanatory notes of his own at the foot (Trevecca, 1790, small 8vo; 2nd edit. 1812). Alterations were also made by Williams in the text. The patronage of the methodist association had been promised for this work, but was suddenly withdrawn on the eve of publication, with the result that Williams lost

about 600*l.* by the transaction. A charge of heresy was also brought against him on the ground that his earlier comments on the first chapter of St. John in the Family Bible, which were substantially reproduced in the new bible, savoured of Sabellianism, and at the association held at Llandeilo Fawr on 25 May 1791 he was expelled from the methodist connection, chiefly at the instigation of Nathaniel Rowlands, son of Daniel Rowlands [q. v.] of Llangeitho, and, it is also believed, of Thomas Charles of Bala. The death, a short time previously, of the elder Rowlands and of William Williams (1717–1791) [q.v.] of Pantycelyn (whose last work was probably his defence of Williams in a tract called 'Dialogus') gave an opportunity for the younger men to assert their ascendency, and this probably accounts for the time chosen for the attack, though the offending remarks had been first published twenty years previously. Williams made more than one appeal for readmission, but in vain; he was guilty of nothing worse than a confused mysticism with reference to the doctrine of the Trinity, and the cruel treatment meted to him after his unrivalled services to Welsh methodism stands out as the darkest passage in the history of that body. Williams retained possession of a chapel which he had been instrumental in having built about 1771 on his own land in Water Street, Carmarthen, and here he continued to preach till his death; while the baptists and independents also readily placed their pulpits at his disposal.

He and his wife lived for a time at Pibwr and at Moelfre, near Carmarthen; but, according to tradition, were ejected from the latter owing to Williams's methodistical practices. He eventually settled at a farm called Gelli Lednais in the parish of Llandyfeilog, where he died on 8 Aug. 1796, and where, on 8 March 1822 at the age of ninety-seven, died his widow also. Both were buried in Llandyfeilog churchyard. On 30 Aug. 1748 Williams married at Llanlleian chapel, Carmarthenshire, Mary, the only daughter of John Jenkins, 'a gentleman farmer' of Gors, in that neighbourhood. He was survived by three sons: Eliezer Williams [q. v.], John (*d.* 1798?), and Peter Bayly Williams (see below).

A portrait of Williams, done at Bristol, is known to have formerly existed; but that which has been extensively circulated in Wales is an enlargement of a spurious portrait issued in the first instance with the Carnarvon edition of the Family Bible in 1833, and purporting to be reproduced from the 'Gospel Magazine' for 1777, but this was denounced at the time by his son Peter Bayly Williams as unauthentic (*Y Gwyliedydd*, 1834, x. 54). There are several letters of Williams's preserved in various collections; one at Bala College has been printed in 'Y Drysorfa' for September 1895. There are other letters of his at Trevecca College, while several relics (including one letter) are in the possession of his descendant, Mr. J. Humphreys Davies of Cwrtmawr. The centenary of Williams's death was celebrated in September 1896 by the opening of a memorial chapel belonging to the Welsh methodists at Pendine, close to Williams's birthplace.

Besides his strictly religious labours, Williams did much to raise the standard of Welsh literature. Almost before he had completed his Family Bible, he undertook the chief burden of the editorship of what was the earliest Welsh magazine—'Trysorfa Gwybodaeth, neu Eurgrawn Cymraeg' (Carmarthen, fifteen fortnightly numbers, 8vo, at 3*d.* each, 3 March to 15 Sept. 1770; see *Y Traethodydd*, 1873 p. 44, 1884 p. 176, and Dr. Lewis Edwards's essays—*Traethodau Llenyddol*, pp. 505–47).

In addition to the works already mentioned, the following were Williams's chief publications: 1. 'Myfyrdod y Claf,' Carmarthen, 1759. 2. 'Rhai Hymnau ac Odlau Ysbrydol,' a volume of Welsh hymns and elegies, Carmarthen, 1759, 12mo. 3. 'Traethawd am Benarglwyddiaeth Duw,' being a translation of Elisha Coles's 'Discourse of God's Sovereignty,' Bristol, 1760; 6th ed. 1809. 4. 'Hymns on various subjects. . . . Together with the Novice Instructed,' Carmarthen, 1771. The fifth hymn in this volume is 'Guide me, O Thou great Jehovah,' which Williams aided the author, William Williams (1717–1791) [q. v.], to translate from the Welsh (Julian, *Dict. of Hymnology*, pp. 77, 1596). 5. 'Galwad gan wyr Eglwysig at bawb ffyddlon i gydsynio mewn gweddi, yn enwedig tra parhao'r rhyfel presenol,' 2nd edit. 1781. 6. 'Cydymaith mewn Cystudd,' Carmarthen, 12mo, 1782. 7. 'Ffordd Anffaeledig i Foddlonrnydd,' a translation, 1783; 2nd edit. Llanrwst, 1830, 12mo. 8. A translation of Bunyan's 'Christian Conduct,' Carmarthen, 1784. 9. 'Cyfoeth i'r Cymry,' selected translations from A. M. Toplady's 'Works,' 1788. 10. 'Marwnad y Parch Daniel Rowlands,' an elegy, 1791. 11. 'Dirgelwch Duwioldeb neu Athrawiaeth y Drindod,' 1792. 12. 'Tafol Gywir i bwyso Sosiniaeth' (1792), being a reply to a unitarian work published earlier in the same year by Thomas Evans (1766–1833) [q.v.] 13. 'Gwreiddyn y Mater,' 1794. The last three works were written to explain his theological views as

to the Trinity and to rebut the charge of heresy.

Peter Bayly Williams (1765–1836), Williams's third son, was educated at Jesus College, Oxford, whence he matriculated on 10 Oct. 1785, graduating B.A. from Christ Church in 1790 (Foster, *Alumni Oxon.*) He was from 1792 onwards incumbent of Llanrug with Llanberis in Carnarvonshire, where he died on 22 Nov. 1836 (*Gent. Mag.* 1837, i. 106). He was a good Welsh critic and a painstaking and well-informed antiquary. Many poor boys of promising parts were befriended and educated by him. He wrote a sketch of the 'History and Antiquities of Carnarvonshire' for a tourists' guide issued in 1821 (Carnarvon, 8vo; 2nd edit. 1828), as well as a similar work on Anglesey, which was published in the 'Gwyneddion' for 1832. Cathrall's 'History of North Wales' (1828) is also said to have been Williams's production. In 1833 he was awarded the Cymmrodorion medal for 'An Historical Account of the Monasteries and Abbeys in Wales,' which was published in the 'Transactions' of that society for 1843. He published in 1825 an excellent Welsh translation of two works of Baxter's, 'The Saints' Everlasting Rest' and 'A Call to the Unconverted' (London, 8vo). He is to be distinguished from another P. B. Williames (1802–1871), one of the originators and editors in 1829 of the 'Cambrian Quarterly Magazine,' to which Peter Bayly Williams also contributed (see i. 273; Williams, *Montgomeryshire Worthies*, p. 309).

Another Peter Williams (1756?–1837), Welsh divine, born about 1756, was son of Edward Williams of Northop, Flint. He matriculated from Christ Church, Oxford, on 23 May 1776, proceeding B.A. in 1780, M.A. in 1783, B.D. and D.D. in 1802 (Foster, *Alumni Oxon.*) He was for a time chaplain of Christ Church. He returned to Wales about 1790 to become vicar of Bangor and headmaster of Bangor grammar school, and was subsequently rector of Llanbedrog, Carnarvonshire (1802–37), archdeacon of Merioneth (1802–9), and canon of Bangor (1809–1818). He died at Llanbedrog on 20 Feb. 1837. He was the author (among other works) of: 1. 'Letters concerning Education,' 1786, 4to. 2. 'A Short Vindication of the Established Church, in which the Objections of the Methodists and Dissenters are dispassionately considered,' Oxford, 1803, 8vo. 3. 'The First Book of Homer's Iliad translated in blank verse,' 1806, 8vo. 4. Four volumes of Welsh sermons ('Casgliad o Bregethau'), Dolgelly, 1813–14, 12mo. 5. 'Clerical Legacy,' Carnarvon, 1831, 12mo, a reprint of sermons preached before the university of Oxford 'during sixteen years' residence there,' and at ordinations and visitations. He also published in 1824 an annotated edition of 'Y Ffydd Ddiffuant' (Dolgelly) by Charles Edwards [q. v.] (see the Preface to Edmunds's ed. 1856), and is said to have written an English life of that author (Foulkes, *Enwogion Cymru*, p. 1022; Allibone, *Dict. of Engl. Lit.*; and Introduction to 'Clerical Legacy').

Peter Williams, the hypochondriacal evangelist who figures so largely in 'Lavengro' (chap. lxxi–lxxxi.), was probably a creation of George Borrow's own imagination, but at all events could not possibly have been either of the Williamses mentioned above.

[Peter Williams (the expositor) left behind him an unfinished autobiography which, with additional details as to the family, was printed in the English Works of (his son) Eliezer Williams, London, 1840. It had previously been utilised by Owen Williams of Waunfawr in compiling his 'Hanes Bywyd Peter Williams' (Carnarvon, 1817, 8vo). This account was subsequently completed by Peter Bayly Williams, and published for the first time in an illustrated edition of the Family Bible issued by Fisher & Co., London, in 1823. The earliest independent memoir, by Thomas Charles of Bala, appeared in his quarterly Trysorfa for 1813, pp. 483–5. Elegies containing biographical details, by Thomas Williams of Peterston, Glamorganshire, by John Thomas of Rhaiadr (Carmarthen), and by Maurice Hughes (Trevecca), had, however, been published in 1796, while John Williams of St. Athan's had also written in July 1791 a poem giving the circumstances of Williams's expulsion ('Y Gân Ddiddarfod'). For further particulars of Williams's evangelistic work see Robert Jones's Drych yr Amseroedd, 1820, pp. 90–7, 107, 146; Hughes's Methodistiaeth Cymru, 1851, 3 vols. passim; Rees's Protestant Nonconformity of Wales, 2nd edit. pp. 385–6, 408, 509; W. Williams's Welsh Calvinistic Methodism, pp. 17, 47–50, 52, 144–8; Life and Times of Selina, Countess of Huntingdon, ii. 109; Y Tadau Methodistaidd, 1895, i. 433–58 (with a reproduction of the alleged spurious portrait); D. Evans's Sunday Schools in Wales, pp. 39–42. As to his expulsion, see also in addition to the foregoing: Y Traethodydd, 1893–4; Y Drysorfa, September 1895, and correspondence in London Kelt for October and November 1896. For his literary work see Rowlands's Cambrian Bibliography, and Ashton's Hanes Llenyddiaeth Gymreig, pp. 296–304; and generally Williams's Eminent Welshmen, p. 532; Foulkes's Enwogion Cymru, p. 1019, Y Gwyddoniadur Cymreig (Encyclopædia Cambrensis), x. 285–97, and Cardiff Library Welsh Catalogue.] D. Ll. T.

WILLIAMS, RICHARD D'ALTON (1822–1862), Irish poet, known as 'Shamrock' of the 'Nation,' born in Dublin on

8 Oct. 1822, was the natural son of Count d'Alton, an extensive land proprietor in co. Tipperary, and Mary Williams, a farmer's daughter. While still an infant he was taken to Grenanstown in Tipperary. When he was eight he was sent to the jesuit school of St. Stanislaus at Tullabeg, and in his fourteenth year was removed to St. Patrick's College, Carlow. At this early age he began to write verses, ten of which were considered sufficiently meritorious to obtain a place in a book of honour kept in the college. The 'Munster War Song,' his first published contribution, appeared in the 'Nation' newspaper (7 Jan. 1843), and received warm encomiums from the editor, Thomas Osborne Davis [q.v.] His next appearance in the 'Nation' was with the pathetic 'Adieu to Inisfail.' He proceeded to Dublin in March 1843 to follow the medical profession. While pursuing his studies at the school of medicine, he was connected with St. Vincent's Hospital in St. Stephen's Green, and there he wrote two of his most admired ballads, 'The Sister of Charity' and 'The Dying Girl.' At this period he composed the series of humorous verses, 'The Misadventures of a Medical Student,' and other facetiæ which abound in wit and gaiety.

Williams was not long in Dublin before he was whirled into the vortex of the 'Young Ireland' movement. National ballads and stirring war songs flowed from his pen, and were eagerly read from week to week in the 'Nation.' The famine of 1847 and its attendant horrors evoked some of the most powerful of his poems. Two deserve special mention, 'Kyrie Eleison' and 'Lord of Hosts.' The latter appeared in John Mitchel's 'United Irishman' [see MITCHEL, JOHN]. On the suppression by government of that paper Williams set about supplying its place, and in June 1848, aided by a young Dublin doctor named Antisell, he brought out the first number of the 'Irish Tribune.' This periodical had a brief career of six weeks, when it also was suppressed and Williams was arrested and brought to trial for 'treason felony,' but he was found 'not guilty' and set at liberty. After this experience Williams resumed his medical studies, and obtained his diploma in the autumn of 1849. He was attached for some time to Steevens's Hospital, but in June 1851 left Ireland for America. He obtained a professorship of belles-lettres in the Jesuit College at Springhill, Mobile, which he held until 1856. In that year, on his marriage, he removed to New Orleans, where he resumed his profession of medicine. He still contributed occasionally to American magazines and journals, and sent a few pieces home to the 'Nation,' but the greater part of his literary work was done. The climate of New Orleans proved unsuited to his health. After visiting Baton Rouge, he finally moved to Thibodeaux, where he died of consumption on 5 July 1862. A beautiful monument of Carrara marble, bearing a touching inscription, was erected over his grave by the soldiers of an Irish American regiment—the 8th New Hampshire volunteers. In 1856 he married Elizabeth Conolly, and he had four children —one son and three daughters.

With the passing of the thrilling and harrowing episodes which evoked Williams's poetry, some of his finest pieces lose much of their significance and effect; but such a deep note of pathos as pervades 'The Dying Girl' touches the heart as only great poetry can. His poems on devotional themes breathe a deeply religious spirit.

A selection of his verse was published by Mr. T. D. Sullivan in Dublin, 1877; a complete collection, edited with a biographical introduction by the present writer, was published in Dublin in 1894.

[Cabinet of Irish Literature, 4 vols.; Webb's Compendium of Irish Biography; Duffy's Young Ireland; O'Donoghue's Dictionary of Irish Poets; private information.] P. A. S.

WILLIAMS, ROBERT or ROGER (*fl.* 1690), mezzotint-engraver, was a Welshman who resided in London, and is said to have been a pupil of the Dutch artist Theodore Freres. He practised exclusively in mezzotint, and his plates, which number about sixty, are brilliant and masterly; they are chiefly portraits of royal and other notable persons of the time, from pictures by Lely, Kneller, Closterman, Riley, Dahl, and especially Wissing. Williams's prints were published between 1680 and 1704, mostly by J. Savage and E. Cooper, and some were reissued by John Smith (1652?–1742) [q.v.], who retouched them and substituted his own name for that of Williams.

[Redgrave's Dict. of Artists; Chaloner Smith's British Mezzotinto Portraits.] F. M. O'D.

WILLIAMS, ROBERT (1765–1827), rear-admiral, born in 1765, entered the navy in January 1777 on board the Ardent, then commanded by Lord Mulgrave. Early in 1778 he was moved to the America of 64 guns, with Lord Longford, and in her was present in the action off Ushant on 27 July 1778. In 1780 he went out to North America in the London, flagship of Rear-admiral Thomas Graves (afterwards Lord Graves) [q.v.], and in her was present in the action off the Chesapeake on 16 March 1781. In August he

was appointed to the Royal Oak as acting-lieutenant; on 5 Sept. took part in the action off the Chesapeake, and on 12 April 1782 in the action near Dominica. On 12 April 1783 he was promoted to be lieutenant of the Argo, in which he returned to England in 1784. In 1790 he was with Captain (afterwards Sir Charles) Thompson [q. v.] in the Elephant; in 1793 in the Centurion in the Channel, and in 1794 again with Thompson in the Vengeance in the West Indies. After the capture of Martinique he followed Thompson to the Vanguard. In 1796 he came home in the Minotaur, and was immediately appointed first lieutenant of the Prince George, the flagship of Rear-admiral (Sir William) Parker in the battle of Cape St. Vincent. For his service on this occasion Williams was promoted to the rank of commander and appointed acting captain of the Blenheim, in which Parker had hoisted his flag. He afterwards commanded the Dolphin storeship, and the San Ysidro as acting-captain. On bringing this ship to England his promotion was confirmed, to date 10 Nov. 1797, and for a few months he was flag-captain to Sir Charles Thompson in the Formidable, but in January 1798 he was put on half-pay. In 1803 he went out to the East Indies in the Russell. He returned in 1805 in the Ruby, his health having broken down. In 1810–12 he commanded the Dictator in the Baltic with Sir James (Lord de) Saumarez [q.v.]; and from 1812 to 1814 the Gloucester in the North Sea, Baltic, and West Indies. He had no further service, but became a rear-admiral on 9 April 1823, and died at his house in Queen's Square, Bath, on 1 March 1827. His wife predeceased him in 1825.

[Marshall's Roy. Nav. Biogr. II. (vol. i. pt. ii.) 856; Gent. Mag. 1827, i. 465; Service-book in the Public Record Office.] J. K. L.

WILLIAMS, ROBERT (1787?–1845), physician, born in London about 1787, was admitted a pensioner of Trinity College, Cambridge, on 27 June 1804, graduating in 1810 as M.B. and in 1816 as M.D. At the College of Physicians he was admitted an inceptor candidate on 12 July 1816, a candidate on 23 Dec. 1816, and a fellow on 22 Dec. 1817. He served the office of censor in 1831, and he was declared an elect on 20 March 1844. He was elected assistant-physician to St. Thomas's Hospital on 11 Dec. 1816, and on 1 Oct. 1817 he was elected physician to the charity in the room of William Lister, an office he retained until his death.

Williams died at his house in Lower Bedford Place on 24 Nov. 1845. He occupied himself for many years in an attempt to ascertain the virtues and properties of the drugs then in common use, for he was engaged throughout his life in seeking for specific remedies to cure disease. In the course of these inquiries he discovered the curative power of iodide of potassium in the later stages of syphilis. He also introduced bromide of potassium into English practice, though he did not employ it in the treatment of epilepsy. He was the author of 'Elements of Medicine,' London, 1836–41, 2 vols. 8vo.

[Munk's Coll. of Phys.; Medical Directory, 1846, p. 188; Feltoe's Memorials of J. F. South; manuscript records at Trinity Coll. Cambr. and at St. Thomas's Hospital, by the kind permission of the Master of Trinity and the Treasurer of St. Thomas's Hospital.] D'A. P.

WILLIAMS, ROBERT (1767–1850), Welsh bard, son of William Williams, was born at Betws Fawr in the parish of Llan Ystumdwy, Carnarvonshire, in 1767. His father was a small freeholder, and he succeeded him in the occupation of Betws Fawr, moving, however, towards the end of his life to Mynachty in the same district. 'Robert ap Gwilym Ddu,' as he was styled in bardic circles, became first known as the winner in 1792 of the Gwyneddigion Society's medal for the best ode on the 'Massacre of the Bards.' This was, however, his only success of the kind; a home-keeping farmer, he devoted himself henceforth to the writing of religious verse and eschewed eisteddfodau. He was the close friend and bardic tutor of his neighbour, David Owen (1784–1841) [q. v.] ('Dewi Wyn'), and shared Owen's mistrust of the eisteddfod authorities of the day. His poems, almost entirely religious or commemorative, were published at Dolgelly in 1841 under the title 'Gardd Eifion.' They show a remarkable power of vigorous, clear expression, and include some of the best known stanzas in the language. Williams died on 11 June 1850, and was buried at Aber Erch. He married late in life; his only child, a daughter, Jane Elizabeth, died in 1834, at the age of seventeen, and 'Gardd Eifion' contains a touching elegy upon her.

[Williams's Eminent Welshmen; Leatheart's Hist. of the Gwyneddigion; Gardd Eifion.] J. E. L.

WILLIAMS, ROBERT (1810–1881), Celtic scholar, born at Conway, Carnarvonshire, on 29 June 1810, was the second son of Robert Williams, perpetual curate of Llandudno. He matriculated from Christ Church, Oxford, as servitor, on 10 June 1828, and graduated B.A. in 1832 and M.A. in 1836. After a short curacy at Llangerniew in West

Denbighshire (1833–6), he became in 1837 vicar of Llangadwaladr, to which was added in 1838 the perpetual curacy of Rhydycroesau, near Oswestry. The former he held till 1877, and the latter till 1879, when he was appointed to the rectory of Culmington, Herefordshire. This, together with an honorary canonry at St. Asaph conferred upon him in 1872, he held till his death.

While still an undergraduate, Williams evinced his taste for Welsh research by winning, in 1831, a prize offered by the Cymmrodorion Society for the best 'biographical sketch of the most eminent Welshmen since the Reformation.' The society had his production translated into Welsh and printed under the title of 'Enwogion Cymru.' In 1836 the English version was issued with additions (London, 12mo), and it was subsequently developed into 'Enwogion Cymru: a Biographical Dictionary of Eminent Welshmen' (Llandovery, 1852, 8vo), which remains the best work of its kind relating to the principality.

His most scholarly work, however, was his 'Lexicon Cornu-Britannicum: a Dictionary of the Ancient Celtic Language of Cornwall' (Llandovery, 1865, 4to). In this lexicon copious examples with English translations are given from such Cornish works as are still extant, but its special feature is the addition of synonyms and cognate words from Welsh, Breton, Erse, Gaelic, and Manx. The author announced his intention of 'completing the subject' by the issue of a Cornish grammar, but this never made its appearance. When the catholic epistles and gospels ('Liherieu hag Avieleu,' London, 1870) were first brought out in Breton, with parallel Welsh and Gaelic versions, Williams was responsible for a considerable portion of the Gaelic text. He also discovered at Peniarth a previously unknown Cornish drama, being the 'Ordinale de Vita Sancti Mereadoci' (*Arch. Cambr.* 3rd ser. xv. 408).

Williams's next considerable undertaking was the editing, with translations and glossaries, of 'Selections from the Hengwrt MSS. preserved in the Peniarth Library.' The first volume, which was completed in 1876 (London, 8vo), contains the Welsh text of the legend of the Holy Grail (cf. Nutt, *Studies on the Legend of the Holy Grail*, pp. 3, 38). Of the second volume, containing the Welsh versions of the 'Gests of Charlemayne,' 'Bown o' Hamtown,' the 'Elucidarium,' and other religious compilations of the Middle Ages, two parts only were issued (viz. in 1878 and 1880 respectively) during Williams's lifetime, but the translation was completed with critical and bibliographical notes by the Rev. G. Hartwell Jones, thereby completing the second volume in 1892. This, in spite of its great value, is perhaps the least satisfactory of Williams's works, as his reading of the text is not always to be relied upon.

Williams supplied a translation of the Welsh poems contained in the 'Book of Taliesin' (a thirteenth-century manuscript preserved at Peniarth) for William Forbes Skene's 'Four Ancient Books of Wales' (Edinburgh, 1868, 8vo). He also wrote a history of his native town, published in 1835 under the title of 'The History of Aberconway' (Denbigh, 8vo). He was for many years a member of the editorial committee of the Cambrian Archæological Association, and contributed papers to the 'Journal' of that society as well as to the now defunct 'Cambrian Journal.'

He died, unmarried, on 26 April 1881. He was buried on 2 May at Culmington, where a memorial stone with a Welsh and Cornish inscription, provided by public subscription, was placed in 1899 (*Bye-gones*, 5 July 1899).

[Archæologia Cambrensis (for 1881), 4th ser. xii. 172; D. R. Thomas's St. Asaph, pp. 526, 666; Foster's Alumni Oxon.; a copy of the sale catalogue of his books (1881) is preserved at Cardiff Free Library.] D. Ll. T.

WILLIAMS, Sir ROGER (1540?–1595), soldier, was the son of Thomas Williams of Penrhôs in Monmouthshire, by Eleanor, daughter of Sir William Vaughan, knight. His family, although ancient, was not wealthy. A seventeenth-century tradition represents him 'as but a taylour at first' (*Anecdotes and Traditions*, Camden Soc. p. 47). According to Wood he spent some time at Oxford, probably at Brasenose College. The literary work ascribed to him suggests that he was well educated. But at a very youthful age he adopted the profession of arms. He states that he saw his earliest military service while acting as a page in the household of William Herbert, first earl of Pembroke [q. v.] He claims to have taken part with his master in the storming of St. Quentin in 1557. He spent most of his later life on the continent of Europe, in the capacity of a soldier of fortune. He rapidly acquired a wide reputation for exceptional courage and daring. Like Shakespeare's Fluellen, he was constitutionally of a choleric temper and blunt of speech, but the defects of judgment with which he is commonly credited seem exaggerated.

According to a doubtful statement of Wood, Williams gained his chief instruction in the art of war while serving with Spaniards

under the Duke of Alva. The exploits by which he made his earliest fame were achieved in conflict with his alleged tutors in the Low Countries. In April 1572 he joined the band of three hundred volunteers which Captain Thomas Morgan [q. v.] conducted to Flushing to support the cause of the Dutch provinces which had risen in revolt against Spain. Williams proved himself the guiding spirit of the Flushing garrison. But the English met at first with few successes. On Morgan's departure Williams took part with Sir Humphrey Gilbert [q. v.] in August 1572 in what he calls 'our ignorant poor siege' of Goes, which ended in disaster for the besiegers. Active hostilities temporarily ceased soon afterwards, and Williams made his way to Germany, where he heard that the Prince of Condé was about to raise an army for carrying on war with Spain. His information proved incorrect, and at Lier in Brabant, on his journey homewards, he fell in with Julian Romero, the best infantry officer in the Spanish service. Romero invited Williams to join his standard, and, in the absence of active hostilities between England and Spain, he consented. He seems to have been treated as a prisoner, and soon returned to his old allegiance. In 1577 he joined the English troops that arrived in the Low Countries under the command of (Sir) John Norris (1547 ?–1597) [q.v.], and for the greater part of the following seven years acted as Norris's lieutenant. In 1581 a Captain Thomas in the Spanish service challenged Norris to single combat. Norris declined the challenge, but Williams took it up. A duel followed in the presence of the opposing armies. The combatants were evenly matched, and the indecisive engagement ended in a friendly drinking bout (Churchyard, *True Discourse*, 1602, p. 38).

Williams's valour attracted attention at home (cf. Wright, *Elizabeth and her Times*, ii. 136). But in 1584 he vainly petitioned the queen for a military position of trust. 'I would refuse no hazard that is possible to be done in the queen's service,' he wrote to Walsingham in September of that year; 'but I do persuade myself she makes no account of me.' The Spaniards had sought by bribes, he declared, to allure him to their flag. The Spanish generals Parma and Verdugo had begged his countenance. He wished to be true to his country, but if the queen continued to turn a deaf ear to his entreaties, he would be forced to serve Duke Matthias in Hungary, or 'one of the Turk's bashaws against the Persians' (Williams to Walsingham, September 1584, in P. R. O.) An anecdote was current in the seventeenth century to the effect that on one of his many attempts to gain the queen's notice at court she, 'observing a new pair of boots on his legs, claps her hand to her nose and cries "Fah, Williams, I prythe begone, thy boots stink."' 'Tut, tut, madame,' Williams is reported to have replied with soldierly directness, ''tis my suit that stinks' (*Anecdotes and Traditions*, Camden Soc. 1839, p. 47). Walsingham showed himself in words at any rate more conciliatory. The minister was as anxious as Williams himself to deal an effective blow against Spain. Williams urged the despatch of a fleet to the Spanish Indies, and in any case rapid and bold action in the Low Countries, where the cause of the protestants was at a low ebb. Williams's importunities at length bore fruit. In 1585 he was sent to the Low Countries with what promised to be an effective English army, under the Earl of Leicester's command.

The effort did not reap the anticipated harvest. Leicester proved singularly inefficient. As of old, Williams was personally conspicuous for his valour, but his exploits produced no permanent result. In June 1586 he and the Dutch general Schenk, with one hundred and thirty English lances and thirty of Schenk's men, made a wild attempt to cut their way at night through the force of Spaniards which was besieging Venloo under the leadership of the Prince of Parma. Williams believed he could enter the city. He and his companions passed through the enemy's lines, slew many Spaniards, and reached Parma's tent, where they killed his secretary. But at the approach of dawn their position was hopeless and they retreated, losing nearly half their number. Two thousand men pursued them, and they found shelter with difficulty in the neighbouring village of Wachtendouk, seven miles distant (cf. *Leycester Correspondence*, Camden Soc. p. 319). On 2 Sept. in the victorious assault on Doesburg, near Arnhem, Williams was wounded in the arm through his own carelessness. 'I warned him of it,' Leicester wrote to Walsingham two days later, 'being in trench with me [but he] would need run upp and downe so oft out of the trench, with a great plume of feathers in his gylt morion, as so many shotte coming at him he could hardlie escape with so little hurt' (*ib.* p. 407). On 22 Sept. Williams took part in the affair before Zutphen, where Sir Philip Sidney was mortally wounded. Leicester wrote to Walsingham on 6 Oct. 1586 (*Ouvry MS.* fol. 60, copy): 'Roger Williams is worth his weight in gold, for he is noe more valiant than he is wise, and of judgment to gouerne his doings' (*ib.* p. 430). Leicester knighted him by way

of publicly confirming his good opinion. Next year Williams appealed to the queen and Walsingham to send further reinforcements. He was besieged in Sluys, and was anxious that the city should be relieved. But the queen was deaf to his appeals. On 30 June the citadel of Sluys fell into the enemy's hands, and the city was surrendered a month later. Parma respectfully saluted Williams as he entered the city, and invited him to enter the Spanish service or take the field against the Turks. Williams replied that his sword belonged to his queen, and that when she had no further use for it it would be placed at the service of Henry of Navarre. Williams was sent by Leicester to bear the tidings of the disaster at Sluys to the queen. Leicester urged the queen to give Williams a horse, but no reward was forthcoming. Williams was inclined to blame Leicester for inadequately pressing his services on the attention of the court, and the two men were thenceforth alienated.

In the summer of 1588, when the camp was formed at Tilbury with a view to resist the possible landing of a Spanish army, Williams was entrusted with the important duties of master of the horse; but Leicester complained that he frequently absented himself without leave (*Defeat of the Spanish Armada*, Naval Records Soc. i.) As soon as the dangers incident to the Spanish armada were passed Williams returned to the Low Countries, where Peregrine Bertie, lord Willoughby, was in command of the English forces. In March 1589 he finally left the Low Countries with Willoughby, and in the autumn following joined the army that Willoughby conducted to Dieppe in support of Henry of Navarre, who was engaged in a fierce struggle with the forces of the catholic league. The rest of Williams's military career was devoted to the cause of Henry of Navarre, for whom he characteristically declared a passionate attachment.

In May 1590 Williams was present with Henry of Navarre at a conference with representatives of the league and of Spain before the gates of Paris. With some irrelevance he took occasion to announce his personal hatred of both Spain and the league. In May 1591, at the head of six hundred men—four hundred of them English—he attacked two full regiments of the league in the entrenchments at Dieppe. The rout of the enemy was complete. Five hundred were killed or wounded, and four hundred were captured. 'Glory to God and to the said Sir [Roger] Williams,' wrote Henry of Navarre's ambassador in London on hearing the news, 'who has not belied by this action the good opinion that all good people of both nations had of him this long time.'

Other successes for Henry of Navarre's army followed in Normandy. Williams was prominent in many skirmishes, squabbling as of old with his commanders, challenging the enemy to single combat, and writing to the queen with almost insolent frankness of the niggardly support she was according her foreign allies. Reports of the progress of the war were issued in London in pamphlet form, under the title, 'Newes from Sir Roger Williams. With a discourse printed at Rhemes, containing the most happie victorie, lately obtained by the Prince de Conty, Lieutenant generall ouer the kinges forces in Anjou, Touraine, Maine. . . . Printed by John Woolfe, and are to be sold by Andrew White, . . . Anno 1591,' 4to (a copy is at Lambeth).

In July 1591 the Earl of Essex, the most active and influential of Henry's English friends and sympathisers, brought yet another English detachment to France, and the newcomers aided Henry in besieging Rouen. Williams, who was already favourably known to Essex, was invited to join him, and they were thenceforth on terms of close intimacy. When Essex was recalled to England on 8 Jan. 1591–2, Williams took his place as commander of the English troops which he left in camp before Rouen (Conyngsby, *Siege of Rouen*, Camden Soc. Miscellany, vol. i.)

In 1592 Williams greatly distinguished himself when besieged in the town of Rue, fourteen miles to the north-west of Abbeville. At the head of two hundred musketeers and one hundred and fifty pikemen he, without armour, led his men against five squadrons of Spanish and Italian horse and six companies of Spanish infantry. He singled out and unhorsed the leader of the Spanish troopers, and nearly cut off the head of the Albanian chief, George Basti, with a swinging blow of his sword. Afterwards being reinforced by other English companies, he drove the whole body of the enemy with great loss to their entrenchments. 'The king doth commend him very highly,' wrote Sir Henry Unton [q. v.], the English ambassador in France, 'and doth more than wonder at the valour of our nation. I never heard him give more honour to any service nor to any man.'

Williams remained in France for most of his remaining years, though he occasionally brought news to London. At home he completely identified himself with the interests of Essex (cf. *Cal. Hatfield MSS.* vols.

v. and vi.) Richard Verstegan reported in May 1595 that the queen had given him leave 'to serve the emperor against the Turk' (*Cal. State Papers*, Dom. 1595–7, p. 40). On 26 July 1595 he was at Greenwich, and 'in presence of all the court received of her majesty a friendly public welcome' (Birch, *Queen Elizabeth*, i. 269). In September he was sent by the government to France to report on the political situation (*ib.* pp. 277, 294). He was in England again two months later, and was taken fatally ill. He died in London on 12 Dec. 1595, according to Wood, 'in his house in the parish of St. Benedict ner to Paul's Wharf.' Rowland Whyte wrote to Sir Robert Sidney next day that Williams 'died of a surfett in B[aynards] Castell . . . He gave all he had to my Lord of Essex, who, indeed, saved his sowle, for none but he cold make hym take a feeling of his end, but he died well and very repentant' (*Sydney Papers*, i. 377). He was buried on 23 Dec. in St. Paul's Cathedral, 'in very good martiall sort.' His kinsmen, Thomas Powell of Usk and Gelly Meyrick [q. v.], made the funeral arrangements. The Earl of Essex and 'all the warlike men of the city of London' were among the mourners.

Williams's personal property, which passed to Essex, was considerable. 'His jewels are valewed at 1000*l.* Tis sayd he had 1200*l.* out at interest. In ready gold he had 200*l.* and 60*l.* in silver. His plate is worth 60*l.*, his garments 30*l.*, his horses 60*l.*' (*ib.* i. 377). Williams fully deserved the commendations that were heaped upon him by his contemporaries (cf. Thomas Newton's 'Illustrium aliquot anglorum Encemia' in Leland's 'De Rebus Britannicis Collectanea'). He claimed with justice that no living Englishman 'ventured himself freer and oftener for his prince, state, and friends than he.' An echo of the esteem in which he was held is found in George Chapman's play of 'Byron's Conspiracy' (act ii. sc. i. end), where Henry of Navarre is made to liken 'the swelling valour' of Colonel Williams, 'a worthy captain,' to that of his own marshal, Byron. Williams's impulsive temper did not render him the less effective on the battlefield. His letters and literary work prove him to have possessed command of a blunt and forcible vocabulary as well as much sagacity as a student of the art of war.

Williams was author of 'A Brief Discourse of War, with his opinions concerning some part of Martial Discipline,' London, by Thomas Orwin, 1590, 4to. The book, which was dedicated to the Earl of Essex, contained much personal reminiscence; it was designed to prove the proposition that success in war depended on 'a good chiefe, a good purse, and good justice.' Williams commends the generalship of the French officer and military writer De la Noue, and grows especially enthusiastic over the discipline maintained in the Duke of Parma's army in the Low Countries. He strongly advocates the use of the musket, and at close quarters the pike, and wholly condemns the antiquated bow and arrow. The work passed through two editions within a year. At the same date there came out a somewhat similar work, 'Certain Discourses,' by Sir John Smith or Smythe [q. v.] Smith set a higher value than Williams on archery, and he reflected so directly on Leicester's efficiency as a general that his book was promptly suppressed. Smith protested to Lord Burghley on 20 May 1590 that, although Williams's book was equally hostile to the English military authorities, it 'hath bene verie well allowed of and never called in question for anie suppression.' Next year Humfrey Barwick brought out 'A Breefe Discourse,' 'with his opinion concerning the severall discourses' of Williams and Smith, both of whom he attacked with asperity. Of the three military tracts, Williams's pamphlet showed the greatest ability and alone achieved any lasting success. Wood also ascribes to Williams 'A Discourse of the Discipline of Spain,' but there is no doubt that this is identical with 'A Brief Discourse of War,' which deals largely with the military discipline of Spain.

In dedicating his 'Brief Discourse' to Essex, Williams stated that he had written in French an account of his action in Holland down to the siege of Sluys, but had lost the greater part of his manuscript through a servant's carelessness. Some portion of this unlucky work apparently survives in 'A Brief Discourse.' Another portion appeared posthumously in 'Actions of the Low Countries, written by Sir Roger Williams,' London, 1618, 4to. This tract was dedicated to Sir Francis Bacon by Sir Peter Manwood, 'in whose hands the manuscript has long lyen.' An introductory address to the reader by Sir John Hayward [q. v.] was prefixed. Hayward, while commending the author's veracity, states that the original was very roughly penned, and that he had thoroughly revised it in both 'sense' and 'phrase.' It was reprinted in 'Somers's Tract' (1806, i. 329–82). It is a contribution to history rather than to autobiography. No dates are given, and the chief incidents which it relates belong to the period 1567–74. A Dutch translation made early in the seventeenth century by

Jacob Wijtz was published with a biographical preface by J. T. Bodel Nyenhuis at Utrecht in 1864 under the title 'Memoriën van Roger Williams.' The volume forms No. 3 of the 'Werken uitgegeven door het Historisch Genootschap gevestigd te Utrecht (Nieuwe Reeks).'

[Nyenhuis's introduction to Memorien van Roger Williams, Utrecht, 1864; Wood's Athenæ Oxon. ed. Bliss; Camden's Annals; Lady Bertie's Five Generations of a Loyal House, 1845; Cal. State Papers and Hatfield MSS; Motley's The United Netherlands; Camden Society's Miscellany, vol. i.; Birch's Queen Elizabeth, 1754.]

S. L.

WILLIAMS, ROGER (1604?–1683), colonist and pioneer of religious liberty, was born most probably either in 1604 or in the first quarter of 1605. He was formerly claimed as a native of Llansawel, Carmarthenshire, but the balance of opinion is now decidedly in favour of his being a native of London, and the son of James Williams (*d.* 1621), 'a merchant taylor,' and his wife Alice, who in her will, dated 1 Aug. 1634, speaks of her son Roger as 'now beyond the seas' with his wife and daughter. Roger Williams in 1629 mentions his aged mother as still living.

Mrs. Anne Sadleir tells how when Roger was a youth 'he would in a shorthand take sermons and speeches in the Star-chamber and present them to my dear father' (Sir Edward Coke). He showed such quickness of parts in this employment that Coke resolved to forward his education, and Roger was on 25 June 1621 elected a 'pensioner' or exhibitioner at Sutton's Hospital (Charterhouse), being 'the second scholar placed there by Sir E. Coke.' The rule that no scholar could be admitted under ten or over fourteen may well have been disregarded in this particular instance, for Coke was not only a governor of the school, but was also the legal adviser of the foundation. On 29 June 1623 Williams was admitted to Pembroke College, Cambridge, and he graduated B.A. from that society in 1626. He seems to have taken orders, and in 1629 was serving as chaplain to Sir William Masham of Oates in Essex, an ancestor of the first Baron Masham [see under Masham, Abigail; cf. Locke, John, 1632–1704; Lady Masham was a cousin of Oliver Cromwell]. While there he had offers of preferment, which he refused, mainly, it would appear, owing to his dislike of the Anglican liturgy (cf. *Hist. MSS. Comm.* 7th Rep. App. p. 654). Subsequently, in a letter to Mrs. Sadleir, he spoke metaphorically of Bishop Laud as having 'pursued him out of the land.'

He embarked from Bristol in the ship Lyon, William Pierce, master, on 1 Dec. 1630, and after a voyage of sixty-five days reached Nantasket on 5 Feb. 1631. Winthrop noted his arrival as that of 'a good minister,' and he was invited accordingly to fill the pulpit of John Wilson of Boston, who was returning to England on a visit. But the church he had come to pleased Williams little better than the church he had left. He objected to the fact that it was unseparated (had not, that is to say, formally withdrawn from communion with the church of England), and he strongly disapproved of the amount of control over the individual conscience which the Boston church arrogated to itself. On 12 April 1631 he accepted an appointment as assistant 'teacher' or minister at Salem, but the Boston authorities viewed his pastorate there with so much jealousy that after a few months' sojourn he thought it wise to remove to Plymouth, where he became assistant to Ralph Smith. He had married shortly before leaving England Mary [Warnard], and his eldest daughter Mary was born at Plymouth in 1633. In August of this year he returned to Salem, and twelve months later, upon the death of Samuel Skelton, he consented to become chief teacher there, though he was not formally appointed to be Skelton's successor until the spring of 1635. The magistrates at Boston protested against the appointment and sought to annul it, but the church of Salem, taught by Williams to cherish the rights of self-governance, paid no heed to their mandate. The objection of the general council of Massachusetts Bay, and indeed of the solid puritan majority, to what they regarded as an excess of schismatic zeal, was not without reasonable justification. Williams's prime contention was that the civil powers should have no authority whatever over the consciences of men. Whether this was a 'detestable' opinion or no, the corollary that the church of England was 'anti-christian' was unquestionably inopportune and inconvenient as a tenet, while Williams's denial of validity to Charles I's charter of 1629, on the ground that Massachusetts belonged to the Indians and not to the king, who therefore had no right to give it away, might well seem fraught with real political danger to the infant community. In July 1635 Williams was summoned to the general court at Boston to answer the charge of maintaining dangerous opinions, of which the chief specified were: 'first, that the magistrate ought not to punish the breach of the first table [of the decalogue] otherwise than in such cases as did disturb the civil peace;

secondly, that he ought not to tender an oath to an unregenerated man.' The Salem congregation at first stood by their 'teacher,' but fear of ostracism and disfranchisement coerced them into submission, and on 9 Oct. 1635 Roger Williams, still persisting in his 'contumacy,' was, according to the euphemism of John Cotton, the apologist of the authorities at Boston, ordered to be enlarged out of Massachusetts (see *North American Review*, April 1868; cf. EDWARDS, *Antapologia*, 1644, p. 165; BAILLIE, *Dissuasive from the Errours of the Time*, 1645, p. 126; BURRAGE, *Baptists in New England*, ap. American Bapt. Publ. Soc. Trans. 1894, 18 sq.) He was ordered to depart out of Massachusetts' jurisdiction within six weeks, but was afterwards granted leave to remain in Salem until the next spring, provided he should not 'go about to draw others to his opinions.' The Boston council even went further and offered to revoke the sentence of banishment upon the sole condition that he should not disseminate 'any of his different opinions in matters of religion;' but as many still resorted to his house to hear him he was held to have violated this condition. In January he was cited to Boston, but declined to go, and Captain John Underhill (*d.* 1672) [q. v.] was despatched to Salem with a sloop under orders to arrest him and put him aboard ship for England.

In the meantime Williams had received a hint from Winthrop 'to arise and flee into the Narrohiganset's country, free from English Pattents.' With four or five companions Williams 'steered his course' for the land of the Narragansett Indians, being 'sorely tossed for one fourteen weeks in a bitter winter season, not knowing what bread or bed did mean.' Of the Indian chief Ousamequin he purchased a tract of land at Manton's Neck, on the east bank of the Seekonk river, and in April 1636 commenced to plant. But his old friend the governor of Plymouth 'lovingly advised' him that 'he had fallen into the edge of their bounds.' At the end of May, therefore, he crossed over the water with his companions and began a settlement at a spot on the banks of the 'Mooshausic,' to which he gave the name Providence. There, later on in 1636, he was joined by his wife and two children. The settlers agreed to submit themselves to the will of the majority 'only in civil things.' By a deed dated 24 March 1638, two sachems of Narragansett Bay, with whom he had struck up a friendship while living at Plymouth, made over to him the lands contiguous to the settlement (ARNOLD, *Hist. of Rhode Island*, i. 40; GAMMELL, p. 64; GREENE, *Short Hist. of Rhode Island*, 1877; *Proceedings of Massachusetts Hist. Soc.* 1873, p. 356).

Williams's tendency to the views of the anabaptists had already been pronounced, and in 1639, having been publicly immersed, he planted the first baptist church in Providence, 'the mother of eighteen thousand churches of a like faith and order on the continent of America' (BENEDICT, *Hist. of Baptists*, i. 473; CROSBY, i. 91). A few months later he characteristically disputed the validity of immersion, severed his connection with the baptists forthwith, and became 'a seeker' (that is, one dissatisfied with all existing sects). It is certainly not a little remarkable that Williams, while carrying to their logical issues the principles of such harbingers of individualism in religion as Robert Browne [q. v.], Henry Jacob [q. v.], and John Smith (*d.* 1612) [q. v.], the se-baptist, should also, in his remote settlement, have attained conclusions so closely allied to those expressed a few years later by Chillingworth, by Jeremy Taylor in his 'Liberty of Prophesying,' but more particularly by Milton.

In the meantime additions were being made, chiefly by refugees from Massachusetts, to Williams's little settlement at Providence. In other parts of Narragansett Bay, moreover, settlers appeared, and with the development of the 'synoikismos' Williams's peculiar views of 'soul liberty' and wide religious toleration acquired strength and precision. In 1639 a number of 'antinomians' from Massachusetts, inspired in large measure by the counsels of Sir Henry Vane the younger [q. v.], settled in the township of Newport. Vane, during his sojourn in New England, was in close correspondence with Williams. The little settlements were united by fear of encroachments on the part of Massachusetts Bay, and their uneasiness was enhanced by the consciousness that they had no other title to their land than that obtained from natives. This sense of common danger determined them to send Williams to England as the champion of their separate rights. He set sail accordingly from New York in June 1643. His leisure on the voyage he employed in compiling his very remarkable 'Key into the Language of America; or an Help to the Language of the Natives in that part of America called New England'. . . London, printed by Gregory Dexter, 1643, dedicated 'to my Deare and Welbeloved Friends and Countreymen in old and new England' (reprinted in Rhode Island Hist. Soc. Coll. vol. i. 1827). The vocabularist states that God was pleased to give him a 'painful, patient spirit' to lodge with the

Indians 'in their filthy, smoky holes, to gain their tongue,' and the value of his book is enhanced by the fact that it was compiled before the language of the Narragansetts had been essentially modified by intercourse with the English.

Williams's friend Vane received him hospitably, and presented him to the commissioners of plantations, who listened to his views with attention and granted him the charter that he sought (dated 14 March 1644), giving to 'the Providence Plantations in the Narragansetts Bay full power to rule themselves.' An interval of a few months before setting sail on his return voyage was occupied by Williams in seeing two tracts through the press. The first, 'Mr. Cotton's Letter lately printed, examined, and answered' (1644, small 4to), was a reply point by point to the 'Letter' justifying the expulsion of Roger Williams which Cotton had printed in 1643—the gist of the writer's complaint being that by the 'New English elders' church fellowship was put before godliness. The second of the pamphlets, also in small quarto, was the notable 'The Bloudy Tenent of Persecution, for cause of Conscience, discussed in a Conference betweene Truth and Peace, who in all tender Affection present to the High Court of Parliament (as the result of their Discourse) these (amongst other Passages), of highest consideration' (London, 1644, 4to, two editions. The title-pages slightly differ, but neither bears the author's name (British Museum, Bodl., Advocates' Library). The doctrine of the liberty of conscience in matters of religion was a necessary outcome of protestant conditions, and it had already been preached for many years by independent or baptist divines (see *Tracts on Liberty of Conscience and Persecution*, ed. Richardson, Hanserd Knollys Society, 1846); but it is doubtful if it had yet been so forcibly expounded as it was in 'The Bloudy Tenent.' At the outset of his treatise Williams takes the highest ground in his advocacy of absolute freedom; 'it is,' he says, 'the will and command of God that (since the coming of his Son, Lord Jesus) a permission of the most Paganish, Jewish, Turkish, or antichristian consciences and worships be granted to all men, in all Nations and Countries, and they are only to be fought against with that sword which is only (in soul matters) able to conquer, to wit, the word of God's Spirit, the word of God' (preface). In concluding, he goes so far as to enounce the principle, 'The civil magistrate owes two things to false worshippers, (1) Permission, (2) Protection' (chap. cxxv). Williams sailed about the time of the appearance of his book, probably in July 1644, and it was perhaps as well that he did, for in August the commons ordered 'The Bloudy Tenent' to be burned by the common hangman (*Commons' Journal*, 9 Aug.) Prynne similarly, in his 'Twelve Considerable Serious Questions' (1644), denounced Roger Williams's licentious work and dangerous conclusion of free liberty of conscience, which was again condemned by the Sion College manifesto of December 1647. A small piece of manuscript that Williams had left behind him was published anonymously in London in 1645, in octavo, under the title 'Christnings make not Christians; or a briefe Discourse concerning that name Heathen commonly given to the Indians; as also concerning that great point of their conversion.'

In the meantime Williams had arrived back in Boston (17 Dec. 1644) with letters to the governor which ensured him against molestation, and the new charter which he had obtained for the settlers of Narragansett Bay was formally recognised in 1647. The result of the appeal to England had been so far satisfactory, but in 1651 matters were again disturbed, and the charter seemed in danger of being undermined by a commission obtained in England by William Coddington [q. v.] as governor of Aquidneck Island, in independence of the remainder of the colony of which it forms an integral part (see *Rhode Island Hist. Tracts*, No. 4). In November 1651 Williams embarked once more for England with a commission to procure the abrogation of Coddington's authority, and at the same time to secure titles and protection for the Rhode Island boundaries against encroachments on the part of either Massachusetts or Connecticut. On his arrival in England he seems to have paid a visit to Sir Henry Vane in Lincolnshire. Vane was now at the height of his influence, and Williams wrote to his friends in Providence to the effect that 'the great anchor of our ship is Sir Henry.' One of his first acts in England, however, was to send to press a vindication of his treatise of 1644, the challenge of which had been responded to by Cotton in his 'Bloudy Tenent washed and made white in the Bloude of the Lambe.' Williams's answer to Cotton was entitled 'The Bloudy Tenent yet more Bloudy by Cotton's Endevour to wash it white in the Bloud of the Lambe,' printed by Giles Calvert, 1652, small 4to (British Museum, Bodleian). And this he followed up with 'The Hireling Ministry none of Christs, or a Discourse touching the Propagating the Gospel of Jesus Christ' (London, 1652, 4to; Brit. Museum); and another tract in the form of a letter to his

wife Mary, upon her recovery from illness, entitled 'Experiments of Spiritual Life and Health' (London, 1652, 4to; reprinted Providence, 1863, 4to; cf. ALLIBONE, *Dict.*)

Williams's lodgings in London were in St. Martin's near the Shambles. He often visited Hugh Peters [q. v.] at Lambeth, and seems to have been on intimate terms with him, for it was to him that Peters confided the melancholy and trouble that oppressed him amid seeming prosperity. It is very probable that he had some intercourse with John Owen and Richard Baxter, to whom he subsequently addressed a letter prefixed to his treatise against the quakers. Among others with whom he is known to have associated while in London between 1652 and 1654 were Thomas Harrison (1606–1660) [q. v.], the regicide, whom he described as 'a heavenly man, but most high flown for the kingdom of the saints;' Henry Lawrence [q. v.], another member of Cromwell's council of state; and the eccentric genius, Sir Thomas Urquhart [q. v.], for the mitigation of whose imprisonment he seems to have employed such influence as he possessed, thereby earning a flaming tribute from the knight of Cromartie. By his generosity and by his 'many worthy books with some whereof he was pleased to present me,' says Urquhart, 'he did approve himself a man of such discretion and inimitably sanctified parts that an archangel from heaven could not have shown more goodness with less ostentation' (*Epilogue to Logopandecteision*; WILLCOCK, *Urquhart*, 1899, p. 91).

Williams seems, moreover, to have come frequently in contact with Milton, whose acquaintance it is quite possible that he may have made in 1643. He spoke afterwards with appreciation of Milton's skill in languages, and he mentions in a letter that he was able to give the blind poet some instruction in Dutch, of which Milton possessed but little. Less successful was his endeavour to open relations with the family of his old benefactor, Sir Edward Coke, through the medium of Coke's daughter Mrs. Anne Sadleir. This lady was an unbending royalist, and she took very ill a recommendation from Williams to amend her opinions by reading Milton's 'Eikonoclastes.' 'It seems,' she wrote to him, 'that you have a face of brass and cannot blush. . . . As for Melton it is he, if I be not mistaken, that wrote a book of the "Lawfulness of Divorce," and, if report says true, had at that time two or three wives living. This perhaps were good doctrine in New England, but it is most abominable in Old England. As for his book against the king, God has began his punishment upon him here, who struck him with blindness;' and she concluded: 'Trouble me no more with your letters, for they are very troublesome to her who wishes you in the place from which you came.' Here this correspondence ceased.

In the summer of 1654, after two and a half years' sojourn in England, Williams returned to Providence, bearing letters from Vane to some of the leading Rhode Island settlers. He had succeeded in the immediate objects of his mission; but he found the colony in a very disorganised and divided state, and he addressed himself at once to an endeavour to restore some degree of unity to the scattered townships. It was not altogether unnatural that his doctrine of liberty should have been interpreted here and there to mean license. The necessary distinction and the need for subordination in secular affairs were drawn out in a memorable letter of Williams, dated January 1655, in which the Commonwealth is likened to a ship. In the meantime, on 12 Sept. 1654, he had been elected president or governor of Rhode Island, an office which he retained until May 1657. During this period Williams rendered important service to the neighbouring colonies, as he had done on former occasions, by his influence with the Indians, and by giving warning of impending hostilities (WINTHROP, *Hist. of New England*, pp. 237 sq.) But he earned some unpopularity in 1656 by issuing a warrant for the arrest on a charge of high treason of one of his old followers, William Harris, who had given an absurd application to Williams's views by promulgating anarchical doctrines, such as the unlawfulness of 'all earthly powers' and the 'bloodguiltyness' of all penal discipline.

In 1656 the quakers made their appearance in New England, and were cruelly persecuted in most of the colonies. They found a refuge, however, in Rhode Island, where, despite the remonstrances from Massachusetts and elsewhere, Williams (though he held the views of the quakers in the greatest abhorrence) steadily refused to lend his influence either to expel or to persecute them. George Fox visited the colony subsequently, in 1672, and was in Providence at the same time as Williams. The two champions did not meet; but no sooner had Fox returned to Newport than Williams sent him a challenge to a public discussion. Williams subsequently rowed himself down the bay (a distance of some thirty miles) to Newport, in order to hold a dispute with three of Fox's 'journeymen and chaplains,' after which, as is usually the case in such combats, both sides claimed the victory and

published diverse accounts of the arguments employed. The 'New England Firebrand Quenched' by George Fox and John Burnyeat remains to illustrate the talent for obloquy possessed by the quakers (see SMITH, *Friends' Books and Bibliotheca Anti-Quakeriana*, 1873, p. 452). But Williams, who may be said to have sat at the feet of Milton, was not easily to be eclipsed as regards controversial vocabulary, and his quarto treatise of 335 pages, called 'George Fox digg'd out of his Burrowes' (Boston, 1676; dedicated to Charles II), is a remarkable testimony to the unfailing vigour of his expletives if not of his mind.

When a new charter was obtained for Rhode Island on 8 July 1663, Williams became one of the assistants under the new governor, Benedict Arnold, and he was re-elected in 1667 and 1670. In 1677 he was again elected, but declined to serve. During the alarming rising of the Indians, known as Philip's war, in 1675, he accepted a commission as captain in the militia and drilled companies in Providence. When the Indians were subdued he served on the committee which allotted the captives as slaves among the heads of families residing in Providence. The trade which he had maintained with the Indians probably suffered by the war, and during the last years of his life Williams was badly off, and was maintained apparently by his son. Williams's last letter, to Governor Bradstreet at Boston, was dated Providence 6 May 1682, and he died at Providence in all probability in the early part of April 1683 (cf. SAVAGE, iv. 479; STRAUS, p. 230 *n.*; HODGES, *Notes concerning Roger Williams*, Boston, 1899). He was buried in a spot which he himself had selected on his own land, a short distance from the place where forty-seven years before he had first landed. He left issue: Mary, born in 1633; Freeborn, born at Salem in October 1635, who was twice married but left no issue; Providence, born in September 1638, who died unmarried in 1686; Mercy, born on 15 July 1640, who married three times and had numerous children; Daniel, born in February 1642; and Joseph, born in December 1643. Charts giving the first five generations of the descendants of Roger Williams were published by Austin in his 'Ancestry of Thirty-three Rhode Islanders' (Albany, 1889; cf. SAVAGE, *Genealog. Dict.* iv. 479).

Milton spoke of Williams as an extraordinary man and a noble confessor of religious liberty, who sought and found a safe refuge for the sacred ark of conscience. His associates in the new world described him in terms less exalted. Bradford calls him a man godly and zealous, having many precious parts, but very unsettled in judgment (*Hist. of Plymouth Plant.* p. 310). Cotton Mather spoke of his having a windmill in his head (*Magnalia*, vii. 7); Sir William Martin and Hubbard both praised his zeal, but thought it overheated (*Hutchinson Papers*, p. 106). Southey held his memory in 'veneration,' which seems hardly the word to apply to a man so profoundly contentious as Williams was. Lowell is substantially just to him when he writes, 'He does not show himself a strong or a very wise man,' though 'charity and tolerance flow so noticeably from his pen that it is plain they were in his heart' (*Among my Books*, p. 246). Williams's place as a religious leader has perhaps been exaggerated by his eulogists. His views were not in advance of those of many of his contemporaries, his cardinal doctrine that 'there is no other prudent Christian way of preserving peace in the world but by permission of different consciences' being scarcely more than a reaffirmation of John Smith's dictum of 1611 to the effect that Christ being the lawgiver of the conscience, the magistrates were not entitled to meddle with religious opinions. His mind had none of the roominess of Fuller's, or of the elevation of Milton's; but he certainly had a firm grip of the necessity of a principle of toleration, and he was one of the very first to make a serious effort to put that principle into practice.

Such memorials to Roger Williams as exist are for the most part of quite recent date. In 1871 a descendant left a hundred acres of land at Providence to be formed into a 'Roger Williams park,' which was inaugurated on 16 Oct. 1877, when a statue to the pioneer of the city was also unveiled and a medal struck (see DIMAN, *Address on Roger Williams*, 1877). In 1871, too, a statue by Franklin Simmons was erected in the capitol at Washington at the expense of the state of Rhode Island, and in the year following a monument nearly 200 feet in height was commenced on Prospect Hill, Providence. A few relics are preserved at Providence, and Williams's house at Salem is still pointed out (see *Essex Bulletin*, April 1870; MUDGE, *Footprints of Roger Williams*, p. 272). In 1874 a petition was forwarded to the Massachusetts legislature asking that body to revoke the order of banishment uttered in 1635. The inference that the general court of Massachusetts had acted with injustice in banishing Williams is combated with great zeal and erudition by Dr. Henry Martyn Dexter in his 'As to Roger

Williams and his "Banishment" from the Massachusetts Plantation' (Boston, 1876, 4to). In 1865 was founded the Narragansett Club, which adopted as its motto 'What cheare, Netop' (the traditional hail given by the friendly Indians to Williams from the banks of the Mooshausic, 'Netop' signifying friends), and the first six of its massive quarto volumes (1866–74), admirably printed and edited, are devoted to reprints of Williams's writings. The sixth volume contains a series of upwards of 130 of Williams's letters. His sixty-five letters to Winthrop and other detached pieces had previously appeared in the Massachusetts Historical Society's collections (1st ser. vols. i. ix., 2nd ser. vols. vii. viii., 3rd ser. vols. i. ix. x., and 4th ser. vols. iv. v. vi.), and the 'Bloudy Tenent' was carefully edited for the Hanserd Knollys Society by Edward Bean Underhill in 1848. 'What Cheer; or Roger Williams in Banishment,' a poem by Job Durfee, appeared in 1832 (cf. FOSTER, *Life and Corresp.* 1856, i. 156).

[Roger Williams has attracted comparatively little attention in England, but in America his career has excited an almost undue amount of discussion, and various controversial issues have been raised mainly on the ground of the justice or injustice of his expulsion from Massachusetts in 1635. Chief among the independent Lives, most of which display abundant research, are: 1. Johnson's Spirit of Roger Williams, 1839; 2. Knowles's Memoir of Roger Williams, founder of the state of Rhode Island, Boston, 1834 (with facsimiles of Williams's handwriting); 3. Gammell's Life of Roger Williams, Boston, 1845. 4. 'Elton's Life of Roger Williams, London and Providence, 1852 and 1853; 5. Eddy's Roger Williams and the Baptists, Boston, 1861; 6. Biographical Introduction to the first volume of the Narragansett Club Publications (1866) by Reuben A. Guild, containing a brief appreciation of the preceding Lives; 7. 'Dexter's As to Roger Williams, Boston, 1876; 8. Guild's Footprints of Roger Williams, Providence, 1886 (adducing a theory that Williams was a Cornishman); 9. Merriman's Pilgrims, Puritans, and Roger Williams Vindicated, Boston, 1892; 10. Straus's Roger Williams, New York, 1894. Most of these are eulogies, and display too marked a tendency to judge Williams's relation to the men of his age by what posterity finds most valuable in his teaching rather than by what actually appeared most conspicuous to his fellow-colonists of the seventeenth century. In addition to the above, to the controversial tracts in the first six volumes of the Narragansett Club and the Journals and letters of Winthrop, see also Bradford's Hist. of Plymouth Plantation (ap. Mass. Hist. Soc. Coll. 4th ser. vol. iii.); Backus's Hist. of New England, 1796; Hubbard's Hist. of New England, 1680 (ap. Mass. Hist. Coll. vol. xv.); Potter's Early Hist. of Narragansett (Rhode Island Hist. Soc. Coll. vol. iii., 1835); Staples's Annals of the Town of Providence (ib. vol. v.); Narragansett Historical Register; Arnold's Hist. of the State of Rhode Island and Providence Plantations, 1860; Bartlett's Bibliography of Rhode Island, 1864; Rider's Historical Tracts, No. 14 (1881); Palfrey's Hist. of New England, 1884, i. 46, 161, 184, 214, 344, 386, ii. 111, 190, 285; Drake's Making of New England, 1886, pp. 194 sq.; Ellis's Treatment of Dissentients by Founders of Massachusetts (Lowell Lect.), Boston, 1876; R. C. Winthrop's Life and Letters of John Winthrop, 1867; Winsor's Hist. of America, iii. 336 (with facsimile of handwriting); Bancroft's Hist. of the United States, 1885, i. 241 et seq.; Deane's Roger Williams and the Massachusetts Charter, 1873; New England Historical and Genealogical Register, xliii. (1889), 291–303, 313–20, 427, xlv. (1891) 70, l. (1896) 65–8, 169 liii. (1899) 60–4; note kindly communicated by Mr. John Ward Dean, Boston, Mass. For the development of Williams's religious views, see Evans's Early English Baptists, 1862; Barclay's Inner Life of Religious Societies of the Commonwealth, 1876; and for the growth more especially of the idea of toleration, cf. More's Utopia; Masson's Milton, iii. 98 sq.; Buckle's Hist. of Civilisation, 1885, i. 337 sq.; Lecky's Rationalism in Europe, ii. 70–84; Fiske's Beginning of New England, pp. 114, 185; Gardiner's Great Civil War, i. 287 sq.; and art. VANE, SIR HENRY (1613–1662).] T. S.

WILLIAMS, ROGER (*fl.* 1690), mezzotint engraver. [See WILLIAMS, ROBERT.]

WILLIAMS, ROWLAND (1817–1870), Anglican divine, was born at Halkyn in Flint on 16 Aug. 1817. His father, Rowland Williams (*d.* 1854), canon of St. Asaph, held successively the livings of Halkyn, Meivod, and Ysceiviog. He married Jane Wynne, daughter of the Rev. Hugh Wynne Jones of Treiorwerth, Anglesey, and prebendary of Penmynydd. Rowland, their second son, went to Eton as king's scholar in 1828, was Newcastle medallist in 1835, left Eton for King's College, Cambridge, in 1836, and in his first year obtained Battie's university scholarship. He became fellow of King's in 1839. After graduating B.A. in 1841, he held for a short time the post of assistant-master at Eton, but resigned on account of delicate health. Returning to Cambridge, he was ordained deacon in 1842 and priest in 1843 by John Kaye, bishop of Lincoln. He was appointed classical tutor of King's College, Cambridge, and performed the duties of that office for eight years. He proceeded M.A. in 1844, and B.D. in 1851.

While at Cambridge he was not forgetful

of public interests. When the amalgamation of the sees of St. Asaph and Bangor was threatened (1843–6), he took active part with the Earl of Powis, his father, and others in opposing the scheme. The remonstrances which appeared in the press were chiefly from his pen, and when the measure was averted he helped to found the Powis scholarships in recognition of Lord Powis's action in the matter.

In 1848 he obtained the prize offered to the university of Cambridge by the orientalist John Muir [q. v.] for a preliminary dissertation on the comparative merits of Christianity and Hinduism; and by a special grace of the senate was directed to proceed with a larger work on the same subject, for which the entire prize of 500*l.* was awarded.

In 1850 Williams became vice-principal and professor of Hebrew in the theological college of St. David's, Lampeter, impelled thereto by patriotic enthusiasm and a desire to raise the educational standard of the Welsh clergy. Many abuses had crept into the management of the college, and hostile criticism which threatened its extinction was at this time agitating the Welsh press. Dr. Harold Browne, his predecessor (afterwards bishop of Ely and Winchester), had found life at Lampeter a constant struggle for the principles of common-sense and honesty, and on resigning had inaugurated reforms (see Dean Kitchin, *Life of Harold Browne*, chaps. iii. and iv.) In Williams's hands the entire system of education and finance was remodelled, and, in spite of great obstacles, the literary and moral character of the college was raised and the number of students increased. He formed a scheme for the better endowment of the college in the interest of its scholars, and left no stone unturned to obtain help from government, but owing to complications, which arose in connection with his theological views, the increased endowment only took effect after he had left St. David's College.

In December 1854 he was appointed select preacher in the university of Cambridge. The second sermon of the course, on inspiration (*Rational Godliness*, s. xix), was destined to affect all his future career. The course being interrupted by his father's death, a report was circulated that it had been stopped by the authorities, and a cry of heterodoxy was raised. Other sermons, which, as a mark of confidence, the heads gave him the opportunity of preaching at Cambridge, were, together with sermons preached at St. David's College, published in 'Rational Godliness after the Mind of Christ and the Written Voices of the Church,' London, 1855. But the publication of that volume only increased the disquietude of the Welsh evangelical clergy. A memorial protesting against Williams's teaching was addressed to Connop Thirlwall [q.v.], bishop of St. David's. Alfred Ollivant [q.v.], bishop of Llandaff, asked him to resign his chaplaincy, and by admitting to holy orders in Llandaff students from other dioceses struck a severe blow at his position as theological tutor at Lampeter. But with characteristic tenacity of purpose Williams struggled on for eight years, finally appealing to the visitor to set the affairs of the college on a firmer basis.

Williams's greatest literary work was 'Christianity and Hinduism,' 8vo, Cambridge, 1856. This was the expansion of the Muir prize essay. His views on revelation, inspiration, and prophecy, already enunciated in 'Rational Godliness,' were brought out more fully, and to this book he referred inquirers as giving the most comprehensive account of his theological opinions, especially in their metaphysical aspect. The dissertation took the prescribed form of a dialogue in which a Buddhist, a Hindú philosopher, a Vedántist, a German naturalist, and two English clergymen discuss the respective merits of the Indian and other religions. A careful account of Brahmanism and Buddhism is given, as well as of the different systems of Eastern philosophy. The last five chapters deal with the Hebrew religion, discuss the prophetical question, and give an exposition of Christian doctrine based on the Lord's prayer. The Sanscrit scholar, Horace Hayman Wilson [q.v.], considered the book 'well calculated to become a standard reference for the leading points of Hindú speculation, and the scope as well as history of their religious opinions.' Bunsen welcomed it as a highly remarkable philosophical and learned work (Bunsen, *Life*, ii. 429, and Max Müller, *Chips*, iii. 506). Lassen and Ewald also appreciated it highly.

This work completed, Williams took his D.D. degree on 11 June 1857. Shortly after he visited Baron Bunsen at Heidelberg. In 1858 he accepted the King's College living of Broad Chalke with Bower Chalke and Alvedistone, near Salisbury. At first he stayed there only during the vacations, but in June 1862, when with great reluctance he left Lampeter, he took up his residence at Broad Chalke, and in the following August finally severed his connection with St. David's College.

In February 1860 'Essays and Reviews'

was published. To this volume Williams contributed a review of Bunsen's 'Biblical Researches,' with the object of giving the latest results of Biblical criticism. The freedom with which theological questions were treated in this volume alarmed the adherents of plenary and verbal inspiration, and a panic ensued. Williams was prosecuted by Walter Kerr Hamilton [q. v.], bishop of Salisbury, for heterodoxy, and cited before the arches court of Canterbury, where he was defended by (Sir) James Parker Deane and (Sir) James Fitzjames Stephen [q. v.] The hearing occupied ten days—19 to 21 Dec. 1861 and 7 to 16 Jan. 1862. Judgment was deferred till 25 June 1862, when, out of twenty-two articles of indictment, three were admitted—those on inspiration, propitiation, and justification; the first two were ordered to be reformed. Though in the main adverse, this interlocutory judgment practically sanctioned nearly all the positions of biblical criticism and of the relations of scripture to science which Williams had maintained to be consistent with the standards of the Anglican church. He wrote: 'Whatever freedom I have claimed is judicially conceded as permissible by the Church of England. If we gain nothing more, I feel this day that I have not lived in vain; my Master has done a work by me which will abide.' But there were details—including, chiefly, a description of Bunsen's Lutheran and philosophical doctrines—for which he was held legally responsible. The admitted articles were brought in on 12 Sept. 1862, but the hearing was deferred till 15 Dec. 1862, when the judge, Stephen Lushington [q. v.], adhered to his judgment of June, and the sentence of suspension for one year, with costs, was passed. An appeal was at once made to the privy council. Meanwhile the charge respecting propitiation had been withdrawn and the appeal reduced to two counts. Williams, together with his friend Henry Bristow Wilson [q. v.], appealed in person on 19 June 1863 before the judicial committee of the privy council. The hearing lasted till 26 June, and on 8 Feb. 1864 the court reversed such parts of the judgment of the arches court as were unfavourable to Williams. During the trial Williams had printed 'Hints to my Counsel in the Court of Arches,' in which he set forth the line he wished to be adopted for his defence. This was at first supplied to his counsel alone, but on his deathbed he directed that copies should be sent to libraries in England and Wales.

The reversal of the judgment excited fresh agitation, and the 'Oxford Declaration' on the verbal inspiration of the Bible and eternal punishment prepared by Pusey was signed by four thousand of the clergy. Convocation proceeding to condemn 'Essays and Reviews,' Williams presented a petition, through Canon Wordsworth, praying to be heard before he was condemned. The petition was entered on the minutes, but refused, and a synodical condemnation carried. A debate followed in the House of Lords, when Lord Houghton (Richard Monckton Milnes) questioned the right of convocation to condemn books at all, and the lord chancellor (Westbury) declared that, as a judgment, the sentence had no meaning, and that the so-called synodical condemnation was no condemnation at all (*Life and Letters*, ii. 153–65).

At Broad Chalke Williams wrote 'Broad-Chalke Sermon-Essays,' London, 1867. These were essays expanded from preaching notes of a simple kind. He was also engaged upon a translation of the 'Hebrew Prophets, with introduction and notes, 2 vols. Part i. was published 1866, and part ii. was brought out after his death, 1871, edited by his wife, with the help of the Rev. W. W. Harvey. Part iii. was planned but not begun. He felt compelled, though most reluctantly, to give up the predictive element in the prophetical writings, and was convinced that the prophets dealt with events then taking place, and that it was in the applicability to all time of the truths they uttered that their words might be considered prophetic. He claimed for them 'a moral affinity to the thoughts of the future rather than a foresight of its events, a predication of eternal truths rather than a prediction of temporal accidents' (*Christianity and Hinduism*, p. 477). Ewald wrote of Williams's 'Hebrew Prophets' as 'a work quite unparalleled in English literature' (*Gött. gel. Anz. S.* 4, 1867). Kuenen, in 'Theologisch Tijdschrift,' 1871, and Diestel, in 'Jahrbücher für deutsche Theologie,' 1872, reviewed it favourably (see also Cheyne, *Founders of Old Testament Criticism*).

Williams died on 18 Jan. 1870. He was buried in the churchyard at Broad Chalke. A cross rising from a block of granite marks his resting-place. In 1859 he married Ellen, daughter of Charles Cotesworth, R.N., a Liverpool merchant.

The fine five-light Perpendicular west window of All Saints, Broad Chalke, was filled with painted glass in his memory at the expense of his parishioners and friends from all parts; it was unveiled in 1873. At Lampeter a bronze tablet with inscrip-

tion was put up in the college chapel by his pupils and friends in Wales; and at Cambridge a brass memorial plate has been placed by some of his pupils in the antechapel of King's College.

Williams was of short stature, with a large head and massive brow, features of the Celtic type, deep-set dark blue eyes, and brown hair. On leaving Lampeter his friends and pupils presented him with an oil portrait by John Robertson, of Liverpool, which is a very good likeness. He bequeathed this portrait to King's College, Cambridge, on his wife's death.

Williams was endowed with considerable intellectual powers, to which he added sound scholarship and a good memory. He was ardent, enthusiastic, and deeply devotional. Bold and uncompromising in controversy, his private life was marked by great tenderness and strong family affection. Of a finely strung, sensitive, and nervous temperament, he felt too deeply the controversies and misunderstandings with which his life was beset, and, conscious of integrity, suffered much from insinuations to the contrary. His writings are characterised by a strong love of truth. He was attached to the church of England, and looked forward to a day when he would be acknowledged to have been a true son. He objected to being identified with any special party in the church. In 'Hints to my Counsel,' p. 1, he declares that he accepts the articles as they are, and claims to teach by them with fidelity and clearness. At the same time, he contended for entire freedom in all literary investigation of the scriptures, pleading for an open Bible and free criticism as the right of the clergy of the English church. He held very stringent views on clerical obligation (see article, *Fortnightly Review*, March 1868), but considered that subscription 'does not imply a claim of divine perfection or a promise to abstain from suggesting improvements' (*Hints to my Counsel*, p. 19).

Williams bequeathed his library (leaving such part as she chose to keep to his wife for her lifetime) to such town in Wales as would provide a suitable repository and means of paying a guardian of it, Swansea and Carnarvon to have the first choice. Swansea accepted the bequest, and all the books will eventually be sent thither.

Besides the works mentioned Williams wrote: 1. 'A Defence of the Grant to Maynooth,' 1845. 2. 'Lays from the Cimbric Lyre, by Goronva Camlan,' 1845. 3. 'Lampeter Theology,' 1856. 4. 'Christian Freedom in the Council of Jerusalem: preached before the University of Cambridge with a Review of Bishop Ollivant's Charge,' 1857. 5. 'Orestes and the Avengers: an Hellenic Mystery, by Goronva Camlan,' 1859. 6. 'Persecution for the Word; with Postscript on the Interlocutory Judgment' (farewell sermon at St. David's College), 1862. 7. 'Owen Glendower: a Dramatic Biography, with other poems,' 1870 (this was passing through the press at the time of his death). 8. 'Psalms and Litanies,' &c., 1872, 1876, and 1892 (which he was writing, and, when dying, desired might be published). 9. 'Stray Thoughts from the Note-Books of Rowland Williams,' 1878 and 1892. He was also the author of articles in the 'Quarterly Review' on 'Methodism in Wales,' vol. lxxxv. 1849, 'The Church and Education in Wales,' vol. lxxxvii. 1850, and 'Bards of the Sixth Century,' vol. xci. 1852.

[Life and Letters of Rowland Williams, D.D., edited by his wife, 2 vols. cr. 8vo, 1874; family papers and correspondence; verbatim reports of proceedings in the Court of Arches; Times, January 1870; Guardian, January 1870; see also the Rev. R. B. Kennard's Essays and Reviews; J. Fitzjames Stephen's Defence of Rowland Williams; the Rev. John Owen's Dr. Rowland Williams and his Place in Contemporary Religious Thought (Contemporary Review, April 1870); C. Kegan Paul's Biographical Sketches.]

E. W-s.

WILLIAMS, SAMUEL (1788–1853), draughtsman and wood engraver, was born at Colchester, of humble parentage, on 23 Feb. 1788. He was apprenticed to a Colchester printer named Marsden, but devoted all his spare time to drawing and engraving on wood, and subsequently adopted this as his profession. He first established himself in his native town, but in 1819 settled in London. His earliest patron was Crosby the publisher, for whom he drew and cut a series of illustrations to a work on natural history (1810), and he eventually became one of the ablest and best employed of English wood engravers, specially excelling in landscape work. He was also a clever and facile designer, and a large proportion of his cuts were done from his own drawings; these include the illustrations to Whittingham's edition of 'Robinson Crusoe,' 1822; Mrs. Trimmer's 'Natural History,' 1823–4; 'The British Stage,' 1826 and following years; Scott's Bible, 1833–4; 'The Olio,' a weekly magazine, 1828–33; Hone's 'Every-Day Book,' 1825–7; Lady C. Guest's 'Mabinogion,' 1838; Thomson's 'Seasons,' 1841; Selby's 'British Forest Trees,' 1842; and Miller's 'Pictures of Country Life,' 1847. Among his best cuts from the designs of other artists are those in Wiffen's

edition of Tasso's 'Jerusalem Delivered,' 1823; Lockhart's 'Spanish Ballads,' 1840; the Abbotsford edition of the Waverley Novels, 1842; Scrope's 'Deer-stalking,' 1846; Kugler's 'Handbook of Painting' and Milman's 'Horace,' 1849. In the early part of his life Williams painted some excellent miniatures and a few oil pictures. He died on 19 Sept. 1853, leaving four sons, who all practised wood engraving with success. A large collection of his works is in the print-room of the British Museum.

THOMAS WILLIAMS (*fl.* 1830), younger brother of Samuel, was his pupil, and almost equalled him in skill as a wood engraver, but worked entirely from the designs of others. Specimens of his art are to be found in most of the illustrated publications of the day, including Northcote's 'Fables,' 1828; and Martin and Westall's 'Bible Illustrations,' 1833.

[Athenæum, 1853, pp. 1231, 1261; Notes and Queries, 1st ser. viii. 312; Linton's Masters of Wood Engraving; Ottley's Dict. of Painters and Engravers.] F. M. O'D.

WILLIAMS, THOMAS (1513?–1566), speaker of the House of Commons, born in 1513 or 1514, was the eldest son of Adam Williams of Stowford, Devonshire, by his wife Alice, daughter of Thomas Prideaux of Ashburton. It is unlikely that he was the Thomas Williams who supplicated for his B.A. at Oxford on 23 June 1528. On 14 Nov. 1539 he was admitted student at the Inner Temple, where he served as auditor, clerk of the kitchen, steward for the reader, serjeant for Christmas, and in other capacities (*Inner Temple Records*, passim). It is improbable that he was the Thomas Williams who was returned to parliament for Oxford city in 1553, that member being more likely a relative of John Williams, baron Williams of Thame [q. v.]; but in October 1555 he was elected for Bodmin, and in the parliament that met on 20 Jan. 1557–8 he sat for Saltash. In that year he was Lent reader at the Inner Temple, and it was probably his lectures in this capacity that were published in 1680 as 'The Excellency and Præheminence of the Law of England above all other Lawes in the World, asserted in a Lent Reading upon the Statute of 35 H. 8, cap. 6, concerning Tryals by Jury of Twelve Men,' London, 8vo, though they are there stated to have been delivered in Lent 1556–1557.

Williams may have sat in the first parliament of Elizabeth (January 1558–9), the returns for which are lost, and in 1560–1 he was again Lent reader at the Inner Temple. To the parliament that met on 11 Jan. 1562–3 he was returned for Exeter, and on the 12th, on the nomination of Sir Edward Rogers [q. v.], comptroller of the household, he was elected speaker. He was presented to the queen on the 15th, his speech on that occasion being printed at length by D'Ewes (*Journals*, pp. 64–6) and Manning (*Speakers*, pp. 224 sqq.) D'Ewes also prints Williams's speeches of 28 Jan., when he delivered to the queen the commons' petition for her marriage, and at the prorogation on 10 April. Williams died on 1 July 1566, aged 52, before parliament met again, his death during his term of office creating a precedent (see D'EWES, pp. 95 sqq.) He was buried in Harford church, Devonshire, where there is a memorial inscription.

By his wife Emlin or Emmeline, daughter of William Crewes of 'Chimley' (? Chulmleigh), Devonshire, he left issue two sons—John (*d.* 1615) and Thomas—and three daughters. Some notes by him are extant in the Record Office (*Cal. State Papers*, Dom., Addenda, 1547–65, p. 534).

[Cal. State Papers, Dom. 1547–80; Commons' Journals; D'Ewes's Journal of Parliament during the Reign of Elizabeth, pp. 57–97 passim; Official Ret. Members of Parl. i. 383, 392, 396, 403; Parl. History, i. 682 sqq.; Inner Temple Records, passim; Manning's Speakers of the House of Commons, pp. 223–9; Pole's Worthies of Devon; Vivian's Visit. of Devon, 1895, p. 789. In Hist. MSS. Comm. 4th Rep. App. p. 328, the Grammatica Italica by William Thomas (*d.* 1554) [q. v.] is erroneously ascribed to Thomas Williams.] A. F. P.

WILLIAMS, THOMAS (1550?–1620?), Welsh scholar, son of William ap Thomas ap Gronw and Catherine, an illegitimate daughter of Meredydd ab Ifan (*d.* 1525), founder of the house of Gwydir, was born about 1550 at Arddu r' Mynaich, a little to the north of Trefriw, Carnarvonshire. Wood says that Williams spent several years at Oxford, but doubts his identity with the Thomas Williams who graduated B.A. in 1567 and M.A. in 1573 from Brasenose College. He was known as 'Sir Thomas Williams' (*Hist. of the Gwydir Family*, 1878, pp. 18–19) and 'Sir Thomas ap William' (*Cambrian Reg.* ii. 470, 472), so that it is probable he took orders; Bishop Humphreys notes that there was a curate of the name at Trefriw in 1573. But in his later years he practised as a country physician, and that he was then a papist appears from the fact that proceedings were taken against him as a recusant in 1606 and 1607. Aided by the powerful patronage of his cousin, Morris Wynn of Gwydir (*d.* 1580), and of Morris's son John [q. v.], he devoted himself

to the study of Welsh literature. Among the manuscripts written by him are Mostyn MS. 113 (a book of pedigrees written about 1572), Hengwrt MS. 204 (a copy of the Welsh laws, dated 1594), and Mostyn MS. 204 (a collection of proverbs dated 1620). But the great work of his life was the compilation of a Latin Welsh dictionary; the accumulation of the material took him, he says, fifty years, and the actual writing four, during which time 'I was so instant that often when I came from the book I did not know many a time what day of the week it was and so lost my practice' (*Cambrian Reg.* i. 159). The manuscript, in three quarto volumes, is now at Peniarth (Hengwrt MS. 60). It was sent by Sir John Wynn in 1623, Williams having died in the meantime, to Dr. John Davies [q. v.], who made it the basis of the second part of the dictionary of 1632. In his preface Davies refers to the assistance he derived from Williams's manuscript, but gives the impression that much revision had been necessary to make it presentable; the opinion of those who have examined Williams's work is, on the other hand, that Davies's is little more than an index to it (Williams, *Eminent Welshmen*, p. 537; Silvan Evans in *Llyfryddiaeth y Cymry*, p. 113).

[The biographical facts are from the additions of Bishop Humphreys to Wood's Athenæ. See also Williams's preface to the dictionary, as printed in the London 'Greal' (pp. 61–7); Hist. of the Gwydir Family (p. 87 of 1878 ed.), and the catalogues of the Hengwrt and Mostyn MSS.] J. E. L.

WILLIAMS, THOMAS (1668–1740), Roman catholic prelate, born in 1668 of an ancient Welsh family, resident at the Benedictine priory of Monmouth, made his profession as a friar of the order of St. Dominic at Bornhem, near Antwerp, on 5 Dec. 1686, taking in religion the name of Dominic. He finished his studies at Naples. Having been ordained priest in 1692, he was instituted rector of the Dominican College of St. Thomas Aquinas at Louvain in 1697, and in subsequent years he was appointed provincial of the English Dominican province. On 18 May 1724 he was installed prior of Bornhem. By papal brief of 22 Dec. 1725 he was made bishop of Tiberiopolis, under the archbishop of Hieropolis, in Phrygia Magna, *in partibus infidelium*, to which see he was consecrated at Rome (30 Dec.), in the chapel of the apostolic palace, by Benedict XIII himself. On 7 June 1727 he was nominated vicar-apostolic of the northern district of England. He resided mostly at Huddleston Hall (belonging to Sir Edward Gascoigne), near Hazlewood, Yorkshire. A letter of the internuncio at Brussels, dated 24 July 1733, announced to propaganda that Williams was in serious peril. The bishop was 'actually obliged to fly to the most deserted and remote places to escape prison and torture, as the pseudo-archbishop of York [Lancelot Blackburne] had issued a mandate for his capture, on account of his having made a conversion (which caused great noise) of a protestant minister who, instructed by Bishop Williams, nobly resigned his rich prebend, and publicly declared himself a catholic.' Williams died at Huddleston Hall on 3 April 1740 (O.S.), and was buried in the catholic church of Hazlewood, where his tombstone, with a Latin epitaph, is still in a state of perfect preservation.

The oft-repeated statement that he composed 'Mémoires pour servir à l'Histoire Ecclésiastique du XVIII^e^ Siècle' is without foundation.

[Dr. Thomas Worthington wrote in Latin Memoirs of Bishop Williams (1741, 8vo, pp. 65). A copy was in the library of the late Bishop Goss (Gibson's 'Lydiate Hall,' p. 203). This manuscript was published in A Consecrated Life by the Rev. Raymond Palmer, O.P., which appeared in Merry England (1887–8, x. 411, 480). See also Brady's Episcopal Succession, iii. 253, 254, 258; Notes and Queries, 1st ser. vii. 243, 8th ser. x. 456, xi. 53; Oliver's Cornwall, p. 467, Palmer's Obituary Notices, p. 11.] T. C.

WILLIAMS, Sir THOMAS (1762?–1841), admiral, son of Captain William Williams (*d.* 1778) of the navy, was in 1768 entered on the books of the Peggy sloop, commanded by his father, with whom he continued serving, nominally or really, in different ships on the Newfoundland and North America stations. In June 1776 he was with his father in the Active in the disastrous attack on Sullivan's Island [see Parker, Sir Peter, 1721–1811]. In 1777 he was moved into the Prince of Wales, flagship of Rear-admiral Samuel Barrington [q. v.], with whom he was in the engagements at St. Lucia (15 Dec. 1778) and Grenada (6 July 1779). On 8 Dec. 1779 he was promoted to be lieutenant of the America, one of the ships with Sir George Brydges (Lord) Rodney [q. v.], when he captured the Caraccas convoy on 8 Jan. 1780; and, being sent home with the prizes, went out to North America with Vice-admiral Marriot Arbuthnot [q. v.], and took part in the action of 16 March 1781. In May Williams was appointed first lieutenant of the Assurance,

which he commanded with some success for several months during the absence of her captain at sick quarters. On 15 April 1783 he was promoted to be commander of the Rhinoceros, which he took to England and paid off in March 1784. In June 1789 Williams was appointed to the Otter, employed in the North Sea; and on 22 Nov. 1790 he was advanced to post rank. In December 1792 he was appointed to the Lizard, and in August 1794 to the Dædalus, both in the North Sea for the protection of trade, and to co-operate with the army in the Low Countries. For his good service in forcing a number of transports through the ice in the Ems in the winter of 1794–5, and so relieving the forces at Emden, he was specially thanked by the admiralty, and appointed, in July 1795, to the 32-gun frigate Unicorn on the Irish station. On 8 June 1796, while cruising on the Soundings, having under his orders the Santa Margarita, he fell in with two French frigates of nominally equal force. They separated and were severally followed by the two English ships; and while the Santa Margarita took one [see Martin, Sir Thomas Byam], the Unicorn captured the other, the Tribune, which, under that name, was added to the English navy (James, i. 367–8). The most extraordinary feature of the action was that though the Tribune was commanded by a capable seaman, and admirably manœuvred, she did not succeed, 'in a running fight of several hours and a close combat of more than half an hour,' in shedding one drop of blood on board the Unicorn. She herself lost thirty-seven men killed and fourteen wounded. The reward of the double victory fell mainly to the senior officer, and Williams was knighted.

In March 1797 he was transferred to the Endymion, a 40-gun frigate carrying 24-pounders on her maindeck. On 12 Oct., the day after the battle of Camperdown, she joined the North Sea fleet, and was immediately sent by the admiral [see Duncan, Adam, Viscount] to follow up the Dutch ships which had escaped. A few hours later she found the Dutch 74-gun ship Brutus anchored inshore, and at once attacked her. The difficulty of the position, however, rendered it impossible for the inferior force to do anything effective; and when on the morning of the 13th the Endymion and the Beaulieu in company stood in to renew the attack, they were mortified by seeing the Brutus slip her cable and get into Goree. For the next three years the Endymion was employed on the Irish station and on convoy service to St. Helena. In February 1801 Williams was appointed to the Vanguard, which in the summer was sent up the Baltic, and on her return was employed in the blockade of Cadiz. In 1804–5 Williams commanded the Neptune in the Channel; in 1806–7 he had charge of the sea-fencibles of the Gosport division; and in 1807–8 was again in the Neptune.

On 25 Oct. 1809 Williams was promoted to be rear-admiral, and from May to August 1810 had his flag in the Venerable, under the command of Sir Richard John Strachan [q. v.] In August he hoisted his flag in the Hannibal, as second in command of the Channel fleet, and in October was sent with a strong squadron to Lisbon to co-operate with the army then occupying the lines of Torres Vedras. On the retreat of the French he returned to England, and in May 1811 hoisted his flag in the Royal George. In October he was appointed commander-in-chief at the Nore, where he remained for three years. On 4 June 1814 he was made vice-admiral; was nominated a K.C.B. on 2 Jan. 1815, an admiral on 22 July 1830, and a G.C.B. on 13 Sept. 1831. He died at Burwood House, Surrey, 'in his 80th year,' on 8 Oct. 1841. He married, in 1800, Miss Whapshare of Salisbury; she died at Brighton on 17 Dec. 1824 (*Gent. Mag.* 1825, i. 93).

[Marshall's Roy. Nav. Biogr. i. 387; Ralfe's Nav. Biogr. iv. 477; James's Naval History; Ann. Reg. 1841, ii. 226; Passing certificate and Service-book in the Public Record Office.]

J. K. L.

WILLIAMS, THOMAS (1760–1844), Welsh hymn-writer, son of Richard and Margaret Williams, was born in 1760 at Trerhedyn, in the parish of Pen Deulwyn, Glamorganshire. At a very early age he joined the methodist society which met in the district. On 10 July 1790 he married Jane Morgan of Brewis, and thereupon settled as a farmer, in easy circumstances, at Fonmon in south Glamorgan. The controversy which led to the expulsion of Peter Williams [q. v.] from the methodist body was keenly waged in the society to which he belonged, and about 1792 he and others who sympathised with the expelled divine formed a separate church, unconnected with any other religious body, at Aberthaw, not far from Fonmon. On 3 June 1798 this church formally set him apart as their pastor. In 1806, when Williams moved to Flemingston, they built in the parish of Lantwit Major a chapel which became known as 'Bethesda 'r Fro' ('Bethesda of the Vale'), and in 1814 church and pastor were received into the independent denomi-

nation. After the death of his wife on 24 Oct. 1827 Williams in his depression gave up the ministry. He died at Flemingston on 23 Nov. 1844.

His first published work was a (Welsh) elegy upon Peter Williams (Carmarthen, 1796). After this nothing appeared from his pen until 1812, when he published at Merthyr a small volume of hymns entitled 'Llais y Durtur yn y Wlad;' this was reissued, with large additions, in 1824 (Cardiff), as 'Dyfroedd Bethesda;' and a third edition, with the same title, followed in 1841 (Merthyr). 'Perl mewn adfyd' (Merthyr, 1814) was also a collection of hymns. Elegies written by Williams, and published in pamphlet form in 1817, 1828, and 1830, are extant. His poetical works were published in one volume at Hafod in 1882. His fame rests upon his hymns, many of which are still in high favour among Welsh congregations. Contemporaries speak of his handsome presence, his emotional temperament, and the influence which his career and social standing gave him among the nonconformists of south Glamorgan.

[Hanes Eglwysi Annibynol Cymru, ii. 233–41; Methodistiaeth Cymru, iii. 95; Rowlands's Llyfryddiaeth y Cymry; Ashton's Hanes Llenyddiaeth Cymreig; Catalogue of the Welsh books in Cardiff Public Library, 1898.] J. E. L.

WILLIAMS, THOMAS WALTER (1763–1833), barrister, born in 1763, was the son of Walter Williams, a London attorney, residing in Lamb's Conduit Street. He entered St. Paul's school on 6 Nov. 1772, and afterwards studied law and was called to the bar, but was not much known as a pleader, his repute chiefly resting on his writings. He died in 1833.

Besides numerous abstracts of acts of parliament, Williams was the author of: 1. 'A Compendious Digest of the Statute Law from Magna Charta to 27 George III,' London, 1787, 8vo; 3rd edit. 1809, 2 vols. 8vo; supplements in 1809 and 1812. 2. 'Original Precedents in Conveyances,' London, 1788–1792, 4 vols. 8vo; new edit. 1808. 3. 'The whole Law relative to the Duty and Office of a Justice of the Peace,' London, 1793–5, 4 vols. 8vo; 3rd edit., by Harold Nuttall Tomlins, 1812, 4 vols. 8vo. 4. 'An Abridgment of Cases argued and determined in the Courts of Law during the Reign of George III,' London, 1798–1803, 5 vols. 8vo. 5. 'The Practice of the Commissioners, Assessors, and other Officers under the Acts relating to the Assessed Taxes,' London, 1804, 8vo. 6. 'A General Dictionary of the Law,' London, 1812, 8vo new edit. 1816. 7. 'The Jurisdiction and the Duties of Justices of the Peace, and Authority of Parish Officers in all matters relating to Parochial Law,' London, 1812, 2 vols. 8vo; new edit. 1817. 8. 'The Farmer's Lawyer,' London, 1819, 8vo. He also edited the 'Law Journal' between 1804 and 1806 with J. Morgan, and in 1825 brought out a new edition of 'The Precedent of Precedents' by William Sheppard (*d.* 1675?) [q. v.]

[Pantheon of the Age, 1825; Allibone's Dict. of Engl. Lit.; Gardiner's Reg. of St. Paul's School, 1884, p. 153; Biogr. Dict. of Living Authors, 1816.] E. I. C.

WILLIAMS, Sir WILLIAM (1634–1700), solicitor-general and speaker of the House of Commons, born in 1634 at Nantanog in the parish of Llantrisant in Anglesey, was the second son of Hugh Williams, D.D. (1596–1670), rector of Llantrisant and Llanrhyddlad in that county, and subsequently canon of Bangor and (Vaenol) prebendary of St. Asaph (Browne Willis, *Bangor*, p. 170, and *St. Asaph*, p. 113; *Memorial Inscription in Llantrisant Church*). His mother was Emma, daughter and sole heiress of John Dolben of Caeau Gwynion, near Denbigh, and niece of David Dolben [q. v.], bishop of Bangor (*Arch. Cambr.* I. iv. 280; Dwnn, ii. 76, 266 *n.*; Pennant, *Tours in Wales*, ed. 1810, iii. 78).

Young Williams became a scholar of Jesus College, Oxford, where he matriculated on 7 Nov. 1650, but did not proceed to a degree. He was admitted student of Gray's Inn on 12 Nov. 1650, was called to the bar in 1658, and was treasurer of his inn in 1681. On 31 July 1661 he was granted, with another, the reversion of the office of prothonotary and clerk of the crown in the counties of Denbigh and Montgomery (Brit. Mus. *Sloane MS.* 856, No. 32). He was not long in acquiring a practice, for an old story tells how he owed his wife to his having won an important lawsuit at Shrewsbury for Walter Kyffin of Glasgoed, in the parish of Llansilin, Denbighshire, whose eldest daughter and heiress, Margaret, he married on 14 April 1664 (Eyton, *Sheriffs of Shropshire*, p. 156; the story is given differently in Yorke, p. 99). In the following year he added to his territorial influence by purchasing the Llanforda estate from Edward Lloyd (father of Edward Lhuyd [q. v.]), who described Williams as being even then 'the leviathan of our laws and lands' (Eyton; see original correspondence in *Byegones*, 2nd ser. iv. 265, 324). In 1667 he was appointed recorder of Chester. He unsuccessfully contested the borough in

1672, but was returned in June 1675, and attached himself at once to the anti-court or country party. He frequently took part in the debates, becoming from the outset the recognised champion of the privileges of the house against all extensions of the royal prerogative. Thus in almost his first speech (23 Oct. 1675) he opposed the granting of supplies without previous redress of grievances; he subsequently asserted the illegality of an arrest not by the king's writ but by his verbal command, and when Sir Edward Seymour [q. v.], as speaker, adjourned the house against the will of its members, but in compliance with the wishes of the court, he accused him of 'gagging his parliament.' When in March 1678–9 the house re-elected Seymour as their speaker, and the king refused to ratify their choice, Williams repeatedly urged the house not to nominate another speaker. Outside the house he also gave proof of his party zeal, for on the breaking out of the popish plot he busied himself as recorder of Chester in procuring evidence as to the local movements of suspected catholics (see letters between October 1678 and December 1681 in *Hist. MSS. Comm.* 8th Rep. pp. 390–1, and Willis Bund, *State Trials*, ii. 1159). In 1680 he acquired further popularity with his party by his defence of Francis Smith for the publication of a libel on Chief-justice Scroggs; Jeffreys, who, like Williams, was a Welshman, led the prosecution, and their mutual dislike soon ripened into the bitterest enmity.

When, after repeated prorogations, the second parliament, elected in 1679, at last assembled on 21 Oct. 1680, Williams was unanimously elected speaker on the proposal of Lord Russell. In the intervals of the discussions on the exclusion bill the house called to account some of the leading 'abhorrers,' and among others who were punished with expulsion were Sir Francis Wythens, Jeffreys, and Sir Robert Peyton, whom the speaker reprimanded on their knees at the bar. This he did in such coarse terms that immediately parliament was dissolved Peyton sent him a challenge, but, instead of accepting it, the ex-speaker (who on 25 Oct. 1675 had proposed to the house that duellists be 'reckoned incapable of pardon') reported the affair to the privy council, whereupon Peyton was committed to the tower (Ralph). Peyton further retaliated by publishing what he described as 'A Specimen of the Rhetoric, Candour, Gravity, and Ingenuity' of Williams, being his speech on Peyton's expulsion, with marginal comments on its extravagances. This led Williams to publish authorised versions of several of the speeches which he subsequently delivered as speaker.

In the early days of this parliament the king appears to have made some overtures to Williams with the view of conciliating him, for, according to the latter's own statement, he was offered the chief-justiceship of Chester—an office peculiarly acceptable to a Welshman, and then held by Jeffreys, whose removal the commons were demanding—but he declined it because 'he would not be thought to do anything that might seem to incline against the interest of the commons in that trust' (Wynn, *Argument*, 88).

In the succeeding parliament which met at Oxford on 21 March 1680–1, to be abruptly dissolved only a week later, Williams was again chosen speaker, and in presenting himself to the king stated, in 'a tone of firmness unusual on such occasions,' that the commons intended by his re-election 'to manifest to your majesty that they are not inclinable to changes.' Though displeased, the king did not, as in the case of Seymour, withhold his approval, which when granted evoked another bold speech from Williams.

As Charles governed without a parliament for the remainder of his reign, Williams, relieved of the speakership, returned to his practice at the bar. Among the *causes célèbres* in which he was engaged were those of Count Königsmark [see Thynne, Thomas], whom he prosecuted for murder, and that of Lord Grey of Werk, whom he defended when charged with the seduction of his sister-in-law, Lady Henrietta Berkeley. But the chief sphere of his forensic activity was that of leading counsel on the whig side in cases involving questions of constitutional law, especially those fought on party lines. Among the first cases of this kind in which he appeared was that of Edmund Fitzharris, whom he defended on a charge of treason in 1681 (Luttrell, i. 78–83). He appeared on the whig side in the various trials arising out of the struggle between the whigs and the court party over the election of the city sheriffs in 1682, defending Pilkington and Shute and their partisans for riot, and Sir Patience Ward [q. v.] for perjury in 1683, and Thomas Papillon [q. v.] for false arrest in 1684. He was one of the counsel assigned to Algernon Sidney [q. v.], and appears to have taken much pains in instructing him for his trial. Several papers drawn up by Williams for this purpose are still preserved (*Williams Wynn MSS.*), and extracts from them were printed in Howell's edition of 'State Trials' (ix. 826). He also gave verbal instructions to Sidney in the earlier stages of the trial, for which Jeffreys 'reproved'

him (*ib.* p. 823). In February 1683–4 Williams and Richard Wallop [q. v.] who appeared together in a great many cases, defended the younger Hampden, Laurence Braddon, and Hugh Speke [q. v.], who were tried on charges arising out of the 'Rye House plot.' A week later Sir Samuel Barnardiston [q. v.], one of the most active of the city whigs, was also defended by Williams on an absurd charge of having libelled the king and his officers. Most of these cases were tried before Jeffreys, who never lost an opportunity of interrupting Williams and of visiting him with severe castigation for any exceptional boldness of speech. In the great case against monopolies, or the East India Company against Sandys, Williams, in a learned argument delivered in Michaelmas term 1684, questioned the legality of the chartered rights granted to the company, and suggested, much to Jeffreys's indignation, that it was a matter as to which the king should consult parliament. When appearing for the defence of Richard Baxter in May 1685, Williams preferred not to address the chief justice, as that would only irritate him and damage his client's case.

Williams already had a foretaste of the royal displeasure for his uncompromising support of constitutional government. Having counselled resistance to the seizure of municipal charters (e.g. in the case of Oxford in October 1681; Prideaux, *Letters*, Camden Soc. p. 104), he was removed from the recordership of Chester in 1684. In June of the same year, at Jeffreys's instigation, the attorney-general (Sir Robert Sawyer) exhibited an information against him for having licensed as speaker in 1680 the publication of Dangerfield's libellous 'Narrative.'

Before the case came on in May 1686 the Duke of York, whose 'exclusion' Williams had supported, had ascended the throne, and the elections had resulted in the return of an overwhelmingly tory parliament, in which Williams himself had no seat; his return for the town of Montgomery being cancelled on petition, on the ground that the contributory boroughs had no opportunity of voting. The house therefore took no steps to protect their ex-speaker, or support his defence of parliamentary privilege, in his pending trial for sanctioning the publication of Dangerfield's book. His plea to the jurisdiction of the king's bench was overruled. Under these circumstances Williams withdrew his subsequent plea in bar, and allowed judgment to go against him by default. Deserted by the commons, he decided on making his peace with the king, to whom he sent a petition (copy in Williams's autograph among the Williams Wynn MSS.) The chief justice imposed a fine of 10,000*l.*, and Williams actually paid 8,000*l.*, which was accepted in satisfaction of the full amount (Shower, *Reports*, ii. 471), the balance being remitted by the king. The suggestion that the prosecution was collusively instituted and that the fine was only ostensibly exacted (Lord Campbell, *Speeches*, p. 290) derives no support from contemporary authorities. Sir Robert Atkyns [q. v.] prepared an elaborate argument for the defendant, which was not delivered, but was published in 1689 under the title of 'The Power, Jurisdiction, and Privilege of Parliament' (Howell, *State Trials*, xiii. 1380, where it is reprinted). But this trial did not give Williams immunity from further attacks for the same offence. In respect of the publication of Dangerfield's narrative the Earl of Peterborough brought an action of *scandalum magnatum* against Williams, who pleaded the same pleas as in the previous case, but subsequently compromised the matter by paying 150*l.*, which Peterborough, on James's intervention, accepted in satisfaction. The judgment in the libel action was so flagrant a violation of the principle of parliamentary privilege that three years later (12 July 1689) the House of Commons declared it to be 'illegal and subversive of the freedom of parliament' (*Commons' Journal*, x. 215). The committee charged with drafting the bill of rights (of which Williams was a member) also reviewed these proceedings, with the result that the bill, as adopted by both houses, contained articles (No. 8 of grievances, No. 9 of rights) condemning the prosecution, though not by name (cf. also C. W. Williams Wynn, *An Argument upon the Jurisdiction of the House of Commons*, 1810; Adolphus and Ellis, *Reports*, ix. 1–243; Lord Campbell, *Speeches*, pp. 284–299, 379).

Having made his submission, Williams was, by a new charter granted to Chester in October 1687, restored as alderman and recorder of that city, and in December was made solicitor-general, with a knighthood, 12 Dec. (cf. *Verney Memoirs*, iv. 412). 'Though in rank he was only the second law officer, his abilities, knowledge, and energy were such that he completely threw his superior into the shade' (Macaulay). The one great event associated with his tenure of the office was the part he took in the prosecution of the seven bishops on a charge of publishing a seditious libel in questioning the dispensing power claimed by the king. There was a preliminary skirmish in the court of king's bench on 15 June 1688, when

the bishops were required to plead. The trial came on, a fortnight later, at Westminster Hall. Williams, who was twice hissed by the audience (*Verney Memoirs*, iv. 429), strained every nerve to 'make a good case of it for the king' (Macaulay, *Essays*, p. 364). But the main line of his argument was not wholly inconsistent with his former opinions; maintaining the supremacy of parliament, he urged that it was seditious to interfere with the government of the country out of parliament, and that the bishops ought therefore to have awaited its reassembling, when they could have moved the upper house to address the king. When the verdict of not guilty was given, the applause so exasperated him that he asked for the committal of one of the shouting bystanders. Jeffreys, on hearing the news, was seen to smile and hide his face in his nosegay, for it was said the king had promised that if Williams secured a conviction he should replace his old enemy as chancellor. This seems to be referred to in Williams's epitaph, where he is described as 'tantum non-purpuratis adscriptus.' Subsequently Williams, by means of corrections in a manuscript report of the trial, softened down some of his harsher expressions, and in his argument in Prynne's case in 1691 he disclaimed any intention of justifying the proceedings of the late government, saying 'We have all done amiss, and must wink at one another' (*Five Modern Reports*, 463).

On 6 July, less than a week after the trial, he was rewarded with a baronetcy, but for the time being he was, next to Jeffreys perhaps, the best hated man in England. Although ever enemies, they were now associated in the common ridicule of a popular ballad (Macaulay, i. 533):

> Both our Britons are fooled
> Who the laws overruled,
> And next parliament each will be plaguily schooled.

Early in October the windows of Williams's chamber at Gray's Inn were smashed and 'reflecting inscriptions fixt over his door' (Luttrell, i. 468). He had probably only just returned from Glasgoed, where Sunderland had written to him on 8 Sept. bidding him secure his election for the forthcoming parliament either in Wales or at Wallingford, and to come up to London as the king wanted his services (*Williams Wynn MSS.*) On 22 Oct. he attended the extraordinary council to which proofs of the birth of the Prince of Wales were submitted. After this, finding that the king had no intention either of dismissing Jeffreys or of summoning parliament, he took care not to commit himself further by identifying himself with his policy. No sooner had the Prince of Orange reached Windsor than Williams proceeded to offer him a welcome (16 Dec.), but the prince at first refused him an audience. A month later (15 Jan.) Williams was returned to the convention as the representative of Beaumaris in his native county, and in the debate on the state of the nation he, along with other lawyers (including his kinsman, Gilbert Dolben), declared that 'James II by withdrawing himself from England had deprived the kingdom of the exercise of kingly dignity,' adding in almost republican language that it would be time enough to consider persons to fill the throne when the convention, which he regarded as parliament, had purged corporations and abrogated 'the arbitrary powers given to the late king by the judges, for weak judges will do weak things.'

Later, Williams was placed on the committee appointed to draft the bill of rights. But, in spite of his return to his old whig principles, it was impossible for the new king to retain him as solicitor-general, and a successor was therefore appointed in May. Williams was, however, consoled by being made king's counsel and lord-lieutenant for Merionethshire (8 Oct. 1689). The latter honour he held only till the following March, while at the elections which also took place in that month he was not returned for any constituency. For the next five years he devoted himself almost exclusively to his practice at the bar. His appearance at appeals before the House of Lords is frequently recorded at this period (*Hist. MSS. Comm.* 12th, 13th and 14th Reps.); he was one of the counsel for the crown in the prosecution of John Ashton in January 1691, and along with Sir Thomas Powis he appeared for Sir John Germaine and the Duchess of Norfolk in the various proceedings instituted by the duke in respect of their adultery. On 12 May 1692 he was made the queen's solicitor-general (Luttrell, ii. 449). At the trial of the Lancashire Jacobites held before a special commission at Manchester on 16 Oct. 1694 he conducted the prosecution, but when one of the chief witnesses for the crown admitted that the evidence was a mere fabrication of himself and accomplices, Williams promptly threw up the case, and 'set out post for London to remonstrate against the iniquity of the whole proceeding,' as more careful inquiry should have been made by the government before instituting the prosecu-

tion (*Hist. MSS. Comm.* 14th Rep. pt. iv. pp. 309, 337, 344, 385; RALPH, *Hist.* ii. 530). He probably gave serious displeasure to the king by opposing (along with Robert Price [q. v.] and other Welsh members) the proposed royal grant of the lordships of Bromfield and Yale to the Earl of Portland (*Cal. of Treasury Papers*, 1556–1696, p. 437, where Williams's argument, delivered on 10 May 1698, is reproduced). In October 1693 he had exhibited his 'partiality, precipitancy, and fury' in an effort to influence the election of sheriff for Chester (*Hist. MSS. Comm.* 14th Rep. iv. 277), and in the general election of November 1695 he unsuccessfully contested the city with Sir Thomas Grosvenor, against whose return he petitioned on the ground of bribery and corruption. His own election at Beaumaris had, however, been secured. In the ensuing parliament, which was the last he sat in, he served on committees and frequently took part in debates; he was also the author of an act for further regulating elections and for preventing irregular proceedings on the part of returning officers (7 and 8 Will. III, c. 25). He continued his practice at the bar till his death at Gray's Inn on 11 July 1700. He was buried in the centre of the chancel at Llansilin church, and a beautiful monument, with a long Latin inscription (given in YORKE, p. 167), was erected against the south wall of the south aisle (*Arch. Cambr.* 5th ser. xi. 119). By his will he left the interest of 200*l.* to be distributed annually among the poor of Llansilin (*Report on Llansilin Charities*, 1891). An English elegy written by Henry Stuart and published soon after Williams's death, was reprinted in 'Bye-gones' for December 1876 (p. 167). A Welsh ode of praise, written in September 1694 by Huw Morris [q. v.], the royalist poet, was published in Morris's collected works ('Eos Ceiriog') in 1820.

By his wife, who was also buried at Llansilin on 10 Jan. 1705, he had four sons (two of whom died young) and one daughter. The eldest, Sir William Williams, succeeded as second baronet. The second son, John, on whom the Bodelwyddan and Anglesey property was settled when he married, became an 'eminent provincial lawyer' (YORKE), practising as a barrister at Chester; he married Catherine, eldest daughter of Sir Hugh Owen of Orielton, Pembrokeshire, and was succeeded by his third son, John Williams (1700–1787), for thirty-two years chief justice for Brecon, Glamorgan, and Radnor. From him is descended the Williams family of Bodelwyddan. The speaker's only daughter, Emma, was married to Sir Arthur Owen, bart., of Orielton.

Williams has been severely if not savagely criticised for his tergiversation in accepting office under James II, and especially for his conduct in prosecuting the bishops. Macaulay simply revels in describing the 'infamy' of this 'venal turncoat' and 'apostate.' Williams seems, however, to have been a thoroughly conscientious though somewhat fanatical whig, till he realised that Jeffreys had plotted his ruin by his prosecution for acts done as speaker. His bitter reflections on being deserted by the commons, and having to pay so large a fine, made him adopt for a time the 'Trimmers'' view that expediency was the only safe guide in the politics of the day. Partly out of hatred for his old enemy he seems also to have resolved on ousting him, if possible, from the chancellorship, which he would, in fact, have accomplished had he obtained a verdict against the bishops. He had abilities and learning beyond most of his contemporaries at the bar, was prompt and resourceful in argument, a hard worker, and a facile, plausible, and even eloquent speaker. He never lacked courage, but frequently lost control of his temper. North describes him as a 'cunning Parliament man.' He was somewhat hard and grasping in his dealings, but entirely free from the fashionable vices of his time, and, in spite of his prosecution of the bishops, seems to have been affectionately attached to the church of England. His portraits represent him as strikingly handsome. One was formerly at the Town Hall, Chester, and an engraving of it was published in Yorke's 'Royal Tribes of Wales.' A bad portrait hangs in the speaker's house at Westminster. There was also at Wynnstay a portrait of him in his robes as speaker, painted by Lady Tierney, but this was destroyed when the mansion was burnt in 1858. There is, however, a copy of it at Peniarth (*Bye-gones*, October 1876, p. 131). There is also at Bodelwyddan an enlarged copy of an original miniature formerly preserved at Wynnstay, and a good copy is at Rhiawa belonging to Lady Verney, daughter of Sir John Hay Williams, second baronet of Bodelwyddan, who descended from the speaker's second son John.

Williams evinced his interest in the history and literature of Wales by purchasing the valuable collection of manuscripts belonging to his neighbour William Maurice [q. v.] (cf. NICHOLAS OWEN, *British Remains*, p. 158; *Arch. Cambr.* III. iv. 347). These, together with most of Williams's own papers, perished in the Wynnstay fire in 1858 (*Wynnstay*

and the Wynns, p. 105, where a list of the Maurice manuscripts is given). A small portion of his papers (some of them in his own handwriting) have, however, been preserved, through coming, in the early years of this century, into the possession of Charles Watkin Williams Wynn [q. v.] A liberal use of them was granted to Howell when in 1810–1811 he was preparing his edition of the 'State Trials,' and the reports of several cases added to that edition are taken from Williams's notes and papers (see ix. 323, 1358, x. 1330, 1387). These manuscripts, which now belong to Wynn's grandson (C. W. Williams Wynn, esq., of Coedymaen, Montgomeryshire), but have not yet been calendared, contain *inter alia* Williams's brief against the seven bishops, and other papers relating both to that case and to Williams's own prosecution in respect of Dangerfield's 'Narrative.'

Williams has been confused with Sir William Williams (sixth and last baronet) of Vaenol, Carnarvonshire, who was M.P. for that county from January 1689 till his death in December 1696 (Williams, *Parl. Hist. of Wales*, pp. 61–2). He took part in several duels (Luttrell, ii. 351, iv. 157), and in a drunken fit bequeathed his estates to Sir Bourchier Wrey and his sons for their lives, with remainder to William III. The heirs-at-law unsuccessfully contested the will (*ib.* iv. 163–7, 531), and the estates were afterwards granted by Queen Anne to John Smith, speaker of the House of Commons, in whose descendants they are still vested (Nicholas, *County Families of Wales*).

[No detailed biography of Williams has been written. Of short sketches the best is by Eyton in his Sheriffs of Shropshire, pp. 156–60, others being given in Wood's Athenæ Oxon. ed. Bliss, iv. 720; Ormerod's Cheshire, i. 221–2; Manning's Lives of the Speakers, pp. 378–82; and Williams's Eminent Welshmen, p. 538. Most of the important cases in which Williams was concerned are reported in Howell's State Trials, vols. ix. x. xii. and xiii., and they are reviewed generally in Stephen's Hist. of the Criminal Law of England, ii. 307 et seq. Information as to his parliamentary work is found in Cobbett's Parliamentary Hist. vols. iv. and v. and Commons' Journals, vols. ix–xii. passim. See also Luttrell's Diary, vols. i–iv. passim; Burnet's Hist. of his own Times (1823 edit.), ii. 431, iii. 222, iv. 74; Echard's Hist. of England, 1055, 1106–7; Bramston's Autobiography (Camden Soc.), pp. 229, 303, 310; Verney Memoirs, iv. 412, 429; Mackintosh's Hist. of the Revolution (ed. 1834), pp. 267 et seq.; Ranke's History, iv. 356, 497; Macaulay's Hist. (in 2 vols.) i. 496, 512–21, 533, 612, 635, ii. 494; Campbell's Lives of the Lord Chancellors, iii. 531; Irving's Life of Judge Jeffreys, passim; Roger North's Life of Dudley North, and Life of Francis North, Lord Guildford; Wynn's Argument on the Jurisdiction of the House of Commons, App. B. Genealogical details are given in Burke's Peerage (1898), s.v. 'Wynn of Wynnstay' (p. 1566) and 'Williams of Bodelwyddan' (p. 1534); Foster's Baronetage (pp. 658–9), Alumni Oxon. (1st ser. p. 1646), and Gray's Inn Admission Register (p. 255); Lloyd's Powys Fadog, iv. 263; Wynn's Hist. of Gwydir Family (ed. 1878), Genealogical Table No. 4; Pennant's Whiteford and Holywell, pp. 315–16. See also Yorke's Royal Tribes of Wales, ed. 1887, pp. 99, 104, 167 (with portrait), 181, 196; Breese's Calendars of Gwynedd; Williams's Parl. Hist. of Wales, pp. 11, 149; Parry's Royal Visits to Wales, pp. 407–11; Nichols's Literary Anecdotes, ii. 493, iv. 67; Wynnstay and the Wynns, pp. i–iii, 7, 98–9, 105; Thomas's St. Asaph, pp. 246, 518; Montgomeryshire Collections, v. 150, xxi. 267; Hemingway's Hist. of Chester; Cheshire Sheaf, 1st ser. vol. iii. The writer is indebted to C. W. Williams Wynn, esq., of Coedymaen, for a perusal of his collection of manuscripts referred to in the text as the Williams Wynn manuscripts, and also to the Misses Williams of Bodelwyddan and to Lady Verney for private information.]

D. Ll. T.

WILLIAMS, WILLIAM (1717–1791), Welsh hymn-writer, son of John Williams (*d.* 1742), by his wife Dorothy, was born at Cefn-y-Coed, near Llandovery, in 1717. His father was a ruling elder of the presbyterian church at Cefn Arthen, but seceded from it, with other Calvinists, in 1740, and formed the independent church of Glyn y Pentan. William, the only son who reached manhood, was intended for the medical profession, and was sent to a school kept at Llwyn Llwyd, near Hay, by David Price, the independent minister of Maes-yr-Onnen. Here he chanced, in 1738, to hear Howel Harris [q. v.] preach in Talgarth churchyard, and resolved, under religious conviction, to devote himself to the ministry. He was ordained deacon in 1740, and appointed curate of the mountain parishes of Llan Wrtyd and Llan Ddewi Aber Gwesin. His connection with the methodist movement now became close. He was present in January 1743 at the first methodist 'association;' and in the next, held in April 1743 at Watford, near Cardiff, it was resolved that he should resign his curacy and act as assistant to Daniel Rowlands [q. v.] In this way he ceased to hold any recognised office in the church, nor did he seek ordination, after this, as priest; there is, however, no evidence that any penal measures were taken against him, and he still called himself 'a minister of the church of England.' His mother had in-

herited from a brother the little estate of Pant y Celyn, near Llandovery, and thus he was in no pecuniary difficulties. In 1749 he married Mary (*d.* 1799), daughter of Thomas Francis, of Pen Lan, Llan Sawyl, and with her portion bought more land in the neighbourhood of Pant y Celyn. Pant y Celyn was henceforth his home. His ordinary duties included regular preaching at Llan Geitho, Llan Lluan, Llan Sawyl, and Caeo, but he spent many weeks each year in evangelistic tours through other parts of Wales, and continued active in this itinerant work until the close of his life. He and his family were members of the methodist society of Cil y Cwm. He died on 11 Jan. 1791, and was buried at Llanfair ar y Bryn. Two of his sons survived him: William, who became curate of Newlyn, Cornwall; John (*d.* 1828), who was ordained in 1779 and held several curacies, but threw in his lot with the methodists in 1786. Pant y Celyn passed ultimately to the descendants of a daughter, Sarah.

It is said that Williams's poetic gifts were first discovered in 1742 as the result of a friendly contest in hymn-writing set on foot by Howel Harris. His first volume of hymns was issued in 1744, and at once placed him at the head of Welsh hymn-writers—a position still by general consent accorded to him. Over eight hundred hymns are ascribed to his pen, and of these a large number are still in constant use, forming, indeed, the nucleus of most Welsh collections. Williams's hymns had, like those of Charles Wesley, no small share in the dissemination of methodism, and are in doctrine and in spirit a characteristic product of the movement. 'Guide me, O Thou great Jehovah' (first published as a leaflet in 1772) is a free translation from Welsh partly by Peter Williams [q. v.] and partly by the author.

The following is a list of Williams's works, from which, however, the numerous elegies and some small tracts are omitted: 1. 'Aleluia,' a collection of hymns, Carmarthen, 1744; some of these had already appeared in another form; further parts of 'Aleluia' were published in 1745, 1746, and 1747, and complete editions in 1758 and 1775, all (except the last) at Bristol. 2. 'Hosanna i Fab Dafydd,' a second set of hymns, Bristol, 1751; there was a second part in 1753, and a third in 1754, from the same press. 3. 'Golwg ar Deyrnas Crist' ('A Prospect of Christ's Kingdom'), a long religious poem, Bristol, 1756; 2nd edit. Carmarthen, 1764; 3rd edit. Trefecca, 1799; 4th edit. Carmarthen, 1822; 5th and 6th edits. Newcastle Emlyn, 1845. 4. 'Rhai Hymnau a Chaniadau,' more hymns, Carmarthen, 1757. 5. 'Sicrwydd Ffydd,' a translation of a sermon by Ebenezer Erskine, Carmarthen, 1759; reissued in 1760 and 1800. 6. 'Hosanna to the son of David,' Bristol, 1759, a collection of fifty-one English hymns by Williams, of which a few only were translations from the Welsh. 7. 'Pantheologia,' a Welsh history of the religions of the world, with geographical notes; it appeared in instalments from 1762 to 1774, the earlier portions at Carmarthen, the later at Brecon. In this, his first prose work, Williams adopted the dialogue form, which became his favourite style of prose composition. 8. 'Caniadau y rhai sydd ar y môr o wydr' ('Songs of those who are on the Sea of Glass'), Carmarthen, 1762; a collected edition of Nos. 2 and 4 reprinted in 1764, 1773 (Brecon), 1795 (Trefecca). 9. 'Letter by "Martha Philopur" to "Philo Evangelius," with Reply,' Carmarthen, 1763. 10. 'Ffarwel Weledig, Groesaw Anweledig Bethau' ('Farewell, ye things visible; welcome, ye things invisible'), Carmarthen, 1763, the first part of a new set of hymns, followed by a second part in 1766 (Carmarthen), and a third in 1769 (Llandovery); the collected edition was styled 'Aleluia Drachefn' (Carmarthen, about 1785). 11. 'Life and Death of Theomemphus' (*i.e.* according to Williams, 'Seeker after God'), a Welsh allegorical poem in dialogue form, conceived in the spirit of the 'Pilgrim's Progress;' the editions were as follows: 1st, Carmarthen, 1764; 2nd, Brecon, 1781; 3rd and 4th, Trevecca, 1795; 5th, Carnarvon, 1822; 6th, Carmarthen, 1823; 7th, Newcastle Emlyn, 1845. 12. 'Crocodil Afon yr Aipht,' Carmarthen, 1767, a prose dialogue on envy. 13. 'Hanes Bywyd a Marwolaeth y Tri Wyr o Sodom,' Carmarthen, 1768 (reprinted at Merthyr in 1821 and at Swansea in 1852), a similar dialogue on the use of riches. 14. 'Gloria in Excelsis,' a further collection of hymns, of which part i. was published at Llandovery in 1771, part ii. at Carmarthen in 1772; an English set appeared in 1772 (Carmarthen), under the same title. 15. 'Liber Miscellaneorum' (verse), Llandovery, 1773. 16. 'Aurora Borealis,' Brecon, 1774; 2nd edit. Brecon, 1784; 3rd edit. Ruthin, 1832; a letter from 'Ermenus' to 'Agrupnus' on the religious revival in the north. 17. 'Templum Experientiæ Apertum,' Brecon, 1777 (reprinted at Aber Ystwyth in 1839); a Welsh essay in dialogue form on the methodist 'society' meeting. 18. 'Ductor Nuptiarum,' Brecon, 1777 (reprinted at Aber Ystwyth in 1810);

a similar essay on the marriage of believers. 19. 'Rhai Hymnau Newyddion,' Brecon, 1781, a set of new hymns, followed by 2nd and 3rd parts in 1782 and 1787. 20. 'Immanuel,' Trevecca, 1786; a translation of a work by Archbishop Usher (reissued in 1803 and 1826). 21. Dialogue (Welsh) between 'Philalethes' and 'Eusebius' as to true Christianity, Carmarthen, 1791; a defence of Peter Williams [q. v.]

In 1811 Williams's second son, John, at the request of the South Wales Association, issued at Carmarthen a complete edition of his father's hymns, which was reprinted at Carmarthen in 1824 and Swansea in 1829. Other (incomplete) editions were those of Robert Jones, Rhos Lan, in 1795 ('Grawnsypiau Canaan,' Liverpool), and William Rees in 1847 ('Y Pêr Ganiedydd, Liverpool). A part of a religious poem by Williams, found among his son's papers, was published in 1830 (Llandovery) under the title 'Reliquiæ Poeticæ.' Seven of the more important elegies appeared, in one volume, at Swansea in 1854. In 1867 James Rhys Jones [q. v.] edited a complete edition of the works of Williams (published at Glasgow), with a memoir and a critical essay, the latter by William Rees. Recently a new collected edition by N. Cynhafal Jones has appeared, in two volumes (Holywell, 1887; Newport, 1891).

[The earliest memoir of Williams is that by Thomas Charles in the Trysorfa for January, 1813. It is the source of all later notices. Edward Morgan, of Syston, published in 1847 (Llandovery) an English account of Williams's ministry; William Rees's 'Rhyddweithiau' (Liverpool, 1872) contains a critical essay; and there is a full bibliography in Ashton's Hanes Llenyddiaeth Gymreig. Cf. Llyfryddiaeth y Cymry and the catalogue of the Welsh portion of Cardiff Public Library. Hanes Eglwysi Annibynol Cymru (ii. 528, 530, iii. 583) gives the facts as to Williams's dissenting connections.] J. E. L.

WILLIAMS, WILLIAM (1739–1817), Welsh antiquary, was born in February 1738–9 at Ty Mawr, Trefdraeth, Anglesey. His father, William ap Huw ap Sion, was a stonemason. After a very short stay at school he served a seven years' apprenticeship to a saddler at Llannerch y Medd, during which he formed his mind by much private study and by intercourse with the bards of the district, notably Hugh Hughes (1693–1776) [q. v.] and Robert Hughes (1744?–1785) [q. v.] Moving to Llan Degai, Carnarvonshire, he obtained employment as occasional clerk in the Penrhyn estate office, acting at the same time as land surveyor and dealer in slates. In 1782 he induced Lord Penrhyn to take into his own hands the slate quarries at Cae Braich y Cafn (now the Penrhyn quarry), and was appointed quarry supervisor, an office he held until he was pensioned in 1803. He died on 17 July 1817, and was buried at Llandegai.

During his long life Williams was a diligent collector of antiquarian lore, and use was made of his manuscripts by Richard Fenton [q. v.] and Sir Richard Colt Hoare [q. v.] Only two of his works have been published. 'Observations on the Snowdon Mountains' (London, 1802) deals with the natural history and antiquities of the region around Bangor, and was originally prepared for the private use of Lord Penrhyn. 'Prydnawngwaith y Cymry' (Trefriw, 1822) is a continuation (to the Edwardian conquest) of the 'Drych y Prif Oesoedd' of Theophilus Evans; the preface shows it was completed in 1804. Williams had some skill as a Welsh poet, and was known in this capacity as 'Gwilyn Ddu o Arfon.'

[Gwladgarwr, viii. 193–9; Ashton's Hanes Llenyddiaeth Gymreig.] J. E. L.

WILLIAMS, WILLIAM, generally known as Williams of Wern (1781–1840), Welsh preacher, born in 1781, was the sixth child of William and Jane Probert of Cwmhyswn-ganol in the parish of Llanfachreth, Merionethshire. The father, whose christian name became his son's surname, was a small farmer and carpenter, and young William worked as carpenter for several years. In his nineteenth year he commenced to preach in connection with the independent church of Pen-y-stryd, and, being practically without education, he went for nine months to a school at Aberhavesp, near Newtown, and then for four years (1803–7) to the dissenting academy at Wrexham. While a student here he used to preach in the smaller villages of the district, and this led to his being invited to become the pastor of two exceptionally weak churches at Wern and Harwood (now Brymbo) in the parish of Wrexham. After a year's probation he was ordained on 28 Oct. 1808. But he by no means confined his labours to this narrow sphere. He formed, and for some years supervised, churches at Llangollen and in the mining districts of Rhos and Ruabon; he was one of the chief organisers of the Welsh Union, formed in 1834 for the liquidation of chapel debts, and himself gave material assistance in many ways to the poorer churches of Flint and Denbighshire. But, above all, he periodically made several preaching tours throughout the whole of Wales.

'Williams o'r Wern' thus became a household word among Welshmen everywhere.

In 1836 Williams became pastor of the Welsh Tabernacle, Great Crosshall Street, Liverpool. There he remained but three years, returning to Wern with broken health in October 1839. Domestic anxieties to some extent accounted for his condition. He had married in 1817 Miss Rebecca Griffiths of Cheshire, a lady of some means, by whom he had two sons and two daughters. His wife died on 3 March 1836, which event probably led to his first removal. His eldest daughter died in February 1840; and Williams himself followed on 17 March 1840. His eldest son, James, died, also of consumption, in March 1841. They were all buried at Wern, where a memorial column, provided by public subscription, was erected in 1884. His two surviving children emigrated to Australia.

Williams, it is generally admitted, was one of the greatest preachers Wales has ever produced, and among the congregationalists (whose preaching since his days has been largely influenced by his style) he has probably never been equalled. He was a man of much personal beauty, his eyes being specially attractive, while his voice was sweet, flexible, and powerful. The chief characteristics of his sermons were their lucidity and the novelty and pertinence of their illustrations. Some of the most powerful of them were, it is believed, composed as he journeyed on horseback from place to place, so that only a few were left behind him for publication.

[Dr. William Rees ('Hiraethog') [q. v.] wrote a Welsh biography, or 'Cofiant,' of Williams (Llanelly, 1842), which was translated into English by J. R. Kilsby Jones, and published, with portrait, as his Memoirs in 1846 (8vo, London, printed at Leominster). A fuller Welsh biography, with two portraits and illustrations, by the Rev. D. S. Jones of Chwilog, was issued in 1894 from Dolgelly. An English translation was made by the Rev. Abraham Roberts for Mrs. Kelso King of Sydney, N.S.W. (a granddaughter of Williams), for private circulation in Australia. See also Hanes Eglwysi Annibynol Cymru (Rees and Thomas), iv. 15–24; Davies's Breezes from the Welsh Hills, pp. 339–340, 369, 458; Morgan's Ministerial Record of Williams, 1847; Owen Jones's Some of the Great Preachers of Wales, pp. 297–354; Homilist, iii. 210; Foulkes's Enwogion Cymru, pp. 1038–48; J. T. Jones's Geiriadur Bywgraffyddol, p. 649; Rees's Hist. of Protestant Nonconformity in Wales, p. 393; Owen Thomas's Cofiant Jones Talysarn, pp. 960–4; Cymru, 1894, vii. 170; Gwyddoniadur Cymreig, 1st edit. x. 200–6.] D. Ll. T.

WILLIAMS, WILLIAM (1801–1869), Welsh poet, whose bardic name was Caledfryn, was born at Denbigh on 6 Feb. 1801. He was brought up as a weaver, but when about twenty-six was induced to prepare for the congregational ministry. After spending a short time at Rotherham College, he was on 2 June 1829 ordained pastor of the church at Llanerchymedd, Anglesey, and subsequently held pastorates at Carnarvon (1832–48), the Welsh church, Aldersgate Street, London (1848–50), Llanrwst (1850–1857), and at Groeswen, Glamorganshire, from 1857 until his death on 23 March 1869. He was thrice married, and his son Ab Caledfryn is known as a Welsh portrait-painter.

Williams was an eloquent lecturer and platform speaker, and took a prominent part in many Welsh controversies, political, social, and religious. He was an early advocate of free trade and disestablishment, but made himself notorious for his opposition to the total abstinence crusade. It was, however, as a poet and a man of letters that he chiefly distinguished himself. In his youth he acquired a very thorough mastery of the strict metres of Welsh poetry, and from 1822 onwards won many of the chief prizes at eisteddfodau. His most notable poems are his ode on 'The Wreck of the Rothesay Castle'—which won him the 'chair' at the Beaumaris eisteddfod in 1832, when he was invested with a gold medal by Princess Victoria, who was present with her mother, the Duchess of Kent—and his ode on 'The Resurrection,' declared second in the competition at the Rhuddlan eisteddfod, 1850, when the 'chair' was awarded to Evan Jones [q. v.] for a free-metre poem—an incident which provoked a long and angry controversy in bardic circles. Williams's poetry is characterised by an extreme precision of thought and a flawless accuracy of form rather than by sublimity of ideas or originality of treatment. By nature he was more a critic than a poet, and his influence as such has been deeply impressed upon modern Welsh literature, his grammars having long served as the text-books of the humbler school of Welsh writers, while at nearly every eisteddfod of importance held during the last twenty years of his life he served as one of the adjudicators.

He had also a lifelong connection with the Welsh press, either as editor or contributor. His published writings, covering a wide range of subjects, were very numerous, the following being the more important of them: 1. 'Grawn Awen,' Llanrwst, 1826, 4to, a collection of poetry, containing *inter*

alia a translation of Pope's 'Messiah.' 2. 'Drych Barddonol,' Carnarvon, 1837, 12mo, a work on Welsh prosody. 3. 'Gramadeg Cymreig,' Cardiff, 1851, 12mo, a Welsh grammar, being practically the third edition, considerably enlarged, of a similar work published in 1822 and 1830. 4. 'Caniadau Caledfryn,' Llanrwst, 1856, 12mo, a collection of his later poetry. He also published a collection of hymns (1860), and edited the works of two minor poets, Robert ab Gwilym Ddu and John Thomas of Pentre Foelas, in 1841 and 1845 respectively. His autobiography ('Cofiant Caledfryn,' Bala, 8vo), with additional chapters contributed by various writers and a selection of his unpublished poetry and his portrait, was issued in 1877 under the editorship of Thomas Roberts ('Scorpion').

[His autobiography, as mentioned above; Hanes Eglwysi Annibynol Cymru, ii. 389–96, iii. 240; Foulkes's Enwogion Cymru, p. 1111; Ashton's Hanes Llenyddiaeth Gymreig, pp. 674–679; Gwyddoniadur Cymreig (Encyclopædia Cambrensis), x. 206–14.] D. Ll. T.

WILLIAMS, Sir WILLIAM FENWICK, (1800–1883), baronet, 'of Kars,' general, second son of Commissary-general Thomas Williams, barrack-master at Halifax, Nova Scotia, by his wife Maria, daughter of Captain Thomas Walker, was born at Annapolis, Nova Scotia, on 4 Dec. 1800. He entered the Royal Military Academy at Woolwich on 23 May 1815, and received a commission as second lieutenant in the royal artillery on 14 July 1825. The long interval between leaving Woolwich and obtaining his commission, due to the reduction of the army on its return from the occupation of France, was passed in travel. His further commissions were dated: lieutenant, 16 Nov. 1827; second captain, 13 Aug. 1840; first captain, 26 Feb. 1846; brevet major, 22 May 1846; brevet lieutenant-colonel, 31 March 1848; regimental lieutenant-colonel, 18 Sept. 1853; brevet colonel, 28 Nov. 1854; major-general, 2 Nov. 1855; colonel-commandant of royal artillery, 10 Dec. 1864; lieutenant-general, 15 Dec. 1864; general, 2 Aug. 1868.

The early part of Williams's career was passed uneventfully at Gibraltar, Ceylon, and some home stations until 1841, when he went to Turkey with Captain (now General Sir) Collingwood Dickson, for employment in the arsenal at Constantinople. He was engaged as British commissioner in the conferences preceding the treaty signed at Erzeroum in 1847, and in 1848 was appointed British commissioner for the settlement of the Turko-Persian boundary. For his services, military and diplomatic, he received two brevets and was made a companion of the order of the Bath, civil division, in 1852.

When the British army was at Varna in 1854 Williams's fourteen years' experience among the Turks, and the valuable service he had rendered, led to his selection for the post of British commissioner with the Turkish army in Anatolia. The duties of such a post are not necessarily very difficult, but had Williams confined himself to observing and reporting, the Turkish army would have melted away and Asia Minor would have been lost. He practically became commander-in-chief, and his task proved a very arduous one. He had to inspire courage and confidence in men who in the previous year had been signally defeated by the Russians at Kuruk-deri, and who were disorganised and demoralised by want of discipline, of pay, and of clothing, while the Russian general, Mouravieff, was collecting a large and well-disciplined army at Gumri.

Williams visited Kars in September 1854, and left his aide-de-camp, Captain (afterwards Sir) Christopher Charles Teesdale [q.v.], there during the winter to establish what discipline he could, and returned himself to Erzeroum, where he vainly endeavoured by strong representations to the British embassy at Constantinople and the foreign office to obtain from the Porte the urgently necessary supplies of money, ammunition, and clothing; at the same time he went energetically to work to organise both men and matériel available. Colonel (afterwards Sir) Henry Atwell Lake [q. v.] and Captain Henry Langhorne Thompson [q. v.] having arrived at Kars in the spring of 1855, Williams was able to devote his attention to the defence of Erzeroum, and as soon as the snow melted he was occupied from morning to evening in fortifying the surrounding heights.

In January 1855 Williams had been made a ferik or lieutenant-general in the Turkish army, and also a pasha, which facilitated his task. On 1 June information reached Erzeroum of the movement of the Russian army on Kars, whither Williams immediately went, arriving on the 7th, when he reviewed the troops and inspected the defences. The Russians, twenty-five thousand strong, attacked early on the morning of the 16th, and were repulsed. They succeeded, however, in establishing a blockade of the fortress a few days later, and on 7 Aug. again made an unsuccessful attack. In September provisions became scarce in Kars, the weather grew cold, and towards the end of the month cholera broke out. In the early morning of

the 29th Mouravieff attacked the heights of Kars with the bulk of his army. After desperate fighting the battle of Kars was won by the Turks, the Russian loss being over six thousand men.

Cholera, famine, and cold caused great suffering in the garrison, resulting in many deaths and much desertion, in spite of the awe inspired by summary capital punishment. In his last despatch from Kars before the capitulation, Williams wrote on 19 Nov.: 'We divide our bread with the starving townspeople. No animal food for seven weeks. I kill horses in my stable secretly and send the meat to the hospital.' On 22 Nov. information came from the British consul at Erzeroum that there was no hope of the long-expected relief. The troops being too exhausted to make a successful retreat, it was decided to capitulate. The terms obtained were highly honourable, the garrison marching out with the honours of war on 28 Nov. The favourable terms were due as much to the firmness displayed by Williams as to the magnanimity of Mouravieff. Williams declared that if they were not granted every gun should be burst, every standard burnt, every trophy destroyed, and only a famished crowd left for Mouravieff to work his will on. Mouravieff generously replied that he had no wish to wreak unworthy vengeance on a gallant and long-suffering army which had covered itself with glory and only yielded to famine. He added, addressing Williams: 'You have made yourself a name in history, and posterity will stand amazed at the endurance, the courage, and the discipline which this siege has called forth in the remains of an army.'

Williams was treated with every consideration during his captivity at Riazan in Russia, and in March 1856, after presentation to the czar, proceeded to England, where he met with the reception he deserved. He received the medal and clasp for Kars, and was created baronet 'of Kars,' while parliament voted him a pension of 1,000*l.* a year for life. He was made a knight commander of the order of the Bath, received the freedom of the city of London with a sword of honour, and was made an honorary D.C.L. of Oxford. The emperor of the French bestowed upon him the grand cross of the Legion of Honour, and the sultan the first class of the order of the Medjidie.

Williams was general-commandant of Woolwich garrison from 1856 to 1859, and during this period he represented the borough of Calne in the House of Commons (July 1856–April 1859). In 1859 he went to Canada for six years as commander of the forces. On 20 Oct. 1865 he was given the government of Nova Scotia; on 12 Sept. 1870 he was made governor and commander-in-chief of Gibraltar; on 20 May 1871 he received the grand cross of the order of the Bath; in 1876 he relinquished the government of Gibraltar, and on 9 May 1881 was appointed constable of the Tower of London.

Williams died, unmarried, at Garland's Hotel, Suffolk Street, Pall Mall, London, on 26 July 1883, and was buried at Brompton cemetery on the 30th of the same month. Sir Christopher Teesdale wrote of him: 'He had marvellous self-reliance and perfect fearlessness of responsibility. He trusted his subordinates, but only consulted with them on points of detail. He would walk for hours alone [at Kars], working out plans and ideas in his mind, and, once settled, they were never departed from. Every one knew that an order once given had to be obeyed without comment. Firm as a rock on duty, he had the kindliest, gentlest heart that ever beat.'

There is a full-length portrait of Williams by G. Tewson in the Guildhall, city of London, and an engraving in the Royal Artillery Institution at Woolwich.

[War Office Records; Despatches; Royal Artillery Records; Memoirs in the Proceedings of the Royal Artillery Institution, vol. xii. 1883, by Sir C. C. Teesdale, in London Times of 28 July 1883, in the Illustrated London News of 4 Aug. 1883, and in the Annual Register, 1883; Lake's Kars and Our Captivity in Russia, 1856, with frontispiece portrait of Williams; Sandwith's Narrative of the Siege of Kars. A portrait is also given in the Illustrated London News of 30 April 1881.] R. H. V.

WILLIAMS, WILLIAM HENRY (1771–1841), physician and author, son of Richard Williams, was born at Dursley in Gloucestershire in 1771. He received his medical education at the Bristol Infirmary and at St. Thomas's and Guy's hospitals. He became a surgeon to the East Norfolk militia, and as such saw much home service. In 1795, when the regiment was encamped near Deal Castle, he was appointed the senior of a number of surgeons to whom was deputed the charge of several hundred Russian sailors suffering from malignant fever and dysentery. About 1797 he designed a tourniquet of such simplicity and efficiency that it was at once adopted by the authorities and named 'Williams's Field Tourniquet' by the army medical board in the printed directions for its use. It was ordered by the commander-in-chief, the Duke of York, that it should be employed in every

regiment of the king's service, and that non-commissioned officers and musicians should be instructed in its use. In 1798 he entered himself at Caius College, Cambridge, and as a member of that house proceeded M.B. in 1803 and M.D. on 12 Sept. 1811. Some years before this Williams had settled at Ipswich, and in 1810 was appointed by Sir Lucas Pepys [q. v.], the physician-general of the army, to the charge of the South Military Hospital, close by Ipswich, then filled with soldiers just returned from Walcheren, and suffering with fever, ague, and dysentery. On the completion of his service there he received a flattering letter from the army medical board. He was admitted a candidate of the College of Physicians on 30 Sept. 1816, and a fellow on 30 Sept. 1817. He was a fellow of the Linnean Society. He continued to reside at Ipswich, but he died at Sandgate in Kent, whither he had gone for the benefit of his health, on 8 Nov. 1841.

Williams's principal works were: 1. 'Hints on the Ventilation of Army Hospitals and on Regimental Practice,' 1798, 8vo. 2. 'A Concise Treatise on the Progress of Medicine since the year 1573,' 1804, 8vo. 3. 'General Directions for the Recovery of Persons apparently dead from Drowning,' 1808, 12mo. 4. 'Pharmacopœia Valetudinarii Gippovicensis,' 1814, 12mo. 5. 'A Plain and Brief Sketch of Cholera, with a Simple and Economical Mode for its Treatment,' 2nd edit., revised and enlarged, Ipswich, 1832, 8vo.

[Munk's Coll. of Phys.; Clarke's History of Ipswich, 1830, 8vo, pp. 488 et seq.; Records of Caius and Gonville College, Cambridge; Cat. Brit. Mus. Library.] W. W. W.

WILLIAMS, WILLIAM MATTIEU (1820–1892), scientific writer, son of Abraham Williams, a fishmonger of London, and his wife Louise, daughter of Gabriel Mattieu, a Swiss refugee, was born in London on 6 Feb. 1820. He lost his father in infancy, and his mother married again when he was only four years old.

After receiving the usual elementary education of that period, he was apprenticed at the age of fourteen to Thomas Street, mathematical and optical instrument maker in Lambeth. Although his hours for work were from 7 A.M. till 8 P.M., he found time to attend the evening classes at the London Mechanics' Institution in Southampton Buildings, Chancery Lane (now the Birkbeck Institution).

In 1841 he inherited a sum of money, and, his apprenticeship being over, he passed two years at the university of Edinburgh, and about a similar period on a walking tour through Europe, paying his way by working as an artisan. He thus spent much time in Switzerland, Italy, Greece, and Turkey. On his return to England he went to Edinburgh to study medicine, but proved too sensitive to become a surgeon. He accordingly set up as an electrical instrument maker and electrotyper in Hatton Garden. He also delivered lectures about his tour in different parts of the country, as well as lectures on other subjects at the Mechanics' Institution, where he was a member of the committee of management. He was largely instrumental in forcing on that body the acceptance of William Ellis's offer of money to found a school, which, as the 'Birkbeck School,' was opened on 17 July 1848 [see Ellis, William, 1800–1881]. The immediate success of this school led George Combe [q. v.] (whose acquaintance he had formed when in Edinburgh), with the monetary aid of Ellis, to found a similar institution in Edinburgh; Williams undertook the headmastership, and it was opened on 4 Dec. 1848 under the title of the 'Williams Secular School' in the Trades' Hall, Infirmary Street. Shortly afterwards it was removed, owing to the rapid increase in its numbers, to the premises of the former anatomical school of Dr. Robert Knox (1791–1862) [q.v.] 1 Surgeons' Square.

In 1854, having been appointed 'master of the science classes' in the recently opened 'Birmingham and Midland Institute,' Williams removed to that town and delivered his opening lecture on 17 Aug. 1854. In 1856 he introduced the 'Institute penny lectures,' which were a marked success. In 1857 he became acquainted with Orsini, of whom he was the innocent instructor in the method of manufacturing some of the explosive compounds subsequently put to nefarious uses by Orsini and Pieri.

Later on he turned his attention to the chemistry and manufacture of paraffin, and his knowledge of this illuminant led to his being appointed manager of the Leeswood Oil Company in 1863, when he left Birmingham for Caergwrle, Flint. After the breaking up of the Welsh oil-distilling industry, consequent on the discovery of the oil-springs in America, Williams went in 1868 to Sheffield as chemist to the Atlas Iron Works of Sir John Brown & Co.

In 1870 Williams removed to London, and devoted his time to scientific writing. He delivered the Cantor lectures in 1876, taking for his subject 'Iron and Steel Manufacture,' and again in 1878, when he dealt with 'Mathematical Instruments.' On the death of his stepfather's brother, Zachariah Watkins, early in 1889, he was freed from

pecuniary anxiety, and began at the age of sixty-nine what he described as his life-work, the 'Vindication of Phrenology.' While revising the completed manuscript he died suddenly at his residence, The Grange, Neasden, on 28 Nov. 1892.

On 21 Dec. 1859 he married Alice, eldest daughter of Joseph Baker, surveyor, of Birmingham.

Williams, who was elected a fellow of the Chemical Society on 18 May 1857, and of the Royal Astronomical Society on 14 June 1872, was author of: 1. 'Who should teach Christianity to Children?' Edinburgh, 1853, 8vo. 2. 'Through Norway with a Knapsack,' London, 1859, 8vo, 2 edits.; new edit. 1876. 3. 'A Vindication of Garibaldi,' London, 1862, 8vo. 4. 'The Intellectual Destiny of the Working Man,' Birmingham, 1863, 8vo. 5. 'Shorthand for Everybody,' London, 1867, 8vo. 6. 'The Fuel of the Sun,' London, 1870, 8vo. 7. 'Through Norway with Ladies,' London, 1877, 8vo. 8. 'A Simple Treatise on Heat,' London, 1880, 8vo. 9. 'Science in Short Chapters,' London, 1882, 8vo. 10. 'The Science of Cookery,' London, 1884, 8vo, for the International Health Exhibition. 11. 'The Chemistry of Cookery,' London, 1885, 8vo. 12. 'The Chemistry of Iron and Steel Making,' London, 1890, 8vo. 13. 'The Philosophy of Clothing,' London, 1890, 8vo. 14. 'A Vindication of Phrenology,' London, 1894, 8vo. He edited Mrs. R. B. Taylor's 'A B C of Chemistry' in 1873, and wrote articles on 'Iron and Steel,' 'Explosive Compounds,' and 'Oils and Candles' for Bevan's 'British Manufacturing Industries' in 1876. He also contributed the 'Science Notes' to the 'Gentleman's Magazine' from 1880 to 1889, and some twenty-five or more papers on various scientific subjects to different journals of learned societies.

[Memoir prefixed to the Vindication of Phrenology, by his son, George Combe Williams, who kindly supplied further information; Monthly Notices of the Roy. Astronom. Soc. liii. 224; Brit. Mus. Cat.; Roy. Soc. Cat.]

B. B. W.

WILLIAMS, WILLIAM PEERE (1664–1736), law reporter, only son of Peere Williams of Gray's Inn (admitted 14 Aug. 1635), clerk of the estreats 1652–79, by his wife Joanna (born Oyley), a Dutchwoman, was born in 1664. The seat of his ancestors is said to have been Denton, Lincolnshire, but his grandfather, Anthony Williams, was of St. James's, Clerkenwell. He was admitted on 14 Sept. 1680 student at Gray's Inn, and was there called to the bar on 11 Nov. 1687. He established a considerable chancery practice, and was one of the counsel assigned for the defence of the Jacobite rebel, George Seton, fifth earl of Winton [q. v.], on his impeachment in 1716. He delivered an elaborate argument in arrest of judgment (19 March), on the ground that the impeachment was void by reason of vagueness (see Howell, *State Trials*, xv. 879 et seq.) He represented Bishop's Castle, Shropshire, in the parliament of 1722–7. He purchased in 1722 the manor of Northall, Middlesex. At his death, 10 June 1736, he was owner of Grey Friars, Chichester, probably also of an estate at Broxbourne, Hertfordshire, in the church of which parish his remains were interred. By his wife Anne, second daughter of Sir George Hutchins [q. v.], he had issue four sons and two daughters.

William's eldest son, Sir Hutchins Williams, bart. (so created on 4 April 1747), died on 4 Nov. 1758, leaving, by his wife Judith (*m.* 1726), daughter of James Booth of Theobalds, Hertfordshire, two sons—Sir William Peere Williams, bart., M.P. for New Shoreham, Sussex, 1758–61, whose premature death without issue in the operations against Belle Ile in the latter year was mourned by Gray in an epitaph still to be seen in the church of Le Palais (*Works*, ed. Mathias, i. 56); and Sir Booth Williams, bart., on whose death on 2 Feb. 1784 the baronetcy became extinct. The reporter's second son, Frederick Williams, rector of Peakirk, Northamptonshire, was father of Admiral Peere Williams, afterwards Williams-Freeman (1742–1832) [q. v.] The fourth son, George James, familiarly known as 'Gilly,' Williams, is noticed separately. A daughter, Anne, married George Speke of White Lackington [see Speke, Hugh], and had a daughter, Anne, who married on 20 Nov. 1756, Lord North, famous as George III's minister.

Peere Williams collaborated with William Melmoth in the edition of Vernon's 'Reports' published at London in 1726–8 [see Vernon, Thomas, 1654–1721]. For the blemishes in this work he was probably not responsible. He was himself a singularly faithful and judicious reporter, and, labouring assiduously throughout the greater portion of his professional life, left in manuscript a rich repertory of case law illustrative of the period of Somers, Wright, Harcourt, Macclesfield, and Talbot. The bulk of the collection appeared at London in 1740 (2 vols. fol.; 2nd edit. 1746). A third volume was added in 1749. All three volumes were edited by Peere Williams, jun., under the title, 'Reports of Cases argued and determined in the High Court of

Chancery, and of some Special Cases adjudged in the Court of King's Bench.' The third volume is perhaps not altogether on a par with its predecessors; but the reports as a whole are of unusual value by reason of the accuracy and perspicacity with which not only the decisions but the material facts and arguments of counsel are recorded. The somewhat tantalising brevity of the decrees is due, not to the reporter, but to the laconic sententiousness then affected by the judges. The three volumes were reprinted in 1768 (London, 3 vols. fol.) Later editions, with additional references by S. C. Cox, appeared at London in 1787 and 1793 (3 vols. 8vo). A reprint of Cox's edition, with improvements by J. B. Monro, W. L. Lowndes, and J. Randall, followed in 1826 (London, 3 vols. 8vo). An engraved portrait of the reporter, from a painting by Kneller, is frontispiece to the folio editions.

[Cal. State Papers, Dom. Addenda, March 1625–Jan. 1649 p. 372, 1651–2 p. 160; Chamberlayne's Angliæ Notitia, 1670 ii. 209, 1676 ii. 110, 1679 ii. 110; Gray's Inn Admission Reg. ed. Foster, and Call Reg.; Burke's Extinct Baronetage; Berry's County Genealogies (Sussex); Noble's Continuation of Granger's Biogr. Hist. of Engl. iii. 208; Le Neve's Pedigrees of Knights (Harl. Soc.); Dallaway's Sussex, vol. i. Chichester, App. No. xii.; Horsfield's Sussex, ii. 161; Cussans's Hertfordshire, vol. ii. Hertford Hundred, p. 188, iii. Broadwater Hundred, p. 146; Clutterbuck's Hertfordshire, ii. 67; Lysons's Environs of London, iii. 309; Sussex Archæolog. Collections (Sussex Archæolog. Soc.), vols. xvii. xviii.; Walpole's Letters, ed. Cunningham; Gent. Mag. 1736 p. 356, 1752 p. 384, 1784 i. 122, 152, 1805 ii. 1176; Ann. Reg. 1761, p. 17; Members of Parl. (official lists); Court and City Reg. 1776, p. 119; Royal Kalendar, 1801, p. 226; Nichols's Lit. Anecd. iii. 39, 40, iv. 390; Misc. Geneal. et Herald., ed. Howard, new ser. iv. 321, 2nd ser. v. 281–3; Burke's Landed Gentry, 'Freeman of Clapton;' Burke's Commoners, ii. 110; Bridgman's Legal Bibliography; Wallace's Reporters; Brit. Mus. Cat.] J. M. R.

WILLIAMS, afterwards WILLIAMS-FREEMAN, WILLIAM PEERE (1742–1832), admiral of the fleet, grandson of William Peere Williams [q. v.], and son of Frederick Williams, D.D. (*d.* 1746), prebendary of Peterborough, was born at Peterborough on 6 Jan. 1741–2. His mother was a daughter of Robert Clavering [q. v.], bishop of Peterborough, by Mary, sister of John Cook Freeman of Fawley Court, Buckinghamshire. In June 1757 his name was entered on the books of the Royal Sovereign, guardship at Spithead, but he appears to have first gone to sea in August 1759 with Lord Howe in the Magnanime, which had a distinguished part in the battle of Quiberon Bay, 20 Nov. 1759 [see Howe, Richard, Earl]. In September 1762 Williams followed Howe to the Princess Amelia, and in August 1763 joined the Romney with Lord Colville on the Halifax station. On 18 Sept. 1764 he was promoted to be lieutenant of the Rainbow on the Virginia station, and remained in her till she paid off in October 1766. On 26 May 1768 he was promoted to be commander, and without having served in that rank was posted on 10 Jan. 1771. In the following December he was appointed to the Active, going out to the West Indies; but in July 1773, his health having given way, he had sufficient interest to get the ship sent to Newfoundland. His health, however, did not improve, and in November he exchanged into the Lively, which he brought home and paid off in 1774. In March 1777 he commissioned the Venus, in which he joined Lord Howe on the North America station, and was with the fleet off Rhode Island on 10 Aug. 1778. In April 1780 he commissioned the Flora, a new and large 36-gun frigate, carrying 18-pounders on her main-deck, and an experimental addition of six 18-pounder carronades to her establishment. When, on 10 Aug. 1780, she met the French 32-gun frigate Nymphe, her victory was easy. The Nymphe lost sixty-three men killed and seventy-three wounded; the Flora had nine killed and twenty-seven wounded. Such a decisive result ought to have given Williams full confidence in his novel armament, but it does not seem to have done so.

In March 1781 the Flora was with the fleet under Vice-admiral Darby at the second relief of Gibraltar, and was afterwards sent on to Minorca, in company with the 28-gun frigate Crescent, in charge of some victuallers. As they were returning through the Straits on 30 May they met two Dutch frigates of 36 guns, the Castor and the Briel. After a sharp action the Flora captured the Castor, but the Briel had meantime compelled the Crescent to strike her flag; the Flora hastened to her consort's assistance, and the Briel made her escape. Afterwards, on 19 June, as the two frigates and their prize were broad off Cape Finisterre they fell in with two French 32-gun frigates, Friponne and Gloire. The Crescent and Castor had been dismasted in the former engagement and were jury-rigged in a very make-shift manner; the Castor had only a prize crew on board, and those unable to leave the pumps. Williams made the signal to separate, and left the Crescent and Castor easy prizes to the two Frenchmen. His conduct was not blamed;

was not even called in question; but when we consider that the Flora's broadside was nearly as heavy as those of the Friponne and Gloire together, it is impossible to avoid thinking that Williams did not understand the novel conditions in his favour.

In April 1782 Williams went on half-pay, and had no further service, though he became in due course rear-admiral on 12 April 1794; vice-admiral on 1 June 1795; admiral on 1 Jan. 1801. In November 1821, on succeeding to the Fawley Court estate, he took the additional name of Freeman. On 28 June 1830, three days after the accession of William IV, he was promoted to the high rank of admiral of the fleet, the king sending him, as a special compliment, a baton which had been presented to himself by George IV. He died at Hoddesdon, Hertfordshire, on 11 Feb. 1832. He was buried in the family vault at Broxbourne. He married, 20 June 1771, Henrietta Wilts, who died at Hoddesdon in 1819. By her he had two sons, who both predeceased their father, the second in 1830, leaving issue. After Williams's death his grandson applied to know the king's pleasure as to the return of the baton. The king desired that it should be retained by the family as 'a memorial of the late admiral's long services and the high professional rank he had attained, and in proof of the estimation in which his character was held by his sovereign and brother officers.'

[Marshall's Roy. Nav. Biogr. i. 33; Ralfe's Naval Biogr. i. 420; Gent. Mag. 1832, i. 364; Burke's Landed Gentry, 1898, i. 551; Service-book in the Public Record Office; Beatson's Naval and Military Memoirs, v. 237; James's Naval Hist. i. 39.] J. K. L.

WILLIAMS, ZACHARIAH (1673?–1755), medical practitioner and inventor, was born and lived for some time at Rhosmarket, or Rosemarket, about five miles north-west from Haverfordwest, Pembrokeshire. He was educated in medicine and practised in South Wales as a physician and surgeon. While there he was on very friendly terms with the family of Philipps of Picton Castle. One of his projects in Wales was to work under a lease for twenty-one years the coal in the parish of Llangunnor, Carmarthenshire, but the scheme came to nothing. As early as 1721 he had persuaded himself that he had discovered the means of ascertaining 'the longitude by magnetism, and that the variations of the needle were equal at equal distances east and west,' and with the expectation of making his fortune by the discovery he came to London a few years later.

His earliest friend in London was 'Rowley, the memorable constructor of the Orrery' (*Attempt to ascertain the Longitude*, 1755). He conferred with Whiston, and submitted his scheme to the admiralty, who desired to refer it to Sir Isaac Newton. The offer was declined by Newton on account of his age, and it then went to Samuel Molyneux [q. v.], who is accused by Williams of having stolen his plan. He was next introduced to Desaguliers and others.

On the failure of these hopes of pecuniary advantage Williams was admitted on 29 Sept. 1729 as 'a poor brother pensioner' in the Charterhouse, on the nomination of Sir Robert Walpole. From December 1745 he was bedridden, without a nurse, and with no help save from his daughter, Anna Williams [q. v.] In December 1746, and later, he addressed memorials to the governors complaining of the officials, against whom his grievances were of old standing, and not altogether without foundation. The order for his expulsion was given on 19 May 1748, one of his offences being that, contrary to rules, his daughter had lived with him in the Charterhouse for two years. Stephen Gray [q. v.], also a member of the Charterhouse, 'shared all his studies and amusements,' and used to repay communications on magnetism by discoveries in electricity (*ib.*) William Jones of Nayland, when a schoolboy there, was a great friend of Williams (*Hist. MSS. Comm.* 14th Rep. iv. 540). Down to 1751 Williams continued to importune the admiralty with his scheme. It was then sent for the consideration of Bradley, the professor of astronomy, who gave it as his opinion that the 'instrument in its present state' could not be relied upon at sea. On leaving the Charterhouse, Williams wrote of the distress of himself and his daughter to Dr. Johnson, who interested himself in their behalf. Johnson studied Williams's theories as to modes of ascertaining longitude at sea, and according to Warton Johnson himself compiled from Williams's notes and conversation a statement of his conclusions which was published under Williams's name, together with a translation into Italian, which Johnson induced Baretti to undertake with a view to giving Williams's views a foreign circulation. The book was entitled: 'Account of an Attempt to ascertain the Longitude at Sea by an exact Theory of the Variation of the Magnetical Needle. With a table of Variations at the most remarkable Cities in Europe,' English and Italian, 1755. After an illness of eight months Williams died in London on 12 July 1755. A few years later, when Dr. Johnson was visiting Oxford,

he carried with him a copy of the Italian version of Williams's investigations concerning the longitude, and presented it to the Bodleian library. This copy contained entries in Johnson's own handwriting of the date of Williams's death, and he had pasted on a blank leaf a printed slip from a newspaper containing an obituary notice of Williams, which had obviously been written by Johnson. The last words run: 'He was a man of industry indefatigable, of conversation inoffensive, patient of adversity and disease, eminently sober, temperate, and pious; and worthy to have ended life with better fortune.'

Williams was the author of: 1. 'The Mariners Compass Compleated,' in two parts; describing the variations of the magnetic needle at places whose true latitude or longitude is certainly known, 1745. Part i. had been previously issued, with a different titlepage, as by Z. W. in 1740. 2. 'A True Narrative of certain Circumstances relating to Zachariah Williams in the Charterhouse,' 1749. Williams invented a machine for extracting the saltness from sea-water and making it drinkable, which is said to have belonged to the Royal Society with his 'sphere of iron on which a small compass moved in various directions.'

Several letters to and from him, some of his 'corrected and others written by Dr. Samuel Johnson,' with anecdotes by M. Green, are in the 'Gentleman's Magazine' (1787, ii. 757–9, 1041–2, 1157–9). The letters belonged to John Nichols.

[Boswell's Johnson, ed. Napier, i. 236–7; Johnsonian Miscellanies, ed. Hill, ii. 401–2; Hawkins's Johnson, pp. 321–3; Gent. Mag. 1755, pp. 47, 333; Nichols's Lit. Anecd. ii. 179–80; Works of Williams; information from Rev. H. V. Le Bas, preacher at the Charterhouse.] W. P. C.

WILLIAMSON, Sir ADAM (1736–1798), lieutenant-general, governor of Jamaica and St. Domingo, born in 1736, was son of Lieutenant-general George Williamson (1707?–1781), who commanded the royal artillery at the siege and capture of Louisburg in 1758 and during the operations in North America terminating in the capture of Montreal in 1760. He became a cadet gunner on 1 Jan. 1748, entered the Royal Military Academy at Woolwich in 1750, and was appointed practitioner-engineer on 1 Jan. 1753. He went to North America in the following year, was engineer in Braddock's ill-fated expedition to Virginia in 1755, and was wounded at the battle of Du Quesne on 9 July. On 14 Oct. he received a commission as ensign in the 6th foot, was placed upon the staff of the expedition to North America, and served throughout the war. On 25 Sept. 1757 he was promoted to be lieutenant in the 5th foot, and on 4 Jan 1758 to be engineer-extraordinary and captain-lieutenant. In August 1759 he was wounded at Montmorency at the siege of Quebec (*London Gazette*, 19 Oct. 1759) On 21 April 1760 he was promoted to be captain in the 40th foot; in August he distinguished himself in the repulse of the French, who were besieging Quebec, at Fort Levis, L'Isle Royale, and at the end of the year he accompanied his father to England on leave of absence.

Williamson returned to North America in 1761, and went with the expedition to the West Indies, where he took a gallant part in the capture of Martinique and Guadeloupe in February 1762. He returned to England in 1763. On 16 Aug. 1770 he was promoted to be major in the 16th foot, and on 4 Dec. to be engineer in ordinary. He was transferred to the 61st foot as major, and on 12 Sept. 1775 was promoted to be lieutenant-colonel in the army. Brought into the 18th royal Irish regiment of foot as a regimental lieutenant-colonel on 9 Dec., he ceased to perform engineer duties, and joined his regiment, which was on active service in North America, taking part with it in the battle of Bunker's Hill, and returning with it to England in July 1776, when he was quartered at Dover.

On 23 Dec. 1778 Williamson was appointed deputy adjutant-general of the forces in South Britain, on 15 Feb. 1782 was promoted to be colonel in the army, and on 28 April 1790 to be major-general, on 16 July was appointed colonel of the 47th foot, and in the same year was made lieutenant-governor and commander-in-chief at Jamaica. In 1791 some of the inhabitants of St. Domingo made overtures to Williamson, proposing to place the colony under the protection of Great Britain. The proposals were warmly advocated by Williamson, who received discretionary powers from the home government in 1793 to take over those parts of the island of which the inhabitants might desire British protection, detaching from Jamaica a force sufficient to maintain and defend them. Williamson made a descent on St. Domingo in Sept. with all the troops which could be spared, and established a protectorate. On 19 March 1794 he was transferred to the colonelcy of the 72nd highlanders, and on 24 Oct. of the same year he relinquished the government of Jamaica, and was appointed governor of St. Domingo, Port au Prince, the capital, having capitulated to the British conjoint expedition under Commodore Ford and Colonel John Whitelocke [q. v.] on the previous 5 June. Williamson was made a knight of the order of the Bath

on 18 Nov. He was promoted to be lieutenant-general on 26 Jan. 1797. Yellow fever and much desultory fighting made such terrible havoc among the British troops that, in spite of all Williamson's enthusiasm and energy, the island had to be evacuated in 1798, and Williamson, who had sacrificed his private fortune and health in this enterprise, returned to England. He died from the immediate effects of a fall at Avesbury House, Wiltshire, on 21 Oct. 1798.

[Royal Engineers' Records; Conolly Papers; Despatches; British Military Library, 1798; Bryan Edwards's Hist. of the British Colonies in the West Indies; Gent. Mag. 1798; Knox's Historical Journal of the Campaigns in North America, 1757–60, 2 vols. 4to, 1769.] R. H. V.

WILLIAMSON, ALEXANDER (1829–1890), missionary to China, was born on 5 Dec. 1829, at Falkirk, studied at Glasgow, and was appointed missionary to China under the London Missionary Society. He was ordained at Glasgow in April 1855, and sailed in the following month for Shanghai, having previously married Miss Isabel Dougall. For two years he took part in missionary work at Shanghai and Pringhu; but, his health failing, he left China on sick leave, and arrived in England on 16 April 1858. His connection with the London Missionary Society terminated soon after his arrival in England. After some years spent in Scotland he returned to China as agent of the National Bible Society of Scotland, and arrived at Shanghai in December 1863. He died at Chefoo on 28 Aug. 1890.

In 1879 he published a most interesting work on 'Journeys in North China,' in which he described the home of Confucius, and the district which is consecrated by associations with the sage. In addition he published a 'Treatise on Botany' in Chinese, entitled 'Chih wu hsio,' 1859.

[Personal knowledge; and Memorials of Protestant Missionaries to the Chinese, Shanghai, 1867.] R. K. D.

WILLIAMSON, JOHN SUTHER (1775?–1836) colonel royal artillery, was born about 1775. He entered the Royal Military Academy at Woolwich on 8 Aug. 1791, and received a commission as second lieutenant in the royal artillery on 1 Jan. 1794. The dates of his further commissions were: lieutenant, 11 March 1794; captain-lieutenant, 12 Oct. 1799; captain, 12 Sept. 1803; brevet major, 4 June 1811; brevet lieutenant-colonel, 13 Oct. 1814; regimental major, 20 Dec. 1814; regimental lieutenant-colonel, 24 March 1817; colonel, 29 July 1825.

In June 1795 Williamson served on the coast of France in the expedition to Quiberon Bay, to assist the French royalists. In 1799 he went to the Cape of Good Hope and served in the Hottentot and Kaffir war of that year, thence to Egypt and the Mediterranean, was at the siege of Ischia in June 1809, commanded the artillery at the capture of four of the Ionian islands in October of that year, and at the siege and capture of Santa Maura in April 1810. He subsequently went to Spain and commanded the artillery at the battle of Castalla, under Sir John Murray (1768?–1827) [q. v.], on 12 April 1813; at the siege of Tarragona in June; at the disastrous engagement of Ordal on 12 Sept., and at the combat on the following day at Villa Franca. He was frequently mentioned in despatches.

He returned to England in 1814, and in the following year went to the Netherlands and commanded the artillery of the third division at the battle of Waterloo. He received the Waterloo medal and was made a companion of the order of the Bath, military division, in 1815. He served with the army of occupation in France until his promotion to be regimental lieutenant-colonel, when he returned to England. He was for some time superintendent of the Royal Military Repository at Woolwich, and prepared a new and extensive course of instruction in artillery, which formed the basis of the exercise of heavy ordnance and of all the miscellaneous instructions of the gunner for many years, and will always remain a model for professional works of the kind. Williamson died at Woolwich on 26 April 1836.

[War Office Records; Royal Artillery Records; Despatches; Royal Military Calendar, 1820; Bunbury's Narrative of Military Transactions in the Mediterranean 1805–1810; Napier's History of the Peninsular War; Siborne's History of the Waterloo Campaign; Kane's List of Officers of the Royal Artillery.] R. H. V.

WILLIAMSON, SIR JOSEPH (1633–1701), statesman and diplomatist was baptised on 4 Aug. 1633 at Bridekirk, a village three miles north of Cockermouth. He was the youngest son of Joseph Williamson, who was instituted to the vicarage of Bridekirk in 1625 and died while his son was an infant. His mother married as a second husband the Rev. John Ardery (*Fam. Minorum Gentium*, p. 424).

After a good grounding at the grammar school of St. Bees, Joseph seems to have gone to London as clerk to Richard Tolson, the member of parliament for Cockermouth,

through whose influence he was admitted as a town-boy to Westminster school, then under Dr. Busby. Busby recommended him to Gerard Langbaine the elder [q.v.] as a deserving northern youth, and in September 1650 he entered as a bateller of Queen's College, Oxford, whence he graduated B.A. on 2 Feb. 1653–4. His college tutors were Dr. Lamplugh and Dr. Thomas Smith. After graduating he went into France and the Low Countries as tutor to a young man of quality, possibly one of the sons of the Marquis of Ormonde (*Hist. MSS. Comm.* 4th Rep. App. p. 546; cf. *Cal. State Papers*, Dom. 1651–2, p. 300). In November 1657 he was elected a fellow of Queen's (graduating M.A. in the same month), and he held his fellowship until his marriage. Soon after the Restoration he quitted Oxford for political life upon obtaining a place in the office of Sir Edward Nicholas [q. v.], an old Queen's man, at that time secretary of state. In July 1660 Charles II sent to the provost and fellows of Queen's a special request that they would grant Williamson a dispensation for absence from college; his loss was regretted both by the parents of his pupils and by his colleagues. Henry Denton, the successor to his rooms in college, alluded to his musical tastes when he wrote in October 1660 'Your couple of viols still hang in their places as a monument that a genuine son of Jubal has been here.'

His position in the secretary's office was not at first lucrative; but his status was improved on 30 Dec. 1661 by his appointment as keeper of the king's library at Whitehall and at the paper office at a salary of 160*l.* per annum. The paper office work was performed by four or five clerks under Henry Ball, Williamson's subordinate. They issued news-letters once a week to numerous subscribers and to a smaller number of correspondents, the correspondents in turn furnishing materials which were subsequently embodied in the 'Gazette' (see below; cf. Ball's curious report of 23 Oct. 1674 appended to Christie's *Williamson Correspondence* and Mrs. Everett Green's preface to *Cal. State Papers*, Dom. 1665–6).

Meanwhile in October 1662 Nicholas was succeeded as secretary by Sir Henry Bennett (afterwards Lord Arlington), and Williamson was transferred to him as secretary. Facilities for making money now became abundant, and he showed himself no backward pupil in the generally practised art of exacting gratifications from all kinds of suitors and petitioners. Pepys met him at dinner on 6 Feb. 1663, and describes him: 'Latin Secretary . . . a pretty knowing man and a scholar, but it may be he thinks himself to be too much so.' On the 28th of the following month he became one of the five commissioners for seizing prohibited goods, and in November 1664 he was one of the five contractors for the Royal Oak lottery, which became a source of considerable profit to him (the right of conducting and managing lotteries was restricted exclusively to the five 'commissioners' in June 1665). In this same year (1664) Williamson seems to have been called to the bar from the Middle Temple.

When, in the autumn of 1665, Charles II sought refuge in Oxford from the great plague, the lack of a regular news-sheet was strongly felt by the court. The ravages of the pestilence seem to have disorganised L'Estrange's 'Intelligencer' and 'News.' Under these circumstances Leonard Lichfield [q.v.], the university printer, was authorised to bring out a local paper. On Tuesday 14 Nov. the first number of the 'Oxford Gazette' appeared, and was thenceforth continued regularly on Mondays and Thursdays. The Oxford pioneer of the paper was Henry Muddiman; but, after a few numbers, Williamson procured for himself the privileges of editor, employing Charles Perrot of Oriel College as his chief assistant. When the court was back at Whitehall, Muddiman made vain endeavours to injure Williamson's efforts as a disseminator of news, and L'Estrange put forth a claim, which was rejected, to a monopoly in publishing official intelligence. Williamson's paper became the 'London Gazette,' the first issue so named being that of 5 Feb. 1666 (No. 24); it soon outdistanced its rivals, and survives to this day as the official register of the transactions of the government.

As secretary to Arlington, who was at the head of the post office, Williamson took an active part in its management. The amount of official work of all kinds that he got through during the next fifteen years from 1665 to 1680 is enormous, and his correspondence at the Record Office is extraordinarily voluminous. Evelyn wrote that Arlington, 'loving his ease more than businesse (tho' sufficiently able had he applied himselfe to it), remitted all to his man Williamson, and in a short time let him go into the secret of affaires, that (as his lordship himself told me) there was a kind of necessity to advance him, and so by his subtlety, dexterity, and insinuation he got to be principal Secretary . . .' Williamson found some compensation for his labours in the opportunities afforded him of rapidly making money. Two instances of his generosity are afforded

in August 1666: he sent down money by a private hand to be applied to the relief of sick and wounded seamen, and also presented to his old college two pairs of banners wrought with silver thread, and a massive silver trumpet which was long used to summon the college to dinner (the summons has always been made by 'a clarion,' as ordained by the college statutes). The motive of the gift to the college appears to have been Williamson's anxiety, though he was a non-resident, to retain and sublet his rooms in college, and he menaced the fellows with 'inconveniences' if they did not accede to his wish; the college in reply diplomatically evaded the demand. In small matters, and especially in his management of the 'Gazette,' Williamson showed a decidedly grasping and penurious spirit.

With the warm concurrence of his chief, Williamson made various efforts to get into parliament, without meeting at first with success. His candidature failed at Morpeth (October 1666), Preston (May 1667), Dartmouth, and at Appleby, where in December 1667 his hopes were crushed by the intervention of Anne Clifford, the famous countess of Pembroke [for the laconic letter said by Horace Walpole to have been written on the subject by the countess, see CLIFFORD, ANNE; that there is some truth in Walpole's story is rendered very probable by *State Papers*, Dom. Charles II, xxxi. 170]. On 22 Oct. 1669 Williamson eventually succeeded in getting elected for Thetford, and he was re-elected in February 1678–9, August 1679, February 1680–1, and March 1685. He did not sit in the Convention, but he was returned for Rochester in March 1690, while in October 1695, July 1698, and January 1700–1, being elected both for this city and for his old borough, he preferred to sit for the former. He seems to have voted steadily as a courtier, but, except in his official capacity as secretary, rarely opened his mouth in parliament.

In January 1671–2 Williamson became a clerk of the council in ordinary and was knighted. The post of clerk, which had been held by Sir Richard Browne, John Evelyn's father-in-law, had been promised to Evelyn by the king, 'but,' explains the diarist, 'in consideration of the renewal of our lease and other reasons I chose to part with it to Sir Joseph Williamson, who gave us and the rest of his brother clerks a handsome supper at his house, and after supper a concert of music.' He mentions elsewhere that Williamson himself was an expert performer at *jeu des gobelets*. On 17 May 1673 Williamson started, in company with Sir Leoline Jenkins [q. v.] and the Earl of Sunderland, as joint British plenipotentiary to the congress at Cologne. There he remained until 15 April 1674 (the letters written to him during his absence were printed for the Camden Society in two volumes, under the editorship of W. D. Christie, in 1874); but although the negotiations, which are detailed in Wynne's 'Life of Jenkins,' were tediously prolonged, nothing in reality was effected, and the separate peace between England and Holland (which was suddenly proclaimed in April 1674) was made not at Cologne, but in London.

Before he left England on his embassy it had been arranged between Williamson and his patron Arlington that upon his return Arlington should resign his office as secretary of state, and that Williamson, if possible, should be offered the reversion of the post upon paying a sum of 6,000*l*. This arrangement was provisionally sanctioned by the king. Meanwhile, in March 1674, Arlington offered to secure the office for Sir William Temple, another of his protégés, and to provide otherwise for Williamson; but Temple refused the offer, remarking to his friends that he considered it no great honour to be preferred before Sir Joseph Williamson.

Williamson returned in June 1674, and was at once appointed secretary of state, being then not quite forty-one; Arlington obtained the more lucrative post of chamberlain. A few days after his appointment Williamson was on 27 June 1674 admitted LL.D. at Oxford, and on 11 Sept. he was sworn of the privy council. Except for the great industry that characterised all Williamson's departmental work, there is little to distinguish his tenure of office as secretary. In September 1674 the new secretary officially announced to Temple as English ambassador at The Hague that the affairs of the United Provinces would henceforth come under his special care. The announcement cannot have been especially agreeable to Temple, and it seems to have been no less distasteful to the Prince of Orange, who saw in Williamson even more than in Arlington an instrument of complete subservience to the French sympathies of Charles II. With respect to another despatch Temple writes, on 24 Feb. 1677: 'The prince could hardly hear it out with any patience. Sir Joseph Williamson's style was always so disagreeable to him, and he thought the whole cast of this so artificial, that he received it with indignation and scorn.' He said on another occasion, as on this, that Williamson treated him 'like a child who was to be fed on whipt cream.' Temple

speaks elsewhere with compassion of Sir Leoline Jenkins lying under the lash of Secretary Williamson, who, upon old grudges between them at Cologne, never failed to lay hold of any occasion he could to censure his conduct, nor did Temple himself altogether succeed in escaping the lash.

During 1675, at the instigation of Charles II, Williamson tried to induce the master of the rolls to remove Burnet from his place as preacher to the master of the rolls, but he encountered a determined opposition from Sir Harbottle Grimston [q. v.], and the outspoken Burnet was enabled to retain his foothold in London. In 1676 Milton's friend, Daniel Skinner, wished to print the deceased poet's 'Latin State Letters' and treatise 'De Doctrina Christiana,' and applied to Williamson for the necessary license (that of the official licenser being apparently insufficient). The secretary refused, saying that he could countenance nothing of Milton's writing, and he went so far as to write of Skinner (to a likely patron) as a suspect 'until he very well cured himself from such infectious commerce as Milton's friendship.' Williamson managed eventually to lay his hands upon the original manuscripts, and locked them up for security among the state archives. The 'State Letters' were surreptitiously printed from a transcript in 1676, but the treatise was not published until 1823 (see Lemon, Robert; for the full complicated story of the manuscripts, see Masson, *Milton*, iv. 158, vi. 331, 603, 616, 721, 729, 774, 805).

Dry and formal though Williamson may have been in his usual manner, it seems fair to infer that he was by no means deficient as a courtier, and his letters to several of the royal concubines show that he did not share Clarendon's scruples about paying court to the ladies whom the king delighted to honour. Upon the whole, however, he confined himself very closely to his official and administrative business and to the direction of foreign affairs. His fellow secretary, Sir Henry Coventry, undertook the parliamentary work. He had to take a decided line upon the subject of the Duke of York's exclusion, and on 4 Nov. 1678, in answer to Lord Russell's motion to remove the Duke of York from the king's presence and councils, in a succinct and not ineffective speech he declared that this would drive the heir to the throne to join the French and the catholics. Almost immediately after this he fell a victim to the panic excited by the supposed discovery of a 'popish plot,' and on 18 Nov. he was committed to the Tower by the lower house on the charge of 'subsigning commissions for officers and money for papists,' in other words of passing commissions drawn up by the king's order in favour of certain recusants. He remained in the Tower but a few hours, for Charles with unusual energy and decision lost no time in apprising the commons that he had ordered his secretary's release. At the same time the offensive commissions were recalled. Williamson's continuance in office, however, was not considered altogether desirable (cf. Wood, *Life and Times*, ii. 438). The newsletters on 10 Feb. announced 'Sir Joseph Williamson is turned out, but is to be repaid what his secretaryship cost him.' As a matter of fact he received from his successor, Sunderland, 6,000*l.* and five hundred guineas.

In 1676 Williamson was elected master of the Clothworkers' Company (presenting a silver-gilt cup bearing his arms); he was succeeded as master by Samuel Pepys.

Williamson had been declared a member of the Royal Society by nomination of the original council on 20 May 1663, and on the resignation of Lord Brouncker on 30 Nov. 1677 he was elected second president of the society, a post which he held until 30 Nov. 1680, when he was succeeded by Sir Christopher Wren. The secretaries under him were Thomas Henshaw and Nehemiah Grew. On 4 Dec. 1677, being 'the first day of his taking the chair, he gave a magnificent supper' at which Evelyn was present. Immersed in multifarious business though he was at the time, Williamson presided at every meeting of the council during his term of office, and generally managed in addition to preside at the ordinary meetings. He presented several curiosities to the museum, and a large screw press for stamping diplomas, as well as his portrait by Kneller, now in the Society's meeting-room. Oldenburgh dedicated to him the ninth volume of the 'Philosophical Transactions.'

Though he evidently took much interest in the society's work, researches of a legal, historical, and genealogical nature seem to have been more really congenial to him. He collected many valuable manuscripts relating to heraldry and history, and he purchased the rich collections of Sir Thomas Shirley, which contained visitations of many counties of England written by the heralds or their clerks during the sixteenth and seventeenth centuries.

Shortly before his removal from office in December 1678, Sir Joseph married Catharine, eldest and only surviving daughter of George Stuart, lord D'Aubigny (fourth, but second surviving son of Esmè, third duke of

Lennox), by Lady Catharine, eldest daughter of Theophilus Howard, second earl of Suffolk. She was baptised at St. Martin's-in-the-Fields, Middlesex, on 5 Dec. 1640, and married, first, Henry O'Brien, lord Ibrackan, who was buried in Westminster Abbey on 9 Sept. 1678. As heiress to Charles Stuart, duke of Richmond and Lennox [q. v.], his wife brought Williamson a noble fortune. ''Twas thought,' says Evelyn, 'that they lived not so kindly after marriage as they did before. She was much censured for marrying so meanly, being herself allied to the royal family.' The alliance offended Danby, who coveted the Richmond estates for one of his own sons, and it may have had something to do with the secretary's fall from office. When the Duke of Richmond died in 1672, Lady O'Brien succeeded to the bulk of his property, but his debts were so heavy that it was found necessary to sell some of the estates to defray them. Under these circumstances the Cobham estates, together with the fine old hall, were bought in by Williamson for 45,000*l.* In 1679 with his wife's money he purchased for 8,000*l.* Winchester House in St. James's Square (No. 21), which he tenanted until 1684.

In 1682 he became recorder of Thetford, and on his acquisition of the Cobham estates interested himself not only in Rochester, but also in Gravesend, for which in 1687 he procured a new charter (Cruden's *Hist. of Gravesend*, 1843, pp. 376 sq.) In May 1690 he was appointed upon the committee to take account of public moneys since William's accession, and in February 1691–2 a false rumour was spread abroad that he was to be lord privy seal. On 21 Nov. 1696, however, Williamson was sworn of the privy council, and on 12 Dec. he was, together with the Earl of Pembroke and Lord Villiers, accredited a plenipotentiary at the congress of Nimeguen. Owing to indisposition he did not arrive in Holland until 8 June. The peace of Ryswick was signed somewhat more than three months later, on 20 Sept. 1697. Williamson stayed on at The Hague in the capacity of 'veteran diplomatist' (as he is termed by Macaulay), and on 11 Oct. 1698 the first partition treaty was signed by him at Loo as joint commissioner with Portland. The secrecy with which the treaty had been negotiated excited the wrath of the commons in April 1699, but their full fury fell not upon Williamson but upon Portland and Somers. Williamson returned from Holland in November 1698, and next month it was reported that he would be sent as plenipotentiary to Versailles. He returned, however, to The Hague until the middle of March 1699, when he finally retired from his diplomatic post. He received several visits from the king at Cobham Hall, and in the Rochester Corporation accounts are two heavy bills (May 1697 and 1701) for expenses in connection therewith.

He died at Cobham, Kent, on 3 Oct. 1701, and was buried on 14 Oct. in the Duke of Richmond's vault in King Henry VII's chapel in Westminster Abbey (Chester, *Reg. of Burials*, pp. 249, 251). Williamson's widow was buried in Westminster Abbey on 11 Nov. 1702, leaving no issue by her second husband.

Rather a man of affairs than a statesman, Williamson appears to have been dry and formal in his manner; he was strictly methodical, scrupulous and exact in the transaction of business, subservient in all things to his chiefs, and severe and exacting towards his subordinates. Music and historical antiquities were his chief relaxations, but his multifarious correspondence can have left him but little time to indulge them. Like most of the statesmen of the day, he turned his industry to good account and managed to accumulate a large fortune during his tenure of office. Some of his early stiffness of manner seems to have worn off, and a gradual rise in Pepys's estimation of him is to be traced through the pages of the 'Diary.' Anthony à Wood had no love for the secretary, who on 23 May 1675 ignored Wood's application for the post of keeper of records in the Tower. But he was 'a great friend,' Wood admits, to Queen's College and to Queen's College men. Williamson befriended Dr. Lancelot Addison [q. v.], a contemporary with the secretary at Queen's, who dedicated to Sir Joseph, in his capacity of curator of the Sheldonian press, his interesting 'Present State of the Jews in Barbary.' The famous essayist was named Joseph after his father's benefactor. Williamson also sent Dr. William Lancaster and Bishop Nicolson (both Queen's men) abroad at the crown's expense, in accordance with a plan of his own for training young men of promise for diplomatic work. Nicolson, when a young taberdar of Queen's, dedicated to the secretary his 'Iter Hollandicum' in 1678 (still in manuscript in Queen's Library).

Evelyn's charge of ingratitude is refuted by the dispositions of Williamson's will, in which all institutions and individuals who by blood, affection, or service had any claims upon him were mentioned. To Bridekirk, in addition to a present of silver flagons and chalices for the church, he left 500*l.* to be distributed among the poor. To the library

at St. Bees he gave his portrait; he had already, in September 1671, given two exhibitions for scholars of Dovenby in his native parish. To the provost and scholars of Queen's College he left 6,000*l.* 'to be laid out in further new buildings to the colledge and otherwise beautifying the said colledge,' as well as his 'library of printed books and books of heraldry and genaligy, as well manuscripts as printed;' to Christ's Church Hospital, London, he gave 300*l.*; to St. Bartholomew's (of which he had been a governor) 300*l.*; and to the Royal Society at Gresham College 200*l.* To Thetford, in addition to munificent gifts during his lifetime (see BLOMEFIELD, *Norfolk*, i. 463 sq.), he bequeathed 2,000*l.*, and the income is now devoted partly to a school and hospital foundation at Thetford, and partly in binding out apprentices and in local charities. To Rochester, besides 20*l.* for the poor, some gilt communion plate, and a portrait of William III to hang in the town-hall, he left 5,000*l.* for the purchasing of lands and tenements to support a free 'mathematical school.' This was opened in 1708 under the mastership of John Colson [q.v.], and rebuilt under a new scheme in 1892–4. As a mark of his loyalty to his old college, Williamson chose for his crest one of the Queen's eagles, and for his motto 'Sub umbra tuarum alarum' (his arms are still to be seen in a window at Clothworkers' Hall). Among Wood's pamphlets was a now rare 'Impressio secunda Carminis heroici in honorem Jo. Williamson' [by Payne Fisher].

An interesting portrait (erroneously attributed to Lely) was acquired by the National Portrait Gallery, London, in 1895. Besides the portrait at St. Bees, and the half-length by Kneller at Burlington House, there are portraits of Williamson in Queen's College Hall, in the town-hall, Rochester, and in Clothworkers' Hall.

[A full Life of Williamson would involve an almost exhaustive survey of political and social England from 1665 to 1680. His local connections have been commemorated in a series of brief but useful summaries of his career: that with Cobham Hall by Canon Scott Robertson in the Archæologia Cantiana (xi. 274–84); that with Cumberland in Hutchinson's Hist. of Cumberland, ii. 244 sq., in Nicholson and Burn's Westmorland, and in Peile's Annals of the Peiles of Strathclyde (chap. iii.); that with Rochester in Mr. Charles Bird's Sir J. Williamson, founder of the Mathematical School (Rochester, 1894), and in Mr. A. Rhodes's very careful notice of Williamson in the Chatham and Rochester News, 26 Nov. 1898; that with Thetford in Martin's Hist. of Thetford, 1779, pp. 220 sq., and in Millington's Page in the Hist. of Thetford; that with the Royal Society in Weld's Hist. of the Royal Society, i. 262 sq.; and that with Gravesend in Cruden's Hist. of Gravesend, 1843, pp. 377 sq. The Cal. of State Papers, Dom. from 1660 to 1671, contains frequent references to Williamson. The state papers relating to the years 1672–9 (as yet uncalendared) embody a vast number of Williamson papers, diaries, and letters; extracts from his official journal are printed as an appendix to the Calendars from 1671 onwards. For the enormous bulk of Williamson Papers previous to their dispersion and rearrangement, see Thomas's Departmental Hist. 1846, folio; and 30th Annual Report of the Deputy-Keeper of Public Records. A few letters, papers, and transcripts from his official diaries are among the Additional manuscripts (see especially Addit. MSS. 5488 ff. 1379, 5831 f. 87, 28040 f. 35, 28093 f. 214, 28945 f. 197, 34727 f. 130), and Stowe MSS. (see especially 200, 201, 203–10 passim, and 549, f. 12) at the British Museum. See also Christie's Williamson Corresp. (Camden Soc.), 1874; Foster's Alumni Oxon. 1500–1714; Cole's Athenæ Cantabr. (Addit. MS. 5883, f. 83); Welch's Alumni Westmon. p. 171 *n.*; Jackson's Cumberland and Westmorland Papers, 1892, ii. 203, 230; Lonsdale's Worthies of Cumberland, vi. 228; Life and Times of Anthony à Wood, vols. ii. and iii. passim; Hasted's Kent, ii. 63; Evelyn's Diary, 1895, i. 409, ii. 22, 42, 57, 73, 101, 111, 124, 180; Pepys's Diary, ed. Wheatley, iv. 290, 383, v. passim, vi. 33–4, vii. and viii. passim; Luttrell's Brief Hist. Relation, i. 8, 9, ii. 44, 156, 353, iii. 566, iv. passim, v. 84, 94, 96; Lexington Papers, ed. Sutton, 1851; Anne Greene's Newes from the Dead, 1650, p. 6; Official Returns of Members of Parl.; Parl. Hist. v. 1014, 1038; Eachard's Hist. of England, 1718, iii. 368, 479, 498; Rapin's Hist. of England, vol. ii.; Ralph's Hist. of England, vol. i.; Boyer's William III, pp. 76 sq.; Ranke's Hist. of England, iv. 65; Hist. MSS. Comm. 4th Rep. p. 546, 7th Rep. p. 495, 8th Rep. p. 390, 15th Rep. pp. 171, 177; Courtenay's Life of Sir W. Temple; Christie's Life of Shaftesbury; Masson's Life of Milton, vi. passim; Ashton's Hist. of Lotteries; Evelyn's Numismata, p. 27; Nichols's Lit. Anecd. iv. 58–9; Dasent's St. James's Square, pp. 6, 30, 107; Weld's Cat. of Royal Society Portraits, 1860, p. 70; National Portrait Gallery Cat. 1898; Flassan's Diplomatie Française, 1811, iv. passim; Notes and Queries, 1st ser. vii. passim; notes from Queen's College Registers, most kindly furnished by the Provost.] T. S.

WILLIAMSON, PETER (1730–1799), author and publisher, son of James Williamson, crofter, was born in the parish of Aboyne, Aberdeenshire, in 1730. When about ten years of age he fell a victim to a barbarous traffic which then disgraced Aberdeen, being kidnapped and transported to the American plantations, where he was sold for a period of seven years to a fellow countryman in

Pennsylvania. Becoming his own master about 1747, he acquired a tract of land on the frontiers of the same province, which in 1754 was overrun by Indians, into whose hands Williamson fell. Escaping, he enlisted in his majesty's forces, and after many romantic adventures was in 1757 discharged at Plymouth as incapable of further service in consequence of a wound in one of his hands. With the sum of six shillings with which he had been furnished to carry him home, he set out on his journey, and reached York, where in the same year he published a tract entitled 'French and Indian Cruelty exemplified in the Life and Various Vicissitudes of Peter Williamson . . . with a Curious Discourse on Kidnapping.' Arriving in Aberdeen in 1758, he was accused by the magistrates of having issued a scurrilous and infamous libel on the corporation of the city and whole members thereof. He was at once convicted, fined, and banished from the city, while his tract, which had passed through several editions in Glasgow, London, and Edinburgh, was ordered to be publicly burnt at the Market Cross. Williamson brought an action against the corporation for these proceedings, and in 1762 was awarded 100*l.* damages by the court of session. He was also successful in a second suit brought in 1765 against the parties engaged in the trade of kidnapping.

Williamson settled in Edinburgh, where he combined the occupations of bookseller, printer, publisher, and keeper of a tavern, 'Indian Peter's coffee room' (Fergusson, *Rising of the Session*). In 1773 he issued the first street directory for Edinburgh. In 1776 he engaged in a periodical work after the manner of the 'Spectator,' called the 'Scots Spy, or Critical Observer,' published every Friday. This periodical, which is valuable for its local information, ran from 8 March to 30 Aug., and a second series, the 'New Scots Spy,' from 29 Aug. to 14 Nov. 1777.

About the same time Williamson set on foot in Edinburgh a penny post, which became so profitable in his hands that when in 1793 the government took over the management, it was thought necessary to allow him a pension of 25*l.* per annum.

Williamson died in Edinburgh on 19 Dec. 1799. He married, in November 1777, Jean, daughter of John Wilson, bookseller in Edinburgh, whom he divorced in 1788. A portrait of Williamson is given by Kay (*Original Portraits*, i. 128), and another 'in the dress of a Delaware Indian' is prefixed to various editions of his 'Life.'

In addition to 'French and Indian Cruelty' and the 'Scots Spy,' Williamson was author of: 1. 'Some Considerations on the Present State of Affairs. Wherein the Defenceless State of Great Britain is pointed out,' York, 1758. 2. 'A brief Account of the War in North America,' Edinburgh, 1760. 3. 'Travels of Peter Williamson amongst the different Nations and Tribes of savage Indians in America,' Edinburgh, 1768 (new edit. 1786). 4. 'A Nominal Encomium on the City of Edinburgh,' Edinburgh, 1769. 5. 'A General View of the whole World,' Edinburgh, n.d. 6. 'A Curious Collection of Moral Maxims and Wise Sayings,' Edinburgh, n.d. 7. 'The Royal Abdication of Peter Williamson, King of the Mohawks,' Edinburgh, n.d. 8. 'Proposals for establishing a Penny Post,' Edinburgh, n.d.

Among the works issued from his press were editions of the Psalms in metre (1779), of Sir David Lindsay's poems (1776), and of William Meston's 'Mob contra Mob.' The 'Life and Curious Adventures of Peter Williamson' (a reprint with additions of his 'French and Indian Cruelty') was published at Aberdeen in 1801, and proved very popular, running through many editions, and appearing also in an abbreviated form as a chapbook.

[Printed papers in Peter Williamson v. Cushnie and others, 1761–2, v. Fordyce and others, 1765–1768, v. Jean Wilson, 1789; Robertson's Book of Bonaccord, pp. 91–3; Kay's Original Portraits, i. 131–9; Blackwood's Magazine, lxiii. 612–27; Chambers's Miscellany, vol. ii.; Lang's Historical Summary of Post Office in Scotland, p. 15; Scottish Notes and Queries, iv. 39, v. 87, ix. 29, 47.] P. J. A.

WILLIAMSON, SAMUEL (1792–1840), landscape-painter, was the younger son of John Williamson of Liverpool, in which town he was born in 1792.

His father, John Williamson (1751–1818), painter, was born at Ripon in 1751. He was apprenticed to an 'ornamental' painter in Birmingham, married in 1781, settled in Liverpool in 1783, and continued to reside there, practising as a portrait-painter, till his death, on 27 May 1818. Among his best known works are portraits of William Roscoe, Sir William Beechy, R.A., H. Fuseli, R.A., the Rev. John Clowes, and Nathan Litherland, the inventor of the patent lever watch. He was a member of the Liverpool Academy, and a constant exhibitor at the local exhibitions. In 1783 he exhibited a portrait at the Royal Academy. His portraits are correct likenesses and fairly executed. He also painted miniatures, but they were not in the best style of that art.

In 1811 Samuel had three landscapes hung

in the first exhibition of the Liverpool Academy, of which body he was a member. In the subsequent exhibitions of that body, as well as at the first exhibition of the Royal Manchester Institution in 1827 and the annual exhibitions that followed each year, he was represented by a large number of landscapes and seascapes. His only exhibit on the walls of the Royal Academy was a landscape in 1811. He earned a considerable reputation as a painter of seapieces and landscapes, and was highly esteemed by his fellow-townsmen. On his death, which took place on 7 June 1840, an obelisk to his memory was erected in the St. James's cemetery, a lithograph of which, by W. Collingwood, was published. His pictures are well composed, and are painted with an attractive charm of light and colour. There are three works by him at the Walker Art Gallery, Liverpool, and many more in private collections in the district.

[Graves's Dict. of Artists; Exhibition Catalogues; information from Robert Williamson of Ripon; note in Manchester City News, 7 Sept. 1878, by the present writer.] A. N.

WILLIAMSON, WILLIAM CRAWFORD (1816–1895), naturalist, born at Scarborough on 24 Nov. 1816, was the second and only surviving son of John Williamson, gardener and naturalist, first curator of the Scarborough Museum, by Elizabeth Crawford, eldest daughter of a Scottish lapidary and watchmaker, who migrated to Yorkshire when young. In his early boyhood he learned the lapidary's art in Crawford's workshop, and acquired a good knowledge of field natural history from his father and his father's friends, notably William Smith (1769–1839) [q. v.], the founder of modern stratigraphical geology, and his nephew John Phillips (1800–1874) [q. v.], professor of geology at Oxford, who was for some time an inmate of John Williamson's house. His schooling, begun early, was inadequate, largely owing to delicate health. Between three and six years of age he went to three dame schools; in 1822 he went to William Potter's school, where he had meagre instruction in Latin and English. In 1831 he had his only real teaching, from the Rev. Thomas Irving at Thornton grammar school, where he stayed only six months. In the autumn he went for six months to the school of a M. Montieus at Bourbourg, near Calais, with little intellectual profit, even in the acquisition of French, for the majority of the boys were English. This completed his school life: he never acquired ease in French speaking, though he read the language with ease, nor the knowledge of any other modern tongue. He was apprenticed as a medical student (1832) to Thomas Weddell, apothecary of Scarborough, where he discharged the functions of errand boy, dispenser, and clerk, according to the general custom. He continued his natural history studies, and contributed a paper on birds to the Zoological Society, and two to the Geological. These were among the first pioneering attempts to analyse the strata into smaller 'zones' characterised by their own proper groups of fossils, a field in which enormous advances have since been made. He also published a pamphlet, since twice reprinted, giving an account of the contents of a tumulus opened at Gristhorpe, and described a new mussel (*Mag. Nat. Hist.* 1834). To the 'Fossil Flora of Great Britain,' by John Lindley [q. v.] and James Hutton (1726–1797) [q. v.], he contributed illustrated descriptions of fossils which had been discovered in an estuarine deposit by his father and his father's cousin, Simon Bean. His work attracted the attention of many eminent naturalists, notably William Buckland [q. v.] Owing to their interest, and to that of naturalists visiting Scarborough, he received a call from the Manchester Natural History Society to the curatorship of their museum in 1835, Weddell generously cancelling his indentures; he held this office for three years, continuing especially geological research and publication, and was a frequent visitor at the Literary and Philosophical Society, where he met among others John Dalton (1766–1844) [q. v.] In the summer of 1838, in order to raise funds for medical study, he gave a course of six lectures on geology in various towns of Lancashire, Yorkshire, and Durham; he studied one winter at the Pine Street medical school, Manchester, and entered in the autumn of 1839 at University College, London. In 1840 he attended a second course of lectures there; but before the close of the year had obtained the diplomas of M.R.C.S. and L.S.A., and in January 1841 commenced practice in Manchester with the generous guarantee of two wealthy friends. Some successful operations on squint brought him into note, and he was soon appointed surgeon to the Chorlton-on-Medlock dispensary, a post he resigned in 1868. Ear troubles during his student days had interested him in that organ; he profited by some vacations to study aural surgery under Menière in Paris, Joseph Toynbee [q. v.] and Harvey in London, took active steps towards the creation of the Manchester Institute for Diseases of the Ear in 1855, and was surgeon to it until 1870, when he became its consulting sur-

geon. To his large general practice he thus added that of a specialist in this department. He continued professional medical work till about his seventieth year. He was present at that public demonstration of mesmerism which first attracted James Braid [q. v.] to the subject; was the first to show from the contracted pupils that the hypnotised patient was in a genuine and peculiar state; and utilised Braid's services as a hypnotist later on in the successful treatment of epilepsy; but finally abandoned the therapeutic use of hypnosis, regarding it as likely to undermine the will power of the patient. He devised the treatment of infantile convulsions by prolonged continuous chloroform anæsthesia, and wrote two papers on this subject, the first (not cited in the *Reminiscences*) in the 'Lancet' (1853, vol. i.) A clinical observation on the 'Functions of the Chorda Tympani' (also not cited; *Assoc. Med. Journ.* 1855) as a nerve of taste, a view which still has partisans, completes with the three cited papers (*Brit. Med. Journ.* 1857) his contributions to medical science.

In January 1851 he was appointed first professor of 'natural history, anatomy, and physiology' in the Owens College, Manchester. His duties comprised instruction in zoology and botany in the widest sense, besides the geological sciences. In 1854, with Mr. Richard Copley Christie, he initiated at the college evening classes for working men. At first he divided his subjects into two groups, on which he lectured in alternate sessions; but ultimately the demands of university students made this impossible. In 1870 a distinct lectureship had to be created in mineralogy. In 1872, on the fusion with the Royal School of Medicine, geology was also separated, and Williamson became professor of 'Natural History.' A demonstrator to assist in the then new laboratory work was appointed in 1877; and in 1880 zoology was split off, leaving him the chair of botany, which he resigned in 1892, after forty-one years' continuous tenure of office, with the title of emeritus professor, and a year's salary as gratuity. His lectures to students were well arranged and well delivered, interesting and fluent, but lacked minuteness of accurate detail; and from the ignorance of German which he deplored he never thoroughly assimilated the current language of the modern aspects of botany.

Williamson added largely to his income by popular scientific lectures; between 1874 and 1890 alone he gave, among others, at least three hundred in connection with the Gilchrist trust. For these, many of which dealt with his own discoveries, he drew and painted beautiful and effective diagrams. He was highly successful as a popular lecturer. Several of his popular lectures were printed. He wrote a number of articles for the 'London Quarterly Review,' published under Wesleyan auspices, and some for the 'Popular Science Review.' Those on 'Primeval Vegetation in its relation to the Doctrines of Natural Selection and Evolution' in the 'Owens College Essays and Addresses,' 1874, and on 'Pyrrhonism in Science' (*Contemporary Rev.* 1881), show his cautious attitude, by accepting the descent-theory generally, but resenting all attempts at scientific dogmatism and intolerance. He was inclined to demand something which escapes scientific analysis, in addition to the known natural factors of divergent evolution.

He was on friendly terms with the Wesleyans in Manchester, and was for a time a member of that body. He was medical attendant to the Wesleyan Theological College, Didsbury, 1864–83, and a member of the committee of management.

After an attack of ill-health in 1860, Williamson settled in 1861 in the then outlying hamlet of Fallowfield. There he built a home, with a garden and range of plant-houses, and became a successful grower especially of rare orchids, insectivorous plants, and higher cryptogams; these were utilised in the later development of laboratory teaching at the college, which contributed an annual grant towards the expense. In 1883 he suffered from diabetes, and had finally to resign his chair in 1891. He removed from Manchester to Clapham Common, where he continued in harness nearly to the last, working in collaboration with Professor R. D. Scott at his own house or at the Joddrell Laboratory, Kew. His last publication (in February 1895) was the obituary of his old friend, sometime opponent and recent convert, the Marquis de Saporta. He died at Clapham on 23 June 1895. He was spare and erect, with blue-grey eyes deep set in an oval face. He had an educated taste in music; and the watercolour sketches he brought back from his vacation trips were poetic in feeling and happy in composition.

He was married twice: first, in 1842, to Sophia (*d.* 1871), daughter of the Rev. Robert Wood, treasurer to the Wesleyan body, by whom he left a son, Robert Bateson, solicitor, and a daughter, Edith; secondly, in 1874, to Annie C. Heaton, niece of Sir Henry Mitchell of Bradford, who completed and edited his autobiography under the title of 'Reminiscences of a Yorkshire Naturalist;' by her he left one son, Herbert, painter.

Williamson's scientific work was immense

and invaluable. Early researches on the Foraminifera between 1840 and 1850 led to his preparing a monograph on the recent forms of this group for the Ray Society; William Benjamin Carpenter [q.v.] asserted that his work introduced a new technique for their study (that of thin sections) and a new conception (that of the combination of a wide variety of forms hitherto ranked as of specific or generic rank in single individuals), and that it gave a starting-point for all future investigations. Researches on *Volvox* about 1850, only some thirty years later noticed and confirmed, demonstrated that this critical form is essentially vegetal, not animal, in its morphology. A very complete study of the wheel-animal, *Melicerta*, was published in 1853, and in consequence he was employed by Andrew Pritchard to write a monograph on the Rotifera for the third edition of his 'Infusoria' (1861); this was an admirable compilation. Between 1840 and 1850, largely provided with material by Sir Philip de Malpas Grey-Egerton [q. v.], he produced two monographs on the histology of teeth, fish scales, and bone, of classical value. Herein he demonstrated two capital theses—the essential identity of teeth and of fish scales, and the distinction of bone formed directly in membrane from that preformed in cartilage. Kölliker, the great histologist, esteemed the work important enough to warrant his arduous pilgrimage from central Germany to accept Williamson's hospitality of board and study. This work gained Williamson the fellowship of the Royal Society (1854). Fossil plants had engaged his earliest efforts. He resumed their study in 1854 with the enigmatic form *Zamia gigas*, called *Williamsonia* by W. Carruthers, who says that Williamson has probably come closer to its determination than any one else. But it was only towards 1858 that he really began that comprehensive study of the plants of the coal-measures which is his greatest claim to rank as one of the founders of palæobotany. He demonstrated that with certain characters of the higher existing flowerless plants—horse-tails, ferns, clubmosses, &c.—there were found at that period plants whose woody cylinder grew by external deposit of new layers, as in our forest trees. His results met at first with neglect and hostility. His drawings were exquisite and nature-true, made on lithographic transfer paper with the artifice of a quadrillé eye-piece; but they suffered in the processes of transference to stone and printing. His figures were distributed over the plates with a view rather to neatness and economy of space than to logical connection. In each successive memoir he described all the material he had studied completely up to date. To his unfamiliarity with modern botanical terminology he added a defective exposition. His text was a detailed description of the specimens, with references to the accompanying plates and to those of previous memoirs, interspersed with discussions of generalities and of controversial matter, without tables of contents, general introductions, or final summaries and conclusions. To master such papers was, in effect, to conduct a research on the figures with a minimum of effective aid. In 1871 a discussion at the British Association was followed up in 'Nature,' where a correspondent accused him of going back to the conceptions of Nehemiah Grew [q. v.] In France his results were systematically ignored, despite his constant invitations to his opponents to study his specimens as his guests, until 1882, when for the first time the facts and arguments on both sides were marshalled in a readily accessible form in a French essay, 'Les Sigillaires et les Lépidodendrées' by Williamson and his demonstrator, Professor Marcus Hartog (*Ann. Sc. Nat.* 1882). Fresh evidence poured in. In 1887 Renault, his chief opponent, retreated honourably from one part of the field, and Grand' Eury and Saporta in 1890 avowed their general conversion. Only in respect of one minor point —the question of the interstitial growth of the centre of the woody cylinder—did Williamson's views break down; but it was through his own laborious investigations that the disproof was completed. A full investigation on the structure of compact coal was commenced in 1876 and continued to his death, but the examination of many thousand sections led to no publication embodying general results after the preliminary note (*British Association Report*, 1881). A valuable research in 1885 extended Nathorst's discovery that reputed animal and vegetable fossils were mere tracks of animals or of tidal currents. Williamson never spared money in the purchase of adequate apparatus and specimens; one of the latter, a magnificent Sigillaria with stigmarian roots, from Clayton, near Bradford, now in the Manchester Museum, was long called 'Williamson's Folly.' He met with generous help from the amateur field-naturalists of the north, often working men, who were proud to help him with the fossils they had collected or the sections they had cut and noted as worth his study. This help he always acknowledged.

Williamson's scientific work lacked, of course, the method developed by personal academic training and by the laboratory in-

struction of pupils. He stands halfway between the scientific amateurs of genius like Cavendish, Lyell, Joule, and Darwin, and the modern professional savants of Cambridge and South Kensington. Averse from excessive speculation and dogmatism, he took no share in the formation of scientific theory. From 1865 to 1882 his reputation stood at the lowest among the new school of professional English biologists, trained when his pioneering work had become the anonymous commonplaces of the text-book, while his recent work was ill understood or largely ignored. From that period onwards it rapidly rose, and at the British Association meeting in Manchester (1887) he was an honoured member of the cosmopolitan group of botanists there present, many of whom were his personal guests. Williamson was elected F.R.S. in 1854. He became a member of the Literary and Philosophical Society of Manchester in 1851, served repeatedly on its council, and was elected an honorary member in 1893; and he took a leading part in the formation in 1858 and in the working of the microscopic and natural history section. His ninth memoir, 'On the Organisation of the Fossil Plants of the Coal Measures' (*Phil. Trans.*), was given as the Bakerian lecture at the Royal Society. A nearly complete bibliography is given in the 'Reminiscences.' He received the royal medal of the Royal Society in 1874, an honorary degree of LL.D. of Edinburgh in 1883, and the Wollaston medal of the Geological Society in 1890, besides foreign honours. A portrait by H. Brothers is in the Owens College, Manchester.

[Reminiscences of a Yorkshire Naturalist, 1896; obituaries and notices by Count Solms Laubach (Nature, 1895), A. C. Seward (Nat. Sc. vol. vii. 1895), R. D. Scott (Science Progress, 1895–6, and Proc. R. S. vol. clxx. 1896–7), F. J. F[araday] and T[homas] H[icks] (Mem. Manchester L. and Phil. Soc. 1896), and Lester Ward (Science, vol. ii. 1895); information kindly given by Robert Bateson Williamson, Rev. W. H. Dallinger, F.R.S., Rev. Richard Green (of the Wesleyan Theological College, Didsbury), Mr. Walter Brown (University College, London), the registrar of Owens College, Manchester, and P. J. Hartog; personal knowledge.] M. H.

WILLIBALD (700?–786), bishop and traveller, born about 700, was the son of a certain St. Richard who bore the title of king, and is conjectured to have been the son of Hlothere, king of Kent, who died in 685. His mother was Winna, sister of Saint Boniface [q. v.], the great apostle of Germany; she was also related to Ine [q. v.], king of Wessex. Willibald had a brother Wunebald and a sister Walburga [q. v.], who were also missionaries among the Germans. In his boyhood he was sent to the monastery of Waltham to be educated (*Vita seu potius Hodœporicon Sancti Willibaldi*, ap. Tobler, *Descriptiones Terræ Sanctæ*, p. 9). Here he conceived the idea of a pilgrimage, and persuaded his father and brother to set out with him for Rome (*ib.* pp. 14–16) about 720–1. At Lucca Willibald's father died, but he himself and his brother pressed on their difficult and dangerous journey, and finally arrived in Rome. Here Willibald formed the design of going on to Jerusalem, and after wintering in Rome, where he was seriously ill, set out in the spring of 722 for Syria. It was a time when pilgrimage in the east was fraught with infinite hardship and danger, when the old hospitals on the pilgrim routes had fallen into neglect, and when the great Mahommedan empire stretched from the Oxus to the Pyrenees. The sufferings of Willibald and his party were therefore very great. At Emesa they were taken prisoners as spies, but were ultimately set free to visit the pilgrim shrines still allowed to remain open. Willibald seems to have wandered about Palestine a good deal, and to have visited Jerusalem several times, finally leaving Syria about 726 after a narrow escape of martyrdom through smuggling balsam from Jerusalem (Beazley, *The Dawn of Modern Geography*, p. 152; but see Wright, *Biogr. Brit. Lit.* i. 342). In Constantinople he spent two years, from 726 to 728, returning to Italy after an absence of seven years (*ib.* p. 52) by way of Naples. At the great Benedictine monastery of Monte Casino he remained for ten years (*ib.* p. 45), holding various offices in the house. At the end of this time he again visited Rome, where Gregory III talked with him of his travels (*ib.* pp. 46–7), and authorised the publication of his narrative. Boniface meanwhile was in need of help in Germany, and asked for Willibald, who was accordingly despatched by Gregory III to Eichstädt (*ib.* pp. 48–9). At Salzburg in 741 Willibald was consecrated to the bishopric of Eichstädt by Archbishop Boniface (*ib.* pp. 51–2), and after the latter's death became the leader of the German mission. He built a monastery at Eichstädt, and lived a monastic life there (*ib.*), dying in 786.

Willibald's guide-book, entitled 'Vita seu Hodœporicon Sancti Willibaldi scriptum a Sanctimoniali,' from which the details of his life are taken, was dictated by himself (*ib.* p. 52), and probably written down by a nun at Heidenheim, the finishing touches being added by another hand after his death.

His book gives little general information, as the writer was intent upon his devotions, but throws some light upon law and custom in the eastern lands in which he travelled. Its value is owing to the extreme scarcity of pilgrim notices during the eighth century. It is published by Mabillon in the 'Acta Sanctorum Ordinis Benedicti' (iv. 365 seq.), but the most accessible edition is that of Tobler in the 'Descriptiones Terræ Sanctæ' (pp. 1–55). Other lives based upon this have been written, but have added to it nothing of importance (HARDY, *Descriptive Catal.* i. pt. ii. pp. 490–1). The chief of these—the 'Vita sive potius Itinerarium Sancti Willibaldi auctore Anonymo'—is also published by Tobler (loc. cit. pp. 56–76). Willibald is said to have written the well-known life of St. Boniface published by Jaffé in the 'Monumenta Moguntina' in 'Bibliotheca Rerum Germanicarum' (*Descript. Catal.* loc. cit. p. 478; but see *Biogr. Brit. Lit.* i. 344–5).

[Authorities quoted in the text.]

A. M. C–E.

WILLIBRORD or WILBRORD, SAINT (657 ?–738 ?), archbishop of Utrecht and apostle of Frisia, born about 657, was a Northumbrian (FLOR. WIG. in *Mon. Hist. Brit.* i. 539 B), the son of Wilgils, who, after Willibrord's birth, retired from the world to a cell at the mouth of the Humber (ALCUIN, *Vit. Will.* vol. i. chap. i.), where he lived the anchorite's life. His day was later observed as a feast day in Willibrord's own monastery of Echternach (*ib.* chap. xxxi.) Dedicated by his mother and father to a religious life, Willibrord, as soon as he was weaned, was given to the monks of Ripon, where he came under the influence of St. Wilfrid [q. v.] (*ib.* chap. iii.; EDDIUS, *Vita Wilfridi* in *Historians of Church of York*, vol. i.) In his twentieth year, the fame of the schools and scholars of Ireland drew him thither, and he spent the next twelve years (677–90) at the monastery of Rathmelsigi with St. Egbert [q. v.], who in 690 sent Willibrord, after he had been ordained priest, to preach the gospel to the Frisians.

Landing at the mouth of the Rhine, Willibrord went thence to Trajectum (Utrecht), but, finding the pagan king Rathbod and his Frisians hostile, he boldly went direct to Pippin of Herstal, 'duke of the Franks,' who had just (687) established his power over the Franks by the battle of Testry (*ib.*; ALCUIN, *Vit. Will.* i. chap. v.) Pippin welcomed Willibrord, and thus identified himself and his house with the conversion of those parts of the German settlements which were still heathen. The alliance between Pippin and Willibrord was the salvation of the new movement. Rathbod being expelled, multitudes of the people of 'Hither Frisia' received the faith (*ib.*; *Mon. Hist. Brit.* i. 538 D). Willibrord went probably in 692 to Rome to obtain the consent of Pope Sergius to the mission, and in the hope of receiving certain holy relics of the apostles and martyrs to place in the churches he wished to build in Friesland (BEDE, *Hist. Eccl.* vol. v. chap. xi.; ALCUIN, *Vit. Will.* vol. i. chaps. vi. vii.) He obtained both, and on his return overthrew pagan idols, planted churches, placing in them the relics he had brought from Rome, and, though amid great difficulties, won the trust of the Frisians. He made a bold onset in Heligoland upon the pagan shrine of the god Fosite, who was a son of Balder, and, inviting the vengeance of the god by his infringement of the laws guarding the sacred fountain there, he won a remarkable supremacy over the minds of the pagan Frisians (ALCUIN, vol. i. chaps. x. xi.) He destroyed the great idol of Walcheren, at the peril of his own life (*ib.* vol. i. chap. xiv.) In 714 Pippin and Plectrudis his wife gave Willibrord the monastery of Suestra (MIGNE, *Pat. Lat.* lxxxix. 547); here occurred one of a series of miracles which won for the saint among the people the reputation of supernatural power (ALCUIN, chaps. xv. xvi.)

Extending his labours beyond the Frankish lands, Willibrord went to Rathbod, but failed to convert him (*ib.* chap. ix.), and finally, recognising that as hopeless, went on 'ad ferocissimos Danorum populos,' and their king 'Ongendus, homo omni fera crudelior' (possibly the Ongentheow of Beowulf), who was as firmly pagan as Rathbod. But Willibrord took thirty Danish boys back with him, and baptised them, hoping to train them up as Christians, and to send them when men on a mission to their own land (*ib.* chap. ix.) Gradually Willibrord was able to organise his great 'parochia.' The faithful, in their gratitude to him, offered their patrimonies, which were devoted to religious foundations (*ib.* chap. xii.; for the charters of the most famous of these grants see MIGNE, *Pat. Lat.* lxxxix. 535–53).

In 695 Willibrord went to Rome a second time, in order that, at Pippin's request, he might be consecrated archbishop of the Frisians by Sergius. He was consecrated in the church of Santa Cecilia in Trastevere on the feast of St. Clement (21 Nov.), and on consecration received the name of Clement, a name which however, never came into general use (but cf. BEDE, *Hist. Eccl.* v. 11; BEDE, 'Chron. sive de VI Ætatt. Sæculi' in *Mon. Hist. Brit.* p. 99 C; *Chron.* FLOR.

Wig. in *Mon. Hist. Brit.* p. 539 B). Alcuin (chap. vii.) makes Willibrord go to Rome only once, but in this he is probably wrong. He also says his consecration took place in St. Peter's (*ib.*), but this also seems to be a slip. Bede, who places Willibrord's second journey to Rome in 696, probably postdates it by a year (cf. *Monumenta Alcuiniana*, p. 46 *n.*) Remaining in Rome only fourteen days, Willibrord on his return received from Pippin a seat for his cathedral at Wiltaburg, a small village a mile from Utrecht. Later, in 722, Charles Martel, confirming his father Pippin's action, made a formal grant to Willibrord of Utrecht and lands round the monastery (Bouquet, iv. 699; Migne, *Pat. Lat.* lxxxix. 551, 552). In Utrecht Willibrord built a church of St. Saviour's (cf. Boniface to Pope Stephen III, *Ep.* 90, apud Migne, lxxxix. 787–9; *Mon. Mog.* pp. 259, 260). He built many churches and some monasteries throughout his widespread diocese (Bede, *Hist. Eccl.* vol. v. chap. xi.; Alcuin, *Vit. Will.* chap. xi.) Of the latter the most famous foundation was that of Echternach on the Sauer in Luxemburg, near Trier, which he and the abbess Irmina founded. It was richly endowed by Pippin and his queen Plectrudis in 706, and later by Charles Martel in 717 (*ib.* chap. xxii; Migne, *Pat. Lat.* lxxxix. 539–50). He consecrated several bishops for Frisia. When St. Wilfrid [q. v.] made his second journey to Rome with Acca [q. v.] as his companion, they visited Willibrord, and Wilfrid was able to see the completion by Willibrord of the work of which he himself had partly laid the foundations (*ib.* iii. 13, v. 19; Eddius in *Historians of Church of York*, p. 37). In 716, during the war between Rathbod and the Franks, Christianity in Frisia endured a time of persecution. St. Boniface in that year went to Frisia, hoping to help Willibrord and to win Rathbod's consent to his preaching. But the latter was refused. On 15 May 719 Boniface was appointed Willibrord's coadjutor, his special work being to convert those of the German tribes who were still pagan. On Rathbod's death Willibrord was joined by Boniface, and they worked together in Frisia for three years; but when Willibrord urged that at his death Boniface should succeed to his archbishopric and charge, Boniface's humility refused such honour, and he went on into Hesse (Migne, lxxxix. 615, 616; Boniface, *Ep.* 90, in Migne, lxxxix. 787, 788).

Willibrord baptised Pippin the Short, grandson of Pippin of Herstal who had first welcomed him, and he foretold that he should overthrow the shadow of Merovingian rule and become king of the Franks (Alcuin, vol. i. chap. xxiii.) In extreme old age he retired to the monastery of Echternach, where he died and was buried, aged 81, in 738 or 739. Boniface's statement of his having preached for 'fifty years' (Migne, *Pat. Lat.* lxxxix. 535) is approximate only. Alcuin (chap. xxiv.) gives 6 Nov. as the day of his death, but Theofrid gives 7 Nov., and the latter is the day kept in his honour in the Roman calendar. His remains were translated in 1031 to a new and more sumptuous church built at Echternach in his honour (Alcuin, *Vit. Will.* chaps. xxiv, xxv.; Pertz, xv. 1307, xxiii. 27, 34). The fame of miracles wrought at his tomb and by his relics became general (Alcuin, *Vit. Will.* chap. xxvi.; Pertz, xv. 967, 970, 971, 1271, &c.) Willibrord's work suffered a reaction less than fifty years after his death, when Widikind overthrew Christianity in Frisia (Pertz, ii. 410). The cause of Willibrord's success proved also the cause of his failure; his mission had depended largely for its support upon the help of the ruler of the state; once that support was withdrawn or overwhelmed, the work of the mission was not sufficiently independent to endure in its entirety. Willibrord had been not so much a missionary as the right hand of Pippin and of Charles Martel in their efforts to civilise the lower German tribes. Though indefatigable in the work of his diocese, the establishment of his bishopric at Utrecht, on the borders of the empire, and especially his frequent retirement to Echternach in the very heart of the Frankish region, emphasise this fact. It was in the wake of Frankish armies that his main work in Frisia was done.

According to a will printed in Migne's 'Patrologia Latina' (lxxxix. 554–6), wherein is contained a long and detailed account of all Willibrord's possessions, mainly gifts from Peppin and Plectrudis and Charles Martel, Willibrord left all he possessed to the abbey of Echternach, where he wished his body to rest. The famous 'dancing procession,' still held at Echternach on Whit-Tuesday, for which pilgrims assemble, from Belgium, Germany, and France, sometimes to the number of ten thousand, is said to owe its origin to a pilgrimage made in the eighth century to the relics of Willibrord.

[The chief authority for Willibrord's life is Bede's Historia Ecclesiastica, bk. iii. chap. xiii. bk. v. chaps. x. xi. xix. The earliest life was written by an Irish monk, 'rustico stilo,' but his name and work have perished. The latter, however, was the basis of the two lives of Willibrord by Alcuin, one in prose for use in the church of Echternach, the other in verse for the teaching

of the pupils in the monastic school. Both are printed in Monumenta Alcuiniana, pp. 39–79 (vol. vi. of Jaffé's Bibl. Rer. Germ.) Alcuin wrote at the request of Beornrad, archbishop of Sens and abbot of Echternach from 777 to 797. Next Beornrad himself, at the request of Charles the Great, collected the traditions concerning Willibrord which still existed in the monastery of Echternach, and so laid the foundation of the 'Golden Book.' Early in the twelfth century two new lives were written by Theofrid (*d.* 1110), abbot of Echternach, one in prose and one in verse, together with sermons for St. Willibrord's day. Extracts from Theofrid's lives are in Monumenta Epternacensia Germ., in Pertz's Mon. Scriptores, tom. xxiii. 23–30, and the details given above are from Weiland's Introduction, pp. xi, xix. Next the abbot Theodoric, who wrote the Chronicon Epternacense, a chronicle ending in 1192, wrote much of him. Migne's Pat. Lat. vol. lxxxix. contains Diplomata ad S. Willibrordum vel ab eo collata, which give further details, as does Pertz's Mon. Scriptores tom. ii. xv. xxiii. Other lives and discussions of Willibrord, his work, relics, and commemoration, are Dederich's Das Leben des heiligen Willibrordus nach Alcuin, in his Beiträge zur römisch-deutschen Geschichte am Niederrhein (1850); Engling's Apostolat des heiligen Willibrord im Lande der Luxemburger (1863); Krier's Die Springprozession in Echternach (1870); Le Mire's Cort Verhael van het Leven van den H. Willibrordus (1613); Muellendorff's Leben des heiligen Clemens Willibrord, &c. See also Batavia Sacra; Bosschaerf, De primis veteris Frisiæ Apostolis. The most modern authority is Thijm's Geschiedenis des Kerk in de Nederlande I. H. Willibrordus (1861), of which an enlarged German translation was published in 1863. Plummer's edition of Bede gives valuable notes. Popular books of devotion are still published, such as Lebensgeschichte des heiligen Clemens Willibrord, ein Andachtsbüchlein, &c. Trier, 1854.] M. T.

WILLIS. [See also Willes.]

WILLIS, BROWNE (1682–1760), antiquary, born at Blandford St. Mary on 14 Sept. 1682, was grandson of Thomas Willis (1621–1675) [q.v.], and eldest son of Thomas Willis (1658–1699) of Bletchley, Buckinghamshire, who married, at Westminster Abbey on 26 May 1681, Alice (*b.* 2 June 1663), eldest daughter of Robert Browne of Frampton and Blandford in Dorset. Thomas Willis died on 11 Nov. 1699, aged 41; his wife died of grief on 9 Jan. 1699–1700. Both were buried in the chancel of Bletchley church, and out of regard for their memory their son spent on the church the sum of 800*l.* between 1704 and 1707.

Browne Willis was educated at first by the Rev. Abraham Freestone, master of the endowed school at Beachampton, Buckinghamshire. Then he was sent to Westminster school, which he left on his mother's death, and his intense love of antiquities was implanted in him by his schoolboy rambles in Westminster Abbey. He was admitted gentleman-commoner of Christ Church, Oxford, matriculating on 23 March 1699–1700, and in 1700 he became a student of the Inner Temple. At Oxford his tutor was Edward Wells [q.v.], and on leaving the university he lived for three years under the training of Dr. William Wotton [q. v.] at Middleton Keynes, a few miles from Bletchley. Several years later Willis published anonymously a tract of 'Reflecting Sermons Consider'd, on discourses in Bletchley Church by Dr. E. Wells, rector, and Dr. E. Wells, curate.'

Willis possessed large means, owning Whaddon Hall, the adjoining manor and advowson of Bletchley, and the manor of Burlton in Burghill, Herefordshire. At Burlton he frequently met John Philips the poet, who alludes to him in his poem on 'Cider' (Cooke, *Herefordshire*, 'Grimsworth Hundred,' p. 55). From December 1705 to 1708 he sat in parliament for the borough of Buckingham, a town for which he had a peculiar affection; he was returned by the casting vote of a man brought from prison. After that date he was immersed in the study of antiquities. His property was augmented in 1707 by his marriage to Katharine, only child and heiress of Daniel Eliot of Port Eliot (*bur.* St. Germans, Cornwall, on 28 Oct. 1702). She brought him a fortune of 8,000*l.*

Willis's industry and retentive memory were subjects of general praise. He had visited every cathedral except Carlisle in England and Wales, and was one of the first antiquaries to base his works on the facts contained in records and registers, but he was very inaccurate in detail. He was a great oddity and knew nothing of mankind. Through his charitable gifts, his portions to his married children, and the expenditure of 5,000*l.* on the building of Water Hall at Bletchley, he 'ruined his fine estate,' and was obliged towards the end of his days to dress meanly and to live in squalor, becoming very dirty and penurious so that he was often taken for a beggar. He took an active part in 1717 in reviving the Society of Antiquaries, and was formally elected F.S.A. in April 1718. By diploma from the university of Oxford he was created M.A. 23 Aug. 1720, and D.C.L. on 10 April 1749. He was a member of the Spalding Society.

After an illness of some months Willis

died at Whaddon Hall on 5 Feb. 1760, and was buried beneath the altar in Fenny Stratford chapel on 11 Feb., where there is an inscription to his memory. His wife died at Whaddon Hall on 2 Oct. 1724, aged 34, and was buried under a raised table-tomb at Bletchley. Of their ten children, eight were alive in 1724, but only the twin-daughters Gertrude and Catherine survived in 1760, and they both died in 1772. His grandson took the name of Fleming and lived at Stoneham. Willis appointed his eldest grandson and heir the sole executor, and left him all his books and pictures, except Rymer's 'Fœdera,' which he gave to Trinity College, Oxford, and the choice of one book to the Rev. Francis Wise [q. v.] His manuscripts were to go within three months to the Bodleian Library. They consisted of fifty-nine folio, forty-eight quarto, and five octavo volumes, of much value for ecclesiastical topography and biography, the history of Buckinghamshire and that of the four Welsh cathedrals. He left to Oxford University his 'numerous silver, brass, copper, and pewter coins, also his gold coins, if purchased at the rate of 4*l.* per ounce,' which was at once done. In 1720 he gave to that library ten valuable manuscripts and his grandfather's portrait, and between 1739 and 1750 he had given other coins. Many of his letters are among the Ballard and Rawlinson manuscripts (Macray, *Bodleian Libr.* pp. 221, 259–60, 483–4; Madan, *Western MSS.* iii. 578, 602). Large collections of letters and papers by or relating to him are in the British Museum, especially among the Cole manuscripts. Willis's benefactions included the revival in 1702 of the market at Fenny Stratford, a hamlet contiguous to Bletchley, and the raising, in concurrence with his cousin Dr. Martin Benson (afterwards bishop of Gloucester), of money for building there between 1724 and 1730 the chapel of St. Martin. It was a memorial of his grandfather, whose portrait was placed over the entrance, and, as he died on St. Martin's day 1675, Willis left a benefaction for a sermon in the chapel every year on that day. He contributed materially towards the rebuilding of part of Stony Stratford church in 1746; in 1752 he gave 200*l.* for the repairs of Buckingham church, and in 1756 he restored Bow Brickhill church, which had been disused for nearly 150 years. The chancel of the church at Little Brickhill was repaired through his liberality, and he erected at the cathedral at Christ Church, Oxford, a monument for Canon Iles, who had helped his grandfather at the university. The celebration at Fenny Stratford of St. Martin's day, regularly maintained by Willis during his life, is still observed by its inhabitants.

The foibles and appearance of Willis were satirised in lines written by Dr. Darrell of Lillingston-Darrell. They were printed in the 'Oxford Sausage' and, with Cole's notes 'when out of humour with him,' in 'Notes and Queries' (2nd ser. vi. 428–9). A sarcastic description of his house is in Nichols's 'Illustrations of Literature' (i. 682–4). Hearne wrote 'An Account of my Journey to Whaddon Hall, 1716,' which is printed in 'Letters from the Bodleian Library' (ii. 175–83).

Willis's portrait was etched in 1781 at Cole's request from a drawing made by Rev. Michael Tyson of the original painting by Dahl. It is reproduced in Nichols's 'Literary Anecdotes' (viii. 219) and Hutchins's 'Dorset' (2nd ed. iv. 335). Portraits of his father, mother, and other members of the family were at Bletchley.

Among the literary works of Willis are included surveys of the four Welsh cathedrals, viz. St. David's (1717), Llandaff (1719), St. Asaph (1720), and Bangor (1721); but the description of St. David's is signed 'M. N.,' and was drawn up by Dr. William Wotton (the initials being the concluding letters of his names), and that of Llandaff, which was also compiled by Wotton, has his name in full. Willis published in 1727 two volumes of 'A Survey of the Cathedrals of York, Durham, Carlisle, Chester, Man, Lichfield, Hereford, Worcester, Gloucester and Bristol,' and he issued in 1730 a third volume on 'Lincoln, Ely, Oxford, and Peterborough.' Thomas Osborne, the bookseller, purchased the unsold copies of this impression and advertised his issue in 1742 as a new edition containing histories of all the cathedrals, whereupon Willis denounced the proceeding in the 'London Evening Post,' 5–8 March 1743. The volumes of the 1742 issue at the British Museum have copious notes by William Cole [q. v.], and transcripts of Willis's additions in his own copy. One impression at the British Museum of the volume on Llandaff Cathedral has many notes by Gough, and an edition of the survey of St. Asaph, enlarged and brought down to date, was published in 1801. The account of the 'Cathedral of Man' is reproduced in Harrison's 'Old Historians' of that isle (Manx Soc. xviii. 126–51), the survey of Lincoln Cathedral formed the basis of a volume on 'The Antiquities in Lincoln Cathedral' (1771), and a 'History of Gothic and Saxon Architecture in England' (1798) was compiled from his works and those of James Bentham [q. v.]

Willis also wrote: 1. 'Notitia Parliamentaria; or an History of the Counties, Cities, and Boroughs in England and Wales,' 1715, 3 vols., 1716, 1750; 2nd ed. with additions, 1730, 1716, 1750 (but the last two volumes are of the original edition). A single sheet of this work on the borough of Windsor was printed in folio in 1733, and is now very scarce. 2. 'History of the Mitred Parliamentary Abbies and Conventual Cathedral Churches,' 1718–19, 2 vols. (cf. *Rel. Hearnianæ*, ed. Bliss, 1857, i. 428). He had previously drawn up 'A View of the Mitred Abbeys, with a Catalogue of their respective Abbots,' for Hearne's edition of Leland's 'Collectanea' (1715, vi. 97–264), the Latin preface of which is addressed to him. Both the preface and the paper on the abbeys and abbots are reprinted in the 1770 and 1774 editions. 3. 'Parochiale Anglicanum; or the Names of all the Churches and Chapels in thirteen Dioceses,' 1733. 4. 'Table of the Gold Coins of the Kings of England, by B. W.,' 1733, small folio a hundred copies, and the same number on large paper, which are said to have been printed at the expense of Vertue; it was included in the 'Vetusta Monumenta.' 5. 'History and Antiquities of the Town, Hundred, and Deanery of Buckingham,' 1755. Cole's copy, with notes copied from those by Willis, is in the Grenville Library, British Museum. Cole also transcribed and methodised in two folio volumes, now with the Cole manuscripts at the British Museum, his 'History of the Hundreds of Newport and Cotslow' to match this volume on Buckingham. Willis had circulated queries for information on the county in 1712.

In 1717 Willis published anonymously 'The Whole Duty of Man, abridged for the benefit of the Poorer Sort,' and in 1752 an anonymous address 'To the Patrons of Ecclesiastical Livings.' Editions of John Ecton's 'Thesaurus rerum Ecclesiasticarum,' with corrections and additions by Willis, came out in 1754 and 1763. He assisted in Samuel Gale's 'Winchester Cathedral' (1710), W. Thomas's 'Antiquities of Worcester' (1717), Tanner's 'Notitia Monastica' (1744), and Hutchins's 'Dorset.' He also aided and corresponded with Francis Peck [q. v.] Early in life he had made some collections on Cardinal Wolsey (Hearne, *Collections*, ed. Doble, i. 71, ii. 261), and communications from him on antiquarian topics are inserted in the 'Archæologia' (i. 60, 204, viii. 88–110).

John Nichols possessed numerous letters of Willis, including a thick volume of those to Dr. Ducarel. Many communications to and from him are printed in Nichols's 'Illustrations of Literature' (i. 811–12, ii. 796, 806–7, iii. 485–6, 532–3, iv. 113), 'Letters from the Bodleian Library' (1813), and in Hearne's 'Collections' (Oxford Hist. Soc.)

[Nichols's Lit. Anecdotes, ii. 35, vi. 120, 186–211 (mainly from a memoir by Dr. Ducarel, read before Soc. of Antiquaries, 22 May and 12 June 1760, and printed in eight quarto pages), viii. 217–23; Hutchins's Dorset, 2nd ed. i. 100, 104–105, iv. 327–37; Lipscomb's Buckinghamshire, iv. 10–14, 18–37, 55, 75; Hearne's Coll. ed. Doble, i. 117, iii. 350; Misc. Geneal. et Heraldica, ii. 45–6; Chester's Westminster Abbey, p. 20; Halkett and Laing's Anon. Lit. pp. 2106, 2535, 2601, 2811; Biogr. Britannica; Rel. Hearnianæ, ed. Bliss, ii. 579–81, 609.]

W. P. C.

WILLIS, FRANCIS (1718–1807), physician, born on 17 Aug. 1718, was third son of John Willis, one of the vicars of Lincoln Cathedral, and his wife Genevra, daughter of James Darling of Oxford. He matriculated from Lincoln College, Oxford, on 30 May 1734, migrated to St. Alban Hall, and proceeded B.A. on 21 March 1738–9, and M.A. on 10 Feb. 1740–1 from Brasenose College, of which he was fellow and subsequently vice-principal. In obedience to his father he took holy orders, but he had so strong an inclination for medicine that even while an undergraduate he studied it and attended the lectures of Nathan Alcock [q. v.], with whom he formed a lifelong friendship. In 1749 he married Mary, youngest daughter of the Rev. John Curtois of Bramston, Lincolnshire, and took up his residence at Dunston in that county. He is said to have at first practised medicine without a license, but in 1759 the university of Oxford conferred on him the degrees of M.B. and M.D. In 1769 he was appointed physician to a hospital in Lincoln which he had taken an active part in establishing. For the six following years he never ceased to attend it regularly twice a week, though distant nearly ten miles from his own home. In the course of this work he treated successfully several cases of mental derangement, and patients were brought to him from great distances. To accommodate them he removed to a larger house at Gretford, near Stamford.

When George III experienced his first attack of madness, Willis was called in on 5 Dec. 1788. He encountered considerable opposition from the regular physicians, being 'considered by some not much better than a mountebank, and not far different from some of those that are confined in his house' (Sheffield, *Auckland Correspondence*, ii. 256). From the first he maintained

that the king would recover, and insisted that the patient should be more gently treated and allowed greater freedom than heretofore (Grenville, *Buckingham Papers*, ii. 35; Jesse, iii. 92). He soon became popular at court. Mme. D'Arblay describes him as 'a man of ten thousand; open, honest, dauntless, light-hearted, innocent, and high-minded' (*Diary*, 1892, iii. 127); while Hannah More calls him 'the very image of simplicity, quite a good, plain, old-fashioned country parson' (*Memoirs*, ii. 144).

After the king's recovery in 1789 Willis returned to his private practice, but his reputation now stood so high that he was obliged to build a second house at Shillingthorpe, near Gretford, in order to accommodate the large number of patients who wished to be attended by him. He died on 5 Dec. 1807, and was buried at Gretford, where a monument to his memory was erected by his surviving sons. His first wife died on 17 April 1797, and not long before his death he married Mrs. Storer, who survived him.

Willis had five sons by his first wife; of these John (1751–1835), with his father, attended George III in 1788, and again in 1811 alone; Thomas (1754–1827) was prebendary of Rochester, rector of St. George's, Bloomsbury, and of Wateringbury, Kent; Richard (1755–1829) was admiral in the royal navy; and Robert Darling (1760–1821) attended the king during his second attack of madness, wrote 'Philosophical Sketches of the Principles of Society and Government,' London, 1795, 8vo, and was father of Robert Willis (1800–1875) [q. v.]

[Report from the Committee appointed to examine the Physicians who have attended his Majesty during his Illness touching the state of his Majesty's Health, London, 1788, 8vo, in A Collection of Tracts on the proposed Regency, 1789, 8vo, vol. i.; A Treatise on Mental Derangement, by Fra. Willis, M.D., 2nd edit., London, 1843, 8vo, p. 86; Wraxall's Memoirs, iii. 197; Jesse's Life and Reign of King George the Third, vol. iii. passim; Life of Charles Mayne Young, by his son, i. 343–50; inscription on the monument in Gretford church; private information.] J. W. C–k.

WILLIS, HENRY BRITTAN (1810–1884), painter, was born in 1810 at Bristol, the son of a drawing-master in that city. He practised for a time in Bristol with little success, and then went to the United States, but after a brief stay was compelled by ill-health to return. In 1843 he settled in London, and gained a considerable reputation as a painter of cattle and landscapes. He frequently exhibited at the Royal Academy, British Institution, and Suffolk Street Gallery from 1844 to 1862, and from 1851 to 1857 was a member of the 'Free Exhibitions' Society. In 1862 he was elected an associate of the 'Old Watercolour' Society, and thenceforth was a constant contributor to its exhibitions; in 1863 he became a full member. Willis painted in an attractive manner various picturesque localities in Great Britain, introducing finely composed groups of cattle. His 'Highland Cattle,' painted in 1866, was acquired by Queen Victoria, and his 'Ben Cruachan Cattle coming South' was at the Paris Exhibition of 1867. Four of his compositions were engraved in the 'Art Union Annual,' 1847. He died at Kensington on 17 Jan. 1884, and was buried in the cemetery at Hanwell.

[Roget's Hist. of the 'Old Watercolour' Soc.; Athenæum, 1884; Bryan's Dict. of Painters and Engravers, ed. Armstrong.] F. M. O'D.

WILLIS, JOHN (*d.* 1628?), stenographer and mnemonician, graduated B.A. from Christ's College, Cambridge, in 1592–3, M.A. in 1596, and B.D. in 1603. On 12 June 1601 he was admitted to the rectory of St. Mary Bothaw, Dowgate Hill, London, which he resigned in 1606 on being appointed rector of Bentley Parva, Essex. Probably he died in 1627 or 1628, as it is stated that the 'Schoolemaster' was completely fitted for the ninth edition of his 'Stenography' (1628) by 'the aforesaid authour, a little before his death.'

Willis invented the first practical and rational scheme of modern shorthand founded on a strictly alphabetical basis. The earlier systems devised by Timothy Bright (1588) and Peter Bales (1590) were utterly impracticable, and had no result, whereas Willis's method was published again and again, and was imitated and improved upon by succeeding authors.

The first work in which his system was explained appeared anonymously under the title of 'The Art of Stenographie, teaching by plaine and certaine rules, to the capacitie of the meanest, and for the vse of all professions, the way to Compendious Writing. Wherevnto is annexed a very easie direction for Steganógraphie, or secret writing,' London, 1602, 16mo. The only copies known to exist are in the British Museum and the Bodleian Libraries. The fifth edition is entitled 'The Art of Stenographie, or Short Writing by spelling characterie,' London, 1617. A Latin version, 'Stenographia, sive Ars compendiose Scribendi,' was published at London in 1618. The sixth edition of the English work

appeared in 1623, the seventh in 1623 (not 1628, as given in some lists), the eighth in 1623, the ninth in 1628, the tenth in 1632, the eleventh in 1636, the thirteenth in 1644, and the fourteenth in 1647. Willis also wrote 'The Schoolemaster to the Art of Stenography, explaining the rules and teaching the practise thereof to the understanding of the meanest capacity,' London, 1623, 16mo; 2nd edit. 1628; 3rd edit. 1647. This work is printed so as to be sold separately, or in conjunction with the later editions of 'The Art of Stenography.' Willis's shorthand alphabet, the first introduced into German literature, is given in 'Deliciæ Philosophicæ,' Nuremberg, 1653, iii. 53.

To students of mnemonics Willis is well known as the author of 'Mnemonica; sive Ars Reminiscendi: e puris artis naturæque fontibus hausta, et in tres libros digesta, necnon de Memoria naturali fovenda libellus e variis doctissimorum operibus sedulo collectus,' London, 1618, 8vo. The treatise 'De Memoria naturali fovenda' was reprinted in 'Variorum de Arte Memoriæ Tractatus sex,' Frankfort, 1678. The whole work was translated into English by Leonard Sowersby, a bookseller 'at the Turn-Stile, near Newmarket, in Lincoln's Inn Fields,' and printed at London, 1661, 8vo. This book develops many of the principles of the local memory in an apt and intelligible manner. Copious extracts from it are printed in Feinaigle's 'New Art of Memory,' 3rd edit. 1813, pp. 248–92.

[Cooper's Parliamentary Shorthand, p. 5; Gibbs's Historical Account of Compendious and Swift Writing, pp. 38, 43; Gibson's Bibl. of Shorthand, pp. 13, 237; Journalist, 11 March 1887; Levy's Hist. of Shorthand; Lewis's Hist. of Shorthand; Newcourt's Repertorium; Notes and Queries, 7th ser. ii. 306; Shorthand, ii. 160, 168, 176; Watt's Bibl. Brit.; Zeibig's Geschwindschreibkunst.] T. C.

WILLIS, JOHN WALPOLE (1793–1877), justice of the king's bench, Upper Canada, born on 4 Jan. 1793, was the second son of William Willis (*d.* 1809), captain in the 13th light dragoons, by his wife Mary (*d.* 1831), only daughter and heiress of Robert Hamilton Smith of Lismore, co. Down. He entered Gray's Inn on 4 Nov. 1811, was called to the bar, and joined the northern circuit in 1817. Shortly afterwards his first published work, a book on the law of evidence, appeared. There came out in 1820 'Willis's Equity Pleading,' for many years a standard work on the subject, and in 1827 a valuable treatise on the 'Duties and Responsibilities of Trustees.' The colonial office at this time intended to establish a court of equity in Upper Canada, and to make Willis its chief. As an interim appointment he received a puisne judgeship in the king's bench. On 18 Sept. 1827 he presented his warrant to the lieutenant-governor, Sir Peregrine Maitland [q. v.], but soon found that neither the governor nor the council, neither the assembly nor the bar, was disposed to assist him in organising a court of chancery. His chief opponent was (Sir) John Beverley Robinson [q. v.], afterwards chief justice, then attorney-general and practical leader of the government. There arose differences between the judge and the law officer as to the conduct of crown business which waxed keen with time, and were plainly expressed on both sides. The judge was evidently the more hasty, for within a year of his appointment he declined to sit *in banco*, and declared his reasons openly. They were that the act constituting the court directs that 'a chief justice, with two puisne judges, shall preside' in it; that the chief justice was absent from the province on leave, and not likely to return; and that, till his successor was instituted, the court could not legally sit *in banco*. The lieutenant-governor took no step to fill the vacancy, but at once amoved Willis under 22 George III, c. 75, and nominated Mr. Justice Hagerman in his place. Thereupon there was an appeal to the privy council on the ground that the amoval order was 'unwarranted, illegal, and ought to be void.' The assembly sided with the judge, chiefly because it was at that time struggling to make the executive responsible, and to change the tenure of judicial office from a holding 'at pleasure' to a holding 'during good conduct;' and in an address to the king it characterised the governor's action as 'violent, precipitate, and unjustifiable.' The excitement in the province grew more intense when it was known that no positive neglect of duty, no actual malfeasance in office, was or could be established against Willis. The imperial government, on report from the privy council, dismissed the appeal, confirmed the amotion order, and refused to reinstate the judge, as the assembly had requested. But on reconsideration afterwards the order of amotion was set aside, because the appellant had no opportunity of a hearing before the order was issued. Willis was then given a judicial appointment in Demerara, and afterwards in New South Wales (1841). He displeased the governor of this colony also, Sir George Gipps [q. v.]; and he was again amoved in 1842 without notice. Appeal proceedings lasted three years, but finally the order was quashed for the same reason as in the Upper Canada case. Arrears

of salary and costs, amounting to near 6,000*l.*, were awarded to Willis, but he did not return to the colony, neither did he receive any other office in the gift of the colonial department. He died in September 1877.

On 8 Aug. 1824 he married Mary Isabella, elder daughter of Thomas Lyon-Bowes, eleventh earl Strathmore. By her he had one son, Robert Bruce Willis (1826–1897). The union was an unhappy one, and was dissolved by act of parliament in 1833. Willis married, secondly, on 15 Sept. 1836, Ann Susanna Kent (*d.* 1891), eldest daughter of Colonel Thomas Henry Bund of Wick Episcopi in Worcestershire. By her he had a son, Mr. John William Willis-Bund, and two daughters.

Willis is sometimes said to have had an imperious temper. There can be little question as to his ability, industry, or the energy with which he carried his ideas into practice. The true reason for his unfortunate experience 'over sea' may be found in his conception of what an English colony is or should be. His latest work, 'On the Government of the British Colonies' (1850), gives his idea. A colony is to be dealt with as an English county, presided over by a lord lieutenant; on the one side possessing certain powers of internal taxation, on the other being represented in the imperial parliament—a conception of self-government that no colonial party could adopt, and one which, if carried out in days when the judge's sphere was not confined strictly to matters legal, could scarcely fail to bring him into conflict with the local authorities for the time being.

[Foster's Reg. of Admissions to Gray's Inn, 1889, p. 414; Burke's Landed Gentry, s.v. 'Bund;' Read's Lives of the Judges of Upper Canada, pp. 107–20; Dent's Story of the Upper Canada Rebellion, pp. 162–94; Mirror of Parliament (House of Lords), 14 May 1829, pp. 1610–11; Hansard, new ser. xxiv. 551–5; Accounts and Papers relating to the Colonies (5), xxxii. 51; Blue Book, Papers relating to the Amoval of the Hon. J. W. Willis, 1829; Blackwood's Mag. ('Cabot'), 1829, pp. 334–7; App. to Journals of the Legislative Assembly of Upper Canada, 1st sess., 10th parl.; Therry's Reminiscences of New South Wales, 1863, pp. 341–5; 5 Moore's Reports (Privy Council), p. 379; Kingsford's Hist. of Canada, x. 258–79.] T. B. B.

WILLIS, RICHARD (1664–1734), bishop of Winchester, the son of William Willis, a journeyman tanner, and his wife Susanna, was baptised at Ribbesford in Worcestershire on 16 Feb. 1663–4. He was educated at Bewdley free grammar school, matriculated from Wadham College, Oxford, on 5 Dec. 1684, graduated B.A. in 1688, in which year he became a fellow of All Souls', and was granted the degree of D.D. at Lambeth on 27 March 1695 (Foster, *Alumni Oxon.* 1500–1714). After leaving Oxford he became curate to 'Mr. Chapman at Cheshunt,' and was in 1692 chosen lecturer of St. Clement's, Strand, where he became well known as a preacher. Nash speaks of his famous 'extemporaneous preaching;' but Richardson, with greater probability, of his 'conciones memoriter recitandi.' He accompanied William III to Holland in 1694 in the capacity of chaplain, and on his return on 12 April 1695 (Hennessy, *Novum Repert.* p. 448) was installed a prebendary of Westminster. He was one of the original promoters of the Society for Promoting Christian Knowledge in 1699, subscribing 5*l.*, and in December 1700 he received the thanks of the society for a charity sermon preached at St. Ann's, Westminster (McClure, *Journals*, pp. 5, 103). On 26 Dec. 1701 he was promoted to the deanery of Lincoln. Four years later was printed one of his most elaborate sermons 'preached before the queen on 23 Aug. 1705, being the thanksgiving day for the late glorious success in forcing the enemy's lines in the Spanish Netherlands, by the Duke of Marlborough.' A good preacher and a good whig, having opposed the schism bill of 1714, Willis was made bishop of Gloucester by George I upon the death of Edward Fowler [q. v.] He was elected on 10 Dec. 1714, confirmed on the 15th, and consecrated on 16 Jan. following in Lambeth chapel. He was put upon the commission for building fifty new churches in and around London, was made a clerk of the royal closet, and allowed to hold his deanery *in commendam*. The king was gratified by his sermon, 'The Way to Stable and Quiet Times,' preached before the court on 20 Jan. 1714–15, 'being the day of thanksgiving for bringing his majesty to a peaceable and quiet possession of the throne,' which was translated into French for George's benefit. In 1717, when William Nicolson [q. v.] was translated from Carlisle to Derry, and had in consequence to resign the office of lord almoner, Willis was appointed to the post. After seven years at Gloucester, upon the translation of Talbot to Durham, Willis was on 21 Nov. 1721 translated to Salisbury, and thence he was on 21 Nov. 1723 promoted to the see of Winchester. His advancement was due, according to Bishop Newton, to the long and laboured oration which he made against Atterbury upon the occasion of the third reading of the bill to inflict pains and penalties. This speech was published in 1723. Willis, who was a martyr to the

gout, died suddenly at Winchester House, Chelsea, on 10 Aug. 1734, and was buried in the south aisle of Winchester Cathedral, a little above Bishop Wykeham. The monument to him with a life-size figure of the bishop *in pontificalibus* is described by Milman as the most finished in the cathedral (*Hist. of Winchester*, i. 445; the long Latin inscription is reproduced in Ball's *Historical Account of Winchester*, p. 97). By his wife Isabella, who was buried in the north vault of Chelsea church on 26 Nov. 1727 (cf. Faulkner, *Chelsea*, p. 330), Willis left two sons—John of Chelsea, who married in 1733 the only daughter of Colonel Fielding; and William, who married on 11 Feb. 1744 'Miss Read of Bedford Row, with 40,000*l.*' (*Gent. Mag.* 1744, p. 108).

There is an oil-portrait of the bishop by Michael Dahl in the palace at Salisbury, and the engraving of this in mezzotint by J. Simon depicts a handsome man with the mobile face of an orator (Smith, *Mezzo Portraits*, p. 1126).

[Cassan's Lives of the Bishops of Salisbury, 1824, iii. 202–9, and Lives of the Bishops of Winchester, 1827, ii. 215–22; Nash's Hist. of Worcestershire, ii. 279; Wadham Coll. Registers, ed. Gardiner, p. 339; Wood's Hist. and Antiq. of Oxford, ed. Gutch, p. 274; Le Neve's Fasti Eccl. Anglicanæ, i. 140, 146; Notes and Queries, 2nd ser. iv. 103, 4th ser. iv. 480; Nicolson's Epist. Corresp. ed. Nichols, 1789, ii. 477; Nichols's Lit. Anecd. ix. 85; Willis's Cathedrals, ii. 82; Hearne's Collect. ed. Doble, i. 69; Abbey's English Church and its Bishops, 1887, ii. 30; Noble's Continuation of Granger, iii. 76; Bromley's Cat. of Engraved Portraits, p. 273.] T. S.

WILLIS, ROBERT (1800–1875), professor of mechanism and archæologist, son of Robert Darling Willis (1760–1821) and grandson of Francis Willis [q. v.], was born in London on 27 Feb. 1800. The tastes that afterwards distinguished him became manifest at a very early age. When a mere lad he was a skilful musician, a good draughtsman, and an eager examiner of every piece of machinery and ancient building that came in his way. In 1819 he patented an improvement on the pedal of the harp, and in 1821 published 'An Attempt to analyse the Automaton Chess Player' (London, 1821, 8vo), a mechanical contrivance then being exhibited in London, which 'had excited the admiration of the curious during a period little short of forty years' (p. 9). After repeated visits to the exhibition in company with his sister, he was enabled to show that there was ample room for a man of small stature to be concealed within the figure and the box on which he sat, an explanation the truth of which the owner afterwards admitted.

His health was delicate, and he was educated privately till 1821, when he became a pupil of the Rev. Mr. Kidd at King's Lynn. In 1822 he entered into residence at Gonville and Caius College, Cambridge, as a pensioner. He proceeded B.A. in 1826, when he was ninth wrangler. He was elected Frankland fellow of his college in the same year, and foundation fellow in 1829. He was ordained deacon and priest in 1827. After his election to a fellowship he devoted himself to the study of mechanism, selecting at first subjects in which mathematics were blended with animal mechanism, as shown by his papers in the 'Transactions of the Cambridge Philosophical Society' 'On the Vowel Sounds' (1828) and 'On the Mechanism of the Larynx' (1828–9). The last has been accepted by anatomists as containing the true theory of the action of that organ. In 1830 he was made a fellow of the Royal Society.

In 1837 he succeeded William Farish [q.v.] as Jacksonian professor of applied mechanics at Cambridge, an office which he held till his death. His practical knowledge of carpentry, his inventive genius, and his power of lucid exposition made him a most attractive professor, and his lecture-room was always full. Farish was a man of great originality, whose lectures Willis had attended (as he told the present writer), and when he published his own 'System of Apparatus for the use of Lecturers and Experimenters in Mechanical Philosophy' (London, 1851, 4to) he described his predecessor's method of building up a model of a machine before the audience, and gave him full credit for 'devising a system of mechanical apparatus consisting of the separate parts of which machines are made, so adapted to each other that they might admit of being put together at pleasure in the form of any machine that might be required' (p. 1). This system, as modernised and perfected by Willis, has been largely adopted both at home and abroad.

In 1837 Willis read a paper 'On the Teeth of Wheels' (*Trans. Inst. Civ. Eng.* ii. 89), with a description of a contrivance called an odontograph, for enabling draughtsmen to find at once the centres from which the two portions of the teeth are to be struck. He was the first to point out the practical advantage of constructing cycloidal toothed wheels in what are called 'sets' by using the same generating circle and the same pitch throughout the set, with the result that any two wheels of the set will gear

together. This invention is in universal use.

In 1841 he published his 'Principles of Mechanism.' In this work he reduced the study of what he called pure mechanism to a system. It is the earliest attempt to develop, with anything like completeness, the science of machines considered from the kinematic point of view, without reference to the forces which are at work or to the energy which is transmitted. A machine, according to him, is a contrivance for producing a specific relation between the motions of one of its parts and another. To express this relation completely the two elements velocity-ratio and directional relation are required. Accordingly he groups machines in three general classes: (1) those in which both of these elements are constant; (2) those in which one (*a*) is constant and the other (*b*) is variable; (3) those in which this variability is reversed. In each class there are divisions depending on the mode in which motion is communicated, whether by rolling contact, sliding contact, link-work, and so forth. The first part of the book expounds this system of classification as applied to elementary combinations of moving pieces; the second part deals with what he calls aggregate combinations, in which two or more elementary combinations co-operate in producing a relation of motion between the driving and following parts of the machine. A second edition of this work appeared in 1870.

In 1849 Willis was a member of a royal commission appointed to inquire into the application of iron to railway structures, and contributed to the report of the commissioners Appendix B, 'On the effects produced by causing weights to travel over elastic bars,' reprinted in Barlow's 'Treatise on the Strength of Timber.'

In 1851 he was one of the jurors of the Great Exhibition. In that capacity he drew up the report for the class of manufacturing machines and tools, and contributed a lecture to the series on the results of the exhibition, organised by the Society of Arts in 1852. He was also a vice-president at the Paris Exhibition of 1855, and reporter of the class for the machinery of textile fabrics. In connection with this office he published in 1857 a report on machinery for woven fabrics, for which he received the cross of the Legion of Honour. When the government school of mines was established in Jermyn Street in 1853, Willis was engaged as lecturer on applied mechanics. In 1862 he was president of the British Association, which that year met at Cambridge; and in the following year at Newcastle he presided over the mechanical section.

During all these years Willis was studying architecture and archæology with the same energy as mechanism, and perhaps with even greater originality. In 1835, after a rapid tour through a part of France, Germany, and Italy, he published 'Remarks on the Architecture of the Middle Ages, especially of Italy,' a work which first called serious attention to the Gothic style, and which in many ways is still without a rival. He treated a building as he treated a machine: he took it to pieces; he pointed out what was structural and what was decorative, what was imitated and what was original; and how the most complex forms of mediæval invention might be reduced to simple elements. This publication was the starting-point of that portion of his career which was devoted to studies combining practical architecture with historical and antiquarian research. For these he was singularly well fitted. He had no sentiment and no preconceived theory. His mechanical knowledge enabled him to understand construction, and his power of observation was so keen that he never failed to seize the meaning of the faintest indication that fell in his way. The industry that he brought to bear on these pursuits was amazing. He learnt to decipher mediæval handwriting with rapidity and accuracy, and devoted much time to the study of manuscript authorities; he mastered not only the whole literature of the subject, but that of the history that bore upon it; and, as the mass of notes bequeathed by him to the present writer shows, he tabulated the information thus gained with infinite care, so as to have it always ready to his hand when wanted.

The 'Remarks' were succeeded by an elaborate paper 'On the Construction of the Vaults of the Middle Ages' (*Trans. Inst. Brit. Arch.* 1841), an essay as remarkable for thoroughness of treatment as for the beauty of the illustrations, all drawn by himself. By this time his reputation for architectural knowledge was established, for in this year the dean and chapter of Hereford consulted him respecting the condition of their cathedral. He published the result of his investigations in a 'Report of a Survey of the Dilapidated Portions of Hereford Cathedral in the year 1841' (Hereford, 1842, 8vo; and London, 1842, 4to, with plates). In this same year he invented and described the 'Cymagraph for copying mouldings' (*Engineers' Journ.* July 1842), a contrivance which he himself used exten-

sively in his own researches, but which did not meet with general acceptance. In 1843 he published his 'Architectural Nomenclature of the Middle Ages' (*Trans. Cambr. Ant. Soc.* vol. i.), a work of vast research and great ingenuity, useful alike to a lexicographer and an archæologist.

The foundation of the Archæological Institute in 1844 opened a new field for Willis. He was one of the first members, as he was also one of the most energetic, and a lecture from him was the chief attraction at the annual meeting. His method, as he states in his 'Architectural History of Winchester Cathedral' (1846), was 'to bring together all the recorded evidence that belongs to the building; to examine the building itself for the purpose of investigating the mode of its construction, and the successive changes and additions that have been made to it; and, lastly, to compare the recorded evidence with the structural evidence as much as possible.' By this comprehensive scheme he laid bare the entire history of the structure; the history was elucidated by the building, and the changes in the building were made manifest by the history; while his own thorough knowledge of the different styles of architecture enabled him to see through alterations, transformations, and insertions which had puzzled all previous investigators. In this way he elucidated the cathedrals of Canterbury (1844), Winchester (1845), York (1846), Chichester (1853), Worcester (1862), Sherborne and Glastonbury (1865). These have been published; but he also read papers and delivered lectures on the following without, however, finding leisure to publish what he had said: Norwich (1847), Salisbury (1849), Oxford (1850), Wells (1851), Gloucester (1860), Peterborough (1861), Rochester (1863), Lichfield (1864).

As a lecturer Willis had extraordinary gifts. He used neither manuscript nor notes; but, whether he was describing a machine or a building, an uninterrupted stream of lucid exposition flowed from his lips, carrying his hearers without weariness through the most intricate details, and making them grasp the most complex history or construction. In addition to his annual lectures at Cambridge, in London, or to the Archæological Institute, Willis lectured at the Royal Institution on sound in 1831, and on architecture in 1846 and 1847. He also gave special courses of lectures to working men in London between 1854 and 1867.

Willis also published a 'Description of the Sextry Barn at Ely' (*Trans. Cambr. Ant. Soc.* 1843, vol. i.); 'History of the Great Seals of England' (*Arch. Journ.* 1846, vol. ii.); 'Architectural History of the Church of the Holy Sepulchre of Jerusalem' (London, 1849, 8vo), a remarkable achievement, as he had not visited it; 'Description of the Ancient Plan of the Monastery of St. Gall' (*Arch. Journ.* 1848); 'A Westminster Fabric Roll of 1253' (*Gent. Mag.* 1860); 'On Foundations discovered in Lichfield Cathedral' (*Arch. Journ.* 1860); 'On the Crypt and Chapter House of Worcester Cathedral' (*Trans. Inst. Brit. Arch.* 1863)

In the course of these studies he edited, or more correctly rewrote, a considerable portion of Parker's 'Glossary of Architecture' (5th ed. 1850); and published a 'Facsimile of the Sketch-book of Wilars de Honecort' (London, 1859, 4to), with a text partly from the French of M. Lassus, partly by himself. But perhaps his most remarkable archæological work is his last, 'The Architectural History of the Conventual Buildings of the Monastery of Christchurch, Canterbury' (London, 1869, 8vo). He had promised to do this in 1844, when he lectured on the cathedral, but other engagements had stood in the way of publication. It is a minute and perfectly accurate exposition of the plan of a Benedictine monastery, considered in relation to the monastic life.

His health did not allow him to complete his comprehensive work on the 'Architectural History of the University and Colleges of Cambridge,' which originated in a lecture delivered before the Archæological Institute at its meeting at Cambridge in 1854. This was completed after his death by the present writer, and published by the University Press in 1886 (4 vols. imp. 8vo).

Willis died at Cambridge on 28 Feb. 1875 of bronchitis; his health had been seriously impaired for some years previously. He married, on 26 July 1832, Mary Anne, daughter of Charles Humfrey of Cambridge.

[Venn's Biogr. Hist. of Gonville and Caius College, 1898, ii. 182; Arch. Journ. passim; private knowledge.] J. W. C–k.

WILLIS, ROBERT (1799–1878), medical writer, was born in Scotland in 1799, and in 1819 graduated M.D. in the university of Edinburgh. He became a member of the College of Surgeons of England in 1823, then began practice as a surgeon in London, and was in 1837 admitted a licentiate of the College of Physicians. In 1827, on the suggestion of John Abernethy (1764–1831) [q.v.], he was appointed librarian of the newly formed library of the College of Surgeons, and held office till June 1845, after which he went to live at Barnes in Surrey, and there practised

till his death. He translated in 1826 Gaspard Spurzheim's 'Anatomy of the Brain,' in 1835 Pierre Rayer's valuable treatise on diseases of the skin, and in 1844 Karl F. H. Marx's 'On the Decrease of Disease' and Rudolph Wagner's 'Elements of Physiology.' His chief original medical works were 'Urinary Diseases and their Treatment,' published in 1838; 'Illustrations of Cutaneous Disease' in 1841; and 'On the Treatment of Stone in the Bladder' in 1842. His practical knowledge of disease was small, and the preparation of works for the press his more congenial occupation. His translation of the works of William Harvey (1578–1657) [q.v.] was published by the Sydenham Society in 1847. In 1877 he published an historical study entitled 'Servetus and Calvin,' and in 1878 'William Harvey: a History of the Discovery of the Circulation,' a work containing some facts not to be found in earlier lives of Harvey. He died at Barnes on 21 Sept. 1878.

[Lancet, 12 Oct. 1878; Works.] N. M.

WILLIS, THOMAS (1582–1660?), schoolmaster, was the son of Richard Willis of Fenny Compton, Warwickshire, and of his wife, whose maiden name was Blount. He was born in 1582, matriculated from St. John's College, Oxford, on 11 June 1602, graduated B.A. on 2 June 1606 and M.A. on 21 June 1609, and was incorporated at Cambridge in 1619. On leaving college he became schoolmaster at Isleworth, and remained there teaching for about fifty years. He published two Latin schoolbooks, 'Vestibulum Linguæ Latinæ,' London, 1651, and 'Phraseologia Anglo-Latina,' London, 1655, published with the author's initials only. The latter work appeared also in the same year under the title of 'Proteus Vinctus.' It occasionally goes by the name of 'Anglicisms Latinized,' and some copies contain the three title-pages. Prefixed are some Latin dedicatory verses. In 1672 William Walker (1623–1684) [q. v.] republished Willis's book, reprinted the laudatory verses, omitting the headings 'To Volentius,' then adding his own 'Parœmiologia Anglo-Latina; or a Collection of English and Latin Proverbs and Proverbial Sayings match'd together,' and placed his name alone on the title-page. The whole book has in consequence been occasionally assigned to Walker. The true state of things is honestly explained in the preface.

Willis died about 1660. He married Mary Tomlyn of Gloucester, by whom he had two sons and two daughters.

The elder son, THOMAS WILLIS (*d.* 1692), was educated first in his father's school and afterwards at St. John's College, Oxford, where he was created M.A. on 17 Dec. 1646, by virtue of the letters of Sir Thomas Fairfax. He was possibly the 'Mr. Thomas Willis, minister, who was chaplain to the regiment of Col. Payne, part of the brigade under the command of Major-general Brown.' In 1646 he was appointed minister of Twickenham in Middlesex, and was instituted on 8 Oct. In 1651 he had his stipend increased by 100*l.* a year from tithes belonging to the dean and canons of Windsor. He was one of the commissioners for the county of Middlesex and city of Westminster for the ejection of ignorant and scandalous ministers. In August 1660 the inhabitants of Twickenham petitioned parliament for his removal. In the petition he is described as not having been of either university, but 'bred in New England,' and not 'a lawfully ordained minister.' In 1661 he was deprived of the living, but afterwards conforming he was instituted to the rectory of Dunton in Buckinghamshire on 4 Feb. 1663, holding it in conjunction with the vicarage of Kingston-on-Thames, to which he was instituted on 21 Aug. 1671. At this time he was chaplain-in-ordinary to the king, and had been created D.D. in 1670. He died on 8 Oct. 1692, and was buried at Kingston, Surrey.

He was twice married. By his first wife, Elizabeth, he had four sons and one daughter; and by his second, Susanna, who survived him, three sons and one daughter. Calamy says that he was a good scholar, like his father, 'a grave divine, a solid preacher, of a very good presence, and a man zealous for truth and order in the churches of Christ, of great holiness of life, of a public spirit and much fervour in his work, and great usefulness in the county of Middlesex.'

He published: 1. 'A Warning to England; or a Prophecy of Perilous Times,' London, 1659. 2. 'Help for the Poor,' 1665. 3. 'The Excellency of Virtue disclosing itself in the Virtues of a Good Life,' London, 1676. 4. 'The Key of Knowledge,' London, 1682. 5. 'עזרה אל God's Court; wherein the dignity and duty of Judges and Magistrates is shew'd,' London, 1683.

[Visitation of Warwickshire (Harl. Soc. Publ.), xii. 311; Wood's Athenæ, ed. Bliss, iii. 406, iv. 698–9, Fasti, ed. Bliss, ii. 95, 326–7; Foster's Alumni Oxon. 1500–1714; Cobbett's Memorials of Twickenham, pp. 110, 124, 188–9; Lysons's Environs, iii. 291–2; Palmer's Nonconformist's Memorial, ii. 470; Lipscomb's Buckinghamshire, iii. 343; Manning and Bray's Surrey, i. 394; Aubrey's Antiquities of Surrey, i. 25; Hist. MSS. Comm. 7th Rep. p. 128; Lords' Journals, viii. 514, ix. 627; P. C. C. 193, Fane.] B. P.

WILLIS, THOMAS, M.D. (1621–1675), physician, son of Thomas Willis and his wife, Rachel Howell, was born at Great Bedwin, Wiltshire, on 27 Jan. 1620–1, and baptised on 14 Feb. following. His father, a farmer at 'Church or Long Handborough,' Oxfordshire, was, according to Wood, 'a retainer of S. John's College,' and afterwards steward to Sir Walter Smith of Bedwyn, retiring in his old age to North Hinksey, near Oxford, and losing his life in the siege of Oxford in 1646. His mother was a native of Hinksey. The son was educated at the private school of Edward Sylvester in Oxford; 'in 1636 he became a retainer to the family of Dr. Tho. Iles, canon of Christ Church' (Wood); and on 3 March 1636–7 he matriculated from Christ Church, graduating B.A. on 19 June 1639 and M.A. on 18 June 1642. He served the king in the university legion, and studied medicine. On 8 Dec. 1646 he graduated M.B. He began practice in a house opposite Merton College, where, throughout the rebellion, the offices of the church of England were regularly performed [see Owen, John, 1616–1683]. He there wrote 'Diatribæ duæ medico-philosophicæ,' one on 'Fermentation,' and the other on 'Fevers,' which, with his 'Dissertatio Epistolaris de Urinis,' were published at The Hague in 1659. To this Edmund Meara [q. v.] replied in 1665 in an 'Examen' which called forth a defence from Willis's friend, Dr. Richard Lower (1631–1691) [q. v.], entitled 'Vindicatio Diatribæ Willisii.' In June 1660 Willis was appointed Sedleian professor of natural philosophy, and on 30 Oct. 1660 was created M.D.

He published in London in 1664 'Cerebri Anatome Nervorumque descriptio et usus,' with a dedication to Gilbert Sheldon [q. v.], archbishop of Canterbury, and in the same volume 'De ratione motus musculorum.' He had dissected many brains of both men and animals, and worked with Dr. Richard Lower, Dr. Thomas Millington, and Sir Christopher Wren [q. v.], and many of the admirable drawings in the book were the work of that great architect. It was the most exact account of the nervous system which had then appeared, and in chapter viii. the anatomical relations of the main cerebral arteries were for the first time accurately set forth, whence the anastomosis at the base of the brain between the branches of the vertebral and internal carotid arteries is to this day known as the circle of Willis. He was concerned in the meetings at Oxford which in part led to the formation of the Royal Society, and became a fellow after the society was established. In December 1664 he was elected a fellow of the College of Physicians, and in 1666, on the invitation of the archbishop of Canterbury, came up to London and took a house in St. Martin's Lane, near the church of St. Martin's-in-the-Fields. He soon attained a large practice. Bishop Burnet states that when consulted about a son of James II, then Duke of York, he expressed his diagnosis in the words 'mala stamina vitæ,' which gave such offence that he was never called for afterwards. His resolute attachment to the church of England was perhaps a stronger reason that he was not favoured at court. He endowed a priest to read prayers at early morning and late evening at St. Martin's-in-the-Fields for the benefit of working people who could not attend at the usual hours. In 1667 he published at Oxford 'Pathologiæ cerebri et nervosi generis specimen,' a treatise containing many valuable reports of cases of nervous disease observed by himself; and in 1670, in London, 'Affectionum quæ dicuntur hystericæ et hypochondriacæ pathologia spasmodica,' which discusses the treatment of hysterical affections at great length, and also contains a few well-described cases. In the same volume are separate essays 'De sanguinis ascensione' and 'De motu musculari.' He published at Oxford in 1672 'De anima brutorum,' and in 1674 'Pharmaceutice rationalis.' He was the last English physician to quote with approval the practice of John of Gaddesden [q. v.]

The ancients and all physicians up to the time of Willis included all diseases in which the quantity of urine was increased, under the term 'diabetes,' and Willis in this last book was the first to notice that cases of wasting disease in which this symptom was associated with sweetness of the urine formed a distinct group, and thus may justly be regarded as the discoverer of diabetes mellitus. His views as to the effects of sugar on the body were attacked by Frederick Slare [q. v.] in his 'Vindication of Sugars against the Charge of Dr. Willis,' London, 1715, 8vo. Willis died of pneumonia at his house in St. Martin's Lane, London, on 11 Nov. 1675, and was buried in Westminster Abbey on the 18th, an honour which he well deserved on account of his anatomy of the brain and his discovery of saccharine diabetes. The funeral charges came to 470*l.* 4*s.* 4*d.*, which his grandson Browne Willis complains did not include a gravestone. His portrait was drawn by Vertue and engraved by Knapton. There is another engraving by Loggan.

Willis married, first, at St. Michael's, Oxford, on 7 April 1657, Mary, daughter of

Dr. Samuel Fell [q. v.] and sister of Dr. John Fell [q. v.]; she died on 31 Oct. 1670, and was buried in Westminster Abbey on 3 Nov. A son Richard died on 2 May 1667, and was buried in Merton College Chapel. The only surviving son, Thomas Willis (1658–1699), was father of Browne Willis [q. v.], the great antiquary, whose account of his grandfather's life and charities, in a letter to White Kennett, is printed in Wood's 'Athenæ,' ed. Bliss (iii. 1048–50). Willis married, secondly, on 1 Sept. 1672, at Westminster Abbey, Elizabeth, eldest daughter of Matthew Nicholas, dean of St. Paul's [see NICHOLAS, SIR EDWARD, *ad fin.*], and widow of Sir William Calley of Burderop Park, Wiltshire. After Willis's death she married, as her third husband, Sir Thomas Mompesson (*d.* 1701) of Bathampton, Wiltshire, whom also she survived, dying in her seventy-fifth year on 29 Nov. 1709, and being buried in Winchester Cathedral.

A collected edition of Willis's works, entitled 'T. W. Opera omnia cum . . . multis figuris æneis,' appeared at Geneva in 1680 (2 tom. 4to); an improved edition was published by Gerard Blasius in six parts at Amsterdam (1682, 4to). An English version, entitled 'The remaining Medical Works of . . . T. W. . . .,' was published in London in 1681, folio, several of the treatises being translated by Samuel Pordage [q. v.]

[Works; Munk's Coll. of Phys. i. 338; postscript to Pharmaceutice Rationalis, 1679, pt. ii.; Burnet's History of his own Time, London, 1724, p. 228; Wood's Athenæ Oxon. iii. 1048; Foster's Alumni Oxon. 1500–1714; Burrows's Parl. Visit. (Camden Soc.); Chester's Reg. West. Abbey, passim.] N. M.

WILLIS, TIMOTHY (*fl.* 1615), writer on alchemy, was the son of Richard Willis, leather-seller of London. He was admitted to Merchant Taylors' school on 22 April 1575, and thence was elected to a fellowship at St. John's College, Oxford, in 1578. He matriculated on 17 Nov. 1581, but was ejected from his fellowship the following year 'for certain misdemeanours.' He proceeded B.A. from Gloucester Hall on 10 July 1582, and was afterwards readmitted to St. John's at the request of William Cordell, and by favour of Queen Elizabeth made 'doctor bullatus,' and sent on an embassy to Muscovy. He published: 1. 'Propositiones Tentationum, sive Propædeumata de Vitiis et Fœcunditate compositorum naturalium,' London, 1615. 2. 'The Search of Causes; containing a Theosophicall Investigation of the Possibilitie of Transmutatorie Alchemie,' London, 1616. On the title-page of the latter work he describes himself as 'Apprentise in Phisicke.'

[Foster's Alumni Oxon. 1500–1714; Wood's Fasti, ed. Bliss, vol. i. cols. 220–1; Reg. of Univ. of Oxford (Oxford Hist. Soc.), II. ii. 44, iii. 105; Robinson's Reg. of Merchant Taylors' School, i. 24.] B. P.

WILLISEL, THOMAS (*d.* 1675?), naturalist, was a native of Northamptonshire, according to Aubrey, or, according to Ray, of Lancashire. He served as a foot-soldier under Cromwell. 'Lying at St. James's (a garrison then I thinke), he happened,' writes Aubrey, 'to go along with some simplers. He liked it so well that he desired to goe with them as often as they went, and tooke such a fancy to it that in a short time he became a good botanist. He was a lusty fellow, and had an admirable sight, which is of great use for a simpler; was as hardy as a highlander; all his cloathes on his back not worth ten groates, an excellent marksman, and would maintain himselfe with his dog and his gun, and his fishing-line. The botanists of London did much encourage him, and employed him all over England, Scotland, and good part of Ireland, if not all; where he made brave discoveries, for which his name will ever be remembered in herballs. If he saw a strange fowle or bird, or a fish, he would have it and case it' (AUBREY, *Natural History of Wiltshire*, ed. Britton, p. 48). He was employed by Merret for five summers to make collections for his 'Pinax' [see MERRET, CHRISTOPHER]. Weld records that in October 1669 Willisel, who had been engaged by the society to collect zoological and botanical specimens in England and Scotland, returned to London with a large collection of rare Scottish birds and fishes and dried plants (*History of the Royal Society*, i. 224). He also prints the sealed commission given by the society to Willisel. Evelyn, who was present at the meeting of the Royal Society in October 1669, writes: 'Our English itinerant presented an account of his autumnal peregrinations about England, for which we hired him' (*Diary*, vol. i.) In his 'Catalogus Plantarum Angliæ,' published in 1670, Ray styles Willisel 'a person employed by the Royal Society in the search of natural rarities, both animals, plants, and minerals; the fittest man for such a purpose that I know in England, both for his skill and industry.' In 1671 the great naturalist took Willisel with him on a tour through the northern counties (*Memorials of Ray*, ed. Lankester, p. 26). Pulteney says: 'I believe he was once sent into Ireland by Dr. Sherard. . . . The emolument arising from these employments was probably among the

principal means of his subsistence' (*Sketches of the Progress of Botany*, i. 349). As Aubrey records that 'all the profession he had was to make pegges for shoes' (*loc. cit.*), this last supposition of Pulteney's is highly probable. Aubrey is our authority for all else we know of Willisel. 'When,' he says, 'ye Lord John Vaughan, now Earle of Carbery [see under VAUGHAN, RICHARD, second EARL OF CARBERY], was made governour of Jamaica [in 1674], I did recommend him to his excellency, who made him his gardiner there. He dyed within a yeare after his being there, but had made a fine collection of plants and shells, which the Earle of Carbery hath by him; and had he lived he would have given the world an account of the plants, animals, and fishes of that island. He could write a hand indifferent legible, and had made himself master of all the Latine names: he pourtrayed but untowardly' (*loc. cit.*) Some plants collected by Willisel are preserved in Sir Hans Sloane's herbarium.

[Authorities above cited.] G. S. B.

WILLISON, GEORGE (1741–1797), portrait-painter, born in 1741, was a son of David Willison, an Edinburgh printer and publisher, and a grandson of John Willison [q. v.] In 1756 he was awarded a prize for a drawing of flowers by the Edinburgh Society for the Encouragement of the Arts and Sciences, and in the two following years his name again figures in the prize-list. After this his uncle, George Dempster [q. v.] of Dunnichen, sent him to Rome to continue his studies, and on his return he settled in London, where, between 1767 and 1777, he exhibited some six-and-twenty portraits at the Royal Academy. But meeting with little encouragement, he went to India and painted many portraits, including those of some native princes, one of which (that of the nabob of Arcot) is now at Hampton Court. He possessed a certain knowledge of medicine, and cured a wealthy person of a dangerous wound of long standing, in gratitude for which he had some time afterwards a considerable fortune bequeathed to him. Then he returned to Edinburgh, where he continued to paint, and where he died in April 1797. His pictures are pleasant in colour and rather graceful in arrangement, his characterisation fair, his handling easy if somewhat thin. A number of his portraits were engraved by Valentine Green and James Watson.

A medallion portrait of Willison (dated 1792) by Guillame is in the Scottish Portrait Gallery.

[Scots Magazine, 1755–8; Millar's Eminent Burgesses of Dundee, 1887; Cat. Scottish National Portrait Gallery; Ernest Law's Hampton Court; Redgrave's, Bryan's, and Graves's Dictionaries.] J. L. C.

WILLISON, JOHN (1680–1750), Scottish divine, was born in 1680 at or near Stirling, where his family had been long settled and possessed considerable property. He was the eldest son of James Willison Mill of Craigforth and Bethia Gourlay, his spouse. He entered the university of Glasgow in 1695, and, though sometimes styled M.A., his name does not appear in the list of graduates. He was licensed by the presbytery of Stirling in 1701, appointed to the parish of Brechin by the united presbytery of Brechin and Arbroath in 1703, and ordained in December of that year. Many of his parishioners were Jacobites and episcopalians, and he encountered much opposition from them. In 1705 he reported to the presbytery that the former episcopal minister had retaken possession of the pulpit for the afternoon service on Sundays, that the magistrates refused to render him any assistance, and that he was told that he would be rabbled if he tried to oust the intruder. In 1712 he published a pamphlet entitled 'Queries to the Scots Innovators in Divine Service, and particularly to the Liturgical Party in the Shire of Angus. By a Lover of the Church of Scotland;' and in 1714 'A Letter from a Parochial Bishop to a Prelatical Gentleman concerning the Government of the Church.' In 1716 Willison was translated from Brechin to the South church, Dundee. In 1719 he published an 'Apology for the Church of Scotland against the Accusations of Prelatists and Jacobites,' and in 1721 a letter to an English M.P. on the bondage in which the Scottish people were kept from the remains of the feudal system. In 1726 he preached before the general assembly, and from about this time he took a prominent place among the leaders of the popular party in the church. In his own presbytery he strenuously opposed John Glas [q. v.], minister of Tealing, who founded the Glassites,' otherwise called Sandemanians, and in 1729 Willison published a treatise against his tenets entitled 'A Defence of the National Church, and particularly of the National Constitution of the Church of Scotland, against the Cavils of Independents.'

During the controversy which ended in the deposition of Ebenezer Erskine [q. v.] and his followers, Willison exerted himself to the utmost to prevent a schism. At the synod of Angus in 1733 he preached a sermon urging conciliatory measures, which was published under the title 'The Church's

Danger;' and after the seceders had formed a presbytery of their own, it was through the influence of Willison and his friends that the assembly of 1734 rescinded the acts which had given them offence, and authorised the synod of Stirling to restore them to their former status. This assembly also sent Willison and two others to London to endeavour to procure the repeal of the act of 1712 which restored the right of patronage to the former patrons. For five years more the assembly persevered in its efforts to reclaim the seceders, and when at length it resolved to libel them, Willison with others dissented. As the seceders now declined the authority of the church and declared that its judicatories were 'not lawful nor right constitute courts of Christ,' the assembly found that they deserved deposition; but, on the earnest solicitation of Willison and his friends, the execution of the sentence was postponed for a year to give them a further opportunity of returning from their 'divisive' courses. They still stood out, however, and it is said that 'the failure of Willison's efforts to prevent a schism so overwhelmed him with grief that he did not take an active share in church courts after that time.' In 1742 Willison visited Cambuslang to see for himself the nature of the celebrated religious revival there which is associated with the name of Whitefield, and on his return journey he preached a sermon at Kilsyth which was followed by a like movement in that parish. In 1744 he published 'A Fair and Impartial Testimony' (to which several ministers and elders adhered) against the defections of the national church, the lamentable schism begun and carried on by the seceders, the adoption of liturgical forms and popish practices by Scottish episcopalians, and other innovations. In 1745 he published 'Popery another Gospel,' which he dedicated to the Duke of Cumberland. During the rising of 1745 highlanders belonging to Prince Charles's army twice entered his church and threatened to shoot him if he prayed for King George, so that he was obliged for a time to close the church and to officiate in private houses. Besides his controversial works, Willison published numerous treatises on devotional and practical religion, many of which were translated into Gaelic and were great favourites with the Scottish people. Willison was one of the most eminent evangelical clergymen of his time. He was remarkable for his combination of personal piety with public spirit, and, though frequently engaged in controversy, 'there was no asperity in what he said or wrote.' Faithful in every department of duty, he was specially noted for his diligence in catechising the young and in visiting the sick. He died on 3 May 1750 in the seventieth year of his age, and was buried in the South church, Dundee. On 11 Nov. 1714 he married Margaret, daughter of William Arrot, minister of Montrose, and had Andrew, a physician in Dundee; a daughter, who became the wife of W. Bell, minister of Arbroath, and other children. George Willison [q. v.] was his grandson.

Willison's principal works, besides those mentioned above, are: 1. 'The Sanctification of the Lord's Day,' 1713. 2. 'A Sacramental Directory,' 1716. 3. 'Sermons before and after the Lord's Supper,' 1722. 4. 'The Mother's Catechism: an Example of Plain Catechising on the Shorter Catechism,' 1731. 5. 'The Young Communicant's Catechism,' 1734. 6. 'The Afflicted Man's Companion,' 1737. 7. 'The Balm of Gilead,' 1742. 8. 'Sacramental Meditations and Advices,' 1747. 9. 'Gospel Hymns,' 1791. Most of them have been often republished, and there have been several collected editions of his practical works.

[Life by Dr. Hetherington prefixed to edition of Works, 1844; Life prefixed to his Collected Works, Aberdeen, 1817, and to edition of the Afflicted Man's Companion; Chambers's Biogr. Dict. vol. iv.; Morren's Annals of Gen. Assembly, 1739–52; Wodrow's Letters, vol. iii.; Scott's Fasti, III. ii. 692, 813; Robe on Revivals; Black's Brechin; information from Willison's descendants and from Mr. W. B. Cook, Stirling.]

G. W. S.

WILLMORE, JAMES TIBBITTS (1800–1863), line engraver, was born in 1800 at Erdington, near Handsworth, where his father, James Willmore, was a manufacturer of silver articles. He was apprenticed at Birmingham to William Radclyffe [q. v.], and, marrying at the age of twenty-two, came to London, where he worked for three years as assistant to Charles Heath (1785–1848) [q. v.] The earliest important works on which he was engaged were Turner's 'England and Wales,' 1827–38, and Brockedon's 'Passes of the Alps,' 1828–9; and his first large plate was executed from Eastlake's picture of 'Byron's Dream,' 1834. Willmore was extremely successful in translating the work of Turner, who greatly appreciated his abilities, and his plates from that artist's 'Mercury and Argus,' 'Ancient Italy,' 'The Golden Bough,' 'Oberwesel,' 'The Old Temeraire,' 'Venice' (engraved for the Art Union, 1858), and 'Childe Harold's Pilgrimage' (Art Union, 1861), are among the finest examples of modern landscape work. Some of these he re-engraved on a

smaller scale for the 'Art Journal.' The 'Mercury and Argus' was a joint speculation on the part of Turner and Willmore. His other large works include 'Ruins of Carthage,' after W. Linton (for Finden's 'Gallery of British Art'); 'Crossing the Bridge,' after E. Landseer, 1847; 'Highland Ferry,' after J. Thompson, 1848; 'Villa of Lucullus,' after Leitch (Art Union, 1851); 'Wind against Tide,' after C. Stanfield; 'Harvest in the Highlands,' after Landseer and Callcott (Art Union, 1856); and 'Nearest Way in Summer Time,' after Creswick and Ansdell, 1860. Willmore's small book illustrations are also very numerous and beautiful. In 1843 he exhibited at the Royal Academy a proof of his 'Ancient Italy,' and was then elected an associate engraver. Throughout his life he was one of the most active members of the Artists' Annuity and Benevolent funds. Willmore died on 12 March 1863, and was buried in the Highgate cemetery.

Arthur Willmore (1814–1888), born at Birmingham on 6 June 1814, was a brother of James Tibbitts Willmore, by whom he was trained. He became an able line engraver, excelling chiefly in landscape work. He was extensively employed on book illustrations, and also executed many plates for the 'Art Journal' from pictures by Collins, Cooke, Creswick, Rubens, Stanfield, Turner, Van Dyck, and others. His most important work was 'The Return of the Lifeboat,' after E. Duncan, engraved for the Art Union, 1878. Willmore frequently exhibited at the Royal Academy between 1858 and 1885. He died on 3 Nov. 1888.

[Art Journal, 1863; Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1893; Bryan's Dict. of Painters and Engravers, ed. Armstrong.] F. M. O'D.

WILLMOTT, ROBERT ARIS (1809–1863), author—he invariably dropped his second Christian name of Eldridge—was son of a solicitor who married about 1803 Mary Ann (*d.* 1861), the only child of the Rev. John Cleeve of Ringwood, Hampshire, and a few years later moved to Bradford in Wiltshire, where Robert was born on 30 Jan. 1809. The father, of a somewhat impracticable disposition, went to London, and afterwards became involved in pecuniary trouble. In October 1819 the boy was admitted at Merchant Taylors' school. He was entered at Harrow school in January or February 1825. There in March 1828 he brought out the first number of the 'Harrovian,' which ran to six numbers. At the close of 1828 he became tutor to Thomas Green, and remained so for about two years. Already in 1829–30 he was contributing to the 'Church of England Quarterly Review,' 'Fraser's Magazine,' the 'London Magazine,' and the 'Asiatic Journal.' He was entered at Trinity College, Cambridge, in 1832, but his matriculation was deferred until 17 Feb. 1834. While at Cambridge he earned his living by his pen. He graduated B.A on 26 May 1841.

Willmott, on Trinity Sunday 1842, was ordained deacon by Bishop Blomfield to the curacy of St. James, Ratcliffe, and he was ordained priest on 11 June 1843. After serious illness he took leave of St. James's on 2 June 1844, his farewell sermon being printed. For three months he was stationed at Chelsea Hospital, and in June 1845 became curate to the Rev. T. W. Allies at Launton, Oxfordshire. The church of St. Catherine, Bearwood, which had been erected through the munificence of John Walter (1776–1847) [q. v.], was consecrated on 23 April 1846, and Willmott was appointed by him as its first incumbent. For many years he received much practical kindness from Walter and his successor in the property; but about 1861 differences arose with the patron, and Willmott resigned the benefice in May 1862 on a pension of 160*l.* per annum. His publications included funeral sermons for John Walter (*d.* 1847) and for Mrs. Emily Frances Walter (*d.* 1858).

Willmott retired to Nettlebed in Oxfordshire, and began writing for the 'Churchman's Family Magazine.' He was engaged in the preparation of three new books, including an edition of the works of Cowley, when he was incapacitated by an attack of paralysis. He died at Nettlebed on 27 May 1863. He was buried, with his mother and sister (Mary Cleeve Willmott, who died at Richmond on 9 May 1854, aged 47), in the churchyard of Bearwood.

Willmott's literary work showed wide reading and a pleasing imagination, and he was an admirable preacher. His most popular productions were: 1. 'A Journal of Summer-time in the Country,' 1849; illustrated ed. 1858; 4th ed., with memoir by his sister, 1864. 2. 'Pleasures, Objects, and Advantages of Literature,' 1851; 5th ed. 1860; by 1858 five editions of it had appeared in German. His other works included: 3. 'Lives of Sacred Poets,' 1834; 2nd ser. 1838. 4. 'Conversations at Cambridge' (anon.), 1836. 5. 'Letters of Eminent Persons, selected and illustrated,' 1839. 6. 'Parlour Table Book: Extracts from various Authors,' 1840, dedicated to his old friend, James Montgomery. 7. 'Pictures of Christian Life,' 1841. 8. 'Poems,' 1841; 2nd ed.,

much altered and enlarged, 1848. 9. 'Life of Jeremy Taylor,' 1847; 2nd ed. 1848 (cf. PHILLIPS, *Essays from the Times*, 2nd ser., pp. 103–17). 10. 'Precious Stones from Prose Writers of the Sixteenth, Seventeenth, and Eighteenth Centuries,' 1850. 11. 'Poets of the Nineteenth Century,' 1857, an interesting collection; the original edition is finely illustrated by engravings by the brothers Dalziel, after Foster, Gilbert, Tenniel, Millais, and other artists. 12. 'English Sacred Poetry,' 1862; 2nd ed. 1883.

Willmott edited for Routledge's 'British Poets' the poems of Gray, Parnell (cf. *Notes and Queries*, 2nd ser., x. 141–2), Collins, Green, and Warton (1854 and 1883), the works of George Herbert in prose and verse (1854; Herbert's poems, with Willmott's memoir and notes, were also published at Boston, U.S., in 1855), the poems of Akenside and Dyer (1855), Cowper (1855), Burns (1856; reissued in 1866), Percy's 'Reliques' (1857; also published with a slightly altered title-page), and Fairfax's translation of Tasso's 'Jerusalem Delivered' (1858). He edited selections from the poetry of Wordsworth (1859) and James Montgomery (1859), and the poems of Goldsmith (1860). His 'Dream of the Poets at Cambridge, from Spenser to Gray,' is inserted in J. J. Smith's 'Cambridge Portfolio' (i. 47–53), and he contributed notes to Pegge's 'Anecdotes of the English Language' (1844 ed.)

An engraved frontispiece of Willmott, by H. B. Hall, is in Christmas's 'Preachers and Preaching' (1858).

[Gent. Mag. 1861 ii. 338, 1863 ii. 241–2; Welch's Harrow School Reg. p. 71; Kettle's Memoirs of C. Boner, 1871, i. 109; information from Mr. W. Aldis Wright of Trinity College, Cambridge, and from the Rev. C. A. Whittuck of Bearwood.] W. P. C.

WILLOBIE, HENRY (1574?–1596?), eponymous hero of 'Willobies Avisa.' [See WILLOUGHBY.]

WILLOCK or **WILLOCKS, JOHN** (*d.* 1585), Scottish reformer, was a native of Ayrshire, but nothing is known of his parentage. He was educated at the university of Glasgow, and for some time was a friar in Ayr, according to Archbishop Spotiswood of the Franciscan, but according to Bishop Leslie of the Dominican order. Becoming, however, a convert to the doctrines of the early reformers, he some time before 1541 relinquished the monastic habit and went to London, where he became preacher at St. Catherine's Church, and chaplain to the Duke of Suffolk, father of Lady Jane Grey. On the accession of Mary he in 1553 resigned his charge, and, retiring to the continent, commenced to practise as a physician at Emden in Friesland. In 1555, and again in 1556, he was sent to Scotland on a commission to the queen regent from the Duchess of Friesland; but according to Knox his principal purpose in visiting Scotland was 'to assaye what God wald wirk to him in his native country' (*Works*, i. 245). While there he was present at the supper in the house of John Erskine (1509–1591) [q. v.], laird of Dun, when a final resolution was come to by the leading reformers against attendance at the mass (*ib.* p. 247). After returning to Friesland in 1557, he finally settled in Scotland in 1558, when, although 'he contracted a dangerous sickness,' he held meetings with several of the nobility, barons, and gentlemen, 'teaching and exhorting from his bed' (*ib.* p. 256); and, according to Knox, it was the encouragement and exhortations of Willock in Dundee and Edinburgh that made 'the brethren' begin 'to deliberate on some public reformation,' and resolve to send to the queen regent an 'oration and petition' on the subject (*ib.* p. 301).

Afterwards Willock went to Ayr, where, under the protection of the Earl of Glencairn, he preached regularly in St. John's Church. On 2 Feb. 1558–9 he was indicted for heresy before the queen regent and her council, and for failing to appear and continuing to preach at Ayr he was outlawed on 10 May following. In March 1559 a disputation was proposed between him and Quentin Kennedy, abbot of Crossraguel, at Ayr, but as they failed to agree on the method of interpreting scripture it did not take place (see correspondence between them in appendix to KEITH'S *Hist. of Scotland*, App. pp. 193–9, and in the *Wodrow Miscellany*). The sentence of outlawry of him and others was passed, notwithstanding the assembly of a large body of armed reformers at Perth, to whom a promise had been made that Willock and his friends would not be further molested; but the outlawry could not be rendered effective. Willock had come to Perth in company with the Earl of Glencairn, and while there he and Knox had an interview with Argyll and Lord James Stewart (afterwards Earl of Moray), from whom they received an assurance that should the queen regent depart from her agreement they would 'with their whole powers' assist and concur 'with their brethren in all time to come' (KNOX, i. 342).

After the destruction of the monasteries at Perth, which followed the breach of agreement by the queen regent, Willock and Knox towards the close of June 1559

entered Edinburgh along with the lords of the congregation. Shortly afterwards Knox was elected minister of St. Giles; but after a truce had been completed with the queen regent it was deemed advisable that Knox should for a while retire from Edinburgh, Willock acting as his substitute in St. Giles. During Knox's absence strenuous efforts were made by the queen regent to have the old form of worship re-established, but Willock firmly resisted her attempts; and in August he administered the Lord's supper for the first time in Edinburgh after the reformed manner.

After the queen regent had broken the treaty and begun to fortify Leith a convention of the nobility, barons, and burghers was on 21 Oct. held in the Tolbooth to take into consideration her conduct, and Willock, on being asked his judgment, gave it as his opinion that she 'might justly be deprived of the government,' in which, with certain provisos, he was seconded by Knox (*ib.* pp. 442–3). The result was that her authority was suspended, and a council appointed to manage the affairs of the kingdom until a meeting of parliament, Willock being one of the four ministers chosen to assist in the deliberations of the council. Not long afterwards Willock left for England, but he returned with the English army in April 1560, and at the request of the reformed nobility the queen regent had an interview with him on her deathbed in June following, when, according to Knox, he did plainly show her as well the virtue and strength of the death of Jesus Christ as the vanity and abomination of that idol the mass (*ib.* ii. 71). By the committee of parliament he was in July 1560 named superintendent of the west, to which he was admitted at Glasgow in July 1561. He was also in July 1560 named one of a commission appointed by the lords of the congregation to draw up the first book of discipline.

As a Scottish reformer Willock stands next to Knox in initiative and in influence; but it is possible that the rigid severity of Knox became distasteful to him, and, apparently deeming the religious atmosphere of England more congenial, he about 1562—in which year he was, however, in June and December moderator of the general assembly—became rector of Loughborough in Leicestershire, to which he was presented by his old friend the Duke of Suffolk. Nevertheless, by continuing for several years to hold the office of superintendent of the west, he retained his connection with the Scottish church, and he was elected moderator of the general assembly on 25 June 1564, 25 June 1565, and 1 July 1568. While he was in Scotland in 1565 the queen made endeavours to have him sent to the castle of Dumbarton, but he made his escape (*Cal. State Papers*, For. 1564–5, No. 1510). In January 1567–8 the general assembly of the kirk sent him through Knox a letter praying him to return to his old charge in Scotland (Knox, *Works*, vi. 445–6); but although he did visit Scotland and officiated as moderator of the assembly, he again returned to his charge in England. According to Sir James Melville, the Earl of Morton made use of Willock to reveal to Elizabeth, through the Earls of Huntingdon and Leicester, the dealings of the Duke of Norfolk with the regent Moray, for an arrangement by which the duke would marry the queen of Scots (*Memoirs*, p. 213).

Willock died in his rectory at Loughborough on 4 Dec. 1585, and was buried the next day, being Sunday; his wife Catherine survived him fourteen years, and was buried at Loughborough on 10 Oct. 1599 (Fletcher, *Parish Registers of Loughborough*). Though Demster ascribes to him 'Impia quædam,' it does not appear that he left any works. Chalmers, in his 'Life of Ruddiman,' seeks to identify Willock with one 'John Willokis, descended of Scottish progenitors,' who on 27 April 1590 is referred to in a state paper as being in prison in Leicester, after having been convicted by a jury of robbery. The supposition of Chalmers, sufficiently improbable in itself, is of course disposed of by the entry of the rector's death in the parish register, but there is just a possibility that the robber may have been the rector's son.

[Wodrow's Biographical Collections (Maitland Club), i. 99, 448 sq.; Histories by Knox, Keith, and Calderwood; Cal. State Papers, For. 1561–1562, and 1564–5; Cal. State Papers, Scottish, 1547–1563; Wodrow Miscellany, vol. i.; Maitland Miscellany, vol. iii.; Sir James Melville's Memoirs in the Bannatyne Club; Chalmers's Life of Ruddiman; Nichols's Leicestershire; Hew Scott's Fasti Eccles. Scoticanæ, ii. 375–6.]

T. F. H.

WILLOUGHBY. See also Willughby.

WILLOUGHBY de BROKE, third Baron. [See Verney, Richard, 1621–1711.]

WILLOUGHBY de ERESBY, Baron. [See Bertie, Peregrine, 1555–1601.]

WILLOUGHBY, FRANCIS, fifth Baron Willoughby of Parham (1613?–1666), son of William, third baron Willoughby of Parham, by Frances, daughter of John Manners, fourth earl of Rutland, was born about

1613. His great-great-grandfather, Sir William Willoughby of Parham, was nephew of William Willoughby, ninth baron Willoughby de Eresby, whose daughter Katharine, duchess of Suffolk, married as her second husband Richard Bertie, and was mother of Peregrine Bertie, eleventh baron Willoughby de Eresby [q. v.] Sir William was created first baron Willoughby of Parham in Suffolk on 20 Feb. 1546–7, and died in August 1574. His son Charles, second baron, is frequently confused (e.g. in indexes to *Cal. State Papers*, Dom., *Cal. Hatfield MSS.*, and *Leycester Correspondence*) with his cousin, Peregrine Bertie; he was grandfather of William, third baron Willoughby of Parham, who died on 28 Aug. 1617, and was succeeded by his eldest son Henry. Henry died about 1618, when little more than five years old, and the title passed to his younger brother, Francis (Collins, *Peerage*, ed. Brydges, vi. 613).

In 1636 Francis Willoughby complained of partiality in the levying of ship-money in Lincolnshire; in 1639 he answered with a great lack of zeal the king's summons to serve against the Scots; in the summer of 1640 his name was attached to some copies of the petition of the twelve peers to the king which led to the calling of the Long parliament. Though not at all conspicuous among the opposition, it is evident he was disaffected to the government (*Cal. State Papers*, Dom. 1636–7, 1638–9 p. 435, 1640 p. 641). When the breach between the king and the parliament widened, Willoughby was appointed by the latter lord-lieutenant of the district of Lindsey in Lincolnshire, and, in defiance of the king's direct orders, put into execution the militia ordinance (*Lords' Journals*, iv. 587, v. 115, 127, 155). He was given command of a regiment of horse under the Earl of Essex, but arrived too late to take part in the battle of Edgehill (Peacock, *Army Lists*, p. 48; Whitelocke, *Memorials*, i. 187). On 9 Jan. 1643 he was made, by a special ordinance, lord-lieutenant and commander-in-chief in Lincolnshire (Husband, *Ordinances*, 1643, p. 834). On 16 July 1643 he surprised Gainsborough and took prisoner the Earl of Kingston, but was immediately besieged there by the royalists. Cromwell and Sir John Meldrum [q. v.] defeated the besiegers (28 July) and threw some powder into the town, but Willoughby was obliged to surrender on 30 July (*Mercurius Aulicus*, 27 July–3 Aug. 1643; *Life of Col. Hutchinson*, i. 217, 223; Carlyle, *Cromwell*, letters xii. xiv.) A few days later he was forced to abandon Lincoln also, and to retire to Boston, which he expected to be unable to hold. 'Without we be masters of the field,' he wrote to Cromwell, 'we shall be pulled out by the ears one after another' (cf. *Transactions of the Royal Historical Society*, 1899, p. 53). Lincolnshire was added to the eastern association on 20 Sept. 1643, and recovered by Manchester's victory at Winceby on 11 Oct. Willoughby joined Manchester just before the battle, and captured Bolingbroke Castle in Lincolnshire on 14 Nov. 1643 (Vicars, *God's Ark*, pp. 44, 67). In March 1644 he took part in Sir John Meldrum's abortive attempt to capture Newark, and the ill success of the siege was freely attributed to the refusal of Willoughby's men to obey Meldrum (*A Brief Relation of the Siege of Newark*, 1643, 4to).

Willoughby's military career closed in a series of quarrels. On 22 Jan. 1644 Cromwell complained to the House of Commons of the license which Willoughby tolerated among his troops (Sanford, *Studies and Illustrations of the Great Rebellion*, p. 580; *Mercurius Aulicus*, 2 April 1644). Angry at this, and at his supersession by Manchester, Willoughby sent Manchester a challenge, for which, as a breach of privilege, he was obliged to ask the pardon of the House of Lords (*Lords' Journals*, vi. 405, 409, 413). He succeeded in getting Lieutenant-colonel Bury censured and Colonel Edward King committed to Newgate for their criticisms of his conduct as a general; but King was released by order of the House of Commons (*ib.* vi. 528, 531, 557, 571–6, 595, 600, 605, 612). In consequence of these personal slights he became bitterly dissatisfied. 'We are all hasting to an early ruin,' was his view of public affairs in 1644. 'Nobility and gentry are going down apace' (*Hist. MSS. Comm.* 4th Rep. p. 268; Whitelocke, ii. 366). In December 1645 parliament voted that the king should be asked to make Willoughby an earl, and employed him as one of its commissioners to the Scottish army (Whitelocke, i. 541, 548). Clarendon describes him as of great esteem among the presbyterians, 'though not tainted with their principles' (*Rebellion*, xi. 35). In 1647 he was one of the leaders of that party in parliament, and on 30 July 1647, after the secession of the independent members of the two houses, he was elected speaker of the lords in place of Manchester (Rushworth, vi. 652). When the independents and the army triumphed, he was one of the seven lords impeached on 8 Sept. 1647, and remained for four months in prison. On 19 Jan. 1648 the lords released the accused peers on the ground that no charge had been presented against them. Articles of impeachment were sent up to the House of

Lords on 1 Feb. 1648, which ordered Willoughby to give bail for his appearance to answer them. He declined to give bail (Feb. 6), fled to Holland, and openly joined the royalists (*Lords' Journals*, ix. 667, x. 11, 34; Whitelocke, ii. 270).

In May 1648, when the fleet in the Downs revolted from the parliament, Willoughby was made its vice-admiral by the Duke of York, and continued in that office by the Prince of Wales, 'though he had never been at sea or was at all known to the seamen.' This appointment, which was attributed either to an intrigue of Colonel Bampfield or to the designs of Lord Jermyn, greatly dissatisfied the royalists, but was welcomed with joy by the presbyterians (Clarendon, *Rebellion*, xi. 34–6; *Nicholas Papers*, i. 97; *Hamilton Papers*). 'Willoughby is most honest and wholly Scots,' wrote Lauderdale; 'he solely engaged on our interest.' The prince also commissioned Willoughby to command in five of the eastern counties where it was hoped that a landing would be effected. But the crews were insubordinate, the fleet ill provided, and the prince's council torn by dissensions. 'He stayed on board,' says Clarendon, 'purely out of duty to the king, though he liked neither the place he had nor the people over whom he was to command, who had yet more respect for him than anybody else,' and he was glad to resign his post to Prince Rupert (November 1648; *ib.* pp. 221, 229, 249; Clarendon, xi. 139, 149).

Willoughby's estates were sequestered by parliament (25 Dec. 1649) for his adherence to the king's cause, and 2,000*l.* voted for his arrears of pay was converted to other uses (*Cal. of Committee of Compounding*, p. 1838; *Lords' Journals*, ix. 38, 57, 378). 'Since all is gone at home,' said he, 'it is time to provide elsewhere for a being,' and turned to the colonies. On 26 Feb. 1647 he had made with the second Earl of Carlisle, the proprietor of Barbados, an agreement by which Carlisle leased to him for twenty-one years the profits arising from the island, half of which were to go to the payment of Carlisle's debts, and the other half to Willoughby himself. Carlisle promised also to endeavour to get him a commission as governor from the king, which was now procured. Willoughby arrived at Barbados on 29 April 1650, was received as governor on 7 May, and caused Charles II to be proclaimed the same day (*Cal. State Papers*, American and West Indies, 1574–1660, p. 327; Clarendon, *Continuation*, § 1287; Darnell Davis, *Cavaliers and Roundheads of Barbadoes*, p. 159). He found the colony half ruined by the dissensions of the two parties, pursued a conciliatory policy, ousted the extreme royalists from power, 'and was welcomed as a blessing sent from God' [cf. art. Walrond, Humphrey]. Hearing that parliament was sending an expedition to reduce the island, he published a remarkable declaration (18 Feb. 1651) denying the right of a body in which the islanders were not represented either to make laws for them or to restrict their commerce. 'If ever they get the island,' he wrote to his wife, 'it shall cost them more than it is worth. . . . Let me entreat thee to leave off persuasions to submit to them who so unjustly, so wickedly, have ruined me and mine.' Already he contemplated establishing himself in Surinam as a last refuge, and sent men to found a settlement there, who reported it 'the sweetest place that ever was seen' (*ib.* p. 197; Cary, *Memorials of the Civil War*, ii. 312; Grey, *Answer to Neal's Puritans*, iv. 27, appendix). In October 1651 Sir George Ayscue arrived with a parliamentary fleet, and in December effected a landing. Defections followed, and in January Willoughby was forced to treat, for fear, as he said, lest further fighting 'should turn the face of a country so flourishing and such an honour to our nation into desolation.' By the treaty, signed 11 Jan. 1652, Barbados acknowledged the sovereignty of the parliament, and by the sixteenth article Willoughby was promised the restoration of his estates in England and the free enjoyment of his property in Barbados, Antigua, and Surinam. But an act of the assembly passed on 4 March 1652 required him to leave Barbados within eight days, and not to return to it again (Darnell Davis, pp. 220–56).

Willoughby arrived in England in August 1652, and his estate was duly discharged from sequestration (1 Sept. 1652), though he could not obtain his back rents or his arrears of pay (*Cal. of Committee of Compounding*, p. 1840).

In 1654 the king wrote urging him 'to be ready upon any great occasion,' and in the spring of 1655 he took an active part in the preparations for a general royalist rising (*Cal. Clarendon Papers*, ii. 345, 413; *Nicholas Papers*, ii. 218–22). Imprisoned for plotting in June 1655, and again in March 1656, he was offered his liberty in November 1656 if he would give security to the amount of 10,000*l.* that he would embark for Surinam within six months, but, though released, he never went (*Cal. State Papers*, Dom. 1655 p. 588, 1655–6 p. 580; *ib.* Col. 1574–1660, pp. 414, 461, 467). In June 1659 he was again eagerly promoting a new rising, and promising for his part to secure Lynn

for the king (*Hist. MSS. Comm.* 10th Rep. vi. 206–11).

At the Restoration Willoughby was paid the 2,000*l.* still due to him for his services to the Long parliament, and obtained the reversion of some crown lands in Lincolnshire from the king (*Cal. State Papers*, Dom. 1660–1, pp. 502, 578; *Lords' Journals*, xi. 149). In spite of some opposition from the colonists themselves, he was restored to the government of Barbados, and also made governor of St. Kitts, Nevis, Montserrat, and Antigua. Half the crown revenue from Barbados and half that from the Caribbee Islands were granted to him. He received also, jointly with Lawrence Hyde, a grant of the whole of Surinam in free socage, excepting thirty thousand acres reserved for the king (*Cal. State Papers*, Col. 1574–1660 pp. 483, 486, 489, 1661–8 pp. 114, 131, 139, 140). Willoughby arrived at Barbados on 10 Aug. 1663. His government was vigorous and arbitrary. One of his first acts was to arrest Walrond, the president of the council, for embezzlement, and to appropriate Walrond's house as his own official residence. He deprived Sir Robert Harley, the keeper of the seal, of his post on the ground of extortion and negligence. With the assembly of Barbados he carried on a long struggle, in the course of which Willoughby dissolved the assembly, arrested Samuel Farmer, its speaker, 'a great Magna Charta man,' and shipped him home to be punished. Petitions against his conduct met with no countenance in England, Charles gave him his full confidence, and Clarendon's steady support of his arbitrary acts was one of the charges against the chancellor at his impeachment (*ib.* 1661–8, pp. 295, 309, 317, 339, 364; Clarendon, *Continuation*, §§ 1287–1308). On the other hand, by his persistent representations of the hardships which the Navigation Act inflicted upon Barbados, Willoughby succeeded in getting its non-observance connived at by the home government (*Cal. State Papers*, Col. 1661–8, pp. 167, 179, 234, 264). In spite of the limited means at his disposal, he maintained and even extended British possessions in the contest with Holland and France. He occupied for a time both St. Lucia and Tobago, though neither could be permanently held. Barbados beat off an attack from De Ruyter in April 1665, but the English part of St. Kitts fell into the hands of the French in April 1666. Willoughby got together a small expedition and started to retake it, but was lost at sea on board the ship Hope about the end of July 1666 (*ib.* 1661–8, pp. 410, 412, 414).

Willoughby married, about 1628, Elizabeth, third daughter and coheir of Edward Cecil, viscount Wimbledon [q. v.] She died in March 1661, and was buried at Knaith in Lincolnshire (see *A Saint's Monument*, &c., by William Firth, chaplain to Lord Willoughby, 1662, 12mo). Of their two sons, Robert, the elder, died in February 1630, and William, the second, on 13 March 1661. Of their three daughters, Diana became the wife of Heneage Finch, second earl of Winchilsea [q. v.], and died without issue; Frances married William, third lord Brereton, of Loughglinn, co. Roscommon; Elizabeth married Richard Jones, first earl of Ranelagh (Collins, *Peerage*, iii. 384, vi. 613; Dalton, *Life of Sir Edward Cecil*, ii. 365). By his will, dated 17 July 1666, Willoughby left the greater part of his property in the colonies to the two last-named daughters and their children.

He was succeeded in the peerage by his brother, William Willoughby, sixth Baron Willoughby of Parham (*d.* 1673). 'My brother,' said the latter, 'hath dealt unkindly with me, but I forgive him; he has done so by himself by giving large legacies out of little or nothing; I shall only say he was honest and careless, for he hath left little behind him' (*Cal. State Papers*, Col. 1661–8, pp. 398, 465). On 3 Jan. 1667 Willoughby was on his own petition appointed to succeed his brother as governor of Barbados and the Caribbee Islands (*ib.* p. 437). He arrived there in April 1667, and by his firm and conciliatory conduct gained immediate popularity. Antigua and Montserrat were regained, the French expelled from Cayenne, and Surinam recaptured from the Dutch. In 1671 Willoughby, being in England, defeated an attempt to impose an additional duty on sugar, which would have ruined Barbados, and he was praised by the representatives of the colony in London as 'wonderfully affectionate and zealous in all their concerns.' He returned to Barbados in October 1672, despatched an expedition which recaptured Tobago from the Dutch in December 1672, and died on 10 April 1673 (*ib.* pp. 437, 454, 619, 1669–74 pp. 213, 366, 453, 493). By his marriage with Anne, daughter of Sir Philip Cary of Hunslet in Yorkshire, he left a numerous family, of whom the eldest, George, became seventh Baron Willoughby, and John and Charles were the ninth and tenth holders of that title. Another son, Henry, was lieutenant-general under his uncle and his father in the West Indies, retook Surinam in October 1667, was subsequently governor of Antigua, and died in December 1669 (*ib.* p. 204; Collins, *Peerage*, vi. 613).

[Collins's Peerage, ed. Brydges; Darnell Davis's Cavaliers and Roundheads of Barbadoes, Georgetown, British Guiana, 1887; Schomburgk's History of Barbadoes, 1848, pp. 268–294; Calendars of Colonial State Papers; Addit. MS. 11411, ff. 55–63.] C. H. F.

WILLOUGHBY or WILLOBIE, HENRY (1574 ?–1596?), the eponymous hero of the poem called 'Willobies Avisa,' was second son of Henry Willoughby, a country gentleman of Wiltshire, by Jane, daughter of one Dauntsey of Lavington, Wiltshire. A younger brother was named Thomas. The father's father, Christopher Willoughby, was illegitimate son of Sir William Willoughby, the brother of Sir Robert Willoughby, first baron Willoughby de Broke, [q. v.] (cf. HOARE, *Modern Wiltshire*, I. i. 38–9). Henry matriculated as a commoner from St. John's College, Oxford, on 10 Dec. 1591, at the age of sixteen. According to the report of a 'friend and chamberfellow,' he was 'a scholler of good hope.' He may be the 'Henry Willoughbie' who graduated B.A. from Exeter College on 28 Feb. 1594-5 (*Oxford Univ. Reg.* Oxf. Hist. Soc. II. ii. 187, iii. 189). Soon after that date, 'being desirous to see the fashions of other countries for a time,' he 'departed voluntarily to her maiestie's service' (*Willobies Avisa*, ed. Grosart, p. 5). Before 30 June 1596 he is reported to have died (*ib.* p. 149).

On 3 Sept. 1594 there was licensed for the press 'a booke entitled Willoby his Avisa, or the True Picture of a Modest Maid and of a Chaste and Constant Wife' (ARBER, *Stationers' Registers*, ii. 659), and shortly afterwards the work issued from the press of John Windet. In this volume, which mainly consists of seventy-two cantos in varying numbers of six-line stanzas (fantastically called by the author 'hexameters'), the chaste heroine, Avisa, holds converse—in the opening sections as a maid, and in the later sections as a wife—with a series of passionate adorers. In every case she firmly repulses their advances. Midway through the book 'Henry Willobie' is introduced as an ardent admirer, in his own person, chiefly under the initials 'H.W.' It is explained in a prose interpolation that Willobie has sought the advice of a friend, 'W. S.,' who had lately gone through the experience of a severe rebuff at the hands of a disdainful mistress. After 'W.S.' lightheartedly offers some tantalising advice in verse, 'H.W.,' in the twenty-nine cantos which form the last portion of the volume, is made to rehearse his woes and Avisa's obduracy.

Two prefaces, one addressed to 'all the constant ladies and gentlewomen of England that feare God,' and the other to 'the gentle and courteous reader,' are both signed 'Hadrian Dorrell.' The second is dated from Dorrell's 'chamber in Oxford this first of October.' Dorrell takes responsibility for the publication, stating that he found the manuscript in his friend Willobie's rooms while he was absent from the country. Dorrell says that he christened the work 'Willobie his Avisa' because he supposed it was Willobie's 'doing and being written with his own hand.' He explains that the name 'Avisa' was derived from the initial letters of the words '*amans vxor inviolata semper amanda*,' and that there was 'something of truth hidden under this shadow.'

In 1596 Peter Colse produced a poem on the same model as 'Willobies Avisa,' which he called 'Penelopes Complaint.' Colse declares that 'seeing an unknowne author hath of late published a pamphlet called Avisa' concerning the chastity of a lady of no historical repute, he deemed it fitting to treat of the chastity of Penelope. Colse speaks approvingly of the unknown author's style and verse, which he closely imitates.

To Colse's effort 'Hadrian Dorrell' at once replied in 1596 in a new edition of 'Avisa,' to which he prefixed an 'Apologie shewing the true meaning of "Willobie his Avisa."' This was dated from Oxford 'this 30 of June 1596.' Dorrell, in contradiction to his former statement, declares that the whole of 'Avisa' was a poetical fiction which was written 'thirty-five years since, and long lay among the waste papers in the author's study, with many other pretty things of his devising,' including a still unpublished work called 'Susanna.' The name 'Avisa' he now affirms either means that the woman described had never been seen, '*a*' being the Greek privative particle, and '*visa*' the Latin participle; or was an irregular derivative from *avis*, a bird. At the close of the 'Apologie' he remarks that Willobie is lately dead.

Dorrell's general tone suggests that his two accounts of the origin and intention of the book are fictitious, while the conflict between his statements respecting the author renders it unlikely that either is wholly true. But that Dorrell had ground for his claim of intimacy with Henry Willoby, the Oxford student, seems supported by the fact that he adds to this edition of 1596 a poem in the same metre as 'Avisa,' headed 'The Victorie of English Chastitie under the fained name of Avisa,' and signed 'Thomas Willoby frater Henrici Willoby nuper defuncti.' The Oxford student Henry Willoby undoubtedly had a brother named Thomas. The name of

Hadrian Dorrell was apparently assumed. No Oxford student bearing that appellation is known to the university registers. It is probable that 'Hadrian Dorrell' was sole author of 'Avisa,' and that he named his work after his friend Henry Willoby, in the same manner as Nicolas Breton named a poem, 'The Countess of Pembrokes Passion,' after the patroness in whose honour and for whose delectation it was written.

The chief interest of the poem lies in its apparent bearings on Shakespeare's biography. In prefatory verses in six-line stanzas, which are signed 'Contraria Contrariis: Vigilantius: Dormitanus,' direct mention is made of Shakespeare's poem of 'Lucrece,' which was licensed for the press on 9 May 1594, only four months before 'Avisa.' This is the earliest open reference made in print by a contemporary author to Shakespeare's name. The notice of Shakespeare lends substance to the theory that the alleged friend of Willoby, who is known in the poem under the initials 'W.S.,' may be the dramatist himself. 'W.S.' is spoken of as 'the old player.' If this identity be admitted, there is a likelihood that the troubled amour from which 'W.S.' is said in the poem to have recently recovered is identical with the intrigue that forms one of the topics of Shakespeare's sonnets. The frivolous tone in which 'W.S.' is made in 'Avisa' to refer to his recent amorous adventure suggests, moreover, that the professed tone of pain which characterises the poet's addresses to a disdainful mistress in his sonnets is not to be interpreted quite seriously.

'Willobies Avisa' proved popular, and rapidly went through six editions, but very few copies survive. Of the first edition, published in 1594, two perfect copies are known—one in the British Museum, and the other in Mr. Christie Miller's library at Britwell; a slightly imperfect copy is in the Huth Library. No copy is now known either of the edition of 1596, containing for the first time Dorrell's 'Apologie' and Thomas Willoby's contribution, or of a third edition published after 1596 and before 1605. A fourth edition ('the fourth time corrected and augmented') was issued by Windet, the original printer and publisher, in 1605; a unique copy is at Britwell. Bagford, Benjamin Furley, and other collectors noted an edition of 1609, which was probably a 'remainder' issue of the fourth edition. The work was reprinted in 1635 by William Stansby, and was described on the title-page as 'the fifth time corrected and augmented;' a copy, said to be unique, is in the British Museum. Dr. Grosart reprinted privately in 1880 the first edition, with extracts from the additions first published in 1596, although now only accessible in the editions of 1609 and 1635. The portion supposed to refer to Shakespeare was reprinted in 'Shakspere Allusion Books' (pt. i. ed. C. M. Ingleby, New Shakspere Society, 1864, pp. 69 et seq.) A new edition of the whole was issued by Charles Hughes in 1904.

[Willobie his Avisa, ed. Grosart 1880, and ed. Hughes 1904; Lee's Shakespeare.] S. L.

WILLOUGHBY, Sir HUGH (*d.* 1554), sea-captain, was the grandson of Sir Hugh Willoughby of Wollaton, Nottinghamshire, and youngest son of Sir Henry Willoughby of Middleton, who was made a knight-banneret at the battle of Stoke in 1487, and died in 1528. He served in the expedition to Scotland in 1544, and was knighted by the Earl of Hertford (afterwards Duke of Somerset) at Leith on 11 May. He afterwards had a commission on the border, and was captain of Lowther Castle in 1548–9 (*Cal. State Papers*, Dom. Addenda, 1547–1565, p. 402), but the downfall of Somerset materially altered his position, and the friendship of some persons connected with the navy is said to have turned his thoughts towards the sea. It would seem that Sebastian Cabot was one of these. It may be, too, that he was known as a capable commander, and at that time rank and authority were more considered than seamanship and navigation. He was appointed captain of the ship Bona Esperanza and captain-general of the fleet for the intended voyage to Cathay; Richard Chancellor [q. v.] was captain of the Edward Bonaventure and pilot-general of the fleet; and with him, as master of the Edward Bonaventure, was Stephen Borough [q. v.], who was accompanied by his younger brother, William Borough [q. v.] There was a third ship, the Bona Confidentia (cf. *ib.* p. 432). The object of the voyage, as laid down by Cabot in the instructions dated 9 May 1553, was to search for a north-eastern passage to Cathay and India, and on the next day the ships left Ratcliffe. They dropped down the river by easy stages, were detained for several weeks off Harwich, and did not finally get away till 23 June. On 27 July they anchored at one of the Lofoden Isles, and remained there three days. On 2 Aug., in latitude 70°, a boat came off from the shore and promised to get them a pilot for Vardohuus, apparently the only place they knew by name. But the wind blew them off the shore and freshened into a violent gale, in which the ships were separated. The Esperanza and Confidentia met again the next day, but they saw nothing more of the

Edward, which, as we now know, got into the White Sea and to St. Nicholas.

On 14 Aug. the ships discovered land, apparently uninhabited, in latitude 72°, but were unable to reach it by reason of the shoal water and the ice. From this position they ran seventy leagues S.S.E., then steered N.W. by W. for a day, then for two days W.S.W., and on the 23rd they saw land, trending W.S.W. and E.N.E.; then, before a strong westerly gale, they ran to the N. by E. thirty leagues. It is well to note these positions and courses, as they show more clearly than is otherwise possible the extreme ignorance of all the responsible officers, Chancellor and Borough being absent, not only of the pilotage but of the most simple navigation. If the latitude 72° is to be accepted as anything like correct, they had been blown over to the coast of Novaya Zemlya, but the courses sailed afterwards are incomprehensible. On 14 Sept. they again found themselves in with the land, rocky and high, where were good harbours. For the next three days they examined the coast, and on the 18th went into one of the harbours, afterwards known as Arzina, near to Kegor, where Norwegian Lapland marches with Russian. It was described as running 'into the mainland about two leagues, and in breadth half a league; wherein were very many seal fishes and other great fishes; and upon the main we saw bears, great deer, foxes, with divers strange beasts . . . to us unknown and also wonderful.' Here, considering the lateness of the season and the badness of the weather, they resolved to winter. But for wintering in an arctic climate they had no provision. The country was entirely desolate and uninhabited, and Willoughby and his companions perished miserably. When, some few years afterwards, the ships and bodies were found, there were found also Willoughby's journal and will, by which it appeared that he and most of the party were still alive in January 1554. The journal is printed in Hakluyt's 'Principal Navigations' (i. 232–7), and a manuscript copy of it is in the Cottonian manuscripts (Otho E.viii. 10), but the original has disappeared. Neither it nor the will can now be traced; nor is anything clearly known of their discovery or of their being brought to England. All that can be said is that the commonly received stories (Fox Bourne, *English Seamen*, i. 99) are directly contradicted by positive evidence (Hakluyt, i. 288, 294, 297) that nothing certain was known in the summer of 1557.

By his will (Porch, 34), proved 1 July 1528, Sir Henry left to Hugh 'all my lands and tenements in Mapurley in the county of Derby, Brokistow, and Basseford in Nottinghamshire, and a parcel of land at Walsall in Staffordshire;' and further directs, as to certain sums due to him, 'that my son John shall receive the same, to the use to purchase or buy a marriage for my son Hugh, if the same Hugh will be guided and ordered by my said son Sir John Willoughby; or else the same sums of money to be disposed for the wealth of my soul.' Of the marriage so bought there does not seem to be any direct record; but in the will of Sir John (Populwell, 22), proved 22 Jan. 1548–9, mention is made of 'my niece Rose, daughter of my brother Hugh,' as well as a legacy of 6*l.* 13*s.* 4*d.* yearly 'to my brother, Sir Hugh.' In the Wollaton accounts there is also mention of 20*l.* a year paid out of the Wollaton property to Henry, son of Sir Hugh (Colville, p. 813).

A portrait, full length, preserved at Wollaton, was lent by Lord Middleton to the Tudor Exhibition of 1890 and to the Naval Exhibition of 1891.

[Hakluyt's Principal Navigations, i. 226–37; Thoroton's Hist. of Nottinghamshire, 1797, ii. 209; Colvile's Warwickshire Worthies, p. 813; Brown's Worthies of Nottinghamshire, p. 113; Beazley's John and Sebastian Cabot, 1898, pp. 182, 186, 195; information from Lady Middleton.] J. K. L.

WILLOUGHBY, Sir NESBIT JOSIAH (1777–1849), rear-admiral, descended from a younger branch of the Wollaton family, and son of Robert Willoughby of Cossall, Nottinghamshire, by his second wife, Barbara, daughter of James Bruce of Kinloch, was born on 29 Aug. 1777. His christian names suggest some connection with the family of Lady Nelson's first husband [see Nelson, Frances Herbert, Viscountess Nelson], but there does not appear to be any record of it. He entered the navy in May 1790 on board the Latona, with Captain (Sir) Albemarle Bertie; he was afterwards in the Edgar and other ships on the home station, and in January 1793 went out to the coast of Africa in the Orpheus frigate, which, after a successful cruise against the French trade, was sent round to the East India station, where she captured the French frigate Duguay-Trouin on 5 May 1794. At the reduction of Malacca in August 1795 Willoughby had command of a boat, and in February–March 1796 was present at the occupation of Amboyna and Banda (James, i. 414–15), from which even a midshipman's share of the prize-money must have been considerable. He was afterwards in the Heroine and in the Suffolk,

flagship of Rear-admiral Peter Rainier [q.v.], by whom he was promoted, on 13 Jan. 1798, to be lieutenant of the Victorious of 74 guns, then commanded by Captain William Clark. On 30 June Clark suspended him from duty and placed him under arrest for disrespectful behaviour. Afterwards he remitted the punishment and ordered him to return to his duty. This Willoughby declined to do without an acknowledgment that the arrest was unjust; and as Clark refused this, he applied for a court-martial. It was nearly twelve months before a court could be assembled, and Willoughby was then convicted of having 'behaved to Captain Clark in a contemptuous and disrespectful manner;' but, in consideration of his long confinement, only sentenced 'to be dismissed his ship.' Rainier, thinking probably that twelve months' confinement in the tropics had fully punished him, appointed him the next day, 14 June 1799, to command the Amboyna brig; but the imprisonment had told severely on Willoughby's health, and he was obliged to invalid, taking a passage in the Sceptre for the Cape of Good Hope. On the way thither he piloted the ship's boat through a reef of rocks at Rodriguez, and captured a French privateer brig which had sought safety within it. On 5 Nov. the Sceptre was blown from her anchor and driven on shore in Table Bay, with the loss of her captain and a great part of her crew. Willoughby, with many of the officers, was at a ball on shore, and so escaped.

In August 1800 he was appointed to the Russell, one of the fleet which went to the Baltic in the following spring, and of the squadron which, under the command of Nelson, fought the battle of Copenhagen on 2 April. In this, Willoughby's conduct in boarding under a heavy fire and taking possession of the Danish ship Provesteen was highly commended; and as he returned to his ship on the next day he was loudly cheered by his shipmates, on the order of the captain. But the captain was not a pleasant man to work with, and Willoughby repaid his overbearing conduct with studied insolence. Each applied for a court-martial on the other. The captain was tried for tyranny and oppression on 22 June, and was, notwithstanding the evidence, acquitted, the charges being pronounced 'frivolous, scandalous, malicious, and totally unfounded, tending to lessen the dignity and to subvert the good order and discipline of his majesty's naval service.' The next day Willoughby in turn was tried 'for treating his captain with insolence and contempt,' and, as this was proved by the evidence, he was dismissed the service; his previous trial for a similar offence and the judgment of the court on the previous day certainly telling against him (*Courts Martial*, vol. xcvi.)

On the renewal of the war in 1803 Sir John Thomas Duckworth [q. v.], then going out to the West Indies as commander-in-chief, received Willoughby on board his flagship as a volunteer; and on his report the sentence was remitted and Willoughby repromoted to be lieutenant on 26 Oct. 1803. In November Duckworth's flagship, the Hercule, to which Willoughby belonged, was sent to join the squadron under Commodore Loring, then blockading Cape Français, in co-operation with the revolted negroes under General Dessalines. By the end of the month the garrison had concluded a treaty with Dessalines, by which they were to embark on board their ships in the port and put to sea on or before the 30th. But as Loring would not accept anything but absolute surrender, and they could not elude his vigilance, they were obliged to capitulate. The ships were to come out of the harbour with their colours flying, fire a complimentary broadside, and strike their flags. M. Montalan, commanding the French frigate Clorinde, is described as refusing to accept this convention, and attempting to escape (Troude, iii. 300). In doing this his ship took the ground under the negro batteries, which were preparing to set her on fire with red-hot shot, or, as an alternative, put to death every soul that landed from her. Willoughby, who was in command of the Hercule's launch—one of the boats which had been towing the other ships out of the mole—seeing the Clorinde's imminent danger, went on board her, persuaded Montalan and the officer commanding the troops to surrender at once, hoisted the English flag, and eventually succeeded in bringing the ship off, to be added to the English navy. The preservation of nine hundred lives was thus owing, Duckworth wrote, to Willoughby's uncommon exertions and professional ability (James, iii. 206; cf. Travers, Sir Eaton Stannard). Marshall thinks that it was for his conduct on this occasion that Willoughby was restored to his rank; but if so, the commission would have been dated 30 Nov.; it was, in fact, more than a month earlier, though he had not yet had the news of it.

In the operations against Curaçoa, in February 1804, Willoughby was in command of an advanced battery, exposed to the frequent assaults of vastly superior numbers, in repelling which and by sickness his little force was almost exterminated.

Willoughby distinguished himself throughout by his daring and the reckless exposure of himself; frequently, it was said, taking his meals sitting in a chair upon the ramparts or breastwork of the battery (James, iii. 295). Willoughby seems to have denied the chair, and to have maintained that in the circumstances the example was necessary. This was perhaps an afterthought, for during the whole of his service danger, whether from storm, the sea, or the enemy, seems by itself to have been sufficient lure; but the instances of this are far too numerous to be even named here. In February 1805 Duckworth hoisted his flag in the Acasta frigate and appointed Willoughby her first lieutenant, intending to promote him on his arrival in England. The circumstances of his quarrel with Captain (Sir James Athol) Wood [q. v.] and the court-martial arising out of them prevented this; and Willoughby was appointed to the Prince on 8 July 1805, but was not able to join her till 8 Nov., eighteen days after the battle of Trafalgar.

Willoughby was afterwards in the Formidable, and in 1807 was in the Royal George, Duckworth's flagship, on the occasion of his forcing the passage of the Dardanelles; on 14 Feb., when the Ajax was destroyed by fire [see Blackwood, Sir Henry], he, in the Royal George's cutter, was one of the first to go to her assistance, and succeeded in saving many lives, but at the greatest personal risk. In July 1807 he was discharged to the Otter sloop for a passage to Monte Video and the Cape of Good Hope, where he was promoted to the command of the Otter on 10 Jan. 1808, though the commission was not confirmed by the admiralty till 9 April. The Otter was then sent for a cruise off Mauritius and to Bombay under the orders of Captain Robert Corbet [q. v.] of the Néréide; and on her return to Cape Town in the following January, Willoughby was brought before a court-martial on charges of 'cruelty and unofficer-like conduct' preferred against him in a letter to the admiral, signed 'The ship Otter's company, one and all.' It appeared from the evidence that there had been a great deal of flogging and starting—promiscuous beating with a stick or rope's-end—and that it had been commonly accompanied by violent threats; that Willoughby had said that 'it was as much pleasure to him to punish a man when he comes to the gangway as it was to go to his breakfast,' and that 'he would flog like hell and start like hell.' The trial lasted over five days, 9–14 Feb., and in the end Willoughby was acquitted, but was recommended 'to adopt more moderate language on future occasions' (*Courts Martial*, vol. cxxv.) In view of the evidence, the acquittal appears strange, for the punishments had certainly been excessive and irregular; still more open to censure seems the fact that one of the captains sitting on this court was Corbet, who, on the days immediately preceding, had been tried for a similar offence, and had been similarly acquitted with a slight reprimand.

After refitting, the Otter was again sent off Mauritius, and on 14 Aug. Willoughby, in the sloop's boats, brought out a vessel strongly anchored under the batteries of the Black river. On 21 Sept. he commanded the seamen who were put on shore at St. Paul's with the troops, and had an important share in the happy success of the operation [see Rowley, Sir Josias]. For his exertions at this time the commander-in-chief at the Cape, his old patron Albemarle Bertie, promoted him to command the Néréide frigate; but his commission as post-captain was not confirmed till nearly a year later (5 Sept. 1810), and then for another piece of service—the landing with a party of a hundred men on the night of 30 April, destroying two French batteries at Jacotel, and utterly routing a strong body of militia, Willoughby himself leading the onslaught in full-dress uniform. A few weeks after this (15 June) he narrowly escaped being killed by the accidental bursting of a musket fired in exercise. As it was, his right lower jaw was shattered, and his neck so lacerated that the windpipe was laid bare. For nearly three weeks he lay between life and death, but on 7 July he took part in the capture of Bourbon, and, with his face and neck still bound up, superintended the landing of the troops.

In August 1810 he was with Captain (Sir Samuel) Pym [q. v.] at the seizure of the Isle de la Passe on the 13th, and was left there when Pym went round to Port Louis. On the 20th the French squadron came in sight—four large ships and a sloop; and though two of the former proved to be East Indiamen prizes, the other two were 40-gun frigates, which, by going round to Port Louis to join the French ships there, would have placed Pym in a position of very great danger. With equal good judgment and boldness Willoughby, by hoisting French flags and signals, decoyed the enemy into the passage; when they found out their mistake they were no longer able to turn, and were obliged to go into the Grand Port, after a sharp interchange of broadsides with the Néréide. At the very first Willoughby had sent off

the news to Pym, who joined him on the 22nd with three powerful frigates; the force was overwhelmingly superior to the French, and Pym resolved to go into the port and take or destroy them. But as he attempted to do so on the 23rd two of his ships ran aground and could not be moved; a third, going on the wrong side of a shoal, was unable to get close enough in; the Néréide alone succeeded in reaching her allotted station, and found herself the target for the whole French force. After one of the most obstinate defences on record, being reduced to a shattered wreck and having lost 222 men killed or wounded out of a total of 281, she struck her colours on the morning of the 24th. The terrible loss of men was partly explained by the fact that the upper works of the ship—a French prize—were lined with fir, which, on being broken through by cannon shot, gave off showers of dangerous splinters. At the very beginning of the action one of these struck Willoughby on the left cheek and tore the eye completely out of the socket. The first lieutenant was killed; the second lieutenant dangerously wounded; the lieutenant of marines was also wounded; two lieutenants of soldiers were killed. When, after the capture of the Isle of France in December, Willoughby recovered his liberty and was tried for the loss of the Néréide, the court declared that the ship had been 'carried into battle in a most judicious, officer-like, and gallant manner,' and formally expressed 'its high admiration of the noble conduct of the captain, officers, and ship's company during the whole of the unequal contest.' The sentence, concluding with a 'most honourable' acquittal, has been correctly described as 'unprecedented' (Marshall).

On his return to England Willoughby was surveyed by a medical board, and on their report was awarded (4 Oct. 1811) a pension of 300*l.* per annum, which was afterwards (1 July 1815) increased to 550*l.* Meantime, in 1812, having no immediate prospect of employment, he obtained leave to go abroad, and went to the Baltic, where he offered his services as a volunteer to Sir Thomas Byam Martin [q. v.], then commanding in the Gulf of Riga. Learning, however, from Martin that there was no immediate prospect of any active operations, he went on to St. Petersburg, where his offer to serve with the Russian army was accepted. He was then sent to Riga, from which, on 26 Sept., he accompanied Count Steinheil, who, with a force of fifteen thousand men, was marching to join Wittgenstein at Polotzk. Before this could be effected Steinheil was surprised by a very inferior French detachment, and utterly routed with the loss of some two thousand men killed or taken prisoners. Among these latter was Willoughby, who had put a wounded Russian on his own horse, and was himself leading it when he fell into the hands of a party of French hussars. A Dutch officer in the French service befriended him and supplied him with money, so that he was able to make the terrible retreat from Russia with comparative comfort. Even so, however, the hardships he underwent told severely on a constitution already tried by wounds and a tropical climate, and at Königsberg he was seized with a fever which confined him to bed for seven weeks. Special representations had been made on his behalf by order of the czar, but Napoleon refused to exchange him, and on his return to France ordered him to be confined *au secret* in the Château de Bouillon. Here he remained for nine months, till, on the advance of the allies, he was moved to Peronne, whence he managed to escape.

On 4 Jan. 1815 Willoughby was nominated a C.B.; from 1818 to 1822 he commanded the Tribune frigate on the coast of Ireland and in the West Indies; on 30 June 1827 he was knighted at the instance of the Duke of Clarence, then lord high admiral, and again, by a curious blunder of the king's, on 21 Aug. 1832, when he was invested with the insignia of a K.C.H.; on 14 Jan. 1839 he was awarded a good-service pension, and on 30 Nov. 1841 was appointed a naval aide-de-camp to the queen. He was promoted to be rear-admiral on 28 April 1847, and died, unmarried, at his house in Montagu Street, Portman Square, after a fortnight's suffering, on 19 May 1849. It is said that by the seamen of his day he was known as 'the immortal.'

A portrait of Willoughby is at Wollaton, the property of Lord Middleton, by whom it was lent to the Naval Exhibition of 1891.

[The Memoir in Marshall's Roy. Nav. Biogr. vi. (suppl. pt. ii.) 111 is unusually long (eighty-four pages), written apparently from notes supplied by Willoughby himself; that in O'Byrne's Nav. Biogr. Dict. is merely an abstract of Marshall's. See also Gent. Mag. 1849, ii. 648; James's Naval Hist. (1861 edit., in vol. vi. is an engraving of the Wollaton portrait); Troude's Batailles Navales de la France; official documents in the Public Record Office, more especially the Minutes of Courts Martial.]

J. K. L.

WILLOUGHBY, RICHARD de (*d.* 1362), judge, was the son of a Richard de Willoughby who acted as justice in eyre

under Edward II, and purchased the manors of Wollaton in Nottinghamshire and Risley in Derbyshire. The original name of the family was Bugge. They took the name of Willoughby from their lordship of that name in Nottinghamshire. In 1324 the younger Richard was substituted for his father as knight of the shire for that county, and was about the same time appointed chief justice of the common pleas in Ireland (*Parl. Writs*, i. 306, 312, 314; *Cal. Rot. Pat.* pp. 78, 94, 97). He is mentioned as one of the justices appointed for the trial of the persons who had spoiled Henry le Despenser's lands in 1322 (*Parl. Writs*, ii. 189). On the accession of Edward III he was removed from his office and appears in the year-book of the first year of that reign as an advocate. On 6 March 1328 he was made a justice of the common pleas, and on 2 Sept. 1329 became second justice. On 15 Dec. 1330 he was removed into the court of king's bench; and when Geoffrey le Scrope [q.v.], the chief justice, went abroad with the king, Willoughby occupied the chief seat during his absence, at different times from 1332, till Geoffrey le Scrope ultimately resigned in the middle of 1338. From this time he presided in the court until he was displaced on 24 July 1340 (Foss).

In 1331 he was captured journeying towards Grantham by a certain Richard de Folville, and compelled to pay a ransom of ninety marks (Knighton, i. 460). In November 1340 he was arrested by order of the king, and imprisoned in Corfe Castle (*French Chronicle of London*, p. 84). He was tried on several charges at Westminster on 13 Jan. (*ib.* p. 87). But he was restored to office as one of the justices of the common pleas on 9 Oct. following, and continued to hold the office of judge till 1357, but probably retired in that year (Dugdale, *Origines Juridiciales*, p. 45). He died in 1362. His extensive estates were situated in the counties of Nottingham, Derby, and Lincoln, but he also had a house in London in 'le Baly' (*Cal. Inq. post mortem*, ii. 256). He married, first, Isabel, daughter of Sir Roger Mortein; secondly, Joanna; and thirdly, Isabella, and had several children. Later members of the family were Sir Hugh Willoughby [q. v.], Sir Nesbit Josiah Willoughby [q. v.], and Francis Willughby, the naturalist [q. v.]

[Foss's Judges of England, and authorities cited in text.] W. E. R.

WILLOUGHBY, Sir ROBERT, first Baron Willoughby de Broke (1452–1502), born in 1452, was son and heir of Sir John Willoughby, and great-great-grandson of Robert, fourth baron Willoughby de Eresby (*d.* 1396). His father was probably the John Willoughby who was sheriff of Somerset in 1455. The ancestral seat was at Clutton in that county, where Sir Robert afterwards acquired other estates. His mother was Anne, daughter and coheir of Sir Edmund Cheney or Cheyne of Broke, Wiltshire, and Up-Ottery, Devonshire. In or before 1475 he married Blanche, daughter and coheir of Sir John Champernowne of Beer Ferrers, Devonshire, and Callington, Cornwall. Through her he became possessed of the Beer Ferrers estate. His mother died in or before 1479, in which year he was found to be cousin and coheir, in her right, of Humphrey Stafford, earl of Devon [q. v.] His mother's family were strong Lancastrians, and Willoughby joined them as one of the leaders in the abortive rising of Henry Stafford, second duke of Buckingham [q. v.], in October 1483. After the dispersion of the insurgents Willoughby, with three of the Cheneys, escaped to Brittany (Polydore Vergil, p. 700), where they joined Henry Tudor, earl of Richmond (Henry VII). An act of attainder was immediately passed, in which Willoughby is described as 'late of Byerferrys, knight' (*Rot. Parl.* vi. 246). Probably under a grant following on this act, Humphrey Stafford of Grafton seized Willoughby's estates [see under Stafford, Humphrey, Earl of Devon].

Willoughby doubtless returned with Richmond when he landed at Milford on 7 Aug. 1485. He is mentioned by the 'Croyland Continuator' (p. 574) among the fourteen leading generals of Richmond's army at Bosworth. Immediately after the victory Henry detached him from the main army to march from Leicester to Sheriff Hutton in Yorkshire, and seize the person of Edward, earl of Warwick, son of George, duke of Clarence, and nephew of Edward IV, and his cousin, the Princess Elizabeth, who had both been imprisoned there by Richard III. Sheriff Hutton apparently surrendered without resistance, and Willoughby marched with Warwick to London (Polydore Vergil, p. 718).

On 24 Sept. in the same year Willoughby was granted the receivership of the duchy of Cornwall and the office of steward of all manner of mines in Devonshire and Cornwall in which there was any proportion of gold or silver. He was appointed high steward of the household preparatory to Henry VII's coronation on 30 Oct. (Campbell, *Mat.* ii. 3, &c.) Parliament met on 7 Nov. 1485, and at once repealed Richard III's act of attainder against Wil-

loughby and other Lancastrians (*Rot. Parl.* vi. 273). Humphrey Stafford was attainted, but his lands were exempted from forfeiture to the crown, and Willoughby, who appears to have seized them on his march to Sheriff-Hutton, retained them in peaceful possession.

Willoughby is first styled 'knight for the king's body' in a grant dated 26 Dec. 1485 (Campbell, *Mat.* i. 222, 442). He was also granted on 20 June 1486 the manor of Cary, and lands in Stokegolampton and Bruton Weyokale, Somerset, forfeited by John, lord Zouche. In this grant he is styled for the first time a king's councillor (Campbell, *Mat.* i. 467; see Polydore Vergil, p. 719). It was perhaps with the hope that the new king's favourite would exert his influence to maintain her in her estates that Cecilia, duchess of York, mother of Richard III, soon after the battle of Bosworth, granted to Willoughby by letters patent, dated 1 Oct. 1485, the offices of keeper of the great park of Fasterne and of lieutenant of the forest of Bradon, Wiltshire, and steward of all her possessions in that county (Campbell, *Mat.* i. 468). Of these grants he was fortunate enough to obtain a confirmation on 20 June 1486 by Henry VII (*ib.*) On 7 Feb. 1487 he was appointed a commissioner of assize for Devonshire and Cornwall (*ib.* ii. 117), being sheriff of Devonshire for 1487–8 (Risdon, *Survey*, App. p. 3; Campbell, *Mat.* ii. 461). After the reversal of his attainder Willoughby seems to have made his mother's seat of Broke, near Westbury, Wiltshire, his residence. He is for the first time described as Robert Willoughby de Brooke (*sic*) in commissions issued on 23 Dec. 1488.

At the same time Willoughby was appointed a commissioner of musters of archers in the counties of Somerset, Dorset, Wilts, Devon, and Cornwall, for the proposed expedition for the defence of Brittany (*ib.* pp. 385, 386; cf. *ib.* p. 417). On 1 March 1489 he was appointed, jointly with Sir John Cheyne, to lead the expedition (*ib.* p. 419; cf. *Paston Letters*, iii. 350). The army consisted of eight thousand men, and was destined to avenge the destruction of Edward, lord Woodville, and the English auxiliaries of the Bretons at the battle of St. Aubin-du-Cormier on 28 July 1488. A number of indecisive actions followed, and, after a five months' fruitless campaign, the force returned to England in the winter of 1489 (Hall, *Chron.* p. 442). Henry next tried negotiations, his object being to prevent the marriage of Anne, duchess of Brittany, with Charles VIII. He despatched Willoughby as his envoy to Brittany. Willoughby's instructions were to promise aid against the French if the duchess would refuse the French king's proposals. Willoughby was at the same time (16 July 1490) appointed admiral of the fleet (Rymer, *Fœdera*, xii. 455), and left England on 18 Aug. (Machado, *Journal*, p. 212), at the head of a thousand archers, whom he threw into the town of Morlaix. On 21 Sept. he had audience of the duchess at Rennes (*ib.* p. 220). The fruitlessness of his diplomacy was proved by the marriage of the duchess to Charles VIII on the following 6 Dec., and the incorporation of Brittany with France.

As a reward for his services Willoughby was summoned to parliament by writ dated 12 Aug. 6 Henry VII (1491); (see 'Creations,' 1483–1646 in *Dep.-Keeper Public Records*, App. 47th Rep.; other authorities give 12 Aug. 1492). The defeat of Henry's diplomacy and his engagements with the Emperor Maximilian, to whom Anne had been betrothed, impelled him to an invasion of France. Willoughby was relieved of actual command of the fleet, though retained in his office as admiral and nominated marshal of the army. The campaign was short. An unsuccessful siege was laid to Boulogne, and on 3 Nov. a treaty of peace was signed at Étaples, a formal request to that effect having been made to Henry by the military commanders (1 Nov. 1492, *ib.* p. 490). On the following 18 Feb. Willoughby received a grant of the office of seneschal of the lands in Wiltshire belonging to the earldoms of Warwick and Salisbury (*Pat. Roll*, 8 Hen. VII, pt. ii. m. 18). At about the same time, the exact date being unknown, he was made a knight of the Garter. He was present as lord steward on 1 Nov. 1494 when Prince Henry (Henry VIII) was created Duke of York, and took part in the reception of Catharine of Arragon in 1501 (Gairdner, *Letters and Papers*, i. 393, 416, ii. 104).

Willoughby's next employment was against Perkin Warbeck, who landed in Cornwall on 7 Sept. 1497. When news arrived that he was threatening the coast with a few ships, Willoughby, as admiral, took command of the fleet (see Anstis, ii. 215). He took part in the relief of Exeter a few days later (Bacon, p. 191).

Some proceedings in the exchequer in 1507 disclose the exact date of Willoughby's death as 23 Aug. 1502 (MS. R. O. 23 Hen. VII, M. T. iiii. dors.) His will, dated 19 Aug., was proved on 25 Dec. 1502. He left a son and heir, Sir Robert, second baron Willoughby de Broke, and a daughter Elizabeth,

married to John, lord Dynham. On Robert's death in 1522, without surviving male issue, the barony fell into abeyance between the two daughters of his son Edward: Elizabeth, wife of Sir Fulke Greville [see under GREVILLE, SIR FULKE, first LORD BROOKE], and Blanch, wife of Sir Francis Dawtrey. A descendant of the elder daughter, Richard Verney, successfully claimed the barony in 1696 [see VERNEY, RICHARD, third BARON WILLOUGHBY DE BROKE].

[Historiæ Croylandensis Continuatio in Gale's Scriptores (Oxford, 1684), pp. 451–578; Polydore Vergil's Historia Anglica (ed. Leyden, 1651); Hall's Chron. 1809; Machado's Journals in Gairdner's Memorials of Henry VII (Rolls Ser. 1858); Patent Rolls of Henry VII, MS. R. O.; Rymer's Fœdera (ed. 1741); Rotuli Parliamentorum, vol. vi.; Gairdner's Letters and Papers of Richard III and Henry VII (2 vols. 1861); Campbell's Materials for a Hist. of Henry VII (2 vols. 1873); Bacon's Hist. of Henry VII, ed. Ellis and Spedding, 1858; Works, vol. vi.; Ashmole's Order of the Garter, 1672; Anstis's Register of the Garter, 2 vols. 1724; Beltz's Order of the Garter, 1841; Collinson's Hist. of Somerset, 3 vols. 1791; Lysons's Magna Britannia, vol. vi. 'Devonshire' (1822); Risdon's Survey of Devonshire, 1811; Hoare's Modern Wiltshire, vol. iv.; Collins's Peerage, ed. Brydges, 1812, vol. vi.; G. E. C[okayne]'s Complete Peerage, 1898; Busch's König Heinrich VII (Stuttgart, 1892).] I. S. L.

WILLS, SIR CHARLES (1666–1741), general, son of Anthony Wills of St. Gorran, Cornwall, by 'Jenofer' (Guinevere), his wife, was baptised at St. Gorran on 23 Oct. 1666 (*Parish Register*). His father, whose family had been settled in Cornwall since early in the sixteenth century, farmed his own land, and, having encumbered his estate with debts, quitted the same at the revolution and offered his services and those of six of his sons to the Prince of Orange, who, it is said, gave them all commissions (*Parochial Hist. of Cornwall*, pp. 11, 101). Charles Wills appears to have been appointed a subaltern in Colonel Thomas Erle's foot regiment (disbanded in 1698), with which corps he served in the Irish campaign. On 1 July 1691 he was appointed captain in the regiment known as the 19th foot, the colonelcy of which had been bestowed on Erle on 1 Jan. 1691. Wills served several campaigns in Flanders, including the battle of Landen. On 6 Nov. 1694 he was appointed major to Colonel Thomas Saunderson's foot regiment, and on 1 May 1697 was promoted lieutenant-colonel. A few months later Saunderson's foot was disbanded and the officers placed on half-pay. On the formation of Viscount Charlemont's foot regiment in Ireland (28 June 1701), Wills was appointed to the lieutenant-colonelcy, and in the following spring embarked with his corps for Cadiz.

Thence Charlemont's regiment was sent to the West Indies, where Wills gained distinction in the island of Guadeloupe, and several towns were burnt after the French troops had been defeated. In the action at La Bayliffe 'Colonel Wills behaved himself with great bravery' (*London Gazette*, 10 May 1703. He succeeded to the command of the troops on shore in April 1703; and, after burning and destroying the French towns and fortifications along the coast, he embarked his troops on board the squadron on 7 May 1703, bringing away all the captured French guns. After losing many officers and men in the West Indies, Charlemont's regiment (36th foot) returned to Ireland in the winter of 1703–4.

In 1705 Wills accompanied the Earl of Peterborough to Spain as quartermaster-general, and served almost uninterruptedly in the Peninsula until December 1710. He was at the taking of Barcelona on 4 Oct. 1705, and nine days later was appointed colonel of a regiment of marines (30th foot), vice Thomas Pownall. Wills was subsequently second in command in the district of Lerida, and rendered valuable service in the important action at San Estevan, where he commanded after Major-general Conyngham was mortally wounded (26 Jan. 1706); again distinguished himself at the defence of the town of Lerida, which capitulated after an obstinate defence; was appointed a brigadier-general on 1 Jan. 1707; commanded 1,500 marines and a Spanish regiment in Sardinia (1708), and reduced Cagliari. He was promoted major-general on 1 Jan. 1709, and appointed commander-in-chief of the forces on board Admiral Baker's fleet on 17 June in the same year.

Wills fought at Almenara in 1710, and commanded an infantry brigade at the battle of Saragossa. He was thereupon recommended to Queen Anne for promotion to the grade of lieutenant-general (*Marlborough Despatches*, v. 168), which rank had been already conferred on him in Spain by Charles III, the titular king. In the unfortunate action at Brihuega on 1 Dec. 1710, Wills earned fresh laurels, and was mentioned in General Stanhope's despatches as having been 'during the action at the post which was attacked with most vigour and which he as resolutely defended.' After suffering a rigorous imprisonment of some

months, Wills was allowed to return to England.

When Preston was taken by the Jacobite forces in 1715, Wills, who was then commanding in Cheshire, assembled his troops at Manchester, and then marched to Wigan, where he arrived on 11 Nov. He had at his disposal the cavalry regiments of Pitt, Wynne, Honeywood, Dormer, Munden, and Stanhope, and Preston's foot regiment. At Wigan Wills received intelligence that Lieutenant-general George Carpenter [q. v.] was advancing from Durham by forced marches with about nine hundred cavalry, and would be ready to take the enemy in flank. Early on 12 Nov. Wills marched towards Preston, and at one in the afternoon he arrived at the bridge over the Ribble, and found there about three hundred of the rebel horse and foot who upon the approach of the royal troops withdrew hastily into the town, where barricades had been erected. On coming before Preston a reconnaissance was made by Wills in person, and, in consequence of his party being fired upon and two men killed, he ordered an immediate assault by Preston's foot regiment, which corps behaved with great bravery. At the same time Wills ordered the whole town to be surrounded, to the right and left, by the cavalry. The rebels, being well posted behind the barricades, inflicted great loss on Preston's regiment (the Cameronians), which was commanded by Lieutenant-colonel Lord Forester. After two barricades had been gallantly charged, and the troops repulsed with equal courage, Wills drew off his men, and, all the avenues to the town having been effectually secured, the cavalry were ordered to stand at their horses' heads all that night. At nine o'clock next morning General Carpenter arrived with three dragoon regiments. The rebels witnessed the arrival of the reinforcements from the church steeple, and, losing heart, their commander was anxious to capitulate. 'Unconditional surrender' were the only terms that Carpenter and Wills would give, and after stormy debates within the beleaguered town the rebels laid down their arms and surrendered next morning [see Forster, Thomas, 1675?–1738; and Oxburgh, Henry].

A good deal of friction occurred between Carpenter and Wills on this occasion, the former being the senior officer, and it was increased by George I bestowing the rank of lieutenant-general on Wills directly news of the surrender of the rebels at Preston reached London, no notice being then taken of Carpenter's share in the success. In January 1716 Carpenter sent a challenge by General Churchill to Wills (*Life of George, Lord Carpenter*), but the duel was honourably compromised by the generous intervention of the Dukes of Marlborough and Montagu. Wills was appointed colonel of the 3rd foot on 5 Jan. 1716, governor of Portsmouth 1717, lieutenant-general of the ordnance on 22 April 1718, K.B. on 17 June 1725, colonel of the grenadier guards on 26 Aug. 1726, general commanding the foot in 1739, M.P. for Totnes (1714–41), and one of George I's privy council.

Wills died unmarried in London on 25 Dec. 1741, and was interred in Westminster Abbey; there is a memorial inscription in the Guards' Chapel, Westminster).

It appears from the 'Political State of Great Britain' for September 1726 that there was an intention, unrealised owing to George I's death, of creating Wills a peer with the title of Baron Preston. With the exception of a few legacies and an annuity of 200*l.* per annum to his nephew Richard Wills, Sir Charles bequeathed all his fortune, which was a very considerable one, to his executor, General Sir Robert Rich, bart. This will was unsuccessfully contested by Sir Richard Wills in the probate court.

[John Burchett's Hist. of the most remarkable Transactions at Sea; Life of George Lord Carpenter; Dalton's English Army Lists, 1661–1714, vol. iii.; Dr. John Freind's Memoir of the Earl of Peterborough; Georgian Era; Hamilton's Hist. of the Grenadier Guards; Hist. MSS. Comm. 11th Rep. App. pt. iv., wherein are several letters relating to Preston fight, 1715; London Gazettes, especially those for 10 May 1703 and 4 Oct. 1708; Boyer's Queen Anne, 1735, pp. 295, 418, 465; Lord Mahon's War of the Succession in Spain; Parochial Hist. of Cornwall, vol. ii.; Rapin's Hist. of England; Visitations of Cornwall, ed. Vivian (1887), which contain a pedigree of the Wills family drawn up by the Rev. J. V. Wills; Warburton's Memoir of the Earl of Peterborough; Registers of Westminster Abbey.] C. D–n.

WILLS, JAMES (1790–1868), poet and man of letters, born on 1 Jan. 1790, was the younger son of Thomas Wills of Willsgrove, co. Roscommon, a country gentleman belonging to a family of Cornish extraction long settled in Ireland, who had married as his second wife a daughter of Captain James Browne of Moyne, co. Roscommon. He received his education at Dr. Miller's school at Blackrock, co. Dublin, and from private tutors. He entered at Trinity College, Dublin, on 1 Nov. 1809, taking a high place at entrance. During his university career he

formed one of a brilliant circle of undergraduates, which included Charles Wolfe [q.v.], John Sydney Taylor [q. v.], John Anster [q. v.], and Samuel O'Sullivan [see under O'Sullivan, Mortimer]. He inherited as joint-heir with his brother a very considerable estate, which came into his family through his mother; and in early manhood was in very easy circumstances. But shortly after leaving the university the improvidence of the elder brother, who managed to squander the property of both, left the younger with very slender resources, and Wills was obliged to abandon the notion he had formed of embracing the profession of the bar, though he had taken the first steps towards getting called, and had entered at the Middle Temple in 1821.

Returning to Ireland, Wills spent several years at Bray, in the neighbourhood of Dublin, engaged in desultory literary pursuits, and wrote many of his subsequently published poems at this period. Here also he met Charles Robert Maturin [q. v.], and wrote his well-known poem, 'The Universe,' which was published by, and long attributed to, Maturin, and the authorship of which was long a subject of literary controversy (cf. *Notes and Queries*, 5th ser. iii. 20, 172, 240, 280, 340; *Dublin Univ. Mag.* October 1875; *Irish Quarterly Review*, March 1852). For this poem, which is now proved to have been entirely the composition of Wills, Maturin received 500*l.* from Colburn.

In 1822 Wills married Katherine, daughter of the Rev. W. Gorman, niece of Chief-justice Charles Kendal Bushe [q. v.], and grandniece of Sir John Doyle [q.v.] He took orders on his marriage in the expectation of receiving a presentation to a crown living through the chief justice, a hope which was defeated through a change of government. From the date of his marriage until 1838 he resided in Dublin.

In 1831 he published 'The Disembodied, and other Poems,' in Dublin, and became a constant contributor to 'Blackwood's Magazine,' the 'Dublin University Magazine,' the 'Dublin Penny Journal,' and other periodicals. To the 'Dublin University Magazine,' his connection with which originated in a review of George O'Brien's criticism of Petrie's 'Round Towers' [see O'Brien, Henry], he was one of the earliest contributors; and later in his career he was associated with Cæsar Otway [q. v.] in founding the 'Irish Quarterly Review.' In 1835 he published the 'Philosophy of Unbelief,' a work which was afterwards republished, and which acquired considerable popularity in America. Wills combined with a strong literary instinct a remarkable aptitude for metaphysical analysis. Of several essays read by him before the Royal Irish Academy, one on the 'Spontaneous Association of Ideas' was said by Archbishop Richard Whately [q. v.] to overturn Dugald Stewart's theory on the same subject. In 1835 Wills was nominated to the sinecure curacy of Suirville, co. Kilkenny, of which parish he was appointed vicar in 1846. In 1849 he was further advanced to the living of Kilmacow in the same county, and ultimately, in 1860, to that of Attanagh in co. Kilkenny. In 1845 Wills published 'Dramatic Sketches and other Poems,' which were followed in 1848 by 'Moral and Religious Epistles.' But his most important literary venture was the valuable biographical work known as 'Lives of Illustrious and Distinguished Irishmen,' of which the first volumes were published in 1839 and 1840. This work, which was completed in 1847 and for which its author received 1,000*l.*, aims at giving a history of Ireland in a series of biographies ranging from the earliest to the most modern times, and is divided into six periods, to each of which Wills prefixed a valuable historical introduction. It was reissued subsequently under the title of 'The Irish Nation,' the concluding volumes of the revised edition appearing after the author's death, under the editorship of his son, Mr. Freeman Wills. The work has been accorded by a very competent authority, John Thomas (afterwards Lord-chancellor) Ball, in the 'Dublin University Magazine,' the praise of 'great research, patient investigation, and sound judgment, free alike from sectarian and political prejudices,' and as 'the most elaborate and the most complete record of the history and biography of Ireland as yet (1847) given to the Irish public.' The book is, however, very deficient in point of style and arrangement, and, like all works of reference on so large a scale by a single hand, is in parts perfunctory.

Wills was appointed Donellan lecturer in the university of Dublin for 1855–6, and delivered a course of sermons, published in 1860 under the title of 'Lectures on the Antecedent Probability of the Christian Religion.' He also edited Chief-justice Bushe's posthumously published 'Summary View of the Evidences of Christianity.' In 1868, shortly before his death, he published 'The Idolatress, and other Poems,' which, like the 'Dramatic Sketches' of an earlier date, was a collection of scattered contributions to various periodicals. His verse is not without merit; the shorter pieces breathe a strong spirit of Irish patriotism of the best kind;

and a famous Irish nationalist is said to have embraced the old clergyman on learning that he was the author of 'The Minstrel's Walk.' He died at Attanagh in November 1868.

Wills was an unusually brilliant conversationist, and some of his more ambitious poems show much of the dramatic power which descended to his son, William Gorman Wills [q. v.]

[Webb's Compendium; Dublin University Magazine; W. G. Wills, Dramatist and Painter, by Freeman Wills; Irish Quarterly Review, March 1852; Allibone's Dict. of Engl. Lit.; Todd's Graduates of Dublin University; Burke's Landed Gentry; Brooke's Recollections of the Irish Church, 2nd ser.] C. L. F.

WILLS, JOHN (1741–1806), benefactor of Wadham College, Oxford, the only son of John Wills of Seaborough, Somerset, was born at Seaborough in 1741. He matriculated from Hertford College, Oxford, on 18 March 1758, aged 17, graduated B.A. in 1761, becoming a fellow of the society in 1765. In the same year he proceeded M.A. He was preferred to the college rectory of Tyd St. Mary in 1778, and in 1779 was presented to the rectory of Seaborough by Adam Martin; five years later he rebuilt the parsonage of his native village. Wills was elected fifteenth warden of Wadham College on 7 July 1783, in succession to Dr. James Gerard. He took the degree of D.D. in the same year, and the office of vice-chancellor devolved upon him in 1792. After an uneventful headship he died at Wadham on 16 June 1806, aged 65.

In Wills Wadham found its greatest benefactor since its foundation. He left 400*l.* a year to augment the warden's stipend, at the same time bequeathing his books and furniture to his successor, Dr. William Tournay. He left 1,000*l.* to improve the warden's lodgings; two exhibitions of 100*l.* each annually to two fellows of the college, students of law and physic; two scholarships of 20*l.* each for the same faculties; stipends of thirty guineas yearly for a divinity lecturer and preacher, and annuities of 75*l.* and 50*l.* to superannuated fellows, besides a reading prize and minor benefactions. He also left an estate at Tyd St. Giles, worth about 150*l.* per annum, to the vice-chancellor for the time being, 'in aid of the great burthens of his office;' 100*l.* per annum to the senior Bodleian librarian; 100*l.* per annum to the theatre, and 100*l.* per annum to the Oxford Infirmary. After some private bequests he made the residue of his estate over to the college for the purchase of livings. Owing to Wills's liberality the Wadham gardens reached their present extent, the parterres and clipped yews and statuettes of Dr. Wilkins's time, as described by John Evelyn, giving place to the 'romantic' garden designed by Shipley. The portrait of Wills by Hoppner, in the hall at Wadham, was painted in 1793.

[Jackson's Wadham College, pp. 121, 147, 184, 187, 215; Gent. Mag. 1806, i. 589–90; Foster's Alumni Oxon. 1715–1886.] T. S.

WILLS, RICHARD (*fl.* 1558–1573), author. [See WILLES.]

WILLS, THOMAS (1740–1802), evangelical preacher, born at Truro, Cornwall, on 26 July 1740, was the son of Thomas Wills of St. Issey (a descendant of Jonathan Wills, ejected minister in 1662 from Lanteglos-juxta-Camelford), who married Mary Spry. The mother and twin-sister, both of whom were buried in Truro church, died at his birth. The father died a year or two later, and was also buried there. The two surviving sons were adopted by the eldest aunt, Lucy Spry of Truro, who died in 1755, leaving most of her fortune to Thomas. The elder boy, John Wills (*d.* 11 Oct. 1764), became a lieutenant in the navy under his relative, Admiral Spry. The younger son, after his aunt's death, was put under the care of her brother-in-law, Thomas Michell of Croft West, near Truro, and placed at Truro grammar school, where he attended the ministry of Samuel Walker [q. v.]

Wills matriculated from Magdalen Hall, Oxford, on 28 March 1757, and graduated B.A. 11 Dec. 1760. While at the university he became friendly with Thomas Haweis [q. v.], a brother Cornishman and pupil at Truro school, and was numbered among his religious associates. He was ordained deacon by the bishop of Oxford in 1762, and priest by the bishop of Exeter on Trinity Sunday 1764. In 1764 he was appointed to the curacy of Perranzabuloe and St. Agnes, two parishes on the north coast of Cornwall, of which James Walker, a brother of Samuel Walker, was vicar. His connection with Perranzabuloe ceased in 1765, but he remained at St. Agnes until January 1778.

In the autumn of 1772 Wills made the acquaintance of the Countess of Huntingdon at Bath and frequently preached in her chapel. In the autumn of 1774 he was again in that city, and on 6 Oct. 1774 he married Selina Margaretta, third daughter of the Rev. Granville Wheler of Otterden Place, near Faversham, Kent, by his wife, Lady Catherine Maria Hastings. Lady Huntingdon, his wife's aunt, visited them at St. Agnes in the autumn of 1775, and established her chapels in Cornwall. Wills was appointed

her chaplain in January 1778, and thereupon resigned his curacy.

Wills next proceeded to Lady Huntingdon's college at Trevecca, and then to Brighton. For his irregular conduct in preaching at the Spa Fields chapel in 1781 he was served with a citation by the Rev. William Sellon of St. James's, Clerkenwell. Next year he took the oath of allegiance as a dissenting minister, and was appointed minister of Spa Fields chapel. He officiated there and in the several chapels of Lady Huntingdon's connexion throughout England for several years, and on 9 March 1783 he and another minister held 'the primary ordination' of Lady Huntingdon's connexion in Spa Fields chapel. He took temporary leave of that congregation on 12 Aug. 1787. Differences ensued between him and Lady Huntingdon, and he did not minister there again until 30 March 1788. He preached his last sermon in the chapel on 6 July 1788, and a few days later was dismissed by her.

After preaching occasionally at Surrey chapel and elsewhere Wills was engaged by the proprietors of Dr. Peckwell's chapel, in the Great Almonry at Westminster, and also by those of Orange Street chapel, Leicester Square, to officiate in their respective buildings. The chapel at Silver Street, near Aldersgate Street, was let to him from Michaelmas 1789 for a lecture on Thursday evenings, and at the following Christmas he took the building on lease. Its interior was then altered, and the liturgy of the English church, an organ, and the hymns of the Countess of Huntingdon were introduced. He ceased in 1789 to preach in Orange Street chapel, and in 1791 he gave up Westminster chapel; but in 1793 he began preaching in Islington chapel. There and at Silver Street chapel he remained preaching the doctrines of Calvinism with unabated popularity for several years. About 1797 his congregation dwindled, through the popularity of an Antinomian preacher in Grub Street, and his own health began to decline. His mental faculties gave way, and in 1799 a stroke of paralysis incapacitated him from preaching. He took leave of his congregation at Silver Street on 23 Feb. 1800, and retired to Boskenna in the parish of St. Buryan, Cornwall, the seat of James Paynter. He died there on 12 May 1802, and was buried on the north side of Buryan churchyard in a vaulted grave which he had constructed for himself and his wife. A monument to his memory was placed in the church by his widow, who died at Boskenna on 3 April 1814.

As a popular preacher Wills was second only to George Whitefield, and his preaching in the open air, especially on Tower Hill, attracted great crowds. He was the author of: 1. 'Remarks on Polygamy in answer to Madan's "Thelyphthora,"' 1781. 2. 'Authentic Narrative of the Primary Ordination in Lady Huntingdon's Chapel, 9 March 1783;' 2nd ed. 1786. 3. 'The Spiritual Register,' 1784–95, 3 vols.; he had previously sent some of the cases to the 'Protestant Magazine.' 4. 'A Farewell Address to the Countess of Huntingdon's Chapels, and especially Spa Fields,' 1788. He also published some single sermons, and edited several religious works, including 'Letters from the late Rev. William Romaine to a Friend,' which passed through many editions.

A portrait, by Sir Thomas Lawrence, of Wills was engraved by H. R. Cook, and on a larger scale by Fittler. A print of him, drawn and engraved by Goldar, is prefixed to the 'Spiritual Register' and the 'New Spiritual Magazine,' vol. i. Another print, by Ridley, published by T. Chapman on 1 May 1799, is in the 'Evangelical Magazine.'

[Memoir of the Rev. T. Wills, by a friend, 1804; Life of the Countess of Huntingdon, i. 310, 393–394, ii. 53–9, 76, 203–4, 310–15, 414–33, 479–81; Life of S. E. Pierce, pp. 59–62, 92–9; Wilson's Dissenting Churches, iii. 116–23; Nelson's Islington, pp. 273–5; Bennett's Silver Street Church, pp. 21–2; Foster's Alumni Oxon.; Gent. Mag. 1774 p. 494, 1802 i. 585, 1814 i. 515; Parochial Hist. of Cornwall, i. 162; Boase and Courtney's Bibl. Cornub. ii. 890–1; Willcocks's Spa Fields Chapel, pp 34, 38.]

W. P. C.

WILLS, WILLIAM GORMAN (1828–1891), dramatist, son of James Wills [q. v.], was born at Blackwell Lodge, Kilmurry, on 28 Jan. 1828. He was educated at Waterford grammar school under Dr. Price, and at Trinity College, Dublin, where he entered on 6 Nov. 1845, his college tutor being Dr. Frank Sadleir [q.v.] He did not proceed to a degree, but established a reputation among the students by his poem on 'Poland,' for which he won the vice-chancellor's medal in 1848. He showed a strong bent for portrait-painting, but received no training in art beyond that which the Royal Hibernian Academy, then in a very decrepit state, could afford. Like Goldsmith when an undergraduate, he seems to have rioted upon a minute allowance, earning a precarious guinea now and again by a portrait or by contributing to an ephemeral magazine called 'The Irish Metropolitan,' through the pages of which ran his first serial story entitled 'Old Times,' published in volume form some

years later, in 1857. At Dr. Anster's house he met with a fellow-contributor and congenial spirit, the brilliant university Bohemian, Charles Pelham Mulvany [q. v.]

In 1862, after several years of very desultory occupation, or, as he styled it, 'daisy-picking' in Ireland, Wills settled in London. He took rooms with his friend Henry Humphreys in Clifford's Inn. His efforts to make a livelihood by his pen were not encouraging. In 1863 appeared his 'Notice to Quit,' a story conceived after the manner of Eugène Sue, which was praised for its dramatic situations but met with little success. In October of this same year Wills obtained the Royal Humane Society's medal for a brave attempt to rescue a drowning lad near Old Swan Wharf. 'The Wife's Evidence' (1864, reissued 1876), a story of considerable melodramatic power, gained him an introduction to the magazines, and he wrote 'David Chantrey' (1865) for 'Temple Bar,' and for 'Tinsley's Magazine' 'The Three Watches' (1865), and 'The Love that Kills' (1867), in which he remanipulates material already used in 'Old Times.'

His father's death in 1868 impelled Wills to undertake the support of his mother. He reverted to portraiture as his best means of earning money, took a studio at 15 The Avenue, Fulham Road, and worked very successfully in pastel drawings, mainly of children. He exhibited in the Grosvenor Gallery, and was soon asking twenty guineas for a small picture finished in three or four sittings; and for a time there was no lack of fashionable sitters. Incurably unconventional, Wills, in response to a command to visit Osborne to draw the royal grandchildren, pleaded a prior engagement. The Princess Louise was interested in Wills's methods and amused by his Bohemian ways, but other patrons were repelled by the filth of his studio, which was haunted by stray cats, by monkeys and other unclean animals, and also by numerous parasites and loafers, attracted by the painter's easy-going habit of inviting visitors to stay, and keeping his spare change in a tobacco jar on the chimney-piece. Absent-mindedness, inherited, it is said, from his father, who once boiled his watch in mistake for an egg, grew upon Wills to an extent which prejudiced his career. He became oblivious of social engagements, asked people with the utmost cordiality to meet him at dinner and then could not be found to receive them, forgot or travestied the names of people who entertained him, and prided himself in being as dispassionate as Dr. Johnson on the subject of clean linen. In his later years he did most of his composition in bed.

Meanwhile Wills was turning his attention to writing for the stage. A first dramatic attempt, an adaptation from the German of Van Holtei, entitled 'A Man and his Shadow' (1865), was followed by the pathetic 'Man o' Airlie,' which was put on at the Princess's in July 1867, with Mr. Hermann Vezin in the title-part. Though the receipts were small, the play rarely failed to move its audience, and the author was encouraged to write two other plays, suggested and produced by Mr. Vezin: 'Hinko, or the Headsman's Daughter' (founded upon Ludwig Storch's historical novel), produced at the Queen's Theatre in September 1871; and 'Broken Spells,' written in conjunction with Westland Marston, and produced at the Court in April 1872. A short time before this date Wills was introduced by Vezin to the Batemans, and after the appearance of 'Hinko' he was retained by Colonel Bateman as 'dramatist to the Lyceum' at a yearly salary of 300*l*. Upon this endowment he produced in turn 'Medea in Corinth' (July 1872), 'Charles I' (28 Sept. 1872), and 'Eugene Aram' (April 1873). The first two of these plays contain Wills's best work. 'Charles I,' though inferior to its predecessor in form, caught the taste of the public, and enabled Mr. (Sir) Henry Irving to confirm the reputation which he had made for himself in the 'Bells.' The portraiture of Charles was in harmony with Van Dyck, and the suggestion of calm and dignified suffering that disdained to resent or protest is decidedly effective. Like Scott, Wills was a staunch cavalier, and he was as little concerned with historical accuracy as Dumas.

In his next historical play, 'Marie Stuart' (Princess's, February 1874), he caricatured John Knox with the same gusto with which he had defamed Cromwell. He was now in great demand as a verse playwright, and produced in quick succession 'Sappho,' given at the Theatre Royal, Dublin, in 1875; 'Buckingham' (Olympic, November 1875); 'Jane Shore' (Princess's, September 1876); and 'England in the Days of Charles II' (Drury Lane, September 1877). His second great success was with 'Olivia' (based upon Goldsmith's 'Vicar of Wakefield'), of which the best that can be said is that it has rarely been surpassed as an adaptation of a novel. It was produced at the Court Theatre in March 1873 under the management of John Hare, with William Terriss [q. v.] as Squire Thornhill and Miss Ellen Terry as Livy; both players were seen in their original parts

when the piece was successfully revived at the Lyceum in 1885.

The dramatist now produced with great rapidity a quantity of very inferior work. 'Nell Gwynne,' given at the Royalty in May 1878; 'Vanderdecken,' based upon the legend of the 'Flying Dutchman' (Lyceum, June 1878); 'Ellen,' afterwards called 'Brag' (Haymarket, April 1879); 'Bolivar' (Theatre Royal, Dublin, November 1879); 'Ninon' (Adelphi, February 1880); 'Forced from Home' (Duke's Theatre, February 1880); 'Iolanthe' (Lyceum, May 1880); 'William and Susan' (St. James's, October 1880); 'Juana' (Court, May 1881); 'Sedgmoor' (Sadler's Wells, August 1881); and 'Jane Eyre' (Globe, December 1882). In 1882 Henry Herman, Mr. Wilson Barrett's manager, provided a 'plot' on which Wills was coaxed into basing the play 'Claudian' (successfully produced at the Princess's in December 1883), a strange compound of tinsel and hollow columns, in which the old legend of the Wandering Jew is turned to melodramatic purpose. 'Gringoire,' given at the Prince's Theatre in June 1885, was followed in December by Wills's version of 'Faust' for the Lyceum. In this, as in 'Claudian,' he appeared merely as the text writer to a series of scenes and situations; his sub-archaic verbiage was not devoid of romantic resonance and was scrupulously cut into blank-verse lengths. Like qualities are conspicuous in his 'Melchior,' a blank-verse poem in thirty-two cantos, dedicated to Robert Browning and published in 1885. The long-drawn descriptions are often mere pinchbeck, but Wills had some of the faculty of an Irishman as a balladist, clearly shown in such songs as 'I'll sing thee songs of Araby' and 'The Ballad of Graf Bröm.'

In the intervals of dramatic work Wills spent much time at Étretat and a few weeks occasionally at Paris, where he rented a studio. His real interest was still in oil-painting; his oil-painting of Ophelia is now in the foyer at the Lyceum. His plays were a by-product, in which he took little interest after he had furnished the manuscript. He seldom attended rehearsals, and his recommendations, even when feasible, were generally unheeded by the actors; he was never present at the première of one of his own plays.

On 3 April 1887 Wills's mother died, and her loss removed one of the few incentives he had to exert himself. He moved his 'studio' to Walham Green, was henceforth little seen by his friends at the Garrick Club or elsewhere, and wrote little. His health began to break, and at the close of 1891 he was by his own request removed to Guy's Hospital, where he died on 13 Dec. 1891. Many of the leading actors and playwrights of the day were present at his interment in Brompton cemetery. His last piece, 'A Royal Divorce,' was being played at the Olympic at the time of his death. A previous play, on the subject of 'Don Quixote,' was produced at the Lyceum with very moderate success in May 1895. 'Charles I' and his adaptation of the first part of 'Faust' are the only plays by Wills which were issued in printed form.

Wills was a born writer of dramatic scenes, but his gifts were neutralised to a large extent by his inability to concentrate and by the essential lack of firm taste and self-critical power. He is ably summed up in the acute judgment of M. Filon: 'His Bohemian life, his impassioned character, his hasty methods of production, gave him in the distance the look of genius. But it was a misleading look .... his pieces are founded upon conceptions which crumble away upon analysis, and the versification is too poor to veil or redeem the weakness of the dramatic idea.'

['W. G. Wills, Dramatist and Painter,' a well-written biography by the dramatist's brother, Freeman Wills, appeared in 1898, with a good portrait and facsimile autograph. See also Archer's English Dramatists of To-day, 1888, pp. 352–80; Archer's About the Theatre, 1886, pp. 240 sq.; Filon's English Stage, 1897; Fitzgerald's Henry Irving, 1893, chaps. xiv. xv.; O'Donoghue's Poets of Ireland, p. 261; An Evening in Bohemia (Temple Bar, June 1896); Celebrities of the Century; Times, 15 Dec. 1891; The Theatre, 1 Feb. 1892 (with portrait); Era, 19 Dec. 1891.] T. S.

WILLS, WILLIAM HENRY (1810–1880), miscellaneous writer, was born at Plymouth on 13 Jan. 1810. His father, at one time a wealthy shipowner and prize-agent, met with misfortunes, and at his death the chief care of supporting his family devolved upon William Henry, or Harry Wills as he was always called. Wills became a journalist, and contributed to periodical publications such as the 'Penny' and 'Saturday' magazines, and McCulloch's 'Geographical Dictionary.' He was one of the original literary staff of 'Punch,' and had some share in the composition of the draft prospectus. He contributed to the first number (17 July 1841) the mordant epigram on Lord Cardigan called 'To the Blackballed of the United Service Club.' He was for some time the regular dramatic critic, in which capacity he ridiculed Jullien, the introducer of the promenade concerts at

Drury Lane, and severely criticised the acting of Charles Kean. Among his other contributions in prose and verse were 'Punch's Natural History of Courtship' (illustrated by Sir John Gilbert), 'Punch's Comic Mythology,' 'Information for the People,' and skits such as 'The Burst Boiler and the Broken Heart,' and 'The Uncles of England,' in praise of pawnbrokers. In 1846 he wrote for the 'Almanac,' but his contributions were thenceforth infrequent.

Wills began his lifelong association with Dickens in 1846, when he became one of the sub-editors of the 'Daily News' under him. Soon afterwards he went to Edinburgh to edit 'Chambers's Journal,' but two years later returned to London to become Dickens's secretary. In 1849, on John Forster's suggestion, Wills was made assistant editor of 'Household Words,' and was given the same position by Dickens when, ten years later, 'All the Year Round' was incorporated with it. His business capacity was invaluable to Dickens, and he was one of the most intimate friends of the novelist in later life. At the end of 1851 Wills accompanied Dickens on his theatrical tour in connection with the Guild of Literature and Art, to the temporary success of which his exertions largely contributed.

In 1868, while Dickens was in America, Wills suffered concussion of the brain from an accident in the hunting field, and was disabled from his duties as editor of 'All the Year Round.' He never recovered, and retired from active work. The remaining years of his life Wills spent at Welwyn, Hertfordshire, where he acted as magistrate and chairman of the board of guardians. He died there on 1 Sept. 1880.

Wills edited, in 1850, 'Sir Roger de Coverley by the Spectator,' illustrated by engravings from designs by Frederick Taylor (1851, 16mo; Boston, Massachusetts, 1851, 12mo; reissued in the 'Traveller's Library,' 1856, 8vo).

Wills also published 'Old Leaves gathered from Household Words' (1860, 8vo), dedicated to Dickens. The book consists of thirty-seven descriptive sketches of places and events. In 1861 he issued a quarto volume, 'Poets' Wit and Humour,' illustrated by a hundred engravings from drawings by C. Bennett and G. H. Thomas. Two pieces, 'A Lyric for Lovers' and an 'Ode to Big Ben,' the latter of which originally appeared in 'Punch,' were from his own pen. The book was republished in 1882. Wills also republished under the title 'Light and Dark' some of his contributions to 'Chambers's Journal.' He was a fluent writer both in prose and verse, with a faint tinge of pedantry, which afforded Dickens much amusement. Douglas Jerrold was fond of exercising his wit at his expense, and Wills had enough humour to enjoy the situation. The Baroness Burdett-Coutts had for many years the advantage of Wills's judgment and experience in the conduct of her philanthropic undertakings.

Wills married Janet, youngest sister of William and Robert Chambers, the Edinburgh publishers. She was a woman of strong character, and a great favourite with Dickens, in whose correspondence her name frequently appears. She had an extensive knowledge of Scottish literature, and a large fund of anecdotes, and was for many years the centre of a wide literary and social circle. She died on 24 Oct. 1892. At her death the sum of 1,000*l.* accrued to the newspaper press fund, in which Wills had interested himself after the failure of the Guild of Literature and Art.

[Athenæum, 4 Sept. 1880, 29 Oct. 1892, and 12 Nov. 1892; Forster's Life of Dickens, ii. 422, iii. 227, 454–5; Dickens's Letters, ed. Dickens and Hogarth, passim; Spielmann's Hist. of Punch, pp. 19, 26, 218–19, 282–3; Knight's Passages of a Working Life, iii. 121; Fox-Bourne's Engl. Newspapers, ii. 143; Allibone's Dict. Engl. Lit.; P. Fitzgerald's Memoirs of an Author, chap. iii., and Recreations of a Literary Man, i. 74.] G. Le G. N.

WILLS, WILLIAM JOHN (1834–1861), Australian explorer, the son of William Wills, a medical man, was born at Totnes, Devonshire, on 5 Jan. 1834, and educated at Ashburton school till 1850, when he was articled to his father, and at intervals from 1850 to 1852 studied medicine in London, both at Guy's and St. Bartholomew's hospitals. On 1 Oct. 1852, carrying out an idea which his father had already formed, he emigrated with his brother to Victoria, and started life as a shepherd at 30*l.* a year and rations. In 1853 he was joined by his father, and settled at Ballarat, where for almost a year he acted as his father's assistant. He was, however, always pining for the open air and the bush, and in 1855 he obtained admission as a volunteer to the office of the surveyor of crown lands for the district. Here his aptitude for astronomical work and surveying was soon recognised. In 1858 he was employed on his first field survey for the department. In November 1858, on the institution of the magnetic and meteorological observatory at Melbourne, he was appointed to the staff.

In 1860 Wills was appointed third in command of the exploring expedition sent

out from Victoria to discover a route to the north across Australia. The party left Melbourne on 20 Aug. 1860, and proceeded slowly as far as the Darling river, where a difference occurred between the leader, Robert O'Hara Burke [q. v.], and Landells, the second in command, resulting in the retirement of Landells and the appointment of Wills to be second in command. On 19 Oct. Burke and Wills, with a portion of their men, left Menindie with sixteen camels and fifteen horses, to push on in advance of the rest of the expedition. Travelling about twenty miles a day, they made Torowoto on 29 Oct., whence they sent back a despatch with a report by Wills. This was the only direct message ever received from them, and in it Burke remarks, 'I consider myself very fortunate in having Mr. Wills as my second in command. He is a capital officer, zealous and untiring in the performance of his duties.' After leaving the Torowoto swamp the party proceeded by way of Wright's Creek to Cooper's Creek, which was reached on 11 Dec. A depot was formed, and on 16 Dec. Burke and Wills started northward with six camels, a horse, and three months' provisions. Their route was for the most part through a pleasant country and along good watercourses, and they reached the tidal waters of the Flinders river on 12 Feb. 1861. Wills's own diary is the source from which we learn the details of their advance, and he tells the tale in a simple and modest fashion. On 21 April they arrived at the depot on their return journey, but only to find it abandoned.

On 23 April they started down Cooper's Creek for Adelaide; but after losing their remaining camels they began to feel the anxieties of their position, without proper conveyance, and dependent on the natives or their own exertions for supplies. Between 27 May and 6 June Wills made a journey on foot and alone to the depot at Cooper's Creek and back to the camp on the road to Mount Hopeless. No help had come, and they were all in a desperate position. Wills's journal tells the tale of gradual starvation during the month of June; the last entry is on 26 June, when he records that Burke and King, the only other Englishmen remaining, are to leave him in the search for help from the natives, and that he does not expect to last more than four or five days. King, the only eventual survivor of the party, returned within that time, and found that Wills had already died, probably on 29 or 30 June.

It was the opinion of many that if only Wills had been in chief command of the expedition its success would have been attained without such loss of life. It is in evidence that Wills on more than one occasion advised a course which would have certainly been rewarded by the safety of the party (Howitt).

Wills has been described by one of his friends as 'a thorough Englishman, self-relying and self-contained.' He was modest yet strong of purpose, persevering, and to the last degree trustworthy. His passion for astronomy was remarkable, but study of all kinds was a part of his life. He was thoughtful and religious.

A national memorial of him and his leader stands in front of the Parliament House at Melbourne. There is also a memorial of him at his native town of Totnes, and a tablet in his old school at Ashburton. One of the streets in Ballarat is called after him. A print of a good portrait is given in his father's memoir of his journey.

[Wills's Exploration of Australia, London, 1863; Illust. Lond. News, 1862, pp. 126–7, 157; Howitt's Hist. of Discovery in Australia, ii. 191 sqq.; Parl. Paper on the Burke and Wills Exploring Expedition, House of Commons, 1862, No. 139.] C. A. H.

WILLSHIRE, Sir THOMAS (1789–1862), bart., general, born at Halifax, Nova Scotia, on 24 Aug. 1789, was the eldest surviving son of Captain John Willshire by Mary, daughter of William Linden of Dublin. The father was son of Noah Willshire, a merchant, and, as the latter would not buy him a commission, he enlisted in the 38th foot. He was made quartermaster in 1790, lieutenant and adjutant in 1793, and paymaster in 1801. He obtained commissions in the regiment for three of his sons while they were still children: that of Thomas Willshire was dated 25 June 1795, and on 5 Sept. following he became lieutenant.

Thomas Willshire joined his regiment at Saintes in the West Indies in January 1798. It returned to England in 1800, and it was probably then that he went to school, at King's Lynn and Kensington. He was promoted captain on 28 Aug. 1804, when a second battalion was raised. The first battalion went to the Cape in 1805, but he remained behind, and was second in a duel fought at Nottingham on 1 Jan. 1806. He joined the first battalion in South America in 1807, and took part in the attack on Buenos Ayres. He went with it to Portugal in 1808, and was present at Roliça, Vimiero, and Coruña. He served with it in Walcheren, where his father died on 25 Sept. 1809.

In June 1812 the first battalion of the 38th again embarked for the Peninsula.

Willshire commanding the light company. It joined the army three days before the battle of Salamanca (22 July), and was brigaded with the royals and the 9th in the 5th (Leith's) division. Willshire received two wounds in the battle. He commanded the light companies of the brigade in the action on the Carrion on 25 Oct. during the retreat from Burgos. In 1813 the division formed part of Graham's corps at Vittoria, and at the siege of San Sebastian. In the first assault the 38th was assigned the lesser breach. In the second assault it was at first in reserve, but was soon brought up in support of the stormers. Willshire's youngest brother was killed; he himself was given a brevet majority on 21 Sept. He commanded the light companies of the brigade at the passage of the Bidassoa, which he is said to have been the first man to cross, and in the actions on the Nive (9–11 Dec.) and the repulse of the sortie from Bayonne (14 April 1814). He received a brevet lieutenant-colonelcy, and afterwards the Peninsular silver medal with seven clasps.

In 1815 his battalion was sent to the Netherlands, but was too late for Waterloo. It went on to Paris, and Willshire was employed for a short time on the staff. In December he returned with the battalion to England, and in June 1818 went with it to the Cape. On his way out he wrote a manual of 'light company manœuvres in concert with battalion manœuvres,' which was sent to Sir Henry Torrens [q.v.], and was probably used by him in preparing the drill-book of 1824. Early in 1819 Willshire was sent to the frontier as commandant of British Kaffraria. A quarrel between the chiefs, in which the British authorities intervened, led to an attack on Grahamstown by Mokanna with six thousand Kaffirs on 22 April. Willshire had only his own company of the 38th, with 240 local troops and five guns. The attack was well planned and determined; but it was skilfully met and repulsed with loss. Willshire followed up the Kaffirs, and forced Mokanna to surrender. The territory between the Fish river and the Keiskamma was added to the colony, and Fort Willshire was built in it. He was highly praised by the governor, Lord Charles Somerset, who was also commander of the forces, and by the Duke of York.

In 1822 the 38th went to Calcutta, and Willshire was strongly recommended by Somerset to the governor-general, Lord Hastings. He could not afford to purchase his majority in the regiment, and on 10 Sept. 1823 he was given a majority without purchase in the 46th. He had command of it for some time at Ballary, and in December 1824 he commanded a brigade in the force under Colonel Deacon which retook the fort at Kittoor. On 30 Aug. 1827 he was made lieutenant-colonel without purchase of the 2nd (queen's), stationed at Poona. He served with it nearly ten years, and Sir Lionel Smith, after inspecting the regiment in 1830, reported that he had 'never yet met so perfect a commanding officer.'

On 10 Jan. 1837 he was made brevet colonel, with the local rank of brigadier-general in India. In 1838, while commanding a brigade at Poona, he was given one in the 'army of the Indus,' formed for the invasion of Afghanistan. In February 1839 the army was reorganised, Keane becoming commander-in-chief, and Willshire succeeding him in the command of the Bombay division of infantry. His troops were the last to cross the Bolan, and were harassed by the tribesmen; but he reached Quetta on 30 April, and Kandahar on 4 May. He took part in the storming of Ghazni on 23 July, and went on to Kabul.

On 18 Sept.—the day after a grand investiture of the Durani order, of which he received the second class—he began his march back to the Indus with the Bombay division. After passing Ghazni he marched direct on Quetta, punishing some of the tribes on his way, and arriving there on 31 Oct. He had been told to depose Mehrab Khan of Kelat, and sent a column from Quetta for that purpose on 3 Nov. Learning from Major (afterwards Sir James) Outram that resistance was likely, he joined it himself two days afterwards. It consisted of the queen's and 17th foot, the 31st Bengal native infantry, some local horse, six guns, and some Bombay engineers, numbering in all 1,166 men.

He reached Kelat on the 13th, and found the khan's troops (about 2,000 men) posted on three hills north-west of the fort. He drove them from these hills, captured their guns, and tried to enter the fort along with the fugitives. The gate was closed before his men could reach it, but it was soon opened by his guns, and after a determined resistance the fort and its citadel were stormed, with a loss of 138 men killed and wounded. Mehrab Khan died fighting at the head of his men (*Lond. Gaz. Extr.* 13 Feb. 1840).

The governor-general, in forwarding Willshire's report, commended his 'decision, great military skill, and excellent dispositions;' and Outram speaks of 'the cool and determined demeanour of our veteran

general.' He had been made C.B. in 1838. For the campaign in Afghanistan he received the thanks of parliament, and was made K.C.B. on 20 Dec. 1839; and for the capture of Kelat he was created a baronet on 6 June 1840.

After installing a new khan, who was soon displaced, Willshire left Kelat on 21 Nov. 1839, and resumed his march to the Indus. His division was broken up on 27 Dec., and he returned to the command of his brigade at Poona. In October 1840 a sunstroke obliged him to resign this and go to England. On 27 Nov. 1841 he exchanged from the queen's regiment to half-pay, being appointed commandant at Chatham. He remained there till 1846, when he was promoted major-general on 9 Nov. He was afterwards unemployed. He was made colonel of the 51st foot on 26 June 1849, lieutenant-general on 20 June 1854, general on 20 April 1861, and G.C.B. on 28 June 1861. He died on 31 May 1862 at Hill House, near Windsor. On 11 May 1848 he married Annette Lætitia, eldest daughter of Captain Berkeley Maxwell, R.A., of Tuppendene, Kent; he had two sons and three daughters.

Willshire was a tall, athletic man, with aquiline features. His portrait, painted by T. Heaphy, was lent by Lady Willshire to the Victorian Exhibition. In the 38th he had the sobriquet of 'Tiger Tom.' As a disciplinarian he 'was strict, indeed severe, but always impartial and just.'

[Low's Soldiers of the Victorian Age, i. 1–104; Gent. Mag. 1862, ii. 631; Kennedy's Campaign of the Army of the Indus; Goldsmid's Life of Outram; Durand's First Afghan War; Burke's Peerage.] E. M. L.

WILLSON. [See also Wilson.]

WILLSON, EDWARD JAMES (1787–1854), antiquary and architect, born at Lincoln on 21 June 1787, was the eldest son of William Willson of Lincoln by his wife Clarissa, daughter of William Tenney. Robert William Willson [q.v.] was his younger brother. He was brought up a Roman catholic, and, after education at the grammar school, began to learn business as a builder under his father, who had unusual knowledge of theoretical construction. In a few years he abandoned building for the study of architecture, in which he obtained help from a local architect. He was engaged by Archdeacon Bayley in 1823 in the restoration of Messingham church, and superintended repairs or restorations at Haxey, Louth, West Rasen, Saundby, Staunton, and other churches in the counties of Lincoln and Nottingham. He designed Roman catholic chapels at Nottingham, Hainton, Louth, Melton Mowbray, Grantham, and elsewhere, some of which may be regarded as early examples of the Gothic revival. In 1826 he designed the organ case for Lincoln Cathedral, but beyond this (and occasional informal suggestions) he was not engaged on the cathedral restorations, conducted at that time in a spirit of wholesale renovation which he deprecated. Between 1834 and 1845 he restored the keep, towers, and walls of Lincoln Castle, and had for more than twenty years the charge of that fabric as county surveyor. The Pelham Column, 128 feet high, on a hill at Cabourn between Caistor and Grimsby, was designed by Willson for the Earl of Yarborough. About 1818 an acquaintance with John Britton [q.v.] and Augustus Charles Pugin [q.v.] started him upon an industrious career as a writer on the phase of architecture then becoming popular. For Britton's 'Architectural Antiquities' (4to, 1807–26) he supplied accounts of Boston church, St. Peter's, Barton, and the minsters of Beverley and Lincoln, and probably took a large share in the chronological table attached to the fifth volume. He was associated with the same author's 'Cathedral Antiquities' (4to, 1814–35) and 'Picturesque Antiquities of English Cities' (4to, 1830).

The 'Specimens of Gothic Architecture' which Augustus Charles Pugin began to publish in 1821 owed much to Willson's suggestions, both in the delineation of mouldings and details (an advance on previous methods of recording architecture) and in the selection of the examples. Willson wrote the whole of the letterpress for these two volumes, and supplied a valuable glossary of Gothic architecture, the first of its kind. For Pugin's 'Examples of Gothic Architecture' (4to, 1828–31) he also wrote the text, including essays on 'Gothic Architecture' and 'Modern Imitation.' He was intimately connected with the movement for the cultivation and nomenclature of Gothic architecture with which Thomas Rickman [q.v.] and others were then associated.

He was the author of various pamphlets on local subjects, and collected a wealth of material for the architectural history of his county and cathedral, which lack of time and health prevented his putting into print. All branches of ecclesiastical history claimed his attention, and he left notes upon the disputed authorship of the 'De Imitatione Christi.' He was honoured as a citizen in Lincoln, and became a city magistrate in 1834 and mayor in 1852.

Willson died at Lincoln on 8 Sept. 1854. He was buried at Hainton. He married, in 1821, Mary, daughter of Thomas Mould. By her he had two surviving sons.

[Builder, 1855, xiii. 4–5; information from T. J. Willson, esq.; Gent. Mag. 1855, i. 321.] P. W.

WILLSON, ROBERT WILLIAM (1794–1866), Roman catholic bishop of Hobart, Tasmania, born at Lincoln in 1794, was the third son of William Willson of Lincoln. Edward James Willson [q.v.] was his eldest brother. He entered the college of Old Oscott in 1816, was ordained to the priesthood by Bishop John Milner (1752–1826) [q.v.] in December 1824, and in February 1825 was stationed at Nottingham, where he built the spacious church of St. John, which was completed in 1828. Subsequently he erected the fine group of buildings that now constitute the cathedral of St. Barnabas, with its episcopal and clerical residence, schools, and convent. At the suggestion of William Bernard Ullathorne [q. v.] he was made the first bishop of Hobart Town, Tasmania, being consecrated in St. Chad's Cathedral, Birmingham, on 28 Oct. 1842 by Archbishop Polding of Sydney. Bishop (afterwards Cardinal) Wiseman's sermon, preached on the occasion, has been printed. Willson arrived at Hobart Town in 1844.

Besides Norfolk Island, other penal settlements at Port Arthur and on Maria Island came within the jurisdiction of the new bishop. Great social evils had been developed under the prevailing system of penal discipline, but Willson effected many ameliorations in the treatment of the convicts, especially on Norfolk Island. Indeed his representations to the colonial and imperial governments, backed by Sir William Thomas Denison [q.v.], ultimately obtained a thorough reformation of this part of the system. So earnest was he in his purpose that he resolved to come home in order to let the British Government know the truth with regard to the sufferings of the convicts and the horrors of Norfolk Island. He arrived in England in the middle of 1847, and he was listened to with respectful attention both by her majesty's government and by the select committee of the House of Lords. He reached Hobart Town again in December 1847, and, in consequence of his continued exertions, Norfolk Island was eventually abandoned as a penal settlement. Willson brought about other reforms in the penal discipline of Tasmania, and he likewise effected various reforms in the treatment of the insane. His services as chief pastor of his own communion, and as a public man in the development of various colonial and local institutions, were warmly acknowledged by successive governors and by the community at large throughout Tasmania.

He finally left the colony, in shattered health, in the spring of 1865, and settled at the scene of his earlier labours. Having formally resigned his preferment, he was translated by the holy see on 22 June 1866 from the bishopric of Hobart Town to that of Rhodiopolis, *in partibus infidelium*. He died at Nottingham on 30 June 1866, and was buried in the crypt of the cathedral church of St. Barnabas.

[Memoir by Bishop Ullathorne, London, 1887 (with photographic portrait), reprinted from Dublin Review, 3rd ser. xviii. 1–26; Consecration Sermon by Cardinal Wiseman; Kelsh's Personal Recollections of Bishop Willson, Hobart, 1882; Ullathorne's Autobiogr. p. 222; Gent. Mag. 1866, ii. 276.] T. C.

WILLUGHBY. [See also WILLOUGHBY.]

WILLUGHBY, FRANCIS (1635–1672), naturalist, was born at Middleton, Warwickshire, in 1635. He was collaterally descended on his maternal grandfather's side from Sir Hugh Willoughby [q. v.], his father's father being Sir Percivall Willughby, the male representative of the Willoughbys of Eresby, and his father's mother the eldest daughter and heiress of Sir Francis Willughby of Wollaton, Nottinghamshire. His father, Sir Francis Willughby, who died 17 Dec. 1665, married Cassandra, daughter of Thomas Ridgeway, earl of Londonderry [q. v.], and Willughby was their only son. 'He was, from his childhood,' says Ray, 'addicted to study. . . . As soon as he had come to the use of reason, he was so great a husband of his time as not willingly to lose or let slip unoccupied the least fragment of it, . . . so excessive in the prosecution of his studies . . . that most of his intimate friends were of opinion that he did much weaken his body and impair his health' (*The Ornithology of Francis Willughby*, 1678, pref.) Willughby entered Trinity College, Cambridge, in 1653, as a fellow-commoner, his tutor being James Duport [q. v.], who in 1660 dedicated his 'Gnomologia Homeri' to Willughby and three others. Ray, who was eight years Willughby's senior, had entered Trinity College in order to become Duport's pupil, but in 1653 was already himself Greek lecturer, and became soon after mathematical lecturer, and in 1655 humanity reader. Isaac Barrow, to whom Willughby's mathematical tastes recommended him, had been elected to a fellowship at the same time as

Ray in 1649. Willughby graduated B.A. in 1655–6, and proceeded M.A. in 1659.

In 1660 Willughby spent a short time at Oxford in order to consult some rare works in the libraries there; and in the preface to his 'Catalogus Plantarum circa Cantabrigiam,' published in that year, Ray alludes to help received from Willughby and to his success in the study of insects. In a letter to him, dated 1659, Ray asks for his help, for Warwickshire and Nottinghamshire, towards a catalogue of British plants (*Correspondence of John Ray*, Ray Soc., p. 1). In 1661 Willughby did not accompany Ray on the second botanical journey described in 'Mr. Ray's Itineraries,' published in his 'Remains' in 1760, though in the notes and in Derham's 'Life of Ray' he is stated to have done so, the naturalist's companion being Philip Skippon (*op. cit.* p. 3), but in May and June 1662 he did accompany Ray on his third journey from Cambridge through the northern midland counties and Wales. He appears to have parted company from him in Gloucestershire, to have chanced upon a find of Roman coins near Dursley, and to have fallen ill at Malvern (*op. cit.* p. 5). Willughby was at this time much interested in mathematical questions, as appears from two letters of his, dated March 1662 and October 1665, to Barrow, published by Derham in the 'Philosophical Letters' (1718). Barrow dedicated to him and others his edition of 'Euclid,' and is recorded in Cole's manuscripts to have said 'that he never knew a gentleman of such ardor after real learning and knowledge, and of such capacities and fitness for any kinde of learning.'

It must have been at this time that, as Ray afterwards told Derham (*Memorials of Ray*, p. 33), he and Willughby 'finding the "History of Nature" very imperfect . . . agreed between themselves, before their travels beyond sea, to reduce the several tribes of things to a method, and to give accurate descriptions of the several species from a strict view of them. And forasmuch as Mr. Willughby's genius lay chiefly to animals, therefore he undertook the birds, beasts, fishes, and insects, as Mr. Ray did the vegetables.' Ray, having been deprived of his fellowship in August 1662 by the operation of the Act of Uniformity, he and Willughby determined to go abroad, and left Dover for Calais on 18 April 1663, accompanied by Philip (afterwards Sir Philip) Skippon and Nathaniel Bacon, two of Ray's pupils. On 22 May Willughby was included in the original list of fellows of the Royal Society, which had been incorporated on 22 April. War with France compelled the travellers to turn aside into Flanders, after which they traversed Germany, Switzerland, Italy, Sicily, and Malta. In August 1664 Willughby parted from the others at Montpelier, and accompanied a merchant into Spain. His journey is summarised in a letter to Ray, written from Paris in December (*Corresp. of Ray*, p. 7). Many of the travellers' papers were lost on their return journey; but Ray published their 'Observations. . . . Whereunto is added a brief Account of Francis Willughby, esq., his Voyage through a great part of Spain,' in 1673, and many of Willughby's specimens of birds, fishes, fossils, dried plants, and coins are still at Wollaton Hall.

Recalled to England by the death of his father in December 1665, Willughby was kept at Middleton Hall during much of 1666; but on 22 July, in company with Robert Hooke and others, he observed the eclipse of the sun through Boyle's 60-foot telescope in London (*Phil. Trans.* 9 Sept. 1666). In October of that year Dr. John Wilkins [q. v.] wrote asking his assistance in drawing up tables of animals for his 'Essay towards a Real Character,' which was published in 1668; and Ray spent the greater part of the following winter at Middleton, as he says in a letter to Martin Lister, 'reviewing, and helping to put in order, Mr. Willughby's collections . . . in giving what assistance I could to Dr. Wilkins in framing his tables of plants, quadrupeds, birds, fishes, &c., for the use of the universall character' (*Memorials of Ray*, p. 17); in the dedication of his work, however, Wilkins acknowledges his indebtedness to Willughby in respect of animals, and to Ray only in respect of plants. From June to September 1667 Willughby and Ray made a tour into the south-west of England (*ib.* p. 21); but Willughby's marriage in 1668 temporarily suspended their collaboration. Ray was, however, re-established at Middleton Hall in September 1668, and in the following spring the two friends carried out some important experiments on the rise of sap in trees (*Phil. Trans.* iv. 963). In the autumn of 1669 Willughby sent letters to the Royal Society on the 'cartrages' of rose leaves made by leaf-cutting bees. In 1671 he wrote on the same subject and on ichneumon wasps, and from a letter from Ray to Lister in 1670 he seems to have added considerably to the latter's list of English spiders (*Corresp. of Ray*, p. 60). At the close of 1671 Willughby meditated a journey to America to 'perfect his history of animals;' but his health, never robust, failed him. He was taken seriously ill in

June 1672, and died at Middleton Hall on 3 July 1672. He was buried in Middleton church, his tomb being surmounted by a bust and bearing a Latin epitaph, probably by Ray. There is also a marble bust of him in Trinity College Library, Cambridge, and an oil portrait at Wollaton, from which that by Lizars in Sir William Jardine's 'Naturalist's Library' was engraved. The genus *Willughbeia*, an important group of Malayan rubber plants, was dedicated to him by William Roxburgh [q. v.] The leaf-cutting bee described by him bears his name as 'Megachile Willubuella.'

Willughby married, in 1668, Emma, second daughter and coheiress of Sir Thomas Bernard, by whom he had three children, Francis, Cassandra, and Thomas. Francis, born in 1668, was created a baronet in 1676, no doubt as an honour to his father's memory, but died in 1688. Cassandra married James Brydges, first duke of Chandos [q. v.]; and Thomas, who succeeded to the baronetcy in 1688, was created Baron Middleton in December 1711, being one of the batch of peers created in one day under Harley and St. John; he died in 1729. Mrs. Willughby in 1676 married Sir Josiah Child [q. v.]

Ray was one of five executors of Willughby's will, under which he received an annuity of sixty pounds. Until 1676 he acted as tutor to the children of his friend, and, from letters printed in his 'Correspondence' (pp. 101, 103), he seems soon to have decided that it was his duty to publish what Willughby had done towards his history of animals. 'Viewing,' he says, 'his manuscripts after his death, I found the several animals in every kind, both birds, and beasts, and fishes, and insects, digested into a method of his own contriving, but few of their descriptions or histories so full and perfect as he intended them; which he was so sensible of that when I asked him upon his deathbed whether it was his pleasure they should be published, he answered that he did not desire it, nor thought them so considerable as to deserve it . . . though he confest there were some new and pretty observations on insects. But considering that the publication of them might conduce somewhat to the illustration of God's glory . . . the assistance of those who addict themselves to this part of philosophy, and . . the honour of our nation . . . he not contradicting, I resolved to publish them and first took in hand the Ornithology' (Preface to *The Ornithology of Francis Willughby*, 1678). This was published in 1676 as 'Francisci Willughbeii . . . Ornithologiæ libri tres in quibus aves omnes . . . in methodum naturis suis convenientem . . . describuntur . . . Totum opus recognovit, digessit, supplevit Joannes Raius. Sumptus in chalcegraphos fecit illustriss. D. Emma Willughby vidua,' London, pp. 312, fol. Of this work Neville Wood says Willughby was 'the first naturalist who treated the study of birds as a science, and the first who made anything like a rational classification . . . His system . . . is without doubt the basis on which the ornithological classification of Linnæus is founded' (*Ornithologist's Text-book*, pp. 3, 4). Ray next prepared an enlarged edition of this work in English, which he published in 1678 as 'The Ornithology of Francis Willughby . . .' his own share in which is described by the words, 'translated into English and enlarged with many additions throughout the whole work. To which are added three considerable discourses: I. On the Art of Fowling. II. Of the Ordering of Singing Birds. III. Of Falconry,' London (pp. 448, fol.) On 18 Feb. 1684 Ray, then settled at Black Notley, Essex, writes to Sir Tancred Robinson [q. v.] that he had extracted out of Willughby's papers, 'revised, supplied, methodized, and fitted for the press,' the 'Ichthyology.' The Willughby family not assisting in the publication of this work, as they had in the case of the former, it was issued at the expense of Bishop Fell and the Royal Society, various fellows of the society bearing the cost of the copperplate illustrations, and the work being printed at the Oxford University Press under the title of 'Francisci Willughbeii . . . de Historia Piscium libri quatuor . . . Totum opus recognovit, coaptavit, supplevit, librum etiam primum et secundum integros adjecit Johannes Raius . . . Oxonii,' 1686 (pp. 373, fol.) In the last year of his life Ray resolved to complete Willughby's 'History of Insects,' but, at Dr. Tancred Robinson's suggestion, preceded it by his 'Methodus Insectorum,' published in 1705, just after his death. In August 1704 he wrote to Dr. Derham of the larger work: 'The main reason which induces me to undertake it is because I have Mr. Willughby's history and papers in my hands, who had spent a great deal of time and bestowed much pains upon this subject . . . and it is a pity his pains should be lost . . . I rely chiefly on Mr. Willughby's discoveries and the contributions of friends; as for my own papers on the subject they are not worth preserving.' The 'Historia Insectorum' was published in 1710 as 'auctore Joanne Raio,' edited by Derham for the Royal Society; but it abounds throughout with acknowledgments of indebtedness to Willughby, expressed in terms of the highest

deference. There seems little reason to class Ray's posthumous 'Synopsis Methodica Avium et Piscium,' published in 1713, among works mainly due to the labours of Willughby; but when we remember the intimate friendship of the two men, their undoubted collaboration in the tables prepared for Dr. Wilkins's work, and the definite statements as to his own share in the work made by Ray, a man of unquestionable modesty, we recognise that it is futile to attempt to apportion the credit. When Sir James Edward Smith writes 'we are in danger of attributing too much to Mr. Willughby, and too little to' Ray (*Linnean Transactions*, vol. i.), he errs only in a less degree than does Swainson in saying that 'all the honour that has been given to Ray, so far as concerns systematic zoology, belongs exclusively to' Willughby.

[Memoir by Joshua Frederick Denham in Sir W. Jardine's Naturalist's Library, vol. xvi.; authorities cited.] G. S. B.

WILLUGHBY, PERCIVALL (1596–1685), writer on obstetrics, was sixth son of Sir Percivall Willughby, knt., of Wollaton Hall, Nottinghamshire, where he was born in 1596. Francis Willughby [q. v.] was his nephew. Percivall was educated at Trowbridge, Rugby, Eton, and Oxford, where he matriculated from Magdalen College on 23 March 1620–1, his age being given as twenty-two, and graduated B.A. on 6 July 1621.

In 1619 he was, at the suggestion of his uncle Robert Willughby, himself a medical man, articled for seven years to Feamer van Otten, after which he was to have joined his uncle; but Van Otten dying in 1624, Willughby soon after commenced practice for himself, and in 1631 he settled in Derby, where he married Elizabeth, daughter of Sir Francis Coke of Trusley, by whom he had two or three sons and two daughters.

On 20 Feb. 1640–1 he was admitted an extra licentiate of the Royal College of Physicians. In 1655 he removed to London 'for the better education of his children,' but in 1660 he returned to Derby, where he resumed his practice as a physician, enjoying a high reputation throughout the neighbouring counties for his skill in obstetric operations. He deprecated the use of the crotchet, and, Chamberlen's secret of the forceps not having been as yet divulged, he endeavoured to overcome all difficulties by turning. At one period he was to some extent assisted by a daughter, whom he had trained as a midwife to ladies of the higher classes. He was a man of high culture, powerful intellect, and great modesty, scorning the secrecy which some of his contemporaries maintained as to their procedures; and though he committed to writing the conclusions at which he arrived after long years of study and observation, revising and transcribing the manuscripts in English and in Latin, he seems to have hesitated to the last at their publication, as if sensible of the want of some really scientific instrument (the forceps) for the perfection of his art. The earliest copy of his work is a closely written quarto, entitled 'Dni Willougbaei, Derbiensis, De Puerperio Tractatus,' in the British Museum Sloane MS. 529. The second, an amplification of this, and referred to by Dr. Denman in his 'Practice of Midwifery,' was then in the possession of his friend Dr. Kirkland; while the third and greatly enlarged edition consisted of two exquisitely written copies in Latin and in English, which were quite recently the property of the late Dr. J. H. Aveling, the English version being in two parts, with the titles 'Observations in Midwifery' and 'The Countrey Midwife's Opusculum or Vademecum, by Percivall Willughby, Gentleman.' It was privately printed in 1863 by Henry Blenkinsopp, but a Dutch translation had been printed as an octavo at Leyden in 1764, though no copy is now to be had in Holland. He was the intimate friend of Harvey and of most of the scientific men of the century, and died on 2 Oct. 1685, in the ninetieth year of his age, being buried in St. Peter's Church at Derby, where within the rails of the chancel is a tablet to his memory.

[Munk's Coll. of Phys.; Foster's Alumni Oxon. 1500–1714; Sloane MS. 529.] E. F. W.

WILLYAMS, COOPER (1762–1816), topographer and artist, born in June 1762, probably at Plaistow House, Essex, was the only son of John Willyams (1707–1779), commander R.N., by his wife, Anne Goodere, daughter of Sir Samuel Goodere, and first cousin of Samuel Foote [q. v.] He was educated at the King's school, Canterbury, where he was contemporary with Charles Abbott, first lord Tenterden, Bishop Marsh, and Sir S. E. Brydges. In 1789 he preached the annual sermon before the King's School Feast Society (Sidebotham, *Canterbury School*, p. 24).

Willyams was entered in October 1780 at Emmanuel College, Cambridge, and graduated B.A. in 1784 and M.A. in 1789. In the spring of 1784 he was in France with his friend Montagu Pennington [q. v.], and in that year he was ordained to a curacy near Gloucester, where his mother lived.

He was appointed in 1788 to the vicarage of Exning, near Newmarket, and in 1793 to the rectory of St. Peter, West Lynn, Norfolk. An illustrated account of Exning by him appeared in the 'Topographer' for September 1790 (iii. 192–4), and he furnished other illustrations to that periodical (iii. 256, 391, iv. 17, 59). He contributed to 'Topographical Miscellanies' (1792) a view of Kirtling Hall, near Newmarket. He resigned the benefice of Exning in 1806.

In early life Willyams had imbibed a love of the sea, and on 24 Nov. 1793 he started as chaplain of the Boyne to the West Indies, in the expedition under the command of Lieutenant-general Sir Charles Grey and Vice-admiral Sir John Jervis. Through deaths from yellow fever the ranks of the officers were much thinned; he himself suffered from it, and during the latter part of the campaign was the only chaplain in the expedition. The French soldiers at Fort St. Charles, Guadeloupe, surrendered on 22 April 1794, and Willyams was appointed chaplain to the English troops in that island, but the ministry at home would not confirm the appointment. He published in 1796, with illustrations, 'An Account of the Campaign in the West Indies in 1794;' a German translation of it came out at Leipzig in 1800. Some details of this war were inserted from his 'comprehensive and circumstantial Account' in Bryan Edwards's 'History of the West Indies' (1819, iii. 444 et seq.)

Willyams became in 1797 domestic chaplain to Earl St. Vincent, and from 24 May 1798 he served as chaplain of the Swiftsure (Captain Hallowell), a vessel in the squadron under the command of Nelson. He was present in this vessel at the battle of the Nile, and his narrative, which was full of engravings from his own drawings, of 'A Voyage up the Mediterranean in the Swiftsure,' contained 'the first, the most particular, and the most authentic account of the battle.' A German version was published at Hamburg in 1803. After the death of Willyams there appeared in 1822 a volume containing 'A Selection of Views in Egypt, Palestine, Rhodes, Italy, Minorca, and Gibraltar, with descriptions in English and French.'

Willyams landed at Portsmouth on 10 Sept. 1800, and stayed some weeks with Brydges, who in 1806 appointed him to the rectory of Kingston, near Canterbury. In the same year he was nominated by the lord chancellor, through the influence of Lord St. Vincent, to the neighbouring rectory of Lower Hardress, which he at once exchanged for that of Stourmouth. These two benefices together produced an income of over 1,000*l.* per annum. He died at Bernard Street, Russell Square, London, on 17 July 1816. He is said to have been buried at Fulham, near his sister, Beata Willyams (*d.* 1791). He married at Cheltenham, on 20 July 1801, Elizabeth Rebecca, third daughter of Peter Snell. They had four children.

Willyams was a clever artist. His journals and drawings of the expeditions in which he took part are 'intelligent and useful.' Another work by him was 'A History of Sudeley Castle' (1791, folio), with an illustration of the ruins, dedicated to Brydges. It was reprinted in octavo form, and without the view, at Cheltenham in 1803. Poems by Brydges referring to Willyams are in 'Censura Literaria' (iv. 79–100, viii. 87, 91), and are reproduced in his 'Ruminator' (i. 5, 209).

[Boase and Courtney's Bibl. Cornub. ii. 891–2; Boase's Collect. Cornub. p. 1271; Gent. Mag. 1779 p. 104, 1797 i. 50, ii. 1137, 1801 ii. 672, 1806 ii. 1240, 1809 ii. 1171, 1810 ii. 91, 1816 i. 91, 184; Brydges's Autobiogr. i. 44–6, 147–9; Annual Biogr. i. 604–6 (by Brydges); Faulkner's Fulham, p. 116; Reuss's Alphabetical Reg. of Authors, 1804; Letters of Mrs. Carter (1817), iii. 216.] W. P. C.

WILLYMAT, WILLIAM (*d.* 1615), author, was probably a native of Cheshire. In 1585 he was presented to the rectory of Ruskington in Lincolnshire by Thomas Howard (afterwards Earl of Suffolk) [q. v.] In 1603, with the king's consent, he published a volume of extracts from James I's 'Basilikon Doron,' which he rendered into Latin and English verse and entitled 'A Prince's Looking-Glasse, or a Prince's Direction, very requisite and necessarie for a Christian Prince. . . . Printed by Iohn Legat, Cambridge,' 4to. The work was dedicated to Henry, prince of Wales, for whose benefit the 'Basilikon Doron' had been written. Encouraged by the favourable reception of his compilation, he published a companion volume in 1604 entitled 'A Loyal Svbiect's Looking-Glasse, or a Good Subiect's Direction necessary and requisite for euery Good Christian . . . at London, printed by G. Elde for Robert Boulton,' 4to. This work was also dedicated to Prince Henry. Willymat enforced by precepts drawn from ancient and modern writers the subject's duty of obedience to his rulers. He devoted a large portion of his book to rebuking reluctance in paying subsidies and customs, asserting that the subject's only lawful remedy lay in 'the compassion, pity, and bountifulnesse of the king, prince, &c., in pardoning and remitting the same.' In 1605 he published a third treatise of a religious nature, which shows literary ability of a high order. It was entitled 'Physicke to

cure the most Dangerous Disease of Desperation . . . by W. W. . . . at London, printed for Robert Boulton' (8vo), and dedicated to his patron, the Earl of Suffolk (cf. ARBER, *Transcript of the Stationers' Reg.* iii. 269). A second edition was published in 1607. On 15 July 1612 Willymat petitioned the king concerning the arrears of a yearly payment of 2*l.* to be made to the crown from the revenues of his rectory, which had remained unpaid for forty-seven years. He requested the remission of the arrears due before the commencement of James I's reign, offering to make good subsequent arrears. His petition was granted. Willymat died at Ruskington at the close of 1615, and his will was proved at Lincoln on 19 Jan. 1615–16. By his wife Margaret he had two sons—William and James—and four daughters: Sarah, Margaret, Frances, and Anne. He possessed land in Cheshire, which he bequeathed to his brothers, James and Roger; in Ruskington, which he left to his son William; and in Bicker, which he bestowed on his son James. The rest of his possessions he gave to his wife and three younger daughters, the eldest, Sarah, probably being married. Copies of all his works are in the British Museum Library.

[Maddison's Lincolnshire Wills, 1600–17, pp. 101, 122–3; Hunter's Chorus Vatum in Brit. Mus. Addit. MS. 24489, f. 103; Corser's Collectanea (Chetham Soc.), v. 403–6; Cooper's Athenæ Cantabr. ii. 402–3.] E. I. C.

WILLYMOTT, WILLIAM (*d.* 1737), grammarian, born at Royston in Cambridgeshire, was the second son of Thomas Willymott of Royston, by his wife Rachael, daughter of William Pindar, rector of Boswell Springfield in Essex. He was educated at Eton and admitted a scholar of King's College, Cambridge, on 20 Oct. 1692, graduating B.A. in 1697, M.A. in 1700, and LL.D. in 1707. He became a fellow, and after taking his master's degree went as usher to Eton. After some years he left Eton and commenced a private school at Isleworth. In 1721 he was an unsuccessful candidate for the mastership of St. Paul's school, being rejected apparently because he was suspected of an attachment to the Pretender. Some time before this he studied civil law and entered himself of Doctors' Commons, but, changing his mind, took orders, and in 1721 was made vice-provost of King's College, of which he was then senior fellow. In 1705 he was presented to the rectory of Milton, near Cambridge. He died, unmarried, on 7 June 1737, at the Swan Inn at Bedford, while returning from a visit to Bath.

Willymott was the author of numerous school books. Among them may be mentioned: 1. 'English Particles exemplified in Sentences designed for Latin Exercises,' London, 1703, 8vo; 8th edit. 1771. 2. 'The Peculiar Use and Signification of certain Words in the Latin Tongue,' Cambridge, 1705, 8vo; 8th edit. Eton, 1790, 8vo; new edit. Eton, 1818, 12mo. 3. 'Phrædrus [*sic*] his Fables, with English Notes,' 4th edit. London, 1720, 12mo; new edit. 1728. He also translated 'Lord Bacon's Essays,' London, 1720, 8vo; new edit. 1787; and 'Thomas a Kempis . . . his Four Books of the Imitation of Christ,' London, 1722, 8vo.

[Nichols's Lit. Anecd. i. 236–7, 705–6, iv. 600; Harwood's Alumni Etonenses, 1797, p. 297; Cole's Collections, xvi. 102.] E. I. C.

WILMINGTON, EARL OF. [See COMPTON, SPENCER, 1673?–1743.]

WILMOT, SIR CHARLES, first VISCOUNT WILMOT OF ATHLONE (1570?–1644?), born about 1570, was son and heir of Edward Wilmot of Witney, Oxfordshire, formerly of Derwent, Gloucestershire. On 6 July 1587 he matriculated from Magdalen College, Oxford, aged 16, but left the university without a degree, and took service in the Irish wars, probably in attendance upon his neighbour, Sir Thomas Norris [q. v.], who was also a member of Magdalen College. In 1592 he became a captain, and early in 1595 he was sent to Newry; in the same year he was also in command of sixty foot at Carrickfergus. In 1597 Norris, now president of Munster, made Wilmot sergeant-major of the forces in that province, which office he discharged 'with great valour and sufficiency,' being promoted colonel in 1598. He was knighted by Essex at Dublin on 5 Aug. 1599, and on the 16th was sent with instructions to the council of Munster for its government during Norris's illness. On 23 June 1600 Mountjoy directed Carew to swear in Wilmot as a member of the Munster council, and during the next two years he took a prominent part in suppressing the formidable Irish rebellion.

In July 1600 Wilmot was left by Carew in command of 'Carrygofoyle' Castle on the Shannon; shortly afterwards he was given command of a force of 1,050 foot and fifty horse, with which in October he defeated Thomas Fitzmaurice, eighteenth lord Kerry and baron Lixnaw [q. v.], and in November captured Listowel Castle after sixteen days' siege. Florence Maccarthy Reagh [q. v.] is said to have urged Wilmot's assassination at this time, but he was warned by Florence's wife. On 8 Dec. he was granted the office

of constable of Castlemaine Castle, and in July 1601 was appointed governor of Cork. A year later Carew left Munster, suggesting Wilmot's appointment as vice-president; Cecil, however, wrote that the queen would not 'accept Wilmot or any such' (*Cal. Carew MSS.* 1601–3, p. 274), but Wilmot became commander-in-chief of the forces during Carew's absence, and in September 1602 was made governor of Kerry; in the same month he captured 'Mocrumpe,' and throughout the winter was engaged in clearing Kerry of the rebels. In the last week of December and first week of January 1602–3 he inflicted a series of reverses upon the Irish in Beare and Bantry, completely overrunning the country (*ib.* 1602–3, pp. 368, 404–5; Stafford, *Pacata Hibernia*, ed. 1896, ii. 281–4). Thence, in February, he turned north-west, again captured Lixnaw, and subdued the Dingle peninsula, effecting a junction with Carew over the Mangerton pass (Bagwell, *Ireland under the Tudors*, iii. 420).

In the following March Wilmot was associated with Sir George Thornton in the government of Munster during Carew's absence. Cork, however, refused to acknowledge his authority and proclaim James I, and shut its gates against him. Wilmot sat down before it, and turned his guns on the inhabitants to prevent their demolishing the forts erected against the Spaniards. He refused, however, to attack the city, and waited till Carew's return, when its submission was arranged. Wilmot now settled down as governor of Kerry. In 1606 he was again acting with Thornton as joint-commissioner for the government of Munster, and in November 1607 was granted a pension of 200*l.*, and sworn of the Irish privy council. On 20 May 1811 he was granted in reversion the marshalship of Ireland, but surrendered it on 24 Aug 1617. He sat in the English House of Commons for Launceston from 5 April to 17 June 1614. On 3 June 1616 he was appointed president of Connaught, the seat of his government being Athlone; and on 4 Jan. 1620–1 he was created Viscount Wilmot of Athlone in the peerage of Ireland. Among the rewards for his services were grants of the monastery of Ballinglass and abbey of Carrickfergus in 1614.

While president of Connaught Wilmot embarked on a scheme for completely rebuilding Athlone; and in 1621 Sir Charles Coote accused him of leasing and alienating crown lands and reserving the profits to himself (*Cal. State Papers*, Ireland, 1615–25, pp. 436–7). These charges were referred to commissioners, but Wilmot's defence was accepted for the time being, and on 7 Nov. 1625 he received a pardon (Morrin, *Cal. Patent Rolls*, Charles I, p. 41). Charles I also renewed his appointment as president of Connaught, and in October 1627 selected him as commander of a relief expedition to be sent to Rhé. His fleet was, however, delayed at Plymouth, first by want of supplies, and then by storms, which damaged the ships and drove them back into port. Meanwhile the English at La Rochelle had been compelled to retreat (Gardiner, vi. 191–192 sqq.), and Wilmot returned to Ireland, where he was appointed on 6 Nov. 1629 general and commander-in-chief of the forces. On 11 Sept. 1630 Sir Roger Jones, first viscount Ranelagh, was associated with him in the presidency of Connaught, and on 6 Aug. 1631 he was one of the commissioners appointed to govern Dublin and Leinster during the absence of the lords justices.

In 1631, when it was resolved to supersede the lords justices of Ireland by the nomination of a lord deputy, Wilmot entertained hopes of being selected for the post (*Strafford Letters*, i. 61). Wentworth's appointment he resented as a slight on his own long services, and the new lord-deputy's vigorous inquisition into financial abuses soon brought him into collision with Wilmot. In September 1634 the latter's proceedings at Athlone were again called in question; a commission of inquiry was issued early in 1635, and the Irish law officers instituted suits against Wilmot before the castle chamber on the ground of misdemeanour and in the court of exchequer for recovery of the crown lands he had alienated. Wilmot, in revenge, abetted Barr's petition against Wentworth (*ib.* i. 369, 377, 399, 402, 421), but on 3 Oct. 1635 was forced to submit, and on 13 July 1636 besought the lord-deputy's favour. Wentworth insisted on restitution of the crown lands, but apparently failed to make Wilmot disgorge before his recall from Ireland. Wilmot's age prevented his serving against the Irish rebels in 1641, but he retained his joint-presidency of Connaught till his death, probably in the early part of 1644. He was alive on 29 June 1643, but dead before April 1644, when his son Henry and Sir Charles Coote were appointed joint-presidents of Connaught (Lascelles, *Liber Mun. Hib.* ii. 188–90).

Wilmot married, first, about 1605, Sarah, fourth daughter of Sir Henry Anderson, sheriff of London in 1601–2; by her, whose burial on 8 Dec. 1615 is registered both at St. Olave's Jewry and at St. Martin's-in-the-Fields, he had issue three sons—Arthur,

Charles, and Henry —who were all living in 1631 (Morrin, *Cal. Patent Rolls*, Charles I, p. 645). Arthur married the second daughter of Sir Moyses Hill, provost-marshal of Ulster, but died without issue on 31 Oct. 1632, and was buried in St. Nicholas's Church, Dublin (Lodge, *Peerage of Ireland*, ii. 321). Charles also died without issue, the third son, Henry (afterwards first Earl of Rochester) [q. v.], succeeding to the viscountcy. Wilmot married, secondly, Mary, daughter of Sir Henry Colley of Castle Carberry and widow of Garret, first viscount Moore [q. v.], who died in 1627; she survived till 3 June 1654, being buried on 3 July with her first husband in St. Peter's, Drogheda; her correspondence with the parliamentarians during the Irish wars gave Ormonde some trouble (Gilbert, *Cont. Hist. of Affairs*, vol. ii. pp. xix–xx).

[Cal. State Papers, Ireland, 1592–8, 1603–1625 passim; Cal. Carew MSS. 1589–1603; Strafford Letters, i. 61, 369, 377, 399–402, 421–423, 496, ii. 9–10, 81–2, 102, 205, 280; Morrin's Cal. Patent Rolls, Ireland; Cal. Fiants (Dep.-Keeper Rec. 17th Rep., Ireland); Cal. State Papers, Dom.; Lascelles's Liber Munerum Hibernicorum; Lords' Journals, Ireland, i. 17, 63; Rawlinson MS. B. 84, ff. 12, 92; Egerton MS. 2597, f. 51; Official Returns Members of Parl.; Stafford's Pacata Hibernia, ed. 1896 passim; Bagwell's Ireland under the Tudors, vol. iii.; Gardiner's Hist. of England; Foster's Alumni Oxon, 1500–1714; Lodge's Irish, Burke's Extinct, and G. E. C[okayne]'s Complete Peerages.] A. F. P.

WILMOT, Sir EDWARD (1693–1786), baronet, physician, second son of Robert Wilmot and Joyce, daughter of William Sacheverell of Staunton in Leicestershire, was born at his father's seat of Chaddesden near Derby on 29 Oct. 1693. His ancestors were of account at Sutton-upon-Soar, Nottinghamshire, for some centuries, and in 1539 migrated into Derbyshire. He entered St. John's College, Cambridge, and graduated B.A. in 1714, was elected a fellow, took his M.A. degree in 1718 and M.D. in 1725. He was admitted a candidate or member of the College of Physicians on 30 Sept. 1725, and was elected a fellow on 30 Sept. 1726. In 1729 and 1741 he was a censor, and a Harveian orator in 1735. He was elected F.R.S. on 29 Jan. 1730. From 1725 he practised as a physician in London, and was elected physician to St. Thomas's Hospital, and in 1740 appointed physician-general to the army. In April 1731 he was appointed physician-extraordinary to Queen Caroline, and soon became physician in ordinary, and physician to Frederick, prince of Wales. He became physician extraordinary to George II on the queen's death in 1737 and physician in ordinary 1742. In 1736 John Fothergill [q. v.], who in after life spoke with respect of his skill, became his pupil. When Henry Pelham had lost two sons by sore throat in 1739, Wilmot preserved the life of his wife, Lady Catharine Pelham, by lancing her throat (Nichols, *Lit. Anecd.* ix. 738). In March 1751, with Matthew Lee [q. v.], he attended Frederick, prince of Wales, in his last illness, and does not seem to have anticipated his death (Bubb Dodington, *Diary*, p. 98). Archbishop Thomas Herring [q. v.] was his patient in a serious attack of pleurisy in 1753 (letter of Herring in Nichols's *Illustrations*, iii. 457). He was created a baronet on 15 Feb. 1759. On the death of George II, Wilmot, with John Ranby [q. v.], acquainted George III with two wishes which the late king had confided to them—that his body should be embalmed with a double quantity of perfumes, and that it should be laid close to that of the queen. George III at once assented (Horace Walpole, *Memoirs*, 1894, i. 7). Wilmot became physician in ordinary to George III in 1760, left London next year, and lived in Nottingham, but moved thence to Heringstone in Dorset, where he died on 21 Nov. 1786 (*Gent. Mag.* 1786, p. 1093), and was buried in that county in the church of Monkton, where his epitaph remains. He married Sarah Marsh, daughter of Richard Mead [q. v.] She died on 11 Sept. 1785, aged 83; her portrait, painted by Joseph Wright, A.R.A., belongs to the family, as does a portrait of Wilmot by Thomas Beach (*Cat. Second Loan Exhib.* Nos. 610, 615). He was succeeded in his baronetcy by his son, Robert Mead Wilmot, and had also two daughters, Ann and Jane.

[Munk's Coll. of Phys. ii. 106; Burke's Peerage and Barontage.] N. M.

WILMOT, HENRY, first Earl of Rochester (1612?–1658), third but only surviving son of Charles, first viscount Wilmot [q. v.], by his first wife, was born on 2 Nov., probably in 1612 (G. E. C[okayne], *Complete Peerage*, vi. 480; Doyle, *Official Baronage*, iii. 151). In 1635 Wilmot was captain of a troop of horse in the Dutch service (*Strafford Letters*, i. 423, ii. 115; *Cal. State Papers*, Dom. 1635, p. 54). In the second Scottish war he was commissary-general of horse in the king's army, and distinguished himself by his good conduct at Newburn, where he was taken prisoner by the Scots (*ib.* 1640, pp. 43, 645; Terry, *Life of Alexander Leslie*, pp. 118–138). He represented Tamworth in the Long parliament, and took part in the plot for bringing up the army to overawe the parlia-

ment, for which he was committed to the Tower on 14 June 1641, and expelled from the house on 9 Dec. following (*Commons' Journals*, ii. 175, 337; *Report on the Duke of Portland's MSS.* i. 18; HUSBAND, *Ordinances*, 1643, pp. 216–20).

Wilmot joined the king in Yorkshire when the civil war began, commanded a troop of horse, and held the posts of muster-master and commissary-general (PEACOCK, *Army Lists*, p. 16; *Old Parliamentary History*, xi. 260). Clarendon blames him for not preventing the relief of Coventry in August 1642 (*ib.* xi. 397; CLARENDON, *Rebellion*, v. 446*n.*) He was wounded in the skirmish at Worcester on 23 Sept. 1642, and commanded the cavalry of the king's left wing at the battle of Edgehill (*ib.* vi. 44, 85). Wilmot captured the town of Marlborough in December 1642, but his greatest exploit during the war was the crushing defeat he inflicted on Sir William Waller (1597?–1668) [q. v.] at Roundway Down, near Devizes, on 13 July 1643 (*ib.* vi. 156, vii. 115; WAYLEN, *History of Marlborough*, p. 160). In April 1643 Wilmot was appointed lieutenant-general of the horse in the king's army, and on 29 June 1643 he was created Baron Wilmot of Adderbury in Oxfordshire (BLACK, *Oxford Docquets*, pp. 26, 53). Clarendon describes Wilmot 'as an orderly officer in marches and governing his troops,' while also very popular with his officers on account of his good fellowship and companionable wit. The comparison, after the manner of Plutarch, between Wilmot and Goring is the most amusing passage in the 'History of the Rebellion' (viii. 169). Extremely ambitious and perpetually at feud with the king's civil counsellors, Wilmot was specially hostile to Lords Digby and Colepeper. Prince Rupert, on the other hand, cherished a personal animosity to Wilmot, and Charles I had no great liking for him (*ib.* vi. 126, vii. 121, viii. 30, 94). In 1644 these different causes led to Wilmot's fall. During the earlier part of the campaign the absence of Rupert and the infirmities of the Earl of Brentford made him practically commander-in-chief of that part of the army which was with the king. According to Clarendon he neglected military opportunities and spent his energy in cabals. At Cropredy Bridge, however, on 29 June Wilmot again defeated Sir William Waller. In the battle he was wounded and taken prisoner, but was rescued again almost immediately (*ib.* viii. 65; WALKER, *Historical Discourses*, p. 33; *Diary of Richard Symonds*, p. 23). After this success the king marched into Cornwall in pursuit of the Earl of Essex, where Wilmot recommenced his intrigues. The king, he was reported to have said, was afraid of peace, and the only way to end the war was to set up the Prince of Wales, who had no share in the causes of these troubles. A private message which he sent to Essex by the bearer of an official letter from the king to the parliamentary commander roused suspicion that he was endeavouring by the concerted action of the two generals to impose terms on the king and parliament, and on 8 Aug. he was arrested and deprived of his command. He also lost his joint presidency of Connaught, to which he had been appointed in April 1644, succeeding his father in that office, and as second Viscount Wilmot of Athlone (LASCELLES, *Liber Mun. Hibernicorum*, ii. 189, 190; GILBERT, *Cont. Hist.* vol. i.) His popularity, however, with the officers of the royal army, who petitioned the king on his behalf, prevented any further proceedings against him, and he was released and allowed to retire to France (*ib.* pp. 106–10; WALKER, p. 57; CLARENDON, *Rebellion*, viii. 96). At Paris in October 1647 Wilmot fought a duel with his old enemy, Lord Digby, and was slightly wounded (CARTE, *Original Letters*, i. 63, 146, 159).

When Charles II succeeded his father Wilmot became one of the new king's chief advisers. He was appointed a gentleman of the bedchamber on 3 April 1649, and consulted on questions of policy, though not a member of the privy council (*Baillie Letters*, iii. 88; CARTE, *Original Letters*, i. 339). He accompanied Charles to Scotland, attached himself to the Marquis of Argyll's faction, and was allowed to stay in the country when other English royalists were expelled. Rumour credited him with betraying the king's design to join Middleton and the Scottish royalists in October 1650 (WALKER, *Historical Discourses*, pp. 158, 161, 197; *Nicholas Papers*, i. 201–8). Wilmot fought at Worcester, accompanied the king in the greater part of his wanderings after that battle, and helped to procure the ship in which both escaped to France in October 1651 (CLARENDON, *Rebellion*, xiii. 87–106; FEA, *The Flight of the King*, 1897, passim). The common perils they had endured strengthened his political position, and Wilmot, 'who had cultivated the king's affection during the time of their peregrination and drawn many promises from him,' was one of the committee of four whom Charles thenceforward consulted with in all his affairs (CLARENDON, *Rebellion*, xiii. 123; *Clarendon State Papers*, iii. 46). On 13 Dec. 1652 he was created Earl of Rochester (DOYLE, iii. 152; CLARENDON, *Rebellion*, xiii.

147). Charles also employed him on many diplomatic missions. In May 1652 he was sent to negotiate with the Duke of Lorraine (*Nicholas Papers*, i. 301), and in December of the same year he was despatched to negotiate with the diet of the empire at Ratisbon, from whom he succeeded in obtaining a subsidy of about 10,000*l.* for the king's service (CLARENDON, *Rebellion*, xiv. 55, 103). In 1654 he was sent on a mission to the elector of Brandenburg, from whom the king hoped for assistance to further the rising attempted by the Scottish royalists (*Clarendon State Papers*, iii. 204, 220, 230, 251). In February 1655 Rochester went to England to direct the movements of the royalist conspirators against the Protector, with power to postpone or to authorise an insurrection, as it seemed advisable. He sanctioned the attempt, but at the rendezvous of the Yorkshire cavaliers on 8 March at Marston Moor found himself with only about a hundred followers, and abandoned the hopeless enterprise. Clarendon unfairly blames him for desisting, but royalists in general did not (*Rebellion*, xiv. 135). Thanks to his skill in disguises, Rochester contrived to effect his escape, and, though arrested on suspicion at Aylesbury, got back to the continent early in June (*English Historical Review*, 1888 p. 337, 1889 pp. 315, 319, 331). In 1656, when Charles II raised a little army in Flanders, Rochester was colonel of one of its four regiments (CLARENDON, *Rebellion*, xv. 68). He died at Sluys on 19 Feb. 1657–8, and was buried at Bruges by Lord Hopton (*Cal. State Papers*, Dom. 1658, pp. 297, 300). After the Restoration his body is said to have been reinterred at Spelsbury, Oxfordshire.

Rochester married twice: first, on 21 Aug. 1633, at Chelsea, Frances, daughter of Sir George Morton of Clenston, Dorset, by Catherine, daughter of Sir Arthur Hopton of Witham, Somerset; secondly, about 1644, Anne, widow of Sir Francis Henry Lee, bart. (*d.* 13 July 1639), and daughter of Sir John St. John, bart., by Anne, daughter of Sir Thomas Leighton. Portraits of her and her first husband are reproduced in 'Memoirs of the Verney Family' (i. 241, iii. 464). She was the friend of Sir Ralph Verney and of Colonel Hutchinson, and helped to save the life of the latter at the Restoration (VERNEY, *Memoirs*, i. 247, iii. 464; *Life of Colonel Hutchinson*, 1885, ii. 258, 268, 396). She was also the mother of John, second earl of Rochester [q. v.], survived her son, and was buried at Spelsbury, Oxfordshire, on 18 March 1696 (G. E. C[OKAYNE], *Complete Peerage*, vi. 481).

[Doyle's Official Baronage, iii. 151; G. E. C[okayne]'s Complete Peerage, vi. 480; Clarendon's History of the Rebellion; Clarendon State Papers; Nicholas Papers. Many of Wilmot's letters are among the correspondence of Prince Rupert in the British Museum, some of which are printed in Warburton's Prince Rupert.]

C. H. F.

WILMOT, JAMES (*d.* 1808), alleged author of 'The Letters of Junius.' [See under SERRES, MRS. OLIVIA.]

WILMOT, JOHN, second EARL OF ROCHESTER (1647–1680), poet and libertine, was the son of Henry Wilmot, first earl of Rochester [q. v.], by his second wife. He was born at Ditchley in Oxfordshire on 10 April 1647, and on the death of his father on 9 Feb. 1657–8 succeeded to the earldom. He was left with little besides the pretensions to the king's favour bequeathed him by his father's services to Charles after the battle of Worcester. After attending the school at Burford, he was admitted a fellow commoner of Wadham College, Oxford, on 18 Jan. 1659–60. His tutor was Phineas Bury. He showed as an undergraduate a happy turn for English verse, and contributed to the university collections on Charles II's restoration (1660) and on the death of Princess Mary of Orange (1661). He was created M.A. on 9 Sept. 1661, when little more than fourteen. Next year he presented to his college four silver pint pots, which are still preserved. On leaving the university he travelled in France and Italy under the care of Dr. Balfour, who encouraged his love of literature. In 1664 he returned from his travels while in his eighteenth year, and presented himself at Whitehall. In the summer of 1665 he joined as a volunteer Sir Thomas Teddeman [q. v.] on board the Royal Katherine, and took part in the unsuccessful assault on Dutch ships in the Danish harbour of Bergen on 1 Aug. He is said to have behaved with credit. He again served at sea in the summer of the following year in the Channel under Sir Edward Spragge [q. v.], and distinguished himself by carrying a message in an open boat under the enemy's fire.

Rochester had meanwhile identified himself with the most dissolute set of Charles II's courtiers. He became the intimate associate of George Villiers, second duke of Buckingham; Charles Sackville, earl of Dorset; Sir Charles Sedley, and Henry Savile, and, although their junior by many years, soon excelled all of them in profligacy. Burnet says that he was 'naturally modest till the court corrupted him,' but he fell an unresisting prey to every manner of vicious example.

His debaucheries and his riotous frolics were often the outcome of long spells of drunkenness. Towards the end of his life he declared that he was under the influence of drink for five consecutive years. At the same time he cultivated a brilliant faculty for amorous lyrics, obscene rhymes, and mordant satires in verse, and, although he quickly ruined his physical health by his excesses, his intellect retained all its vivacity till death.

The king readily admitted him to the closest intimacy. He was Charles's companion in many of the meanest and most contemptible of the king's amorous adventures, and often acted as a spy upon those which he was not invited to share. But although his obscene conversation and scorn for propriety amused the king, there was no love lost between them, and Rochester's position at court was always precarious. His biting tongue and his practical jokes spared neither the king nor the ministers nor the royal mistresses, and, according to Gramont, he was dismissed in disgrace at least once a year. It was (Pepys wrote) 'to the king's everlasting shame to have so idle a rogue his companion' (Pepys, viii. 231–2). He clearly exerted over Charles an irresistible fascination, and he was usually no sooner dismissed the court than he was recalled. He wrote many 'libels' on the king, which reeked with gross indecency, but his verses included the familiar epigram on the 'sovereign lord' who 'never said a foolish thing and never did a wise one' ('Miscellany Poems' appended to *Miscellaneous Works of Rochester and Roscommon*, 1707, p. 135). He lacked all sense of shame, and rebuffs had no meaning for him. On 16 Feb. 1668–9 he accompanied the king and other courtiers to a dinner at the Dutch ambassador's. Offended by a remark of a fellow-guest, Thomas Killigrew, he boxed his ears in the royal presence. Charles II overlooked the breach of etiquette, and next day walked publicly up and down with Rochester at court to the dismay of seriously minded spectators. When he attempted to steal a kiss from the Duchess of Cleveland as she left her carriage, he was promptly laid on his back by a blow from her hand; but, leaping to his feet, he recited an impromptu compliment.

On one occasion, when bidden to withdraw from court, he took up his residence under an assumed name in the city of London, and, gaining admission to civic society, disclosed and mockingly denounced the degraded debaucheries of the king and the king's friends. Subsequently he set up as a quack doctor under the name of Alexander Bendo, taking lodgings in Tower Street, and having a stall on Tower Hill. He amused himself by dispensing advice and cosmetics among credulous women. A speech which he is said to have delivered in the character of a medical mountebank proves him to have acted his part with much humour and somewhat less freedom than might have been anticipated (prefixed to the 'Poetical Works of Sir Charles Sedley,' 1710; Gramont, *Memoirs*). At another time, according to Saint-Évremond, he and the Duke of Buckingham took an inn on the Newmarket road, and, while pretending to act as tavern-keepers, conspired to corrupt all the respectable women of the neighbourhood. On relinquishing the adventure they joined the king at Newmarket, and were welcomed with delight.

With the many ladies of doubtful reputation who thronged the court Rochester had numerous intrigues, but he showed their waiting women as much attention as themselves. Elizabeth Barry [q. v.], 'woman to the Lady Shelton of Norfolk,' he took into his keeping. He taught her to act, and introduced her to the stage, where she pursued a highly successful career. Some of his letters to her were published after his death. A daughter by her lived to the age of thirteen.

Despite his libertine exploits, Rochester succeeded in repairing his decaying fortune by a wealthy marriage. The king encouraged him to pay addresses to Elizabeth, daughter of John Malet of Enmere, Somerset, by Elizabeth, daughter of Francis, baron Hawley of Donamore. Pepys described her as 'the great beauty and fortune of the north.' Gramont called her a 'melancholy heiress.' Not unnaturally she rejected Rochester's suit, whereupon he resorted to violence. On 26 May 1665 the lady supped with the king's mistress, Frances Teresa Stuart (or Stewart) [q. v.], and left with her grandfather, Lord Hawley. At Charing Cross Rochester and his agents stopped the horses and forcibly removed her to another coach, which was rapidly driven out of London. A hue and cry was raised, Rochester was followed to Uxbridge, where he was arrested, and, on being brought to London, was committed to the Tower by order of the king (Pepys, *Diary*, ed. Wheatley, iv. 419). Miss Malet was not captured, and Rochester was soon released with a pardon. In 1667 he married the lady, and remained on fairly good terms with her till his death (cf. his letters to her in *Whartoniana*, 1727, vol. ii.)

Rochester's marriage did not alter his relations with the king or the court. In 1666 he was made a gentleman of the king's bedchamber. On 5 Oct. 1667, although still under age, he was summoned to the House

of Lords, and in 1674 he received a special mark of royal favour by being appointed keeper of Woodstock Park, with a lodge called 'High Lodge' for residence. On 24 Nov. 1670 Evelyn met him at dinner at the lord treasurer's, and described him as 'a profane wit' (Evelyn, *Diary*, ii. 254). In June 1676 he, (Sir) George Etherege, and three friends engaged in a drunken frolic at Epsom, ending in a skirmish with 'the watch at Epsom,' in the course of which one of the roisterers (Downes) received a fatal wound (*Hist. MSS. Comm.* 7th Rep. p. 467; *Hatton Correspondence*, i. 133).

Meanwhile Rochester played the rôle of a patron of the poets, and showed characteristic fickleness in his treatment of them. He was a shrewd and exacting critic, as his caustic and ill-natured remarks in his clever imitation of the 'Tenth Satire' of Horace, bk. i., and in the 'Session of the Poets' (printed in his works), amply prove. About 1670 he showed many attentions to Dryden, who flattered him extravagantly when dedicating to him his 'Marriage à la Mode' (1673). But Rochester fell out with Dryden's chief patron, John Sheffield, earl of Mulgrave [q.v.]; he is said to have engaged in a duel with Mulgrave and to have shown the white feather. By way of retaliating on Mulgrave, he soon ostentatiously disparaged Dryden and encouraged Dryden's feeble rivals, Elkanah Settle and John Crowne. He contrived to have Settle's tragedy, 'The Empress of Morocco,' acted at Whitehall in 1671, and wrote a prologue, which he spoke himself. Crowne dedicated to him his 'Charles VIII of France' next year, and at the earl's suggestion he wrote the 'Masque of Calisto,' which Rochester recommended for performance at court in 1675. The younger dramatists Nathaniel Lee and Thomas Otway also shared his favours for a time. In 1675 he commended Otway's 'Alcibiades,' and interested the Duke of York in the young author. Otway dedicated to him his 'Titus and Berenice' in 1677; but when the dramatist ventured to make advances to Rochester's mistress, Mrs. Barry the actress, Rochester showed him small mercy. Lee, who dedicated to Rochester 'Nero,' his first piece, commemorated his patronage in his description of Count Rosidore in his 'Princess of Cleves,' which was first produced in November 1681. Another protégé, whom Rochester treated with greater constancy, was John Oldham (1653–1683) [q. v.] Sir George Etherege is said to have drawn from Rochester the character of the libertine Dorimant in the 'Man of Mode, or Sir Fopling Flutter,' which was first acted at the Duke's Theatre in 1676 (Etherege, *Works*, ed. Verity, p. xiv; cf. Beljame, *Le Public et les Hommes de Lettres en Angleterre*, 1660–1744, Paris, 1881, pp. 92 sq.)

In 1679 Rochester's health failed, although he was able to correspond gaily with his friend Henry Savile on the congenial topics of wine and women. During his convalescence in the autumn he, to the surprise of his friends, sought recreation in reading the first part of Gilbert Burnet's 'History of the Reformation.' He invited the author to visit him, and encouraged him to talk of religion and morality. Rochester, in his feeble condition of body, seems to have found Burnet's conversation consolatory. In April 1680 he left London for the High Lodge at Woodstock Park. The journey aggravated his ailments, and he began to recognise that recovery was impossible. He showed signs of penitence for his misspent life. After listening attentively to the pious exhortations of his chaplain, Robert Parsons (1647–1714) [q. v.], he wrote on 25 June to Burnet begging him to come and receive his deathbed repentance. Burnet arrived on 20 July, and remained till the 24th, spending the four days in spiritual discourse. 'I do verily believe,' Burnet wrote, 'he was then so entirely changed that, if he had recovered, he would have made good all his resolutions.' Rochester died two days after Burnet left him, on 26 July. He was buried in the north aisle of Spelsbury church in Oxfordshire, but without any monument or inscribed stone to distinguish his grave (cf. Marshall, *Woodstock*, suppl. 1874, pp. 25–36). His bed is still preserved at High Lodge.

Rochester's will, with a codicil dated 22 June 1680, was proved on 23 Feb. 1680–1. His executors included, besides his wife and mother, whom he entreated to live in amity with one another, Sir Walter St. John, his mother's brother, and Sir Allen Apsley (1616–1683) [q. v.] Settlements had already been made on his wife and son; 4,000*l.* was left to each of his three daughters; an annuity of 40*l.* was bestowed on an infant named Elizabeth Clerke; and other sums were bequeathed to servants (*Wills from Doctors' Commons*, Camd. Soc., pp. 139–41).

Sympathetic elegies came from the pens of Mrs. Anne Wharton, Jack How [i.e. John Grubham Howe, q. v.], Edmund Waller (*Examen Miscellaneum*, 1702), Thomas Flatman, and Oldham. His chaplain, Robert Parsons, preached a funeral sermon which gave a somewhat sensational account of his 'death and repentance,' and attracted general attention when it was published. A more edificatory account of Rochester's con-

version, which made even greater sensation than Parsons's sermon, was published by Burnet under the title 'Some Passages of the Life and Death of John, Earl of Rochester,' 1680, 8vo. Like Parsons's volume, it was constantly reissued. A modern reprint, with a preface by Lord Ronald Gower, appeared in 1875. Of the episode of his visit to Rochester's deathbed Burnet wrote: 'Nor was the king displeased with my being sent for by Wilmot, earl of Rochester, when he died. He fancied that he had told me many things of which I might make an ill use; yet he had read the book that I writ concerning him, and spoke well of it' (BURNET, *Own Times*, 1823, ii. 288).

Rochester's widow survived him about thirteen months, dying suddenly of apoplexy, and being buried at Spelsbury on 20 Aug. 1681 (cf. *Hatton Correspondence*, ii. 6). By her he left a son and three daughters. The son, Charles, third and last earl of Rochester of the Wilmot family, baptised at Adderbury on 2 Jan. 1670–1, survived his father scarcely two years, dying on 12 Nov. and being buried on 7 Dec. 1681 by his father's side. The earldom thus became extinct, but it was recreated in favour of Lawrence Hyde [q.v.] on 29 Nov. 1682. Rochester's eldest daughter and heiress, Anne, married, first, Henry Bayntun of Bromham, Wiltshire; and, secondly, Francis Greville, leaving issue by both husbands, and being ancestress by her second husband of the Grevilles, earls of Warwick. Elizabeth, Rochester's second daughter, who is said to have inherited much of her father's wit, married Edward Montagu, third earl of Sandwich, and died at Paris on 2 July 1757. Rochester's third daughter, Malet, married John Vaughan, second viscount Lisburne.

The best portrait of Rochester is that by Sir Peter Lely at Hinchinbrooke, the seat of the Earl of Sandwich. In a portrait at Warwick Castle he is represented crowning a monkey with laurel. A third portrait, by Wissing, is in the National Portrait Gallery. A fourth portrait of Rochester in youth belonged in 1866 to Col. Sir E. S. Prideaux, bart. (*Cat. National Portraits at South Kensington*, 1866). Two engravings of him were made by R. White—one in large size dated 1681, and the other on a smaller scale, which was prefixed to the first edition of Burnet's 'Some Passages,' 1680. There is also an engraved miniature signed 'D[avid] L[oggan] 1671.'

Rochester had as sprightly a lyric gift as any writer of the Restoration. As a satirist he showed much insight and vigour, and, according to Aubrey, Marvell regarded him as the best satirist of his time. But he was something of a plagiarist. His 'Satire against Mankind' owes much to Boileau, and to Cowley his lyrics were often deeply indebted. His literary work was disfigured by his incorrigibly licentious temper. The sentiment in his love songs is transparently artificial whenever it is not offensively obscene. Numerous verses of gross indecency which have been put to his credit in contemporary miscellanies of verse may be from other pens. But there is enough foulness in his fully authenticated poems to give him a title to be remembered as the writer of the filthiest verse in the language. His muse has been compared to a well-favoured child which wilfully and wantonly rolls itself in the mud, and is so besmeared with dirt that the ordinary wayfarer prefers rather to rush hastily by than pause to discover its native charms (Mr. Edmund Gosse in WARD'S *English Poets*, ii. 425).

It is said that on his deathbed Rochester directed all his licentious writings to be destroyed, and that after his death his mother ordered a scandalous history of contemporary court intrigues to be burnt (CIBBER). Of that work nothing is known, and the order may have been carried out, but much else survives. The bibliography of Rochester's poems is difficult owing to the number of poems that are attributed to him in miscellaneous collections of verse of which he was probably not the author (cf. *Poems on Affairs of State*, passim; *Examen Miscellaneum*, 1702). No complete critical collection of his works has been attempted. His 'Satires against Mankind,' his poem on 'Nothing,' and others of 'his lewd and profane poems' and libels appeared as penny broadsides in single folio sheets at the close of his life—in 1679 and 1680—doubtless surreptitiously. According to the advertisement to Parsons's sermon, 'they were cry'd about the street.' The letter in which he summoned Burnet to his deathbed also appeared as a broadside in 1680.

Within a few months of his death a short series of 'Poems on several Occasions by the Right Honourable the E. of R——' was issued, professedly at 'Antwerpen,' but really in London (1680, 8vo). The volume was reprinted in London in 1685, with some omissions and modifications, as 'Poems on several Occasions, written by a late Person of Honour.' Some additions were made to another issue of 1691, in which are to be found all his authenticated lyrics. This was reissued in 1696.

Meanwhile there appeared an adaptation by Rochester, in poor taste, of Beaumont and Fletcher's tragedy of 'Valentinian,' under the title 'Valentinian: a Tragedy.

As 'tis Alter'd by the late Earl of Rochester and Acted at the Theatre Royal. Together with a Preface concerning the Author and his Writings. By one of his Friends' (i.e. Robert Wolseley, eldest son of Sir Charles Wolseley [q.v.]), London, 1685. When the play was produced in 1685, Betterton played Aecius with much success, and Mrs. Barry appeared as Lucina (Downes, *Roscius*, p. 55). Three prologues were printed, one being by Mrs. Behn.

A second play (in heroic couplets) of intolerable foulness has been put to Rochester's discredit. It is entitled 'Sodom,' and was published at Antwerp in 1684 as 'by the E. of R.;' no copy of this edition is known; one is said to have been burnt by Richard Heber. Two manuscripts are extant; one is in the British Museum (*Harl. MS.* 7312, pp. 118–45, a volume containing many of Rochester's authentic compositions), and the other is in the town library of Hamburg. The piece is improbably said to have been acted at court; it was doubtless designed as a scurrilous attack on Charles II. In a short poem purporting to be addressed to the author of the play (in Rochester's collected poems), he mockingly disclaimed all responsibility for it, and it has been attributed to a young barrister named John Fishbourne, of whom nothing is practically known (Baker, *Biogr. Dram.*) Internal evidence unhappily suggests that Rochester had the chief hand in the production. French adaptations are dated 1744, 1752, and 1767 (cf. Pisanus Fraxi, *Centuria Librorum Absconditorum*, London, privately printed, 1879).

An edition of Rochester's 'Works' which was issued by Tonson in 1714, 12mo, included his letters to Savile and Mrs. * * *, the tragedy of 'Valentinian,' a preface by Rymer, and a pastoral elegy by Oldham. There was a portrait by Van der Gucht. The fourth edition of this is dated 1732. Rochester's 'Remains,' including his 'Satyres,' followed in 1718. Probably the completest edition is the 'Poetical Works of the Earl of Rochester,' 1731–2, 2 vols.

A less perfect collection of his 'Works' included the poems of the Earl of Roscommon. The first edition appeared before 1702. An obscene appendix was called 'The Delights of Venus, now first published.' The second edition is dated 1702; others appeared in 1707 (and in 1714) with Saint-Évremond's memoir of Rochester and an additional poem of outrageous grossness called 'The Discovery.'

A volume containing not only Rochester's poems, but also those of the Earls of Roscommon and Dorset and the Dukes of Devonshire and Buckingham, first appeared in 1731, and was frequently reissued, often with an obscene appendix by various hands, entitled 'The Cabinet of Love,' London, 1739, 2 vols. 12mo; 1757, 1777. A privately printed reissue of excerpts from the 1757 edition appeared in 1884. Rochester's poems, expurgated by George Steevens [q.v.], appeared in Johnson's collection, and were reprinted in the collections of Anderson, Chalmers, and Park.

Rochester's letters to Savile and to Mrs. Barry were published, with a varied correspondence collected by Tom Brown, in 'Familiar Letters,' 1685, 1697, and 1699, and seven letters—two to his son, four to his wife, and one to the Earl of Lichfield—are in 'Whartoniana,' 1727, ii. 161–8. A few more are appended to 'A New Miscellany of Original Poems,' 1720 (with preface by Anthony Hammond [q. v.])

[Saint-Évremond's Memoir, prefixed to Rochester's Miscellaneous Works, 1707; Savile Correspondence (Camden Soc.); Cibber's Lives, ii. 269–300; Gramont's Memoirs; Burnet's Own Times; Aubrey's Lives, ed. Andrew Clark; Poems on Affairs of State, passim; Marshall's Woodstock, with Supplement, 1873–4; Hunter's Chorus Vatum in Brit. Mus. Addit. MS. 24491; Johnson's Lives of the Poets, ed. Cunningham; G. E. C[okayne]'s Complete Peerage. Rochester's death is described for edificatory purposes not only in Parsons's Sermon, 1680, and Burnet's Some Passages, 1680, but also in The Libertine Overthrown, 1680, and in The Two Noble Converts, 1680. His career is depicted in an intentionally unedifying light in J. G. M. Rutherford's Adventures of the Duke of Buckingham, Charles II, and the Earl of Rochester, 1857, and in Singular Life . . . of the renowned Earl of Rochester, 1864?] S. L.

WILMOT, Sir JOHN EARDLEY (1709–1792), chief justice of the common pleas, second son of Robert Wilmot of Osmaston, Derbyshire, by Ursula, daughter of Sir Samuel Marow, bart., of Berkswell, Warwickshire, was born at Derby on 16 Aug. 1709. Sir Robert Wilmot, bart. (so created on 19 Sept. 1772 in recognition of long service as secretary to successive lords-lieutenant of Ireland) was his elder brother. The brothers were grandsons of Robert Wilmot, M.P. for Derby 1690–5, who married Elizabeth, daughter of Edward Eardley of Eardley, Staffordshire. Their great-grandfather was Sir Nicholas Wilmot, serjeant-at-law (knighted at Hampton Court on 20 July 1674), whose elder brother Edward was grandfather of the eminent physician Sir Edward Wilmot [q.v.]

The future chief justice received his earlier education at the free school, Derby, and, like

several other judges [cf. Noel, William; Parker, Sir Thomas; Willes, Sir John], at King Edward's school, Lichfield, where he was slightly senior to David Garrick and contemporary with Samuel Johnson. In 1724 he was removed to Westminster school, where he formed a lifelong friendship with Henry Bilson Legge, the future chancellor of the exchequer. At Cambridge, where he soon afterwards matriculated from Trinity Hall, he did not graduate, but acquired a taste for learned leisure which he never lost. His predilection was for the church, and it was only in deference to his father's wishes that he adopted the legal profession. During his residence at Trinity Hall, however, he dutifully studied the civil law, and in June 1732 he was called to the bar at the Inner Temple. In 1745 he was elected F.S.A.

Wilmot soon made a distinguished figure both in the courts of common law and at the parliamentary bar (in election petition cases), but found the profession uncongenial. In 1753 he refused silk, and in the following year he retired to his native place with the intention of confining himself to local practice. Early in 1755, however, he was lured back to Westminster by the offer of a puisne judgeship in the king's bench, and, having been knighted and invested with the coif, was sworn in as justice (11 Feb.) He proved so efficient a puisne that when, on the resignation of Lord Hardwicke, it became necessary to put the great seal in commission, he was nominated one of the commissioners [cf. Smythe, Sir Sidney Stafford, and Willes, Sir John]. This office he held with increasing credit from 19 Nov. 1756 to 20 June 1757, when the seal was delivered to Lord-keeper Henley [see Henley, Robert, first Earl of Northington].

After eight years more of service in the king's bench, Wilmot began again to think of retirement; but the easy post of chief justice of Chester, which he hoped to secure, proved unobtainable, while that of chief justice of the common pleas was literally thrust upon him on the elevation of Lord Camden to the woolsack. After some demur he accepted the proffered dignity, and was sworn in accordingly on 20 Aug. 1766. He was sworn of the privy council on 10 Sept. following. As puisne Wilmot followed Mansfield's lead in the cases which arose out of the publication of Wilkes's celebrated 'North Briton' No. 45 [cf. Wilkes, John]. As chief justice assistant to the House of Lords during the proceedings on Wilkes's writ of error he sustained (16 Jan. 1769) Mansfield's judgments in the king's bench. In the common pleas, when Wilkes's long-delayed action against Lord Halifax came on for hearing (10 Nov. 1769), he sought to temper justice with mercy by directing the jury that, though precedent did not justify the issue of the general warrant, it ought to be taken into account in mitigation of damages.

Wilmot thrice declined the great seal: once on the dismissal of Lord Camden, again on the death of Charles Yorke [q. v.] and once more pending the subsequent commission [cf. Bathurst, Henry, 1714–1794]. Unlike Yorke, Wilmot had no such party ties—he had held aloof from politics throughout his career—as rendered his refusal of office obligatory; and no one but himself doubted his capacity. His refusal was dictated by the same pococurantism, now inveterate and reinforced by failing health, which he had twice before exhibited. It was the more to be regretted by reason of the glaring incompetence of the commissioners. But there is no reason to suppose that in Wilmot the country lost a great chancellor. His understanding was indeed sound and strong and his learning extensive, but there is no evidence that he possessed the subtlety and originality which characterise the masters of equity.

Wilmot resigned the chief-justiceship on 26 Jan. 1771. He at first declined all recompense for his services, but at length accepted a pension of 2,400*l.* He continued to take part in the judicial business of the privy council until 1782, when he withdrew entirely from public life. He died at his house in Great Ormond Street, London, on 5 Feb. 1792. His remains were interred in Berkswell church. By his wife Sarah (*m.* in 1743), daughter of Thomas Rivett, M.P. for Derby 1748–54, Wilmot had, with two daughters, three sons. The second son, John Eardley-Wilmot [q. v.], succeeded to his estates. Robert, the eldest son, died married in the East Indies.

Wilmot's decisions are reported by Burrow and Wilson. His own 'Notes of Opinions and Judgments delivered in different Courts,' edited by his son John Eardley-Wilmot, appeared at London in 1802, 4to. Some of his letters are printed in his 'Memoirs' (see *infra*; and cf. *Hist. MSS. Comm.* 5th Rep. App. p. 359, 6th Rep. App. p. 242).

Engravings from portraits by Reynolds and Dance are in the British Museum and prefixed to the works above mentioned.

[John Eardley-Wilmot's Memoirs of the Life of the Right Hon. Sir John Eardley Wilmot, Knight, with some Original Letters, 1802, London, 4to (2nd edit. with additions, 1811); Le

Neve's Pedigrees of the Knights (Harl. Soc.), p. 291; Kimber and Johnson's Baronetage, iii. 151; Gent. Mag 1755 p. 92, 1792 i. 187; Ann. Reg. 1765 p. 59, 1766 pp. 165, 166, 1771 p. 71, 1772 p. 162; Lysons's Mag. Brit. vol. v. p. lxvi; Harwood's Lichfield, p. 499; Walpole's Memoirs of the Reign of George II, ed. Holland, ii. 273; Memoirs of the Reign of George III, ed. Le Marchant, and Russell Barker, 1894, and Letters, ed. Cunningham; Grenville Papers, ed. Smith, iii. 46, iv. 110, 115, 392; Grafton's Autobiography, ed. Anson; Correspondence of George III with Lord North, ed. Donne, p. 53; Harris's Life of Lord Chancellor Hardwicke; Wynne's Serjeant-at-Law; Hardy's Cat. of Chancellors; Howell's State Trials, xix. 1027, 1127, 1407; Law Mag. viii. 356; Campbell's Chief Justices; Foss's Lives of the Judges; Burke's Peerage and Baronetage; Foster's Baronetage.] J. M. R.

WILMOT, JOHN EARDLEY- (1750–1815), politician and author, second son of Sir John Eardley-Wilmot [q. v.], lord chief justice of the common pleas, by Sarah, daughter of Thomas Rivett of Derby, was born in 1750. He was educated at Derby grammar school, Westminster school, the Royal Academy, Brunswick, and the university of Oxford, where he matriculated from University College on 10 Jan. 1766, and graduated B.A. in 1769, being elected fellow of All Souls' College in the same year. He was called to the bar at the Inner Temple in 1773, and in 1781 was appointed to a mastership in chancery, which he held until 1804. He represented Tiverton, Devonshire, in parliament from 1776 to 1784, and sat for Coventry in the parliaments of 1784–90 and 1790–6. In the House of Commons he seldom spoke, but from his 'Short Defence of the Opposition, in Answer to a Pamphlet entitled "A Short History of the Opposition"' (London, 1778, 8vo), it appears that he was an independent whig who strongly condemned the policy which precipitated the American war. In 1783 he was appointed by act of parliament commissioner to inquire into the claims of the American loyalists to compensation for their losses suffered during the war. In 1790 he organised the Freemasons' Hall committee for the relief of the French refugees. He retired from public life in 1804. In 1812 he assumed by royal license (20 Jan.) the additional surname of Eardley. He died at his house, Bruce Castle, Tottenham, on 23 June 1815. He was elected a fellow of the Royal Society on 18 Nov. 1779, and of the Society of Antiquaries in 1791.

Wilmot married twice: (1) on 20 April 1776, Frances, only daughter of Samuel Sainthill; (2) on 29 June 1793, Sarah, daughter of Colonel Haslam. He had issue only by his first wife.

Letters from and to Wilmot are preserved in Additional MSS. 5015 f. 29, and 9828, and Lord Lansdowne's collection (*Hist. MSS. Comm.* 6th Rep. app. i. 242). From materials collected by Wilmot, John Rayner edited Ranulf de Glanville's 'Tractatus de Legibus et Consuetudinibus Regni Angliæ' (London, 1780, 8vo). Wilmot edited 'Notes of Opinions and Judgments delivered in different Courts' by his father (London, 1802, 4to). Besides the pamphlet mentioned above, he was author of: 1. 'Memoirs of the Life of the Right Hon. Sir John Eardley Wilmot, Knt., with some original letters,' London, 1802, 4to; 2nd ed. with additions, 1811, 8vo. 2. 'The Life of the Rev. John Hough, D.D., successively Bishop of Oxford, Lichfield and Coventry, and Worcester,' London, 1812, 4to. 3. 'Historical View of the Commission for Inquiring into the Losses, Services, and Claims of the American Loyalists at the close of the War between Great Britain and her Colonies in 1783; with an Account of the Compensation granted to them by Parliament in 1785 and 1788,' London, 1815, 8vo.

By his first wife Wilmot had, with four daughters, a son, John Eardley (1783–1847), born on 21 Feb. 1783, educated at Harrow, and called to the bar at Lincoln's Inn on 9 May 1806. He resided at Berkswell Hall, Warwickshire, the northern division of which county he represented in parliament in the conservative interest from 1832 to 1843. On 23 Aug. 1821 he was created Sir John Eardley Eardley-Wilmot, bart. In 1843 (27 March) he was appointed lieutenant-governor of Van Diemen's Land, but, in consequence of his supposed indifference to the morals of the convicts under his charge, was superseded on 13 Oct. 1846. He died at Hobart Town on 3 Feb. 1847. He was D.C.L. (Oxon.), F.R.S., and F.L.S., and author of 'An Abridgment of Blackstone's "Commentaries"' (London, 1822, 12mo; 2nd ed., by his son Sir John Eardley Eardley-Wilmot [q. v.], 1853, 8vo; 3rd ed. 1855). He married twice: first, on 21 May 1808, Elizabeth Emma (*d.* 1818), fourth daughter of Caleb Hillier Parry, M.D., of Bath, and sister of Admiral Sir Edward Parry; secondly, on 30 Aug. 1819, Eliza (*d.* 1869), eldest daughter of Sir Robert Chester of Bush Hall, Hertfordshire. He had issue by both wives.

[Foster's Alumni Oxon. and Baronetage; Burke's Peerage and Baronetage; Law List; Gent. Mag. 1776 p. 191, 1793 ii. 670, 1808 i. 458, 1815 ii. 83, 1819 ii. 272, 1847 ii. 206; Ann. Reg. 1743, ii. 333; Memoirs of Sir John Eardley-Wilmot (1802), p. 58; Parl. Hist. xix. 37, 787, xxiii. 564; Madame D'Arblay's Diary, vi. 10;

Georgian Era; Chalmers's Biogr. Dict.; List of Royal Society, 1797; List of Society of Antiquaries (1862); Northcote's Case of Sir Eardley-Wilmot (1847); Heaton's Australian Dict. of Dates.] J. M. R.

WILMOT, SIR JOHN EARDLEY EARDLEY- (1810–1892), baronet, barrister and politician, born on 16 Nov. 1810, was eldest son of Sir John Eardley Eardley-Wilmot, first baronet, and grandson of John Eardley-Wilmot [q. v.] He was educated at Winchester, where he received the gold medal in 1828, and at Balliol College, Oxford, where he matriculated on 22 March 1828, and obtained a scholarship. He gained the chancellor's gold medal for Latin verse in 1829, graduating B.A. in 1831. On 19 May 1830 he became a student at Lincoln's Inn, and he was called to the bar on 28 Jan. 1842; he joined the midland circuit and Warwick, Coventry, and Birmingham sessions. From 1852 until 1874, when he resigned the post, he was recorder of Warwick, and he was judge of the county court at Bristol from January 1854 to 1863, and subsequently from 1863 to 1871 of the Marylebone district in London. He represented South Warwickshire in parliament in the conservative interest from 1874 to 1885, where he introduced bills in 1875 and 1876 to amend the criminal law by differentiating two classes of murder, and to further extend the jurisdiction of county courts.

Wilmot was never a very successful advocate, though a practised speaker. He took great interest in the question of local government for Ireland, advocating the development of Irish industries and the establishment of a royal residence in Ireland, and acting as chairman of a harbour board in Ireland. His persevering efforts procured the release of Edmund Galley, who had been wrongly convicted of murder and sentenced to penal servitude for life. Wilmot died at his residence in Thurloe Square, London, on 1 Feb. 1892. He married, on 27 April 1839, Eliza Martha, fifth daughter of Sir Robert Williams, ninth baronet. She died on 23 Oct. 1887, and had issue six sons and two daughters. He was succeeded in the title by his eldest son, William Assheton Eardley Wilmot, of the Northumberland Fusiliers, who was born in 1841, married in 1876 Mary, third daughter of David Watts Russell of Biggin, Northamptonshire, and died in 1896.

Wilmot was author of: 1. 'A Digest of the Law of Burglary,' London, 1851, 12mo. 2. 'Lord Brougham's Acts and Bills from 1811 to the present time, now first collected and arranged, with an Analytical Review, showing their results upon the Amendment of the Law,' London, 1857, 8vo. 3. 'Reminiscences of the late Thomas Assheton Smith,' London, 1860, 8vo; 5th edit. 1893. 4. 'A Safe and Constitutional Plan of Parliamentary Reform,' London, 1865, 8vo. He also edited his father's 'Abridgment of Blackstone's Commentaries,' London, 1853, 8vo; 1855, 12mo. He frequently contributed letters to the 'Times' and other newspapers on the legal and political subjects in which he was interested, besides writing and publishing various pamphlets.

[Times, 2 and 3 Feb. 1892; Law Times, 6 Feb. 1892; Law Journal, 6 Feb. 1892; Debrett's House of Commons and Judicial Bench; Burke's Peerage; Foster's Alumni Oxon. 1715–1886; Foster's Men at the Bar; Official Returns of Members of Parliament; private information.] R. J. S.

WILMOT, LEMUEL ALLEN (1809–1878), governor of New Brunswick, born on 31 Jan. 1809 at Sunbury, on the St. John River in New Brunswick, was the son of William Wilmot, a member of the provincial legislative assembly, by his wife Hannah, daughter of Daniel Bliss (1740–1806), chief justice of the court of common pleas in New Brunswick. On his father's side he was descended from a New England family, his grandfather, Major Lemuel Wilmot, being a loyalist refugee. Lemuel Allen was partly educated among the French community at Madawaska, and he afterwards entered the university of King's College at Fredericton. He was a successful student, and had the distinction of being 'the best swimmer, skater, runner, wrestler, boatman, drill-master, speaker, and musician' of his time. In 1830 he became an attorney, and two years later was called to the bar of New Brunswick. On 31 July 1834 he was elected to the house of assembly for the province of York. He declared himself a liberal in politics, advocating responsible government and opposition to the system of family compacts, and soon was acknowledged the liberal leader. In 1836 he moved an address to the governor for a detailed account of the crown land fund, and he and William Crane were sent to England as delegates to obtain for the representative assembly the control of the crown lands. They were cordially received by the colonial secretary, Charles Grant, baron Glenelg [q. v.], and a bill was drafted granting the reforms they asked. The lieutenant-governor, Sir Archibald Campbell (1769–1843) [q.v.], withheld his approval and tendered his resignation. The delegates were again sent to England, where their efforts were finally successful. Campbell's resigna-

tion was accepted, and the control of the revenue of the crown lands was vested in the assembly on condition of establishing a permanent civil list out of it.

In 1838 Wilmot was made a queen's counsel. In 1844 he accepted a seat in the executive council without a portfolio; but when the lieutenant-governor, Sir William Colebrooke, without consulting his advisers, appointed his son-in-law to the office of provincial secretary, Wilmot, with three colleagues, resigned his place in the cabinet.

In 1847 Earl Grey, the colonial secretary, declared that members of the executive council should hold office only while they possessed the confidence of the majority of the people. In 1848 the New Brunswick house of assembly passed a resolution approving of Earl Grey's despatch, and Wilmot, who made a great speech on the occasion, was called on to form a government. He accepted the task, and his cabinet became a coalition ministry with liberal tendencies. He himself held office as attorney-general, a post which he first filled on 24 May 1848. In this capacity and as premier he took an active part in the consolidation of criminal and municipal law. In 1850 he attended the international railway convention at Portland in Maine. In the same year he took part in negotiations in Washington on the subject of commercial reciprocity. A treaty was concluded four years later by Lord Elgin.

In January 1851 Wilmot was appointed a judge of the supreme court. While holding this office he received the honorary degree of D.C.L. from the university of King's College. When the question of federation became prominent in 1865 he espoused the cause of union, and after federation was accomplished he was nominated to the post of lieutenant-governor of New Brunswick on 27 July 1868. He held office till 14 Nov. 1873, when he received a pension as a retired judge. In 1875 he became second commissioner under the Prince Edward Island Purchase Act, passed in that year, and he was also nominated one of the arbitrators in the Ontario and north-west boundary commission, but death prevented him serving. He died at Fredericton on 20 May 1878, and was buried near the town. Wilmot was twice married: first, to a daughter of the Rev. J. Balloch; and, secondly, to a daughter of William A. Black of Halifax, a member of the legislative council.

[Lathern's Hon. Judge Wilmot, 1881; Dominion Annual Register, 1878, p. 371; Appleton's Cycl. of American Biogr.; Withrow's Hist. of Canada, 1888, p. 506.] E. I. C.

WILMOT, ROBERT (*fl.* 1568–1608), dramatist, was presented by Gabriel Poyntz on 28 Nov. 1582 to the rectory of North Okendon, now Ockendon, about six miles from Romford in Essex, and by the dean and chapter of St. Paul's Cathedral, on 2 Dec. 1585, to the vicarage of Horndon-on-the-Hill, a few miles away from Ockendon. He is described in 1585 as M.A. (Newcourt, *Repertorium*, ii. 447, 343). It does not appear when the vicarage at Horndon was vacated, but in 1608 the crown, by lapse of the patron's right, appointed to Ockendon another Robert Wilmot, whose death took place in 1619.

Wilmot published, in 1591, 'The Tragedie of Tancred and Gismund, compiled by the Gentlemen of the Inner Temple, and by them presented before her Majestie. Newly revived and polished according to the decorum of these daies. By R. W. London,' 1591 (1592 in some copies), 4to. The play is dedicated by 'Robert Wilmot' to 'Lady Marie Peter and the Lady Annie Graie;' the latter was the wife of Henry Grey, esq., of Pirgo. After the dedication comes a letter to the author from Guil. Webbe [see Webbe, William], dated 'from Pyrgo in Essex, August the Eight, 1591.' Webbe claims from Wilmot the performance of an 'old intention' of publishing this play. He refers to the gentlemen of the Inner Temple, and says that the play was 'by them most pithily framed and no less curiously acted in view of her Majestie, by whom it was then as princely accepted as of the whole honorable audience notably applauded.' After this letter follows an address by Wilmot to the 'Gentlement students of the Inner Temple and Gentlemen of the Middle Temple,' in which he mentions his doubt 'whether it were convenient for the commonwealth, with the indecorum of my calling (as some thinke it), that the memorie of Tancred's Tragedie should be againe by my meanes revived.' This seems a reference to his clerical profession. He speaks of his acquaintance with the Temple as having lasted twenty-four years. Before the play there are complimentary sonnets to 'the Queenes Maidens of Honor.' The play was acted before Queen Elizabeth in 1568. In Wilmot's version the initials of five composers are given at the end of the five acts as follows: Rod. Staf.; Hen. No (Henry Noel?); G. Al.; Ch. Hat. (Christopher Hatton); R. W. (Robert Wilmot). The play is taken from Boccaccio. It 'may still claim to be designated the oldest known English play of which the plot is certainly taken from an Italian novel.' The story is told in Painter's 'Palace of

Pleasure,' tale 39. The original version is extant in several manuscripts, of which Lansdowne MS. 786 is the best. From this it appears that originally the play was in decasyllabic rhyming quatrains. Wilmot in 1591 made it into blank verse, by that time fashionable; but the play must be classed along with early plays like 'Gorboduc' and other imitations of Seneca. It has dumb shows to commence and choruses to terminate the acts. It 'possesses no mean literary merit' (Ward). The 1591 edition was reprinted in Dodsley's 'Collection,' vol. ii., in 1780 (4th edit. by Hazlitt, 1874, vol. vii.) Hunter mentions a second work by Wilmot, 'Syrophenisia, or the Canaanitish Woman; conflicts at Horndon-on-the-Hill in the County of Essex,' 1598.

[Ward's English Dramatic Literature, 1898, i. 214; Collier's History of Dramatic Poetry, ii. 399; Arber's Introduction to reprint of Webbe's Discourse of English Poetrie; Hallam's Lit. of Europe, ii. 167; Inderwick's Cal. Inner Temple Records, 1896, vol. i. pp. lxxi–lxxii; Hunter's manuscript Chorus Vatum; Warton's English Poetry, iv. 269, 339; Fleay's History of the Stage, p. 17, and English Drama, ii. 277.] R. B.

WILMOT, ROBERT (*d.* 1695), commodore, is first mentioned in July 1689 as second lieutenant of the 70-gun ship Exeter, then fitting out in the Medway. In the following March he was promoted to command the Cygnet fireship, in which he was present at the battle of Beachy Head on 30 June. On 19 Aug. he was moved to the newly named fireship Hopewell, and shortly afterwards to the Dreadnought, to take that vessel round from Portsmouth to the river. The Dreadnought, an old 62-gun ship, built in 1654, was no longer seaworthy, and 'foundered by her leakiness in her passage,' off the South Foreland. By the court-martial held on 8 Dec. 1690 Wilmot was fully acquitted, and on 6 Jan. 1690–1 he was appointed to command the Crown of 48 guns for cruising service in the Channel. In 1692 he commanded the Wolf, hired ship, also of 48 guns, and convoyed the trade to Virginia and home. Early in 1693 he was appointed to the 70-gun ship Elizabeth, one of the grand fleet which, after accompanying Sir George Rooke [q. v.] past Ushant, returned to Torbay on 21 June, and remained there for a couple of months. During this time Wilmot quarrelled with Ensign Roydon of Ingoldsby's regiment, a detachment of which was serving on board the Elizabeth as marines. The quarrel resulted in a duel fought on shore, and Roydon was killed. Wilmot was charged with manslaughter, arrested by the marshal of the admiralty, tried at the assizes in Devonshire in the following March, and acquitted. On 25 April 1694 he was reappointed to the Elizabeth (Edye, *History of the Royal Marines*, i. 387; *Admiralty Minute Books*, 30 Aug., 4 Sept. 1693, 5 March 1693–4).

In the following October he was appointed to the 60-gun ship Dunkirk, and the command of an expedition sent to the West Indies, where it was to co-operate with the Spaniards against the French settlements in Hispaniola. The squadron appointed for this service, consisting, besides the Dunkirk, of three 50-gun ships and some smaller vessels, together with transports carrying twelve hundred soldiers commanded by Colonel Luke Lillingston [q. v.], sailed from Plymouth on 22 Jan. 1695. In March it was at St. Christopher's, and after some correspondence with the Spanish governor of St. Domingo it sailed for Savana on the 28th. At Savana, however, it was found that, contrary to the hopes the governor had held out, the Spaniards were not ready, and it was the end of April before Cape Français could be attacked. This the French evacuated after setting on fire, and it was some weeks before the different elements of the assailing force could agree on what was next to be done and how it was to be done. At length they attacked and on 3 July took Port de la Paix, out of which they collected a booty estimated as worth about 200,000*l.* This seems to have been the cause of the bitter quarrel which broke out between Wilmot and Lillingston, though the particulars are unknown. Wilmot was anxious, late as the season was, to go on and capture Petit Goave and Leogane; but the sickly state of the troops, and probably also Lillingston's ill will, rendered this impossible, and leaving the 50-gun ships behind for the protection of Jamaica, Wilmot sailed for England on 3 Sept. But the fever, which had killed so many of the soldiers, had now spread to the ships, and very many of the seamen died, Wilmot himself among the first, on 15 Sept. Lillingston afterwards published a pamphlet accusing Wilmot of several irregularities, none of which, however, he could substantiate by any evidence except his own assertion; and Wilmot was dead. In the account of the expedition published by Burchett, who, as secretary of the admiralty, was in a better position for learning the truth than any other man could possibly be, the accusations of Lillingston are passed over with contempt.

[List books in the Public Record Office; Charnock's Biogr. Nav. ii. 375; Burchett's Transactions at Sea, pp. 531–7; Lillingston's Reflections on Burchett's Memoirs; Lediard's Naval Hist. pp. 700–8.] J. K. L.

WILMOT-HORTON, Sir ROBERT JOHN (1784–1841), political pamphleteer. [See Horton.]

WILSON, Mrs. (*d.* 1786), actress, whose maiden name was Adcock, was presumably a milliner in the Haymarket [see Weston, Thomas, 1737–1776]. She is first heard of in York, where, as Mrs. Weston, in the summer of 1773 she played Lucy Lockit in the 'Beggar's Opera,' Miss Notable in the 'Lady's Last Stake,' and other comic parts. After appearing in Leeds, where she became a favourite, and in Glasgow in 1774, she came to London. There she came to know Richard Wilson (see below), and as Mrs. Wilson she played at the Haymarket on 19 May 1775, Betsy Blossom in the 'Cozeners,' and Lucy in the 'Virgin Unmasked.' The name of Wilson she henceforward retained, but is once and again heard of as Mrs. Weston. Weston and Wilson were in the same company with her. Weston died in 1776, but it is known that he quarrelled with and forsook his wife no long time after marriage. Under one name or other she was seen in her first Haymarket season as Lucy in the 'Mirror,' Nell in the 'Devil to Pay,' Lydia in the 'Bankrupt,' Sophy in the 'Dutchman,' and Juletta (an original part) in 'Metamorphoses' (26 Aug. 1775).

On 30 April 1776 she was at Covent Garden, for Wilson's benefit, Hoyden in the 'Man of Quality.' In the summer of 1776 and that of 1777 she was in Liverpool, where, among many other parts, she enacted Miss Hardcastle in 'She stoops to conquer,' Lady Racket in 'Three Weeks after Marriage,' Mariana in the 'Miser,' Charlotte Rusport in the 'West Indian,' Jenny in the 'Provoked Husband,' Mrs. Sullen in the 'Beaux' Stratagem,' Estifania in 'Rule a Wife and have a Wife,' Phædra in 'Amphitryon,' Ophelia, Maria in the 'Twelfth Night,' Lady Harriet in the 'Funeral,' Garnet in the Good-natured Man,' and Mrs. Sneak in the 'Mayor of Garratt.' At Covent Garden she had played meanwhile Polly Honeycombe in Colman's piece so named, Mrs. Pinchwife in the 'Country Wife,' and Kitty in 'High Life below Stairs.' On 2 Feb. 1780 she was the first Betsy Blossom in Pilon's 'Deaf Lover,' and on 5 Aug. at the Haymarket the first Bridget in Miss Lee's 'Chapter of Accidents.' She was also seen at the Haymarket as Nerissa and Miss Prue in 'Love for Love;' and at Covent Garden as Jacintha in the 'Mistake,' Mrs. Page in the 'Merry Wives of Windsor,' Margery in 'Love in a Village,' Edging in the 'Careless Husband,' Damaris in 'Barnaby Brittle' on 18 April 1781, and on 10 May Betty Hint in the 'Man of the World,' the last two original parts.

At the Haymarket she was on 16 June 1781 the original Comfit in O'Keeffe's 'Dead Alive,' and played Filch in the 'Beggar's Opera,' with the male parts played by women and *vice versa*; she played also Nysa in 'Midas' (15 Aug.), and Flippanta in the 'Confederacy.' Miss Turnbull, an original part in Holcroft's 'Duplicity,' was seen at Covent Garden, 13 Oct.; Kitty in Mrs. Cowley's 'Which is the Man,' 9 Feb. 1782; Nancy in O'Keeffe's 'Positive Man,' 16 March; and Kitty Carrington in Cumberland's 'Walloons,' 20 April. She was also Miss Leeson in the 'School for Wives,' and Jenny in the 'Provoked Husband.' Her original parts in the next season (at Covent Garden) included Catalina in O'Keeffe's 'Castle of Andalusia' on 2 Nov., and Minette in Mrs. Cowley's 'Bold Stroke for a Husband' on 25 Feb. 1783. She also appeared as Mrs. Cadwallader in the 'Author,' Floretta in the 'Quaker,' and Foible in the 'Way of the World.' Viletta in 'She would and she would not,' Fatima in 'Cymon,' Lucetta in 'Two Gentleman of Verona,' and Mrs. Haughty in 'Epicœne,' were given during the next season, in which she was on 8 Nov. the first Corisca in the 'Magic Picture,' altered from Massinger; Miss Juvenile in Mrs. Cowley's 'More Ways than One' (6 Dec.); and 17 April 1784, Annette in 'Robin Hood.' In 1784–5 she is credited with Tilburina in the 'Critic,' Muslin in the 'Way to keep him,' Parly in the 'Constant Couple,' Nell in the 'Devil to Pay,' and Fine Lady in 'Lethe.' She was on 29 March 1785 the original Mary the Buxom in Pilon's 'Barataria,' on 2 April Grace in Macnally's 'Fashionable Levities,' and on 22 Oct. Fish in Mrs. Inchbald's 'Appearance is against them.' She also played Lucetta in the 'Suspicious Husband,' Susan in 'Follies of a Day,' and Margery in 'Love in a Village.'

She did not act after this season, and died in Edinburgh in 1786. A Mrs. Wilson, according to Genest, 'carefully to be distinguished from her namesake at Covent Garden,' played at Drury Lane the same class of parts from 1783 to 1790. Mrs. Wilson or Weston was a good actress, but 'died a martyr to her own folly,' says Tate Wilkinson, who adds that she was 'past reclaiming.' Mary Julia Young, in the 'Memoirs of Mrs. Crouch,' says of her Filch: 'Though a very pretty little woman, [she] appeared to be in reality as complete a young pickpocket as could be found among the boys who lurk about the doors of a theatre, and sang her songs as if

she had always frequented such society. Gay himself could never have wished for a better Filch' (i. 115).

Her husband, RICHARD WILSON (*fl.* 1774–1792), born in Durham, played during many years comic characters at Covent Garden and the Haymarket. He was a good actor in comedy, taking parts such as Hardcastle, Justice Woodcock, Sir Anthony Absolute, Tony Lumpkin, Malvolio, Touchstone, Falstaff, Ben in 'Love for Love,' Scapin, Shylock, Fluellen, Polonius, Sir Pertinax Macsycophant, and Sir Hugh Evans. His original parts included Don Jerome in the 'Duenna,' Lord Lumbercourt in the 'Man of the World,' Father Luke in the 'Poor Soldier,' Mayor in 'Peeping Tom,' John Dory in 'Wild Oats,' and Sulky in the 'Road to Ruin.' According to a rather extravagant and scarcely credible account of Lee Lewes, he married in the country, as a seventh husband, a Mrs. Grace, who is said to have been the original Jenny in the 'Provoked Husband.' She was, in fact, Myrtilla, Mrs. Cibber playing Jenny. She must have been fifty years of age, and Wilson little over twenty. Wilson then married, it is said, a daughter of Charles Lee Lewes [q.v.], and afterwards, it is to be presumed, Mrs. Weston. Richard Wilson was a good actor. O'Keeffe (*Recollections*, ii. 309) says he succeeded Shuter at Covent Garden, that 'his manner was broad, full, and powerful,' and that he was 'ever true in loyalty to his poet, his manager, and his audience.'

[Genest's Account of the English Stage, vols. v. and vi. passim; Young's Memoirs of Mrs. Crouch; Tate Wilkinson's Wandering Patentee; Oulton's History of the London Theatres; Lee Lewes's Memoirs; O'Keeffe's Recollections; Doran's Stage Annals, ed. Lowe; Notes and Queries, 9th ser. ii. 349.] J. K.

WILSON, SIR ADAM (1814–1891), Canadian judge, was born at Edinburgh on 22 Sept. 1814, and educated in that city. He emigrated in 1830 to Trafalgar, co. Halton, in Upper Canada, and went into the employ of his uncle, who owned mills and stores at that place; but after three years he decided to go to the Canadian bar, and in 1834 became articled to Robert Baldwin Sullivan; he was called in Trinity term 1839 to the bar of Upper Canada, having already made such an impression on his tutor that he was in 1840 admitted into partnership with him and Robert Baldwin, the reform leader. He was successful in practice, and became Q.C. in 1850; he was shortly afterwards elected a bencher of the Law Society of Upper Canada. In 1856 he was appointed to the committee for revising the public statutes of the Canadas.

Wilson removed to Toronto before 1855, and in 1859 and 1860 was mayor of that city. In 1859 he entered the legislative assembly of Upper Canada as member for the North Riding of York. Joining the reform party, he became an uncompromising opponent of the Cartier-Macdonald ministry, chiefly on the question of their views as to popular representation. In 1860 he was again returned, but in 1861 was defeated in the election for West Toronto. In 1862 he was elected for his old constituency, and on 24 May of that year became solicitor-general in the coalition ministry led by John Sandfield Macdonald.

On 11 May 1863 Wilson resigned political life on his appointment as puisne judge of the court of queen's bench for Upper Canada. On 24 Aug. he was transferred to the court of common pleas; but at Easter 1868 he again returned to the court of queen's bench. In 1871 he was a member of the law reform commission. In 1878 he was appointed chief justice of the court of common pleas, and in 1884 chief justice of the court of queen's bench of Ontario. He was knighted in 1888. He died at Toronto on 29 Dec. 1891. He was author of 'A Sketch of the Office of Constable,' 1861.

Wilson married the daughter of Thomas Dalton, editor of the Toronto 'Patriot.' His adopted daughter, Julia Isabella Jordan, married George Shirley.

[Rose's Cyclopædia of Canadian Biogr.; Morgan's Canadian Legal Directory, 1878; Montreal Gazette, 30 Dec. 1891.] C. A. H.

WILSON, ALEXANDER (1714–1786), first professor of astronomy at Glasgow University, and the father of Scottish letter-founders, son of Patrick Wilson, town clerk of St. Andrews, was born at St. Andrews in 1714. He studied at the university there, and graduated M.A. on 8 May 1733. In 1737 he became assistant to a London surgeon and apothecary. One day he paid a visit to a type-foundry, and, after examining the processes, the idea of an improved method of manufacture of types struck him. He relinquished his profession and returned to St. Andrews in 1739. In 1742, with a friend named Bain, he started a letter-foundry at St. Andrews, which was removed in 1744 to Camlachie, near Glasgow. In 1747 Bain settled at Dublin, but in 1749 the partnership was dissolved. The result of Wilson's efforts was an extensive and improved production of types. He furnished his friends, the brothers Foulis, with their types, especially the Greek (which were held to be unrivalled), and it is to Wilson

that we owe the beauty and artistic finish of the Foulis press [see FOULIS, ROBERT]. He is specially referred to in the preface to the 'Homer.' In 1760 Wilson was appointed first professor of practical astronomy in the university of Glasgow, through the influence of the Duke of Argyll. In 1769 he made his celebrated discovery regarding the solar spots, an account of which appeared in the 'Philosophical Transactions' of the Royal Society of London, 1774. His view was that the spots are cavities or depressions in the luminous matter which surrounds the sun; and he was the first to establish this by a rigid induction. Wilson was also the author of a speculation in answer to the question, 'What hinders the fixed stars from falling upon one another?' His view was that this might depend upon periodical motion round some grand centre of gravitation. It was given to the world in an anonymous tract, 'Thoughts on General Gravitation, and Views thence arising as to the State of the Universe.' Assisted by his sons, whom he took into partnership, Wilson still continued and extended the business of type-founding, and in 1772 he published 'A Specimen of some of the Printing Types cast in the Foundry of Alexander Wilson & Sons.' Wilson resigned the professorship in 1784, and died at Edinburgh on 18 Oct. 1786. He received the honorary degree of M.D. from St. Andrews on 6 Aug. 1763, and was one of the original members of the Royal Society of Edinburgh.

He was succeeded in his chair at the university by his son Patrick Wilson (1743–1811), who had much of the original thought and inventive genius of his father. He left 1,000*l.* to Glasgow University, the interest on which is used to purchase instruments for the professor of astronomy. His portrait, a medallion by James Tassie, is in the National Portrait Gallery, Edinburgh. The type-founding business was continued by the Wilson family for many years, a branch being opened in 1832 in Edinburgh, while in 1834 the business was removed from Glasgow to London.

[Anderson's Scottish Nation; Irving's Eminent Scotsmen; University of Glasgow, Old and New, 1891, pp. 65–6; London Literary Gazette, 1834, p. 40; Rogers's Hist. of St. Andrews; Addison's Roll of Glasgow Graduates, 1898.]

G. S–H.

WILSON, ALEXANDER (1766–1813), ornithologist, the son of Alexander Wilson, a distiller, and afterwards weaver, of Paisley, was born in that town on 6 July 1766. He was educated for a short time at a school in Paisley, but, owing to his mother's death and his father's remarriage, had to be removed, and on 31 July 1779 was apprenticed for a term of three years to his eldest sister's husband, William Duncan, a weaver in Paisley. On the expiration of his apprenticeship in 1782 he continued weaving at Lochwinnoch and Paisley, but subsequently for nearly three years he travelled as a packman.

From a very early period he had evinced a strong desire for learning, and had developed a literary taste, especially for poetry. He had composed many poems himself, and unsuccessfully sought when travelling to obtain subscribers towards their publication. These verses were nevertheless issued, and went through two editions in 1790, reappearing in 1791, under the title of 'Poems, humorous, satirical, and serious.' His literary efforts being financially unsuccessful, he resumed weaving in Lochwinnoch, and afterwards in Paisley, but went to Edinburgh to take part in the debate held in the Pantheon by a society of literati called 'The Forum' on the question whether Allan Ramsay or Robert Fergusson had done more to honour Scottish poetry. In his poem, which was published with that on the same theme by Ebenezer Picken [q. v.] in 1791, under the title of 'The Laurel disputed,' Wilson gave preference to Ramsay, a verdict from which his audience dissented. Two other poems were composed and recited by him on this occasion. He also, after corresponding with Burns, paid a visit to that poet in Ayrshire. In 1792 his poem 'Watty and Meg' appeared anonymously, and was at first ascribed to Burns.

A little later, having written a piece of severe personal satire against an individual in Paisley, he was sentenced to burn it in public and imprisoned. After his release he left for the American colonies, sailing from Belfast on 23 May 1794, accompanied by his nephew, William Duncan. The ship being full, they obtained passage only by agreeing to sleep on deck. On his arrival, literally penniless, at Newcastle, Delaware, on 14 July, he shouldered his fowling-piece and walked to Philadelphia, shooting by the way his first American bird, a red-headed woodpecker. In Philadelphia he obtained employment with John Aitken, a copperplate printer, but afterwards took to weaving at Pennypack, and for a time in Virginia. In the autumn of 1795 he became a pedlar once more and travelled through New Jersey. On his return he opened a school near Frankford, Pennsylvania, whence he removed to Millerstown and taught in the schoolhouse of that village. Here he studied hard, principally at mathe-

matics, and practised surveying. He next opened a school at Bloomfield, New Jersey, where he remained till early in 1802, when he received an appointment from the trustees of the Union school, close to Gray's Ferry, near Philadelphia. Here he made the acquaintance of William Bartram, the botanist and naturalist, who owned an extensive garden on the west bank of the Schuylkill, where Wilson was able to gratify to the full his love of nature. His friends, becoming anxious for his health, persuaded him to relinquish poetry for drawing, and he took lessons from the engraver, Alexander Lawson. Failing in his attempts at the human figure and at landscape-drawing, he was induced by Bartram to attempt the illustration of birds. In this he succeeded beyond his anticipation, and presently proposed the scheme of illustrating the ornithology of the United States, for which he at once began to collect materials.

In 1804, with two friends, he took a walking tour to Niagara, which inspired the poem of 'The Foresters,' published in the 'Portfolio.' In February 1806 he made an unsuccessful application to President Jefferson (with whom he had previously had correspondence on ornithological matters) for the post of naturalist to the expedition then fitting out to explore the valley of the Mississippi.

In April of the same year he was engaged at a liberal salary by the publisher, Samuel F. Bradford, to assist in editing the American edition of Rees's 'Cyclopædia.' This gave him the opportunity of proceeding with his cherished scheme—the risk of which was taken by Bradford—and in September 1808 the first volume of 'The American Ornithology' appeared, the original edition of two hundred copies being augmented to five hundred before a year had elapsed, while the second volume was issued in 1810. In order to carry on this work he made extensive journeys through the States, on one of which he descended the Ohio alone in an open skiff from Pittsburg to near Louisville. The hardships and exposure he had endured on these travels and his anxiety to complete the eighth volume brought on an attack of dysentery, from which he died at Philadelphia, after ten days' illness, on 23 Aug. 1813. He was buried in the cemetery of the old Swedish church in that city. Wilson was unmarried.

Wilson's portrait was painted by J. Craw; another portrait, which is anonymous, is in the National Portrait Gallery, Edinburgh. Engravings by W. H. Lizars are prefixed to Jameson's and to Jardine's editions of Wilson's 'American Ornithology.'

In March 1812 Wilson was elected a member of the Society of Artists of the United States, and the following year of the American Philosophical Society of Philadelphia. With respect to his great work it has been pointed out that in his specific definitions he was loose and unsystematic, but that passages in his prefaces and descriptions are fine, and at the same time simple and natural. With perspective he was imperfectly acquainted, but his figures were superior to most of his day. Vol. viii. of the 'American Ornithology' was completed, and vol. ix. brought out under the editorship of George Ord in 1814. A second edition of vols. vii–ix., the last with a life of the author, was brought out by Ord in 1824–5, while a second American edition in three vols. appeared in 1828–9. Between 1825 and 1833 Prince Charles Lucien Jules Bonaparte published four volumes containing figures and descriptions completing Wilson's work. An edition of their united works in four volumes, edited by Robert Jameson [q. v.], was issued in 1831 (8vo, Edinburgh and London), and another edition, with notes by Sir William Jardine [q. v.], in three volumes, in 1832 (8vo, London). An octavo edition in one volume, edited by T. M. Brewer, was issued at Boston in 1840 and New York in 1852, other issues appearing in 1856 and 1865. The last edition of his 'Poems' seems to have been issued in 1816. 'Watty and Meg' went through several editions, but the last by the author appeared in the 'Portfolio' in 1810. Of his other poems 'The Foresters' (Paisley, 1825, 12mo), and 'Rab and Ringan' (Paisley, 1827, 16mo), were issued separately; the rest appeared in various journals (see ALLIBONE), and of these the best known is 'The Solitary Tutor,' which was published in 'Brown's Literary Magazine.'

[Memoir by William Maxwell Hetherington [q. v.], prefixed to Jameson's ed. of American Ornith.; Memoir by G. Ord in vol. ix. 2nd ed. of Amer. Ornith.; Memoir in Jardine's ed. of Amer. Ornith.; Brit. Mus. Cat.; Nat. Hist. Museum Cat.; Appleton's Cyclopædia of American Biography.] B. B. W.

WILSON, ALEXANDER PHILIP (1770?–1851?), physician. [See PHILIP, ALEXANDER PHILIP WILSON.]

WILSON, ANDREW (1718–1792), philosophical and medical writer, born in 1718, was the only son of Gabriel Wilson (*d.* 11 Feb. 1750), parish minister of Maxton in Roxburghshire, by his wife, Rachel Corsan. After studying medicine at the university of Edinburgh, he graduated M.D. on 29 June

1749 with a thesis, 'De Luce,' Edinburgh, 1749, 4to. He was licensed to practise by the Royal College of Physicians of Edinburgh on 7 Aug. 1764, and was admitted a fellow on 6 Nov. of the same year. He exercised his profession at Newcastle and afterwards in London, where he was appointed physician to the medical asylum before 1777. Wilson was a man of some mental power, and a decided Hutchinsonian in his views. Besides medical treatises he published anonymously several philosophical works. He died in London on 4 June 1792.

He was the author of: 1. 'The Creation the Groundwork of Revelation, and Revelation the Language of Nature, or a Brief Attempt to demonstrate that the Hebrew Language is founded upon Natural Ideas, and that the Hebrew Writings transfer them to Spiritual Objects,' Edinburgh, 1750, 8vo. 2. 'Human Nature surveyed by Philosophy and Revelation,' London, 1758, 8vo. 3. 'An Essay on the Autumnal Dysentery,' London, 1761, 8vo; 2nd edit. 1777. 4. 'Short Observations on the Principles and Moving Powers assumed by the present System of Philosophy,' 1764, 8vo. 5. 'An Explication and Vindication of the First Section of the "Short Observations,"' London, 1764, 8vo. 6. 'Short Remarks upon Autumnal Disorders of the Bowels,' Newcastle-upon-Tyne, 1765, 8vo. 7. 'Reflections upon some of the Subjects in Dispute between the Author of the "Divine Legation" and a late Professor in the University of Oxford,' London, 1766, 8vo. 8. 'On the Moving Powers in the Circulation of the Blood,' 1774, 8vo. There is an Italian translation of this treatise in Carlo Amoretti and Francesco Soave's 'Opuscoli scelti sulle scienze e sulli arti,' ii. 255–72 (Milan, 1779, 4to). 9. 'Medical Researches, being an Enquiry into the Nature and Origin of Hysterics in the Female Constitution,' London, 1777, 8vo. 10. 'Aphorisms on the Constitution and Diseases of Children,' London, 1783, 12mo. 11. 'Bath Waters: a conjectural Idea of their Nature and Qualities, in three Letters. To which is added Putridity and Infection unjustly imputed to Fevers,' 1788, 8vo.

[Scott's Fasti Eccles. Scoticanæ, i. ii. 557; Scots Maga, 1792 p. 310; Reuss's Reg. of Living Authors, 1770–90; Allibone's Dict. of Engl. Lit.; Orme's Biblioth. Biblica, 1824; Edinb. Medical Graduates, 1705–1866, p. 4; Hist. Sketch and Laws of the Royal Coll. of Phys. of Edinb. 1882, p. 4.] E. I. C.

WILSON, ANDREW (1780–1848), landscape-painter, born in Edinburgh in 1780, came of an old family who had suffered in the Jacobite cause. His father's name was Archibald Wilson, his mother's Elizabeth Shields. When quite young he commenced to study art under Alexander Nasmyth [q. v.], and then, at the age of seventeen, went to London, where he worked for some time in the schools of the Royal Academy. Proceeding to Italy, he studied the great works of the Italian masters, thus laying the foundation of a knowledge which afterwards proved of great use, and he became acquainted with the well-known collectors Champernown and Irving. He also made many sketches, principally of the architecture in the neighbourhood of Rome and Naples. Returning to London in 1803, he at once saw the advantage of importing pictures by the old masters, and went back to Italy for that purpose. The troubled state of Europe made travelling difficult, but he reached Genoa, where he settled under the protection of the American consul and was elected a member of the Ligurian Academy. As a member of that society he was present when Napoleon Bonaparte visited its exhibition, and on some envious academician informing the latter, who had paused to admire Wilson's picture, that it was by an Englishman, he was met by the retort: 'Le talent n'a pas de pays.' In 1805 he returned through Germany to London with the pictures (over fifty in number) which he had acquired. Among them were Rubens's 'Brazen Serpent' (now in the National Gallery) and Bassano's 'Adoration of the Magi' (in the Edinburgh Gallery).

Settling in London, he painted a good deal in watercolour, was one of the original members of the Associated Artists (1808), and held for a period the position of teacher of drawing in Sandhurst Military College; but being in 1818 appointed master of the Trustees' Academy, he removed to Edinburgh, where he exercised a considerable and beneficial influence upon his pupils, among whom were Robert Scott Lauder [q. v.], William Simson [q. v.], and David Octavius Hill [q. v.] While in London he contributed to the Royal Academy, and in Edinburgh he supported the Royal Institution, of which he was the manager as well as an artist associate member. But his predilection for Italy was too strong to be resisted, and in 1826, taking his wife and family with him, he again went south, and for the twenty years following lived in Rome, Florence, and Genoa. During this period he was much consulted on art matters, collected pictures for Lords Hopetoun and Pembroke, Sir Robert Peel, and others, and was instrumental in securing for the Royal Institution some of the most important works, which later helped to form the

National Gallery of Scotland. He also painted much in both oil and watercolours, and his work, some of the finest of which never came to this country, was in great request by artistic visitors to Italy. His pictures are delicate in handling, refined in colour, pleasant in composition, and serene in effect. He is represented in the Scottish National Gallery by two Italian landscapes and a 'View of Burntisland' in oils, and by three watercolours in the watercolour collection at South Kensington. In 1847, leaving his family in Italy, he revisited Scotland, but, on the eve of returning, he died in Edinburgh on 27 Nov. 1848.

In 1808 he married Rachel Ker, daughter of William Ker, descendant of the Inglis of Manner, and had a family of four sons and three daughters. The eldest son, Charles Heath Wilson, is separately noticed.

[Edinburgh Annual Register, 1816; Catalogue of the Exhibition of Works by Scottish Artists, Edinburgh, 1863; Redgrave's and Bryan's Dictionaries; Armstrong's Scottish Painters, 1888; Brydall's Art in Scotland, 1889; Catalogues of Royal Institution, Edinburgh, Royal Academy, Scottish National Gallery, South Kensington; information from C. A. Wilson, esq., Genoa.] J. L. C.

WILSON, ANDREW (1831–1881), traveller and author, born in 1831, was the eldest son of the learned missionary John Wilson (1804–1875) [q. v.] He was educated at the universities of Edinburgh and Tübingen, and afterwards lived some time in Italy. He then went to India, where he began his career as a journalist by taking charge of the 'Bombay Times' in the absence of George Buist [q. v.], and as an oriental traveller by a tour in Baluchistan. After his return to England he contributed to 'Blackwood's Magazine' some verses entitled 'Wayside Songs,' and in 1857 attracted some attention by a paper 'Infante Perduto,' published in 'Edinburgh Essays.' He maintained his connection with 'Blackwood' throughout his life. Returning in 1860 to the east, he edited for three years the 'China Mail,' accompanied the expedition to Tientsin, and visited Japan. In 1860 he issued at Hongkong a pamphlet entitled 'England's Policy in China,' in which he advocated that change of policy which was afterwards carried out by Sir Frederick William Adolphus Bruce [q. v.] at Pekin, by Mr. (now Sir Robert) Hart at Shanghai, and by General Gordon in the field. He travelled much in southern China, and sent descriptive contributions to the 'Daily News' and 'Pall Mall Gazette' on eastern questions, as well as to 'Blackwood.' At the beginning of the civil war he paid a visit to the United States, and afterwards passed some years in England, during which he wrote for papers and magazines. Returning to India about 1873, he edited for a time the 'Times of India' and the 'Bombay Gazette.' Ill-health delayed the publication till 1878 of his book 'The Ever-Victorious Army: a History of the Chinese Campaigns under Lieutenant-colonel C. G. Gordon, C.B., R.E., and of the Suppression of the Tai-Ping Rebellion,' which is still the best account of the suppression of the movement of 1863–4. Wilson's chief source of information was Gordon's 'Private Journal,' then unpublished. The clear and animated style in which the work is written gives it an additional value. In 1875 Wilson published an account of a very adventurous journey under the title 'The Abode of Snow: Observations on a Journey from Chinese Tibet to the Indian Caucasus through the Upper Valleys of the Himalaya.' The book is based on articles in 'Blackwood's Magazine.' A second edition was issued next year. 'The Abode of Snow' is not only a vivid record of very arduous travel, it contains also valuable ethnological observations, and displays intense feeling for natural beauty expressed in excellent prose. Before his final departure from India Wilson made an excursion into the wild state of Kathiawar. His last contribution to 'Blackwood,' written in the spring of 1877, was a retrospect of African travel ('Twenty Years of African Travel'). The last years of his life were passed in England in the Lake district. He died at Howton on Ullswater on 9 June 1881.

[Men of the Time, 10th edit.; Blackwood's Magazine, July 1881 (obituary notice); Athenæum, 18 June 1881; Wilson's Works; Allibone's Dict. of Engl. Lit. Suppl. vol. ii.; Ann. Reg. June 1881 (obituary); Men of the Reign.] G. Le G. N.

WILSON, ANTHONY (*fl.* 1793), better known by his pseudonym 'Henry Bromley,' author of the 'Catalogue of Engraved Portraits,' was born at Wigan in 1750. He was perhaps connected with the Wilson family of Kendal, which intermarried with that of Bromley. Wilson belonged to a mercantile firm in the city of London, and was a regular attendant at Hutchins's auction-rooms, where he was detected on one occasion abstracting prints. He also frequented the sale-room of Nathaniel Smith, father of the antiquary, John Thomas Smith (1766–1833) [q. v.]

In 1793, stimulated by the increased demand for prints consequent on the publication of James Granger's 'Biographical His-

tory of England' (1769), Wilson, under the name of Henry Bromley, published 'A Catalogue of Engraved British Portraits' (London, 4to). He received assistance in the compilation from many leading antiquaries and virtuosi, including Sir William Musgrave, James Bindley [q. v.], and Anthony Morris Storer [q. v.] In the 'Catalogue' Wilson aimed at furnishing a complete list of engraved British portraits, neglecting only those which could not be identified with their originals. He divided his list into historic periods, and subdivided it into groups according to the rank or calling of the persons portrayed. The date of Wilson's death is unknown. His portrait was engraved by Barrett. There is a copy in the British Museum. Edward Evans (1789–1835) [q. v.], the printseller, states that he was a contributor to the 'Gentleman's Magazine' (cf. a letter signed 'A Gothamite,' in July 1814).

[Manuscript note by Evans, the printseller, in his copy of Bromley's Catalogue, afterwards in the possession of Sir George Scharf [q. v.]; preface to Bromley's Catalogue; Evans's Catalogue of Engraved Portraits, vol. i. Nos. 1352, 11360; Redgrave's Dict. of Artists, s.v. 'Bromley.'] E. I. C.

WILSON, Sir ARCHDALE (1803–1874), bart., lieutenant-general and colonel-commandant royal (late Bengal) artillery, born on 3 Aug. 1803, was fifth son of the Rev. George Wilson of Kirby Cane, Norfolk, youngest brother of the first Lord Berners, and rector of Didlington, Norfolk, by his wife Anna Maria, daughter of Charles Millard, chancellor of Norwich. After passing through the military college of the East India Company at Addiscombe, he received a commission as second lieutenant in the Bengal artillery on 10 April 1819. He arrived in India in the following September, and was promoted to be lieutenant on 7 April 1820. He took part in the siege of Bhartpur in December 1825 and January 1826 and in its capture by storm on 18 Jan., was mentioned in despatches, and received the medal with clasp.

Wilson next had charge of the Saugor magazine; in May 1828 became adjutant of the Nimach division of artillery; was promoted to be brevet captain on 10 April 1834 and captain on 15 Oct. of the same year; commanded the left wing of the second battalion of artillery from March to August 1837; was appointed on 2 Oct. to officiate as assistant adjutant-general of artillery; in 1839 commanded the artillery at Lucknow, and in the following year the 5th battalion at Cawnpore; from 12 Aug. 1840 acted as superintendent of the gun foundry at Kossipur until 11 Nov. 1841, when he became superintendent. His management of it, until his resignation on 10 Aug. 1845, caused by promotion to the rank of major on 3 July, was considered especially satisfactory and creditable by the court of directors. After two years' furlough he was posted to the 9th battalion in December 1847, and on 1 Jan. following promoted to be lieutenant-colonel.

Wilson served in command of the artillery in the force under Brigadier-general (afterwards Sir) Hugh Massy Wheeler [q. v.] in the Jalandar Doab during the Punjab campaign, assisted in the reduction of Fort Kalawala in October 1848 and in the capture of the heights of Dulla in the following January, was mentioned in despatches, recommended for honorary distinction, and received the medal (see *London Gazette*, 7 and 20 March 1849). He served with the horse artillery in the Jalandar from 1850 to 1852. In January 1854 he was appointed commandant of the artillery at Dum Dum, with a seat on the military board, promoted to be colonel on 28 Nov., and given the command of the artillery at Mirat on his return from a year's furlough in March 1856.

When the mutiny broke out at Mirat, on 9 May 1857, Wilson was in temporary command of the Mirat division. In obedience to orders he marched towards Baghpat, on the river Jamna, with a column to co-operate with the force which the commander-in-chief was bringing from Ambala. On approaching Ghazi-ud-din-Nagar on the 30th he was attacked by the rebels in force. He drove them from their guns, which he captured, and fought brilliant and successful actions both on that and the next day, when he was again attacked. He joined Sir Henry Barnard [q. v.] and the Ambala column at Alipur on 7 June. The combined force routed the rebels at Badli-ke-Serai on the following day, and then, fighting its way through the Sabzi Mandi, established itself on the Ridge before Delhi. Wilson, who was mentioned in despatches for his services (see *ib.* 13 Oct. 1857), now commanded the artillery before the city. On the 9th it was proposed to take the place by assault; but a misunderstanding on the part of Colonel Graves prevented the attempt. When, on 2 July, all the reinforcements from the Punjab had arrived, and the effective force amounted to over six thousand men, the proposal to attempt a *coup de main* was revived, and the details of the assault were settled, but the attempt was ultimately abandoned by Barnard in deference to the criticism of Wilson and Reed.

On 17 July Major-general (Sir) Thomas Reed [q.v.], who had assumed the command of the Delhi field force on the death of Barnard (5 July), was compelled to resign on account of ill-health, and made over the command to Wilson, conferring upon him the rank of brigadier-general, in anticipation of the sanction of the government, as he was not the senior officer in camp. The selection was confirmed, and Wilson was promoted by the governor-general to be a major-general for special service on 29 July. He was promoted to the establishment of major-generals on 14 Sept. 1857.

The details of the fighting outside Delhi are authoritatively given in Norman's 'Narrative of the Campaign of the Delhi Army,' 1858, while those of the siege and the fighting inside will be found in the works quoted at the end of this article. On 25 Aug. Wilson was still occupying the Ridge in front of Delhi, preparing for the siege operations, and awaiting the arrival of the siege guns, when he learned that a body of the enemy had moved out to attack his rear. He despatched Brigadier-general John Nicholson [q. v.], with 2,200 men and twelve guns, to meet them at Najafgarh, where a most successful action was fought. Both the governor-general and Sir John Lawrence now wrote to Wilson to urge the political importance of the capture of Delhi as soon as an assault was practicable after the arrival of the siege train. But Wilson 'was ill; responsibility and anxiety had told upon him. He had grown nervous and hesitating, and the longer it was delayed the more difficult the task appeared to him' (Lord Roberts, *Forty-one Years in India*, chaps. xvii. and xviii.) The siege train had arrived by 5 Sept., and the reinforcements by the 8th. The siege proper began on 7 Sept., when Wilson issued a spirited order to the troops. He was nevertheless reluctant to incur the hazard of assault without more European troops. Colonel Richard Baird Smith [q. v.], the chief engineer, then sent him a memorandum emphatically in favour of immediate action; on this Wilson wrote a minute to the effect that to him it appeared that the results of the proposed operations would be thrown on the hazard of a die, but having nothing better to suggest he yielded to the judgment of the chief engineer (Kaye, *Hist. of the Sepoy War*, iii. 553). The breaches became practicable by the night of 13 Sept., and the assault next day placed Wilson within the city. When, however, he realised the failure of one column, the falling back of another, and the heavy losses sustained, he anxiously inquired whether he could hold what had been taken. Baird Smith's answer was prompt and decisive, 'We *must* do so' (Kaye, iii. 618). The capture of the city was triumphantly completed on 20 Sept., after much hard fighting, and the first decisive blow struck at the mutiny.

Wilson's conduct as a commander at Delhi has been the subject of controversy, some of it quite recent. His letter of 18 July, after taking over the command, written in French to Sir John (afterwards first Lord) Lawrence (Kaye, *Hist. of the Sepoy War*, ii. 589), threatening to withdraw to Karnal unless speedily reinforced; his draft to the governor-general of 20 Aug., holding out no hope of taking the place 'until supported by the force from below;' and his contemplation of the possibility of a retirement to the Ridge on the afternoon of 14 Sept., when the successful assault had placed him within the city—these have been given as instances of a want of that energy, determination, and dash which have always carried with them victory over the natives of India, and the want of which, had it not been for strong and resolute advisers, might have proved fatal to success.

On the other hand, it has been maintained that, ill informed of what was going on in the country, Wilson believed that reinforcements of European troops were available, and could be obtained if sufficiently pressed for. Lawrence, while deprecating delay, most earnestly impressed upon Wilson the disastrous and far-reaching consequences that would result from failure, and it is contended that the strongest minded man might have well hesitated to attack under such circumstances without adequate means. Moreover, a Fabian policy led the mutineers to continue to pour into Delhi instead of moving about the country in small bands, attacking weak places and murdering Europeans. Had there been a capable commander in the city, he could, without weakening the defence of the quarter attacked, have sent thousands of men to capture the Ridge camp, with the hospital, ammunition, and stores; and it is affirmed that if any hesitation were shown by Wilson as to holding on to Delhi on 14 Sept. it was due to his supreme anxiety for the safety of the Ridge and his sick and wounded there, together with a desire for encouragement to proceed.

The responsibility which rested upon the general was indeed a heavy one, and Wilson, good soldier as he was, with all his experience and distinguished service, was not a man of strong character. Fortunately he had with him resolute men who supported him, and upon whom he wisely, although

reluctantly, relied [see SMITH, RICHARD BAIRD; NICHOLSON, JOHN, 1821–1857].

For his services at Delhi Wilson was made a K.C.B. on 17 Nov. 1857, and was on 8 Jan. 1858 created a baronet as Sir Archdale Wilson of Delhi; he received the thanks of both houses of parliament and the court of directors of the East India Company, a pension of 1,000*l.* a year and the war medal and clasp (*London Gazette*, 17 and 27 Nov. 1857 and 2 Feb. 1858). He was appointed to the divisional staff, Danapur, in January 1858, and commanded the whole of the artillery of the army of Sir Colin Campbell (afterwards Lord Clyde) [q. v.] at the siege of Lucknow in March 1858 and its capture on the 17th. He was mentioned in despatches and received the clasp for Lucknow (*ib.* 25 May 1858). He went on furlough to England in April 1858, and did not return to India. He was nominated colonel-commandant of horse artillery in October 1858, decorated with the grand cross of the order of the Bath, military division, on 13 March 1867, and was promoted to be lieutenant-general on 6 March 1868. He died on 9 May 1874.

Wilson married, in 1842, Ellen (who survived him), daughter of Brigadier-general Warren Hastings Leslie Frith, colonel-commandant Bengal artillery. He left no issue, and was succeeded in the baronetcy by Roland Knyvet, second son of his elder brother, Rear-admiral George Knyvet Wilson (1798–1866).

[India Office Records; Despatches; Times (London), 11 May 1874; United Service Journal, 1874; Annual Register, 1874; Burke's Baronetage; Bosworth Smith's Life of Lord Lawrence; Medley's A Year's Campaigning in India, 1857–8; The Chaplain's Narrative of the Siege of Delhi, by the Rev. J. E. W. Rotton; Shadwell's Life of Lord Clyde; Colonel Dewé White's Complete History of the Indian Mutiny; Fortnightly Review, April 1883; Thackeray's Two Indian Campaigns; Malleson's History of the Indian Mutiny; Kaye's History of the Sepoy War; Norman's Narrative of the Campaign of the Delhi Army, 1858; Holmes's History of the Indian Mutiny, 1888; Stubbs's History of the Bengal Artillery.]

R. H. V.

WILSON, ARTHUR (1595–1652), historian and dramatist, baptised 14 Dec. 1595, was the son of John Wilson (according to his baptismal register, but of Richard according to the entry in the matriculation register) of Yarmouth (WOOD, *Athenæ Oxon.* ed. Bliss, iii. 318). At the age of sixteen (after spending two years in France) Wilson's father sent him to John Davis of Fleet Street to learn courthand, after which he became one of the clerks of Sir Henry Spiller in the exchequer office, but was discharged two years later for his quarrelsomeness (PECK, *Desiderata Curiosa*, p. 461). He lived then for a year in London, writing poetry and reading, till his money was nearly spent. In 1614 he made the acquaintance of Mr. Wingfield, steward to Robert Devereux, third earl of Essex [q. v.], and Wingfield invited him down to Chartley in Staffordshire. While there Wilson saved a woman-servant from drowning, and Essex, who saw the scene, took a liking to him and made him one of his gentlemen-in-waiting. Wilson distinguished himself by duels and feats of strength, which he relates in his autobiography, and was selected by his master to accompany him in his foreign travels. He was with Essex in Vere's expedition for the defence of the palatinate (1620), in the wars in Holland (1621–23), at the siege of Breda (1624), and in the expedition to Cadiz (1625). In 1631 Essex contracted his second marriage, of which Wilson disapproved, and the countess taking in consequence a great dislike to him, he was forced to leave Essex's service. Resolving to complete his somewhat neglected education, he now matriculated at Oxford (25 Nov. 1631), as a gentleman commoner of Trinity College (FOSTER, *Alumni Oxon.* 1500–1714; WOOD, *Athenæ*). At Oxford he chiefly devoted himself to the study of physic, alternating it by sometimes disputing with Chillingworth about absolute monarchy, and at other times drinking 'with some of the gravest bachelors of divinity there' (PECK, p. 470).

In 1633 Wilson left the university and entered the service of Robert Rich, second earl of Warwick [q. v.] In 1637 he accompanied Warwick to the siege of Breda, thus witnessing its capture by Spinola and its reconquest by Prince Maurice. During the civil war Wilson lived peaceably on the estates of his master in Essex, his only adventures being the rescue of the Countess of Rivers from a mob in August 1642, and an attempt to prevent the plunder by the cavaliers of the Earl of Warwick's armoury in June 1648. His autobiography ends in July 1649. He died about the beginning of October 1652, and was buried in the chancel of Felsted church, Essex (*ib.* p. 482).

Wilson married, in November 1634, Susan Spitty of Bromfield, Essex, the widow of Richard Spitty (*ib.* p. 471); CHESTER, *London Marriage Licences*, col. 1482). An abstract of his will is given by Bliss in his additions to Wood's 'Athenæ Oxonienses,' which shows that his wife died before him and that he left no issue (iii. 320).

Wilson wrote several plays, which, according to Wood, 'were acted at the Black Friars in London by the king's players, and in the act time at Oxford, with good applause, himself there present.' Of these 'The Inconstant Lady,' which was entered at Stationers' Hall on 9 Sept. 1653, was printed by Dr. Philip Bliss at the Clarendon Press, Oxford, in 1814. Of 'The Corporall,' licensed for acting at Blackfriars by the king's men, a fragment exists in manuscript; it was entered in the 'Stationers' Register' on 4 Sept. 1646, together with 'The Swisser,' of which the MS. was purchased by the British Museum in 1903. This play was first printed under the editorship of M. Albert Feuillerat, of Rennes, in 1904.

Wilson's prose works consist of (1) an autobiography of himself, styled 'Observations of God's Providence in the Tract of my Life,' which was first printed in Peck's 'Desiderata Curiosa' in 1735, and is reprinted in the appendix to 'The Inconstant Lady;' (2) 'The History of Great Britain, being the Life and Reign of King James I,' 1653, folio, with a portrait of King James by Vaughan. This is reprinted in the second volume of Kennett's 'Complete History of England,' 1706. As an historian Wilson is very strongly prejudiced against the rule of the Stuarts, but his work is of value because it records contemporary impressions and reminiscences which are of considerable interest. At times he speaks as an eyewitness, especially in his account of the foreign expeditions in which he took part. He quotes at some length the speeches of the king, the petitions or remonstrances of the parliament, and other original documents. William Sanderson's 'Reign and Death of King James,' 1656, contains a detailed criticism and refutation of Wilson's attacks on that king and his government. He describes the history as 'truth and falsehood finely put together,' and asserts that Wilson's collections were 'shaped out' for publication by an unnamed presbyterian doctor. Heylyn, in his 'Examen Historicum,' 1659, calls Wilson's book 'a most infamous pasquil,' classing it with Weldon's 'Court of King James,' as libels in which 'it is not easy to judge whether the matter be more false or the style more reproachful in all parts thereof.' Wood is little less severe. Wilson, he says, 'had a great command of the English tongue, as well in writing as speaking. And had he bestowed his endeavours on another subject than that of history, they would without doubt have seemed better. For in those things which he hath done are wanting the principal matters conducing to the completion of that faculty, viz. matter from record, exact time, name and place; which by his endeavouring too much to set out his bare collections in an affected and bombastic style are much neglected.' He concludes by complaining of 'a partial presbyterian vein that constantly goes through the whole work, it being the genius of those people to pry more than they should into the courts and comportments of princes, to take occasion thereupon to traduce and bespatter them.'

Wilson intended to complete his history by narrating the reign of Charles I, but died before he could carry out his plan.

[Peck's Desiderata Curiosa, ed. 1779; Wood's Athenæ Oxon., ed. Bliss, iii. 318; Wilson's Inconstant Lady, ed. Bliss, 1814.] C. H. F.

WILSON, BENJAMIN (1721–1788), painter and man of science, born at Leeds in the latter part of 1721, was the fourteenth and youngest child of a wealthy clothier named Major Wilson, by his wife, Elizabeth Yates. He was educated for a short time at Leeds grammar school, but after a disagreement between his father and the headmaster he was removed to a smaller school in the neighbourhood. His love of art was awakened at an early age by the decoration of his father's house on Mill Hill, near Leeds, by the French artist Jacques Parmentier, and he afterwards received nearly twelve months' instruction from another French artist, named Longueville, who was engaged in executing historical paintings for Thomas Lister of Gisburn Park in Craven. While Benjamin was still a youth his father fell into poverty, and he resolved to seek a livelihood in London. He walked most of the way, and on his arrival received from a relative a suit of new clothes and two guineas as a start in life. The money, he states, kept him in food for a twelvemonth, and at the end of that time he gained employment as a clerk in the registry of the prerogative court in Doctors' Commons, where he saved two-thirds of his salary of three half-crowns a week. These achievements rest on Wilson's personal statements, but as he esteemed frugality the first of virtues, it is possible that in his old age he exaggerated the abstemiousness of his youth. When he had amassed 50*l.* he obtained a more remunerative post as clerk to the registrar of the Charterhouse, and, finding his duties less laborious, he resumed his artistic studies. In these he received some encouragement from the master of the Charterhouse, Samuel Berdmore [q. v.], and some instruction from the painter Thomas Hudson (1701–1779) [q. v.] By perseverance and

ability he made himself known, and became the friend of Hogarth, George Lambert [q.v.], and other leading painters. In August 1746 he visited Dublin, and in the spring of 1748 returned to Ireland to paint some portraits for which he had received commissions. He remained there till 1750, when he went back to London, and established himself in Great Queen Street, Lincoln's Inn Fields, in the house previously occupied by Sir Godfrey Kneller [q.v.], to which he afterwards added the adjoining house, formerly the dwelling of the great physician John Radcliffe (1650–1714) [q. v.] Among his first sitters were Martin Folkes [q. v.], Lord Orrery, Lord Chesterfield, David Garrick, Samuel Foote, and in 1759 John Hadley, the physician. In Great Queen Street also he painted Garrick as Romeo and Miss Bellamy as Juliet in the tomb scene; the picture was engraved by Robert Laurie. His reputation as a portrait-painter steadily increased, and it is said that he enjoyed an income of 1,500*l.*, and declined partnership with Hogarth. John Zoffany [q.v.] painted draperies for him, and, according to common belief, frequently rendered him more material assistance (cf. Smith, *Nollekens and his Times*, 1828, ii. 134).

Among Wilson's portraits may be mentioned those of John Parsons in the National Gallery, of the poet Gray at Pembroke College, Cambridge, of Lord Lyttelton, Lord Mexbrough, Sir Francis Delaval, Lord Scarbrough, Clive, the Marquis of Rockingham, and two of Sir George Savile at Osberton and at Rufford. He painted a portrait of Shakespeare for the town-hall at Stratford on the jubilee of 1769; and in 1779, on the outbreak of the Spanish war, he executed a statue of Queen Elizabeth on horseback, which was placed in the Spanish armoury at the Tower. Several of his works were engraved, among them Garrick as Hamlet, Benjamin Franklin, and Simon, earl Harcourt, by James McArdell; Rockingham, John Thomas, bishop of Winchester, and Romeo and Juliet by Richard Houston; Garrick as King Lear and Lady Stanhope as the Fair Penitent by Basire; and John Dolland by John Raphael Smith. He made several drawings after pictures by the old masters for Alderman John Boydell [q. v.] He also engraved in mezzotint, and of his etchings have been preserved a portrait of Lady Harriet after Francis Cotes and a portrait from life of Maria Gunning dated 1751.

Wilson, who was a student of chemistry, took a great interest in the problems of electricity, and in 1746 he published 'An Essay towards an Explication of the Phænomena of Electricity deduced from the Æther of Sir Isaac Newton' (London, 8vo), which he followed in 1750 by 'A Treatise on Electricity' (London, 8vo; 2nd edit. 1752). He invented and exhibited a large electrical apparatus, and on 5 Dec. 1751 was elected a fellow of the Royal Society. In conjunction with the physician Benjamin Hoadly (1706–1757) [q. v.] he carried on other electrical researches, the results of which were made public in 'Observations on a Series of Electrical Experiments' (London, 1756, 4to; 2nd edit. 1759). About 1757 he visited France, and repeated many of his experiments at St. Germain-en-Laye. He had a long controversy with Benjamin Franklin on the question whether lightning-conductors should be round or pointed at the top, and was supported in his view by George III, who declared his experiments were sufficient to convince the apple-women in Covent Garden. He was nominated by the Royal Society to serve on a committee to regulate the erection of lightning-conductors on St. Paul's Cathedral, and was requested by the board of ordnance at a later period to inspect the gunpowder magazines at Purfleet. In 1760 he received the gold medal of the Royal Society for his electrical experiments. His reputation as an electrician won him many friends among contemporary men of science both at home and on the continent (cf. *Ann. Reg.* 1760 i. 149, 1761 i. 128–9, 1769 i. 85).

In 1760 and 1761 Wilson exhibited portraits in the Spring Gardens rooms. About this time the versatility of his talents gained him an influential patron. Through Sir John Savile, earl of Mexborough, he became known to the Duke of York, and won his favour as manager of his private theatre in James Street, Westminster. On the death of Hogarth in 1764 he succeeded him as serjeant-painter; and on the death of James Worsdale [q. v.] in 1767 the Duke of York procured for him the appointment of painter to the board of ordnance. He shared the emoluments of the position with Worsdale's natural son until 1779, when his colleague died, and he received a complete investment of the office. In 1767 Wilson lost his great patron by death; but in 1776 he attracted the notice of the king, who, after carefully ascertaining that he was not the landscape-painter Richard Wilson [q. v.], treated him with great kindness, patronised his electrical researches, and encouraged him to come to Windsor.

Wilson, according to a friendly critic, endeavoured to introduce a new style of chiaroscuro into his paintings, and his heads had

more warmth and nature than those executed by the generality of his contemporaries. He etched with great ability, and is said to have produced a landscape in imitation of Rembrandt's 'Companion to the Coach' which deceived Thomas Hudson and several other connoisseurs. Early in 1766, to please Rockingham, who had made him some promises of patronage, he etched the caricature entitled the 'Tomb-Stone' on the occasion of the death of the Duke of Cumberland, in which he represented Bute, George Grenville, and Bedford dancing 'the Haze' on Cumberland's tomb, and held several other members of their party up to ridicule. The print met with much applause, and Edmund Burke and Grey Cooper besought him for another. The result was the famous caricature etched in 1766 at the time of the repeal of the American Stamp Act, in ridicule of the same political party, called 'The Repeal; or, the Funeral of Miss Ame-Stamp.' It was sold at a shilling, and brought him 100*l.* in four days. On the fifth day it was pirated, and two inferior versions produced at sixpence. Copies of several versions of these prints are in the British Museum (*Cat. of Satirical Prints*, iv. 356–7, 368–73).

Wilson from the hardships of his early days acquired habits of parsimony. He was also fond of speculation, and in 1766 was declared a defaulter on the Stock Exchange. Some years before his death he found himself compelled to resign the post of painter to the board of ordnance on refusing to allow a dependent of the Duke of Richmond to share his salary. After these reverses he was accustomed to bewail his poverty, but to the surprise of his friends he left a good fortune at his death. He died at 56 Great Russell Street, Bloomsbury, on 6 June 1788, and was buried in St. George the Martyr's burying-ground. He was a member of several foreign learned societies, among them of the Instituto delle Scienze ed Arti Liberali at Bologna, of which he was the first English member. His portrait, painted by himself, is in the possession of Earl Spencer. He made more than one engraving from it. One of them is prefixed to the edition of his 'Treatise on Electricity' which appeared in 1752. About 1771 he married Miss Hetherington, whom he devotedly admired, and whose excellences he characteristically summed up in the statement that 'he saved more money from the time he first knew her than he had ever done in the same space of time.' By her he had seven children. His third son, General Sir Robert Thomas Wilson, is separately noticed.

Besides the works already mentioned, Wilson was the author of: 1. 'A Letter to Mr. Æpinus,' on the electricity of the Tourmalin, London, 1764, 4to. 2. 'A Letter to the Marquess of Rockingham, with some Observations on the Effects of Lightning,' London, 1765, 4to. 3. 'Observations upon Lightning and the Method of securing Buildings from its Effects,' London, 1773, 4to. 4. 'Further Observations upon Lightning,' London, 1774, 4to. 5. 'A Series of Experiments relating to Phosphori,' London, 1775, 4to; 2nd edit. 1776, 4to. This work was communicated to several foreign learned bodies, and was the subject of a memoir by Leonhard Euler, read at the Academia Scientiarum Imperialis at St. Petersburg (Hagen, *Index Operum L. Euler*, 1896, p. 48), and of a 'Letter' from Giovanni Battista Beccaria of Bologna, to both of which Wilson replied. 6. 'An Account of Experiments made at the Pantheon on the Nature and Use of Conductors,' London, 1778, 4to; new edit. 1788, 4to. 7. 'A Short View of Electricity,' London, 1780, 4to. Wilson also published fifteen communications on electricity in the 'Philosophical Transactions' between 1753 and 1769. A manuscript volume of letters to Wilson from leading men of science and others, including John Smeaton [q.v.], William Mason (1724–1797) [q.v.], the poet, the Abbé Guillaume Mazéas, Hugh Hamilton (1729–1805) [q.v.], and Tobern Bergman, professor of chemistry at Upsala, is preserved in the British Museum (Addit. MS. 30094), as well as a letter to Hogarth (Addit. MS. 27995, f. 14). Wilson left a manuscript autobiography, which he had carried down to 1783, but he strictly enjoined that it should not be published. This injunction was disobeyed in the spirit by his son-in-law, Herbert Randolph, who gave an abridgment in 'The Life of Sir Robert Wilson,' 1862.

[Life of Sir Robert Wilson, 1862; Thoresby's Ducatus Leod. ed. Whitaker, 1816, pp. 2–3; Smith's Cat. of Mezzotinto Portraits; Redgrave's Dict. of Artists, 1878; Gent. Mag. 1788 i. 564, ii. 656, 1791 ii. 819; Notes and Queries, 3rd ser. i. 468, ii. 239, 6th ser. xii. 407, 433; Watt's Bibl. Brit.; Thomson's Hist. of the Royal Soc., App. p. xlvi; Edwards's Anecdotes of Painters, 1808, pp. 145–50; Athenæum, 1863, i. 150; Wheatley and Cunningham's London Past and Present, iii. 193.] E. I. C.

WILSON, BERNARD or BARNARD (1689–1772), divine and author, born in 1689, was the son of Barnard Wilson, a mercer of Newark-on-Trent. His mother was descended from Sir William Sutton, bart., of Averham, Nottinghamshire (B. Wilson, *Vindication*). The father failed in

business about the period of Bernard's birth, but was so respected by his neighbours that some of them subscribed a fund for the education of his son. The latter was admitted at Westminster in 1704, and five years later proceeded to Trinity College, Cambridge. He graduated B.A. in 1712, M.A. in 1719, and D.D. in 1737. At the university Wilson assiduously cultivated his social superiors. By one of these, Thomas Pelham-Holles, duke of Newcastle [q. v.], he was presented in 1719 to the vicarage of his native place, Newark. Some years afterwards, when he had attained an independent position, Wilson quarrelled with his patron. Wilson's other chief patrons were Sir George Markham, M.P. for Newark, and Bishop Reynolds of Lincoln. He laid the foundation of his favour with the former by an exceedingly fulsome dedication to him of a translation, published in 1717, of 'harangues by the most eminent members of the French Academy' (probably the Abbé Fleury's 'Discours Académiques'). Markham soon afterwards gave him the management of his large estates, and recommended him as a husband to his niece, Miss Ogle. That lady induced her uncle to leave Wilson almost the whole of his property, to the detriment of her own brothers. After Markham's death in 1736 the elder of them disputed the will, and Wilson retorted by prosecuting the younger for libel, at the same time issuing a 'vindication of his own conduct.' Matters were compromised by the payment of 30,000*l.* to the Ogle family. But Wilson did not marry Miss Ogle, who subsequently became a lunatic. After having been rejected by Lady Elizabeth Fane (afterwards wife of Lord Mansfield) 'with marks of peculiar disdain,' he married privately at Claypole, near Nottingham, a lady named Bradford, 'of reputable connections' and a fortune of her own, with whom he had long been intimate. In 1747 a Miss Davis of Holborn recovered from him 7,000*l.* damages for breach of promise of marriage.

On 3 May 1727 Wilson was presented to the prebend of Scamlesby, and on 18 Nov. 1730 to that of Louth in Lincoln Cathedral. In the latter year he also received a canonry at Lichfield, where Bishop Chandler gave him a house, and on 13 Oct. 1734 was nominated to one at Worcester. He was also vicar of Frisby, Lincolnshire. In July 1735 he was presented to the benefice of Bottesford in the same county, but never took possession. At Newark he was now a person of great influence, being not only vicar, but also the master of St. Leonard's Hospital. His private fortune amounted to not less than 100,000*l.* He was liberal in his earlier years, but latterly became a miser, and at his death 5,000*l.*, in guineas and half-crowns was found in his house. He deserves the credit of having discovered and restored by means of litigation to their proper uses local charity estates left to Newark. He published a 'Discourse' on the subject in 1768. He left 40*l.* a year to be distributed among the poor and necessitous families of Newark, and 10*l.* to the vicar for preaching sermons on the days of distribution, 11 Jan. and 21 Aug., his own and Markham's birthdays.

Wilson died on 30 April 1772, and was buried in the south aisle of Newark parish church. His monument, described by Dickinson as 'a splendid display of sepulchral grandeur,' bears a highly eulogistic inscription by his nephew, Robert Wilson Cracroft He left no children.

A man of some cultivation, he was a member of the Gentleman's Society at Spalding. His chief publication was an English version, which appeared in two folio volumes in 1729–30, of part of De Thou's 'Historia sui Temporis.' The first was dedicated to the Duke of Newcastle, the second to John, duke of Rutland. The translation is made from the Geneva edition of 1620, and includes only the first twenty-six books.

[Dickinson's Hist. of Newark-on-Trent, 1819 pp. 236, 268, 303–13; Brown's Annals of Newark, pp. 209, 217, 219–21; Gent. Mag. 1747 p. 293, 1772 p. 247; Le Neve's Fasti Eccles. Anglic.; Welch's Alumni Westmon. 1852; Thoroton's Nottinghamshire; Green's Survey of Worcester; Nichols's Lit. Anecd. vi. 97 *n.*, 120, 121; Chalmers's Biogr. Dict.; Allibone's Dict. Engl. Lit.; Wilson's Vindication, 1736, and Discourse, 1768.]

G. Le G. N.

WILSON, Mrs. CAROLINE (1787–1846), author, was born at Tunbridge Wells on 31 Dec. 1787. She was the ninth child of John Fry, a farmer in easy circumstances. He was ambitious for his children, and gave the elder ones an excellent education. The eldest son, John (*d.* 1849), became rector of Desford, and had some reputation as an author. Caroline was instructed by her elder sisters, and read widely. Shortly before his death, about 1802, her father printed and published at the Tunbridge Wells library a few hundred copies of a history of England in verse. Caroline had composed it for her own schoolroom, and the production had a successful sale. During her father's lifetime she led a very secluded life, and imbibed high-church principles. At the age of seventeen she was sent to a London school for a year and a quarter, and then went to reside with a solicitor and his wife at Bloomsbury; they introduced her into society, and

she characterises the three years spent with them as without serious interests or much religion. But, as is shown by the character of her writings, the frivolities of this period had little effect on her deeply religious mind. In 1823 she commenced bringing out the 'Assistant of Education,' a periodical publication edited and almost wholly written by herself. In a letter to her brother in 1826 she says that six numbers of her magazine are ordered monthly for his majesty's library. It filled ten volumes. 'The Listener' (2 vols.), the work by which she is best known, was compiled from the 'Assistant of Education,' and contains moral essays and tales on such subjects as education, conduct, and practical religion. It passed through thirteen editions between 1830, the date of the first edition, and 1863, was printed in America, and translated into French (Paris, 1844). In 1831 she visited Paris, and in that year married Mr. Wilson. After her marriage she lived at Blackheath and Woolwich. She continued to write hymns and religious books. 'Christ our Example' (3rd ed. 1832) had nine editions between its first appearance and 1873; in a preface to the ninth edition Canon Christopher gives it the highest praise. Of her hymns the best known are 'For what shall I praise Thee, my God and my King,' and 'Often the clouds of deepest woe.' She died at Tunbridge Wells on 17 Sept. 1846.

Her portrait, painted in 1827 by Sir Thomas Lawrence, shows her to have been a very handsome woman. An engraving of her portrait by H. Robinson forms the frontispiece of the 'Autobiography' edited by her husband in 1848.

Other works by Mrs. Wilson are: 1. 'A Poetical Catechism,' 1821; 5th ed. 1857. 2. 'Serious Poetry,' 1822; 2nd ed. 1823. 4. 'Death, and other Poems,' 1823. 5. 'The Scripture Reader's Guide,' 1828; 16th ed. 1849; new edition, 1864 (this is part of the 'Assistant of Education'). 6. 'Scripture Principles of Education,' 1833; 4th ed. 1839; new edition, 1864. 7. 'The Gospel of the Old Testament,' 1834. 8. 'Daily Scripture Readings,' 1835; 2nd ed. 1840. 9. 'The Table of the Lord,' 1837. 10. 'Gatherings,' 1839, 1849. 11. 'The Listener' in Oxford, 1839, 1840. 12. 'A Word to Women,' 1840. 13. 'Christ our Law,' 1842; 9th ed. 1893. 14. 'Sunday Afternoons at Home,' 1844; 2nd ed. 1847. 15. 'The Great Commandment,' 1847.

[Allibone's Dict. of Engl. Lit.; Julian's Dict. of Hymnology, p. 1825; An Autobiography, Letters and Remains of the author of The Listener, ed. by her husband, 1848.] E. L.

WILSON, CHARLES HEATH (1809–1882), art teacher and author, eldest son of Andrew Wilson (1780–1848) [q. v.], the landscape-painter, was born in London in September 1809. He studied art under his father, and in 1826 accompanied him to Italy. After seven years, he returned to Edinburgh, where he practised as an architect, and was for some time teacher of ornament and design in the school of art. His pictorial work was principally landscape in watercolour, but he also etched a number of book illustrations, of which the more important are in Pifferi's 'Viaggio Antiquario' (Roma, 1832), and James Wilson's 'Voyage round the Coasts of Scotland' (Edinburgh, 1842). In 1835 he was elected A.R.S.A., but resigned in 1858. While in Edinburgh he wrote and published, in collaboration with William Dyce [q. v.], a pamphlet (addressed to Lord Meadowbank) upon 'The Best Means of ameliorating the Arts and Manufactures of Scotland,' which attracted much attention. A copy in the British Museum is annotated by Wilson himself. Shortly afterwards Dyce was made director and secretary of the recently established schools of art at Somerset House, but resigned in 1843; and Wilson, who had meanwhile been director of the Edinburgh school, was appointed his successor. His position there was not much more comfortable than Dyce's had been, and in 1848 he also resigned, but the following year accepted the headmastership of the new Glasgow school of design. In 1840 he had visited the continent to make a report to government on fresco-painting, and while in Glasgow he was occupied for nearly ten years under the board of trade in superintending the filling of the windows of Glasgow Cathedral with Munich pictures in coloured glass. He selected the subjects and wrote a description of the work (prefaced by some account of the process), which went through many editions. In 1864 the board of trade masterships were suppressed and Wilson was pensioned, but continued to live in Glasgow for some years longer, doing architectural work. In 1869 he and his family finally left Scotland and settled at Florence, where he became the life and centre of a large literary and artistic circle. Much interested in Italian art, on which he wrote occasionally, and particularly in Michael Angelo, of whom he published a life (London and Florence, 1876; 2nd edit. London, 1881), which, begun as a compilation from Gotti, developed into a quite independent work, 'enriched with not a few ingenious criticisms,' he had, for these and other services, the cross of the 'Corona d' Italia' conferred upon him by Victor

Emmanuel. He died at Florence on 3 July 1882.

He was twice married: first, on 3 Oct. 1838, in Edinburgh, to Louisa Orr, daughter of Surgeon John Orr, E.I.C., with issue one son and two daughters; and, secondly, on 16 Aug. 1848, also in Edinburgh, to Johanna Catherine, daughter of William John Thomson, portrait-painter, issue a son and a daughter. A portrait of Wilson, as a young man, by Sir John Watson Gordon, is in the possession of his son, C. A. Wilson.

[Redgraves' Century of Painters, 1866; Times, 17 July 1882; Academy, 22 July 1882; Athenæum, 15 July and 19 Aug. 1882; information from C. A. Wilson, esq., Genoa.] J. L. C.

WILSON, Mrs. CORNWELL BARON, whose maiden name was Margaret Harries (1797–1846), author, born in Shropshire in 1797, was the only child of Roger Harries of Canonbury Place, Islington, and afterwards of Woburn Place, Russell Square, by his wife Sophia, daughter of Matthew Arbouin of Mincing Lane (cf. Parry, *Welsh Melodies*, vol. iii.) Her literary attainments were versatile; she wrote poems, romantic dramas, comic interludes, novels, and biographies. Her first book of poems, 'Melancholy Hours,' was published anonymously in 1816; her second, 'Astarte: a Sicilian Tale; with other Poems,' to which she prefixed her name, attracted some attention. It reached a second edition in 1818, a fourth in 1827, and was republished in 1840. On 15 April 1819 she married Cornwell Baron Wilson of Lincoln's Inn Fields, a solicitor. In 1829 Mrs. Wilson wrote the words for the third volume of Parry's 'Welsh Melodies.' Mrs. Hemans had contributed the verses for the first volume. In 1833 she commenced an ephemeral publication, 'La Ninon, or Leaves for the Album,' which ran to three numbers. A fourth number, entitled 'The Bas Bleu's Scrap Sheet, or La Ninon improved,' appeared in the same year. In 1833 she also commenced to edit 'The Weekly Belle Assemblée.' In 1834 the title was changed to 'The New Monthly Belle Assemblée.' It continued to appear until 1870. In 1834 Mrs. Wilson gained a prize for a poem on the Princess Victoria, awarded at the Cardiff bardic festival; there were two hundred candidates.

In June 1836 her 'Venus in Arms, or the Petticoat Colonel,' a comic interlude in one act, adapted from the French, was performed at the Strand Theatre, London, with Mrs. Stirling in the title rôle (cf. Duncombe, *Brit. Theatre*, vol. xxvi.; Cumberland, *Minor Theatre*, vol. xiv.) Her other dramatic ventures were: 'The Maid of Switzerland,' a romantic drama in one act in prose (1830?); and 'Venus, a Vestal,' a mythological drama in two acts (1840).

Her excursions into biography include 'Memoirs of Harriot, Duchess of St. Alban's' (2 vols. 12mo, 1839; 2nd edit. 1840; 3rd edit. 1886). In 1839 also appeared in two volumes her 'Life and Correspondence of Monk Lewis.' They are useful compilations, without much literary merit.

Mrs. Wilson died at Woburn Place, London, on 12 Jan. 1846, leaving several children.

Other works by Mrs. Wilson are: 1. 'Hours at Home: a Collection of Miscellaneous Poems,' 1826; 2nd edit. 1827. 2. 'The Cypress Wreath: a Collection of Original Ballads and Tales in Verse,' 1828. 3. 'Poems,' 1831. 4. 'A Volume of Lyrics,' 1840. 5. 'Chronicles of Life,' 1840, 3 vols. 6. 'Popularity: and the Destinies of Woman: Tales of the World,' 1842, 2 vols. 7. 'Our Actresses; or Glances at Stage Favourites past and present,' 1844, 2 vols.

[Allibone's Dict. of Engl. Lit.; Gent. Mag. 1794 i. 480, 1819 i. 368, 1846 i. 662.] E. L.

WILSON, DANIEL (1778–1858), fifth bishop of Calcutta, son of Stephen Wilson (*d.* 1813), a wealthy London silk manufacturer, by Ann Collett (*d.* 1829), daughter of Daniel West, one of Whitefield's trustees, was born at Church Street, Spitalfields, on 2 July 1778. He was intended for the silk business, and apprenticed to his uncle, William Wilson, but in October 1797 he felt a call to the ministry, and, consent having been wrung from his father, he matriculated from St. Edmund Hall, Oxford, on 1 May 1798, and graduated B.A. in 1802, and M.A. in 1804 (he was created D.D. by diploma on 12 April 1832). While a graduate at Oxford he won the chancellor's prize in 1803 for an essay on 'Common Sense;' Reginald Heber won a prize for his poem on 'Palestine' in the same year. Having been ordained, he became curate of Richard Cecil [q. v.] at Chobham and Bisley in Surrey, was to a large extent moulded by Cecil, and became a strong evangelical preacher. He returned to Oxford a short while before 1807, when he became vice-principal or tutor of St. Edmund Hall, at the same time taking ministerial charge of the small parish of Worton, Oxfordshire. In 1808 he was licensed assistant curate of St. John's Chapel, Bedford Row, Bloomsbury (formerly the chief sphere of Cecil's great influence), and in 1812 he resigned his college offices on becoming sole minister of that chapel, which during the twelve years of his incumbency was well known as the headquarters of the evange-

lical party in London. Among his hearers at St. John's were Charles Grant (afterwards Lord Glenelg), Bishop Ryder, John Thornton, Zachary Macaulay, the Wilberforces, and Sir James Stephen. In June 1824 Wilson was appointed to the vicarage of St. Mary's, Islington, the living being in the patronage of his family. In 1832, mainly through the influence of Lord Glenelg and his brother, Sir Robert Grant, Wilson was nominated bishop of Calcutta, with a diocese extending over the entire presidency of Bengal, and exercising a quasi-metropolitan jurisdiction over the other sees of Bombay and Madras. He was appointed visitor of Bishop's College, Calcutta, and insured an income of 5,000*l.* a year. He was consecrated at Lambeth by the archbishop (Howley), assisted by Bishop Blomfield and other prelates, on 29 April 1832. On 16 May he spoke at the East India banquet at the London Tavern, and on 19 June he embarked in the ship James Sibbald, sailing from Portsmouth, and landing at Calcutta on 5 Nov.

India had been thrown open to missionaries through the influence of Wilberforce in 1813, and in the following year Thomas Fanshaw Middleton [q. v.] had been appointed English bishop of Calcutta. He was succeeded in 1823 by Reginald Heber [q. v.], since whose death in 1826 the see had twice been vacated by death. Upon his arrival in Calcutta Wilson found the jurisdiction of the bishop ill defined, the reins of authority much relaxed owing to the frequent vacancies in the see, and the records very deficient. Wilson, however, was a strong and masterful man, and, after a preliminary encounter with the presidency chaplains, he lost no time in showing his determination to establish his authority upon a firm basis. He made a large outlay upon the palace and accessories of state, and was accused of ostentation, as his predecessors Heber and Turner had been blamed for neglect in matters of etiquette. Eventually, by strict habits of business, in which he took delight, and by genuine administrative capacity, Wilson succeeded in establishing his own standard of episcopal propriety. His relations with the governor-general, Lord William Bentinck, were excellent, and, having been once acclimatised at Calcutta, he enjoyed robust health.

The chief events of his episcopate were the seven visitations, in the first of which, in 1834, he visited Malacca and Ceylon, while in the last he met Dalhousie at Rangoon in November 1855, and founded an English church there. On 14 Feb. 1833 he visited the venerable missionary William Carey (1761–1834) [q. v.], and received his blessing. In January 1835 the bishop visited the scene of Schwartz's labours at Tanjore, and took the important step of altogether excluding the caste system from the native churches of southern India, in which it had hitherto survived. In March 1839 the idea of building a new cathedral for Calcutta first took possession of his mind. The foundation-stone was laid on 8 Oct. 1839, and henceforth the bishop dedicated a large portion of his income to this object. In 1845, having been attacked by jungle fever, he was ordered to England, and on 19 March 1846 he was introduced by Peel, and had a private audience with the queen, to whom he submitted plans of the cathedral. The queen undertook to present the communion plate. He collected considerable sums for the building, and, after a farewell sermon at Islington on 31 Aug. 1846, he sailed for India the same evening. The cathedral church, St. Paul's, was finally consecrated on 8 Oct. 1847. During his later years the bishop spent much of his time at Serampore, and he was there when the mutiny broke out in the spring of 1857. His last sermon upon 'Humiliation' was preached in the cathedral on 24 July 1857, and was printed with a dedication to Lord Canning. He died at Calcutta on 2 Jan. 1858, and an extraordinary gazette requested the principal officers of the government to attend at his interment in the cathedral on 4 Jan. The coffin was borne by twelve sailors of the warship Hotspur, and his remains buried at the east end of the chancel. A memorial was erected in St. Mary's, Islington, while four scholarships and a native pastorate fund were founded at Calcutta in his memory. A 'Bishop Wilson Memorial Hall' was inaugurated at Islington in January 1891.

Wilson married, on 23 Nov. 1803, at St. Lawrence Jewry, Ann, the daughter of his uncle, William Wilson; she died at Islington on 10 May 1827. The progress of the courtship was thus recorded in his Latin journal: 'Ap. 1. Rem patri exposui de uxore. 25. Literas ad patrem dedi. Maii 7. Consensit avunculus. 14. Voluit consobrina mea. 17 Nov. Londinium perveni. 23. Nuptiæ celebratæ felicissimis auspiciis.' Of a large family two survived him. Of these his eldest son, Daniel, born in November 1805, graduated B.A. from Wadham College, Oxford, on 14 June 1827, and became vicar of Islington, in succession to his father (1832). He became rural dean (1860), and prebendary of St. Paul's (Chiswick) in 1872, and died on 14 July 1886, aged 80.

Both as a parish priest and bishop Wilson was distinguished for independence, resolu-

tion, and energy, and he accomplished much valuable work both at home and abroad. He was a zealous opponent of the principles maintained in the Oxford tracts, against the tendencies of which he both spoke and preached with vehemence. His style of preaching was vigorous; his short pithy sentences were meant to have the effect of goads, and they were often pungent; but, as his biographer admits, 'things were said many times that might have better been left unsaid. But though men might smile, they never slept. India is a sleepy place, and he effectually roused it.' As a European traveller his narrowness is often conspicuous, and he is too frequently congratulating his fellow countrymen upon their freedom from 'gross popish impostures.' In his spiritual egotism and his eminently technical view of religion he was a typical evangelical. But he did not pride himself upon his taste or his tact; his qualities were more of the primitive apostolic order, and for his pure simplicity of mind and artlessness of demeanour he has been termed 'a Dr. Primrose in lawn sleeves.'

A portrait of Wilson by Claxton, now in the Town Hall, Calcutta, was engraved by W. Holl for the 'Life' by Josiah Bateman, who married one of the bishop's daughters.

Wilson's most important publications were: 1. 'Sermons on various Subjects of Christian Doctrine and Practice,' London, 1818 and 1827, 8vo. 2. 'Letters from an absent Brother, containing some Account of a Tour through parts of the Netherlands, Switzerland, Northern Italy, and France in the Summer of 1823,' London, 1825, 2 vols. (several editions). 3. 'The Evidences of Christianity: Lectures,' 1828–30, 2 vols. 8vo; 4th edit. 1860, 12mo (a réchauffé of Paley, praised by McIlvaine in his subsequent 'Lectures'). 4. 'The Divine Authority and Perpetual Obligation of the Lord's Day,' 1831, 1840. 5. 'Sermons in India during a Primary Visitation,' 1838, 8vo. 6. 'Sufficiency of the Scripture as a Rule of Faith,' 1841, 8vo. 7. 'Expository Lectures on St. Paul's Epistle to the Colossians,' 1845, 8vo; New York, 1846; London, 3rd edit. 1853. In these lectures the writer protests against the erroneous teaching of the Oxford tracts. A similar view was echoed in his son's 'Our Protestant Faith in Danger' (London, 1850). 8. 'The Bishop of Calcutta's Farewell to England,' five sermons, Oxford, 1846, 12mo.

[Bateman's Life of the Rt. Rev. Daniel Wilson, D.D., London, 1860, and condensed, 1861 (with portrait); Bishop Wilson's Journal Letters, addressed to his Family during the first nine years of his Episcopate, edited by his son, Daniel Wilson, London, 1863; Foster's Alumni Oxon. 1715–1886; Gardiner's Wadham College Registers; Gent. Mag. 1858, i. 552; Times, 4 Feb. 1858; Smith's Life of William Carey, 1887, p. 371; Hist. of Christianity in India, Madras, 1895; Stock's History of the Church Missionary Society, 1899, vols. i. and ii. passim; Allen and McClure's History of the S.P.C.K. 1898; pp. 298 sq.; Smith's Life of Alexander Duff, 1879, ii. 334; London Review, July 1860; Quarterly Review, October 1863; Good Words, 1876, pp. 199, 271 (an interesting character sketch by Sir John Kaye); Illustrated London News, 6 Feb. 1858; Anderson's Colonial Church, ii. 370; Wheatley and Cunningham's London, iii. 293; Brit. Mus. Cat.] T. S.

WILSON, Sir DANIEL (1816–1892), archæologist and educational reformer, was the son of Archibald Wilson, wine merchant, of Edinburgh, who married, on 2 June 1812, Janet, daughter of John Aitken of Greenock, a land surveyor. He was one of eleven children: a younger brother was George Wilson (1818–1859) [q. v.] He was born in Edinburgh on 5 Jan. 1816, and educated first at the High School, then at the university of Edinburgh. Embarking on a literary career, he went to London in 1837, and wrote with varying success for the press; but in 1842 he returned to Edinburgh, and gave special attention to archæological subjects, publishing in 1847 his 'Memorials of Edinburgh in the Olden Time,' which he illustrated with his own sketches; a revised edition appeared in 1891. In 1845 he was appointed honorary secretary of the Scottish Society of Antiquaries, and in 1851 published his great work on the archæology of Scotland.

In 1853 Wilson was appointed professor of history and English literature in Toronto University. From his arrival in Canada he devoted himself with marked success to the furtherance of education in the colony. In 1854 he was offered, but did not accept, the post of principal of McGill University, Montreal. In 1854 he became editor of the journal of the Canadian Institute, and in 1859 and 1860 was president of the institute. In 1863 he received the first silver medal of the Natural History Society for original research. In 1881 he became president of Toronto University, in 1882 vice-president of the literature section of the Canadian Royal Society, and in 1885 president of that section. He was knighted in 1888.

Wilson's work in Canada is fairly described in his own words: 'I have resolutely battled for the maintenance of a national system of university education in opposition to sectarian or denominational

colleges. In this I have been successful, and I regard it as the great work of my life.' The position now held by Toronto University is largely due to Wilson. He died at Toronto on 6 Aug. 1892. He married, in 1840, Margaret, daughter of Hugh Mackay of Glasgow. A daughter survived him unmarried.

Apart from papers of high philosophic and scientific merit in journals of various learned societies, and articles in the 'Encyclopædia Britannica,' Wilson's chief works were: 1. 'Oliver Cromwell and the Protectorate,' Edinburgh, 1848. 2. 'The Archæology and Prehistoric Annals of Scotland,' Edinburgh, 1851; 2nd edit. 1863. 3. 'Prehistoric Man: Researches into the Origin of Civilisation in the Old and New Worlds,' Cambridge, 1862; 3rd edit. London, 1876. 4. 'Chatterton: a Biographical Study,' London, 1869. 5. 'Caliban, the Missing Link,' Oxford, 1873. 6. 'Spring Wild-Flowers: a collection of poems,' London, 1875. 7. 'Reminiscences of Old Edinburgh,' Edinburgh, 1878. 8. 'Anthropology,' 1885. 9. 'William Nelson: a Memoir' (privately printed), 1890. 10. 'The Right Hand: Left-handedness,' 1891.

[Times, 9 Aug. 1892; Montreal Gazette, 9 Aug. 1892; Rose's Cyclopædia of Canadian Biogr. 2nd edit.; Appleton's Cyclopædia of American Biogr.; Morgan's Bibl. Canadensis; Proceedings of Royal Society of Canada, xi. ii. 55.] C. A. H.

WILSON, EDWARD (*d.* 1694), 'Beau Wilson,' was the fifth son of Thomas Wilson (*d.* 1699) of Keythorpe in Leicestershire, by Anne (*d.* 1722), eldest daughter, by his second wife, of Sir Christopher Packe [q. v.] The Wilson family was of old standing at Didlington in West Norfolk, but had become somewhat impoverished (for pedigree, see Nichols, *Leicestershire*, iii. 523). About 1693 Edward, or, as he was styled, 'Beau' Wilson, became the talk of London on account of the expensive style in which he lived; the younger son of one who had not above 200*l.* a year estate, it was remarked that 'he lived in the garb and equipage of the richest nobleman for house, furniture, coaches, saddle horses, and kept a table and all things accordingly, redeemed his father's estate, and gave portions to his sisters.' 'The mystery is,' wrote Evelyn, 'how this so young a gentleman, very sober and of good fame, could live in such an expensive manner; it could not be discovered by all possible industry or intreaty of his friend to make him reveal it. It did not appear that he was kept by women, play, coining, padding, or dealing in chemistry; but he would sometimes say that should he live ever so long, he had wherewith to maintain himself in the same manner. He was very civil and well natur'd, but of no great force of understanding. This was a subject of much discourse' (*Diary*, 22 April 1694). Some people said that he was supplied by the Jews, others that he had discovered the philosopher's stone, while certain good-natured folk averred that he had robbed the Holland mail of a quantity of jewellery, an exploit for which another man had suffered death.

On 9 April 1694 Wilson and his friend, Captain Wightman, were in the Fountain Inn in the Strand when John Law, afterwards the celebrated financier, came in and fixed a quarrel upon Wilson. They proceeded to Bloomsbury Square, where after one pass the Beau fell wounded in the stomach, and died without speaking a single word. The quarrel arose, it was said, from Wilson removing his sister from a lodging-house where Law had a mistress (one Mrs. Lawrence). Law was arrested and tried at the Old Bailey on 18 to 20 April 1694. The prisoner declared that the meeting was accidental, but some threatening letters from him to Wilson were produced at the trial, and the jury, believing (with Evelyn) that the duel was unfairly conducted, held Law guilty of murder, and on 21 April he and 'four other criminals only,' says Luttrell, were condemned to death. Law pleaded benefit of clergy, on the ground that his offence amounted only to manslaughter, and his punishment was commuted to a fine. Against this commutation Wilson's family used all their influence, and on 10 May Law was 'charged with an appeal of murther at the king's bench bar;' he escaped from the clutches of the Wilsons only by filing through the bars of the king's bench prison. 'Beau' Wilson left only a few pounds behind him, and not a scrap of evidence to enlighten public curiosity as to the origin of his extraordinary resources. An 'Epitaph on Beau Wilson' by Edmund Killingworth appeared in the 'Gentleman's Journal' for May 1694.

In 1695 appeared 'Some Letters between a certain late Nobleman (the Earl of Sunderland) and the famous Mr. Wilson, discovering the True History and Surpassing Grandeur of that celebrated Beau,' printed for A. Moore, near St. Paul's. The work is curious, but the solution of the mystery is only hinted at in the rumoured scandal of the day.

In 1708, as an appendix to the second edition of the English translation of Mme. de La Mothe's (D'Aulnoy) 'Memoirs of the Court of England in the Reign of Charles II,' entitled 'The Unknown Lady's Pacquet of

Letters' (and possibly emanating from Mrs. Manley), the first letter is described as 'A Discovery and Account of Beau Wilson's secret support of his public manner of living and the occasion of his Death.' According to the improbable story here related at great length, the secret financier of Wilson was no other than Elizabeth Villiers [q. v.], the mistress of William III, and afterwards Countess of Orkney. Her arrangements for assignations with the Beau were made with such extreme care, according to this narrative, as to reduce the chance of detection to a minimum. The lady supplied Wilson lavishly with money, stipulating only that the meetings should always take place in darkness, qualified with the light of but one candle, and that her identity should be perfectly concealed. When at length Wilson became incurably inquisitive, the lady arranged for his euthanasia, and finally supplied John Law with the means of escape and a large sum of money.

Whether this story was a mere invention by an enemy of Lady Orkney (as seems most probable), or whether it be founded upon fact, it is impossible to determine. Beau Wilson's mysterious life and death are woven with considerable skill into the early chapters of Harrison Ainsworth's 'John Law, the Projector' (1864).

[Wood's Memoirs of John Law, 1824, p. 6; Wood's Hist. of Cramond, 1794, p. 164; London Journal, 3 Dec. 1721; Nichols's Leicestershire, iii. 487; Cochut's The Financier Law, 1856; Evelyn's Diary, ed. Wheatley; Luttrell's Brief Hist. Relation, iii. 291, 296; Chambers's Book of Days, ii. 680; Burke's Vicissitudes of Noble Families, 2nd ser. p. 384; Timbs's Romance of London, i. 420; Notes and Queries, 2nd ser. ii. 400, iv. 96, 219, 3rd ser. v. 150, 284, vi. 459.]

T. S.

WILSON, EDWARD (1814–1878), Australian politician, was born at Hampstead in 1814. After completing his education he was employed in the London branch of a Manchester firm. Finding this occupation not to his taste, he proceeded to Australia in 1842. His first intention was to settle at Sydney, but on arriving at Melbourne he bought a small place upon Merri Creek, and remained there until 1844, when, in conjunction with J. E. Johnston, he took up a cattle station near Dandenong. While thus employed he wrote a series of letters, signed 'Iota,' severely criticising the administration of Charles Joseph Latrobe [q. v.] Their reception encouraged him to turn to journalism, and in 1847 he and his partner purchased the 'Argus' from William Kerr, who had founded it in the preceding year. In 1851 they also incorporated the Melbourne 'Daily News' with the 'Argus.' Notwithstanding the disorganisation of society produced in 1852 by the discovery of gold, Wilson succeeded in continuing the daily issue of his paper, and its circulation became in consequence extremely large. Prior to this Wilson took a leading part in opposing the influx of convicts from Tasmania, co-operating with the Anti-transportation League founded in 1851, and supporting the passage of the Convicts Prevention Act. He advocated the separation of Port Phillip from New South Wales, denounced the conduct of the governor, Sir Charles Hotham [q. v.], towards the miners, and strongly opposed the tendency of Earl Grey's order in council of 1847 to convert the temporary licenses of the crown's pastoral tenants into the equivalent of an assignable freehold. His vigorous attacks in the 'Argus' on all kinds of abuses involved him in several libel actions, the most notable being that brought against him in 1857 by George Milner Stephen, formerly colonial secretary, the result of which closed Stephen's political career in Victoria, and that occasioned by his exposure of the Garra Bend lunatic asylum. Finding his sight failing, Wilson returned to England, and in 1864 published 'Rambles in the Antipodes.' In 1868 he was one of the founders of the Colonial Institute, and in the same year he settled at Hayes in Kent, where he died on 10 Jan. 1878. He was buried in the Melbourne cemetery on 7 July. Wilson was the founder of the Acclimatisation Society of Victoria in 1861; and while he is credited with having introduced the lark and thrush into Australia, and with attempting to naturalise the llama, he is also accused of having brought over the sparrow.

[Heaton's Australian Dictionary, 1879; Mennell's Dict. of Australian Biogr. 1892; Rusden's Hist. of Australia, 1883, ii. 527, 640; McCombie's Hist. of Victoria, 1858, p. 329; Westgarth's Colony of Victoria, 1864, pp. 297, 349, 371, 374, 382.]

E. I. C.

WILSON, Sir ERASMUS (1809–1884), surgeon. [See Wilson, Sir William James Erasmus.]

WILSON, FLORENCE (1504?–1547?), humanist. [See Volusene.]

WILSON, GEORGE (*fl.* 1607), writer on cock-fighting, was vicar of Wretton in Norfolk. In spite of his profession he took a keen interest in the pastime of cock-fighting, and in 1607 he wrote 'The Commendation of Cockes and Cock-fighting. Wherein is shewed that Cocke-fighting was before the Comming of Christ . . . London. Printed for

Henrie Tomes, and are to be sold at his Shop, ouer against Graies Inne Gate in Holburne, 1607,' 4to. In this work, after descanting with some learning on the antiquity of the amusement, he launches into a eulogy of the manly qualities which it fostered, and concludes with some instances of prowess which he himself had witnessed, mentioning with especial commendation a gamecock named Tarlton after the famous comedian, because before combat it was accustomed to drum loudly with its wings. The tract was written partly with the object of reviving public interest in the sport. It was dedicated to Sir Henry Bedingfield, and was several times reprinted, reaching a third edition in 1631, and a tenth in 1655.

[Wilson's Commendation of Cockes; Collier's Bibliogr. Cat. ii. 529; Hazlitt's Handbook to the Literature of Great Britain; Allibone's Dict. of Engl. Lit.; Blackwood's Mag. 1827, xxii. 587.]

E. I. C.

WILSON, GEORGE (1818–1859), chemist and religious writer, son of Archibald Wilson, a wine merchant—who came from Argyllshire—and his wife Janet, was born at Edinburgh on 21 Feb. 1818 with a twin-brother, John, who died in 1836. His elder brother, (Sir) Daniel, is noticed separately. Wilson went to school first to a Mr. Knight, and, with Philip Maclagan and John Alexander Smith, founded a 'juvenile society for the advancement of knowledge.' He went in 1828 to the high school, which he left in 1832 to enter the university as a medical student. He was apprenticed at the same time for four years at the laboratory of the Royal Infirmary. He attended the classes of Thomas Charles Hope [q.v.] and Kenneth Kemp for chemistry, and that of (Sir) Robert Christison [q. v.] for materia medica. In September 1837 he passed the examination of the Royal College of Surgeons of Edinburgh, 'fell over head and ears in love' with chemistry (*Memoir*, p. 98), and became assistant to Christison. About this time he contributed to 'Maga,' a university magazine edited by Edward Forbes [q. v.] In 1838 he joined his brother Daniel in London, and shortly after became unpaid assistant to Thomas Graham (1805–1869) [q. v.] at University College, the other assistants being James Young (1811–1883) [q. v.] and Lyon (afterwards Baron) Playfair. With David Livingstone [q. v.], who was a student, Wilson formed a friendship. In Graham's laboratory he prepared his doctor's thesis, 'On the Existence of Haloid Salts of the Electro-negative Metals' in solution, an ingenious investigation of the action of hydrobromic acid on gold chloride.

Somewhat disappointed with his position in London, he returned to Edinburgh in April 1839, and in the following June proceeded M.D. In the autumn he went to the British Association meeting at Birmingham, and was present at the first 'Red Lion' dinner. He was elected in the same year to the 'Order' in Edinburgh founded by Forbes, which included many of the most brilliant students of the university (*ib.* pp. 225 et seq.)

For medicine Wilson had no taste whatever, and, after some futile applications for other chemical posts and the rejection of a chemical lectureship in one of the smaller schools in London, he received in 1840 a license from the Royal College of Surgeons of Edinburgh to lecture on chemistry, attendance at these lectures being recognised on behalf of candidates for their diploma. His lectures were the first chemistry lectures in what has developed since into the 'extra-mural' school. Simultaneously with the beginning of his professional career his health began to fail, and he writes of himself about this time as 'bankrupt in health, hopes, and fortune.' A slight injury to his left foot, followed by severe rheumatism, led to its amputation at the ankle by James Syme [q. v.] in January 1843. In a letter to (Sir) James Young Simpson [q. v.] in advocacy of the use of anæsthetics—then strongly combated by some, who regarded them as 'needless luxuries'—(Simpson, *Obstetric Memoirs*, ii. 796), he speaks of 'the black whirlwind of emotion, the horror of great darkness, and the sense of desertion by God and man' that 'swept through' him during the operation. A little later he was attacked by phthisis, of which he realised the gravity, and the rest of his life is the record of an extraordinary and cheerful fight against ill-health. He soon won success as a lecturer, obtained private work as an analyst, and in 1843 was appointed lecturer at several Edinburgh institutions—the Edinburgh Veterinary College, the School of Arts, and the Scottish Institution, a girls' school. In 1844 he joined a congregational church belonging to the independent section, although he still considered himself a baptist. In 1845 he was elected fellow of the Royal Society of Edinburgh. To the Royal Scottish Society of Arts, of which he became president later, among other papers he contributed in 1845 one 'On the Employment of Oxygen as a Means of Resuscitation in Asphyxia.' In the same year he began a long series of researches on the distribution of fluorides, which he showed to be present in small quantities in animal and vegetable tissues, in many minerals, and in sea-water.

In 1851 he published in the collection of the 'Cavendish Society' a 'Life of Henry Cavendish' [q. v.], his most notable performance in scientific history, which became his favourite pursuit. Wilson fully established the priority of Cavendish with regard to the experimental results on which the theory of the composition of water is based; he showed that the advocates of James Watt's claims, including James Patrick Muirhead and Francis, lord Jeffrey [q. v.], had overestimated Watt's merits; but, in spite of much knowledge and labour, he did not fully master the mass of material he had accumulated relating to the 'water controversy.' Their common interest in this matter had already in 1846 (*Life of Cavendish*, p. viii) led to a warm friendship between Wilson and Jeffrey. In 1852 Wilson published a vigorous letter addressed to Spencer Horatio Walpole [q. v.], the home secretary, on 'The Grievance of University Tests,' with reference to the chair of chemistry vacant at Glasgow by the death of Thomas Thomson (1773–1852) [q.v.] He published in the same year the 'Life of Dr. John Reid' [q. v.] (a personal friend), which reached a second edition immediately. In November 1853 Wilson published in the 'Edinburgh Monthly Journal of Medical Science' the first of a long series of papers on 'Colour-Blindness,' continued in the 'Transactions of the Royal Scottish Society of Arts,' and republished with additions, under the title 'Researches on Colour-Blindness,' in 1855. Wilson examined personally 1,154 cases of colour-blindness, and was the first in England to point out the extreme importance of testing railway-servants and sailors for this defect. The researches of the Abbé Moigno (1804–1884), who claimed to have preceded Wilson in this, were unknown to him. The Great Northern Railway at once adopted Wilson's recommendations, and other bodies followed suit. James Clerk Maxwell [q.v.], then working at his colour-top, contributed an appendix to Wilson's book, of which he thought highly.

In February 1855 Wilson was appointed director of the Scottish Industrial Museum about to be founded, and, later in the same year, regius professor of technology in the Edinburgh University. His inaugural lecture, 'What is Technology?' was published *in extenso*. In the autumn of 1856 he prepared for the press at Melrose his 'Five Gateways of Knowledge,' a popular and ornate account of the five senses. His opening lecture for the session of 1856–7, 'On the Physical Sciences which form the Basis of Technology,' written about the same time, is far more mature than Wilson's other popular lectures, and shows a real grip of the correlation of the various sciences, while his natural exuberance of imagination and diction is chastened. In 1858 William Gregory (1803–1858) [q. v.], then professor of chemistry in the university, died, and Wilson became a candidate for the vacant chair; but, although assured that he would be elected unanimously, he withdrew his candidature on account of his ill-health (*Memoir*, p. 456). His salary as director of the museum was at the same time increased from 300*l.* to 400*l.* a year.

He had weakened steadily from year to year; in November 1859 a cold brought on by exposure proved fatal, and he died on 22 Nov. A public funeral was decided on, and he was buried in the Old Calton burial-ground on 28 Nov. 1859. He was unmarried: his mother, his brother Daniel, his sister Jessie Aitken Wilson (later Mrs. James Sime), his biographer, and another sister, survived him.

Wilson's experimental work, although ingenious and solid, contains little of marked originality; it is by his 'Life of Cavendish' and his work on 'Colour-Blindness' that he will be chiefly remembered. From the literary point of view his writings, both prose and verse, show a fertile imagination, but little judgment or reserve, although here and there the expression is striking. Religion played an essential part in Wilson's life, and without a trace of either pedantry or unction he was genuinely anxious to exert religious influence over others. He protested strongly against the existence of evil being regarded as other than an unsolved problem; but his religious views do not otherwise differ markedly from those of orthodoxy. By his popular lectures and writings, and still more by his force and charm of character, he exerted considerable influence on his Edinburgh contemporaries.

A steel engraving of Wilson by Lumb Stocks, A.R.A., precedes the 'Memoir' by his sister; and there is another engraved portrait prefixed to the 'Counsels of an Invalid.'

Besides the works mentioned Wilson was the author of: 1. 'Chemistry,' 1st edit. 1850; 2nd edit. revised by Stevenson Macadam, 1866; 3rd edit. revised by H. G. Madan, 1871. 2. 'Electricity and the Electric Telegraph,' 1st edit. 1856; 2nd edit. 1859. 3. 'The Five Gateways of Knowledge,' 1st edit. 1856; 8th edit. 1880. 4. 'Memoir of Edward Forbes' (completed by Sir Archibald Geikie, F.R.S.), 1862. 5. 'Religio Chemici,' essays, chiefly scientific, collected posthumously and edited by Jessie Wilson, 1862. 6. 'Counsels of an

Invalid,' letters on religious subjects collected posthumously and edited by his friend, Dr. John Cairns, 1862. The 'British Museum Catalogue' also contains a list of single lectures published separately. The Royal Society's catalogue contains a list of forty-three papers published by Wilson alone, one in conjunction with John Crombie Brown, and one with Johann Georg Forchhammer. Miss Aitken's 'Memoir' (original edition 1860, condensed edition 1866) contains a list of Wilson's papers and of his contributions to the 'British Quarterly Review,' which include biographical sketches of John Dalton (1766–1844) [q. v.] (1845), William Hyde Wollaston [q. v.] (1849), Robert Boyle [q. v.] (1849), and of his verses published in 'Blackwood's Magazine' and 'Macmillan's Magazine.' William Charles Henry's 'Life of Dalton' (1854) contains an appendix by Wilson on Dalton's 'Colour-Blindness.'

[Besides the sources quoted, the Memoir of Wilson, by Jessie Aitken Wilson, 1870 (which contains many letters to his brother Daniel, his friend Daniel Macmillan [q. v.], and others), with an appendix by John Henry Gladstone, F.R.S., on Wilson's scientific work; Wilson's books and scientific papers; Brit. Mus. Cat.; Macmillan & Co.'s Bibliography; Trans. Roy. Soc. of Edinburgh, 1857, xxi. 669; Lord Jeffrey's art. on 'Watt or Cavendish' in Edinburgh Review, 1848, lxxxvii. 67; Jubilee of the Chemical Society, 1896, pp. 25, 184; Note by J. Syme in London and Edinburgh Journal of Medical Science, 1843, iii. 274; North British Review, art. by Sir David Brewster (?), 1856, xxiv. 325, and Obituary, 1860, xxxii. 226; Obituary by Dr. John Cairns in Macmillan's Magazine, 1860, i. 199; Brown's Horæ Subsecivæ, 2nd ser. p. 151; Kopp's Beiträge zur Gesch. der Chemie, drittes Stück, 1875. p. 239; information kindly given by Mrs. James Sime.] P. J. H.

WILSON, GEORGE (1808–1870), chairman of the Anti-Cornlaw League, born at Hathersage, Derbyshire, on 24 April 1808, was the son of John Wilson, corn miller, who removed in 1819 to Manchester, where he established a corn merchant's business. George was educated at the Manchester commercial school and in evening classes, and was at one time a pupil of Dr. John Dalton [q.v.], the chemist.

He started business in the corn trade, afterwards he became a starch and gum manufacturer, but the greater part of his life was taken up with political and railway work. He was, when young, president of the Manchester Phrenological Society, and an occasional writer for the press. He was secretary to the committee which obtained the charter of incorporation for Manchester in 1839, and sat as a member of the town council from 1841 to 1844. On the foundation of the Anti-Cornlaw Association in January 1839, he became a member of the executive committee, and in 1841, when the title was changed to that of the Anti-Cornlaw League, he was elected chairman, and occupied that position until the repeal of the corn laws was obtained in February 1846.

During those five years Wilson presided over larger public meetings than had ever before been held to agitate constitutionally for a change in the law. The tact with which he controlled a gathering of men at a time of great political excitement, and the patience and good humour with which he directed matters from the chair, earned for him the reputation of being the best chairman of the day; and when the league was dissolved the council of that body presented him with 10,000*l.* in recognition of the great ability with which he had organised its political action. The origination and organisation of the great bazaars in aid of the cause in Manchester and London were due to him. In 1852, when Lord Derby's government proposed to reimpose a 'moderate' duty on corn, the league, resuscitated under Wilson's guidance, by a short campaign disposed of the protectionist reaction. He subsequently turned his attention to parliamentary reform, particularly to the fair redistribution of seats, without which he believed that extension of the franchise would be futile. He kept the question in the front at the numerous public meetings and reform conferences at which he presided, and he became chairman of the Lancashire Reformers' Union in 1858, and in 1864 was appointed president of the National Reform Union. In its operations he took an active part until the time of his death. Wilson had many requisitions to become a candidate for parliament, as well as overtures to take government office, but he declined all. As a director of the Electric Telegraph Company he assisted in developing the telegraphic system. With Joseph Adshead he established the Manchester Night Asylum. Wilson joined in 1847 the board of directors of the Manchester and Leeds Railway, of which company he was deputy-chairman in 1848. In 1860 he became managing director and deputy-chairman of the Lancashire and Yorkshire Railway Company. In 1867 he was appointed chairman.

He died suddenly on 29 Dec. 1870 in the train, and was interred in Ardwick cemetery, Manchester. Wilson attended a Sandemanian chapel, but was most tolerant in his religious views. He married, in 1837, Mary, daughter of John Rawson, merchant and manu-

facturer, of Manchester, by whom he had seven children.

A portrait and a bust of Wilson, the former by George Patten and the latter by H. S. Leifchild, are preserved at the Manchester town-hall. Another portrait appears in J. R. Herbert's picture of the council of the league, now in Peel Park Museum, Salford. This picture was engraved by S. Bellin. Another portrait is in the group of notables connected with the negotiation of the French treaty of commerce, which was engraved by Du Val.

[Manchester Guardian, 30 Dec. 1870, and 5 Jan. 1871; Prentice's History of the Anti-Cornlaw League, 1853; Holyoake's Sixty Years of an Agitator's Life; Sir E. W. Watkin's Alderman Cobden; Morley's Life of Cobden; Slugg's Remin. of Manchester, 1881, p. 109; information kindly supplied by T. Bright Wilson, esq.] C. W. S.

WILSON, HARRIETTE (1789–1846), woman of fashion, born about 1789, was the daughter of John James Dubouchet or De Bouchet, of Swiss origin, who kept a small shop in Mayfair. She inherited good manners and looks from her mother, a lady to whose charms she tells us that few men (her father unhappily among them) were insensible, and she seems to have been brought up to speak English and French, both indifferently. The course of her early career would appear to be indicated in the title of a small chapbook thrown out towards the close of her 'public life' as a sample of her 'Memoirs;' it was called 'The Amorous Adventures of Harriette Wilson:' her first introduction into private life as the kept mistress of Lord Craven, her intrigues with the Hon. Frederick Lamb, and how she became kept mistress of the Duke of Argyle' [1825]. 'I think I supped once in her society,' wrote Scott in 1825, 'at Mat. Lewis's in Argyle Street, where the company chanced to be fairer than honest. . . . She was far from beautiful, but a smart, saucy girl, with good eyes and dark hair, and the manners of a wild schoolboy' (Lockhart, *Life*, 1893, p. 585). After about 1820 she resided to a large extent in Paris, whence by the kindness of Sir Charles Stuart she was enabled to despatch her correspondence through the medium of the foreign office bag. She was occupied for over a year in an intrigue with the Marquis of Worcester, of which some highly ridiculous details are afforded; but the ill-timed parsimony of the Duke of Beaufort, who thought to compound a promised annuity of 500*l.* by a single payment of 1,200*l.*, excited in Harriette, whose temper was impatient, a lasting sense of ill-treatment. Taking Teresia Constantia Phillips [q. v.] as her model, she announced her intention of publishing her memoirs, and she found a sympathetic publisher in John Joseph Stockdale of the Opera Colonnade, Haymarket [see under Stockdale, John]. The book was avowedly written to extort money. 'The Hon. Fred. Lamb,' wrote Harriette, 'has called on Stockdale to threaten us with prosecution; had he opened his purse to give me but a few hundreds, there would have been no book, to the infinite loss of all persons of good taste and genuine morality.'

The book duly appeared in four small volumes in 1825 as 'Memoirs of Harriette Wilson, written by Herself,' and created such a sensation that Stockdale's door was thronged ten deep on the mornings announced for the publication of a new volume, and a special barrier had to be erected to direct the passage of the applicants. Over thirty editions were stated to have been issued within the year. A French version, in six volumes, was published 'chez L'Huillier, Rue Poupée, Paris,' in 1825. The translation is stated to have been 'corrigée par l'auteur,' though the title 'Mémoires d'Henriette Wilson' is somewhat misleading. A set of coloured plates were executed to accompany the text, and copies with these illustrations are now scarce (one was sold in 1896 for six guineas; an uncoloured copy sold for 3*l.* 5*s.* in 1899). The work was denounced as a most 'disgusting and gross prostitution of the press' (see a pamphlet called *A Commentary on the Licentious Liberty of the Press*, London, 1825), but as a matter of fact the book is on the whole remarkably free from lubricity, while in point of coarseness it does not approach the 'Memoirs of a Lady of Quality' interpolated in 'Peregrine Pickle.' The dialogue is often amusing, but the loose and slipshod style does no credit to the editor, 'Thomas Little' (? Stockdale). The pseudonym would seem to have been daringly borrowed from Tom Moore, and was also employed for the 'Confessions of an Oxonian,' 1826, and for some pseudo-medical works issued from the Opera Colonnade. 'The gay world,' wrote Sir Walter Scott on 9 Dec. 1825, 'has been kept in hot water lately by this impudent publication . . . the wit is poor, but the style of the interlocutors exactly imitated. . . . She beats Con Philips and Anne Bellamy and all former demireps out and out.' Among the well-known names that figure prominently in the narrative are those of the Duke of Wellington, the Duke of Leinster, Lord Hertford, Marquis Wellesley, the Earl of Fife, Prince Esterhazy, Lord Granville Leveson-Gower, Lord Ebrington, Beau Brummell, Henry Luttrell

and 'his inseparable fat Nugent,' Viscount Ponsonby, Richard Meyler, Lord Frederick Bentinck, Lord Byron, and Henry Brougham (who instigated the writer, as she informs us, to undertake her campaign against the 'paltry conduct of his grace of Beaufort'). Actions were brought by Mr. Blore, a stonemason of Piccadilly, who was awarded 300*l.* damages, and by Hugh Evans Fisher, who received heavier damages in the court of common pleas on 21 May 1826 (*Times*, 22 May). Further instalments of the 'Memoirs' were threatened, but their appearance was averted. Harriette's former aristocratic admirers appear to have made her up a purse, upon the strength of which she buried her past and married a M. Rochefort or Rochfort. It is doubtful whether she had any share in 'Paris Lions and London Tigers' (London, 1825, 8vo, with coloured plates, several editions), a farcical narrative, describing the visit of an English family to Paris. 'This modern Aspasia,' as Sheil calls her, is believed to have returned to England a pious widow, and to have died in 1846. Among the sisters who emulated her triumphs, and are frequently alluded to by name in the 'Memoirs,' may be mentioned Fanny, who lived for many years as Mrs. Parker, but whose last hours (described by Harriette with an appearance of feeling) were soothed by the kindness of Lord Hertford (Thackeray's 'Marquis of Steyne'); Amy, who having relinquished the protection of Count Palmella and 200*l.* a month, 'paid in advance,' 'married' the disreputable musician, Robert Nicolas Charles Bochsa; and Sophia, who married as a minor, on 8 Feb. 1812, at St. Marylebone, Thomas Noel Hill, second baron Berwick, and died at Leamington, aged 81, on 29 Aug. 1875 (*Illustr. London News*, 11 Sept. 1875). An engraving of Harriette is in the British Museum print-room (no name or date).

[Memoirs of Harriette Wilson in British Mus. Library; this is the so-called second edition, complete in four volumes, with an appendix. Other sets were issued by Stockdale in eight volumes, considerably expanded by the nominal editor, 'Thomas Little,' and in 1831, as by the same editor, was issued an 'Index, Analytical, Referential, and Explanatory, of Persons and Matter,' which is very scarce. It is doubtful whether any sets were issued by Stockdale subsequent to the 'thirty-third' edition of 1825, for the protection of copyright was not extended to the volumes, which were pirated by T. Douglas and probably by others. Some of the sets were issued with plates, both plain and coloured, and some have as frontispieces portraits of the four sisters, 'Harriette,' 'Fanny,' 'Amy,' and 'Sophy,' with autographs. Stockdale sought to continue the blackmailing campaign in a weekly periodical called Stockdale's Budget, December 1826–June 1827, which contains several letters attributed to Harriette Rochfort. See also Biographie des Contemporains, Paris, 1834, vol. v. (Suppl.) p. 904; Amorous Adventures and Intrigues of Tom Johnson, 1870, vol. ii. chap. i.; Catena Librorum Tacendorum, 1885; A Commentary on the Licentious Liberty of the Press, London, 1825, 8vo; Times, 2 July 1825, 22 May 1826; British Lion, 3 April 1825; Blackwood's Mag. November 1829, p. 739; Sheil's Irish Bar, 1854, i. 348; [Gay's] Bibliographie des Ouvrages relatifs à l'amour, Nice, 1872, v. 51.] T. S.

WILSON, HARRY BRISTOW (1774–1853), divine and antiquary, born on 23 Aug. 1774, was a son of William Wilson of the parish of St. Gregory, London. He left Merchant Taylors' school in 1792, and was admitted commoner of Lincoln College, Oxford, on 12 Feb. 1793. Elected scholar on the Trappes foundation in the following year (30 June), he graduated B.A. on 10 Oct. 1796, and M.A. on 23 May 1799. He proceeded B.D. on 21 June 1810, and D.D. on 14 Jan. 1818. In February 1798 he became third master at Merchant Taylors', and from 1805 to 1824 was second master. He became curate and lecturer of St. Michael's Bassishaw, and lecturer of St. Matthias and St. John the Baptist, London, in 1807, and in 1814 received in addition the Townsend lecturership at St. Michael's, Crooked Lane. On 2 Aug. 1816 he was collated by Archbishop Manners-Sutton to the united parishes of St. Mary Aldermary and St. Thomas the Apostle. There he was continually involved in litigation with his parishioners. But in spite of these differences he established a parochial lending library, and abolished fees for baptism.

Wilson was a learned adherent of the evangelical school, with more of the scholar than the divine. His chief theological works were a pamphlet against the catholic claims ('An Earnest Address respecting the Catholics,' 1807, 8vo), and a volume of sermons issued the same year. But he published some valuable antiquarian books. The chief of these was his 'History of Merchant Taylors' School,' issued in two quarto parts in 1812 and 1814 respectively. He received a subsidy from the company of 100*l.* towards the expenses of publication. The work is scholarly, if somewhat diffuse.

In 1831 Wilson published another quarto on 'the History of the Parish of St. Laurence Pountney, including four documents unpublished, an account of Corpus Christi or Pountney College,' within which Merchant Taylors' school was established in 1561. The work remained unfinished on account of the

expenses in which Wilson's litigation involved him.

Wilson also published: 'Observations on the Law and Practice of the Sequestration of Ecclesiastical Benefices,' 1836, 8vo; and 'Brief Notices of the Fabric and Glebe of St. Mary Aldermary,' 1840, 8vo. The copy of the latter work in the British Museum contains an autograph letter by the author.

He died on 21 Nov. 1853. He married Mary Anne, daughter of John Moore (1742–1821) [q. v.], by whom he had two sons and a daughter. The elder son, Henry Bristow Wilson, is separately noticed.

[Gent. Mag. 1854, i. 535, 536; Clark's Hist. of Lincoln Coll. p. 187; Foster's Alumni Oxon. 1715–1886; An Aged Rector's Valedictory Address, 1853; Allibone's Dict. Engl. Lit.; Brit. Mus. Cat.] G. Le G. N.

WILSON, HENRY BRISTOW (1803–1888), divine, born on 10 June 1803, was elder son of Harry Bristow Wilson [q.v.], by his wife Mary Anne, daughter of John Moore (1742–1821) [q. v.] He entered Merchant Taylors' school in October 1809, and was elected to St. John's College, Oxford, in 1821. Matriculating on 25 June 1821, he graduated B.A. in 1825, M.A. in 1829, and B.D. in 1834, and received a fellowship in 1825, which he retained until 1850. In 1831 he was appointed dean of arts, and he acted as tutor from 1833 to 1835. He also filled the office of Rawlinsonian professor of Anglo-Saxon from 1839 to 1844. In 1850 he was presented by St. John's College to the vicarage of Great Staughton in Huntingdonshire, which he retained until his death.

Wilson identified himself in theology with the school of which Benjamin Jowett (afterwards master of Balliol) and Frederick Temple (afterwards archbishop of Canterbury) became the best-known members. In the spring of 1841 Wilson joined Archibald Campbell Tait [q. v.] in the 'protest of the four tutors' against 'Tract XC.' In the Lent term of 1851 he delivered the Bampton lectures, taking as his subject 'The Communion of the Saints: an Attempt to illustrate the True Principles of Christian Union' (Oxford, 1851, 8vo). His lectures were remarkable for eloquence and power, and still more as 'the first clear note of a demand for freedom in theological enquiry.' The widening of theological opinion and of Christian communion was thenceforward the main interest of his life. In 1857 he contributed 'Schemes of Christian Comprehension' to 'Oxford Essays,' and in 1861 he published a dissertation on 'The National Church' in 'Essays and Reviews.' Passages in the latter essay were regarded as inculcating erroneous doctrine, particularly in regard to the inspiration of scripture and the future state of the dead. John William Burgon (afterwards dean of Chichester) was especially dissatisfied with his views, and in 1862 proceedings for heresy were instituted against Wilson in the court of arches. On 25 June Wilson, whose case was tried together with that of Rowland Williams [q. v.], was found guilty on three out of eight of the articles brought against him, and was sentenced to suspension for a year by the judge, Stephen Lushington [q. v.] Wilson and Williams both appealed to the judicial committee of the privy council, and their appeals were heard together in 1863. Wilson's defence occupied 19 and 20 June, and was afterwards published. The appeal was successful, and on 8 Feb. 1864 the judicial committee reversed Lushington's decision. Wilson's health, however, was broken by the anxieties of his position, and he never completely recovered from the strain. During later life he did not reside in his benefice. He died at 1 Lawn Villas, Eltham Road, Lee, on 10 Aug. 1888.

Wilson wrote an introduction to 'A Brief Examination of prevalent Opinions on the Inspiration of the Old and New Testaments' (London, 1861, 8vo).

[Funeral Sermon by R. B. Kennard, 1888; Foster's Yorkshire Pedigrees, 1874, vol. ii., s.v. 'Fountayne-Wilson;' Robinson's Reg. of Merchant Taylors' School, 1883, ii. 188; Foster's Alumni Oxon. 1715–1886; Mrs. Wilson's Life and Letters of Rowland Williams, 1874, vol. ii.; Abbott and Campbell's Life and Letters of Benjamin Jowett, 1897, i. 209, 273, 300–1, 404; Brodrick and Freemantle's Judgments of the Judicial Committee of the Privy Council, 1865, pp. 247–90; Liddon's Life of Pusey, ii. 167, iv. 38–68; Prothero's Life and Letters of Dean Stanley, 1893, ii. 30–44, 157–8; Kennard's Essays and Reviews, 1863; Peterborough and Huntingdonshire Standard, 18 Aug. 1888; Men of the Time, 1887; Allibone's Dict. of Engl. Lit.] E. I. C.

WILSON, HORACE HAYMAN (1786–1860), orientalist, was born in London on 26 Sept. 1786. Receiving his general education in Soho Square, London, he commenced medical studies in 1804 at St. Thomas's Hospital, and in 1808 was nominated assistant-surgeon on the Bengal establishment of the East India Company. The voyage occupied six months, and during it he commenced his oriental studies by learning Hindustani. On his arrival he was appointed, owing to his proficiency in chemistry and metallurgy, assistant to John

Leyden [q. v.] at the Calcutta mint, where in 1816 he became assay-master. 'Excited by the example and biography of Sir Wm. Jones' (to use his own words), he 'entered on the study of Sanskrit with warm interest, as soon after' his 'arrival in India in 1808 as official occupations allowed.' In 1813 we find him publishing his first Sanskrit work, an annotated text of the 'Meghadūta of Kālidāsa.' It is still more remarkable to note that as early as 1819 he completed the first 'Sanskrit-English Dictionary.' It was greatly improved in the second edition (1831), which remained until the completion of the great German lexicon in 1875 the standard reference-book for European scholars. In the same year (1819) he was sent by government to Benares for the inspection of the college there, a visit which he utilised for the collection of materials for his great work on the Indian drama.

During nearly the whole of his stay in India Wilson held the office of secretary to the Asiatic Society of Bengal (appointment dated 2 April 1811), contributing to its journal some of his most important papers. He was also secretary to the committee of public instruction and visitor to the Sanskrit College of Calcutta.

In 1832 he was selected to fill the chair of Sanskrit at Oxford, which had been founded by Joseph Boden [q.v.] in 1827. He resided in Oxford from 1833 to 1836, when he succeeded Sir Charles Wilkins [q.v.] as librarian to the East India Company, and moved to London, merely visiting Oxford for a part of each term, but giving instruction to all who needed his help. He became likewise examiner at the company's college at Haileybury, visiting it twice yearly. In London he was an original member of the Royal Asiatic Society (1823), in which he held the office of director from 1837 till his death. Wilson was elected F.R.S. in 1834, and was member of numerous foreign learned societies.

He died on 8 May 1860 in London at Upper Wimpole Street. He married a daughter of George Siddons of the Bengal service, who was a son of the great actress. Several descendants of this marriage survive.

An engraving, dated 1851, by William Walker, gives his portrait from a painting (now at the Royal Asiatic Society) by Sir John Watson-Gordon. A portrait by Sir George Hayter is in possession of Wilson's grandson at Brighton, and several other pictures (including one by Robert Tait), sketches, and drawings are extant. In the National Portrait Gallery, London, is a sketch from life by James Atkinson. There is also a bust by Chantrey in the Bodleian library, and another bust on the façade of the India office.

Wilson did much to promote a real knowledge of the very numerous branches of Indian learning which he made his own. Beneath his writings and teaching there flowed an undercurrent of enthusiasm which, in spite of a certain dryness of manner and baldness of style, often communicated itself to pupils or readers. His point of view, natural to an early scholar educated in India, and the limitations of his scholarship were shown in an appreciation by Böthlingk and Roth, the greatest of Sanskrit lexicographers, who, while expressing their sense of Wilson's immense erudition, lamented that he had taken the point of view of native scholars rather than advanced in the path of European students (*Sanskrit Wörterbuch*, Bd. I., Vorwort).

A complete list, mainly compiled by himself, of his separate works, editions, joint productions, and papers in journals, is given with his obituary in the 'Annual Report of the Royal Asiatic Society' for 1860. Besides the 'Dictionary' (1819, 1832, and 1874) already mentioned, the most important are: 1. 'Select Specimens of the Theatre of the Hindus,' 1826–7, 2 vols. (this has gone through several editions, and was translated into French; Wilson, himself an accomplished actor, seems to have entered into this work with special enthusiasm). 2. 'Catalogue of the Mackenzie MSS.,' Calcutta, 1828, 8vo. 3. 'Sāṅ-khya-kārikā,' London, 1837, 4to. 4. 'Vishnupurāna,' London, 1840, 4to. 5. 'Lectures on the Religious and Philosophical Systems of the Hindus,' 1840. 6. 'Continuation of Mill's British India, 1805–35,' London, 1844–8. 7. 'Translation of the Rig-Veda' (according to the native school of interpretation), 6 vols.; vol. i. was published in 1850, and vols. v. and vi. have been completed and published since his death. 8. 'Glossary of Judicial and Revenue Terms of . . , India,' London, 1855, 4to. A collected edition (12 vols.) of his works was also published in London (1862–71) under the editorship of Reinhold Rost [q.v.], one of his successors at the India office. Wilson was a great collector of Sanskrit manuscripts. No fewer than five hundred and forty, comprising both vedic and classical works, were brought together by him, and form the most important part of the Sanskrit manuscripts now in the Bodleian Library.

[Annual Report of Royal Asiatic Society for 1860, and other records of the Society; Memorials of Haileybury College (biography by Sir M. Monier-Williams, Wilson's pupil and successor at Oxford); English Cyclopedia; Asiatic Soc.

Bengal, Centenary vol.; communications from family and from Professor Cowell, his pupil and friend.] C. B.

WILSON, Sir JAMES (1780–1847), major-general, born in 1780, received a commission as ensign in the 27th foot on 12 Dec. 1798. His further commissions were dated: lieutenant, 31 Aug. 1799; captain, 27 May 1801; major, 20 June 1811; brevet lieutenant-colonel, 27 April 1812; colonel, 22 July 1830; major-general, 28 June 1838. He served with his regiment in the expedition to the Helder in 1799, took part in the action on landing on 27 Aug., in the actions of 10 and 19 Sept., in the battle of Alkmaar or Bergen on 2 Oct., and the action of Beverwyk on 6 Oct. In July 1800 he accompanied the expedition under Sir James Pulteney to Ferrol, and under Sir Ralph Abercromby to Cadiz, and in the following year went with Abercromby to Egypt, took part in the battle on landing in Aboukir Bay on 8 March 1801, in the action at Nicopolis on the 13th, in the battle of Alexandria on 21 March, and in the further operations of the campaign.

Wilson exchanged into the 48th foot on 9 July 1803. He served with Sir John Moore in Leon during the campaign of 1808. In 1809 he accompanied the 48th to the Peninsula, and was at the battle of Talavera on 27 and 28 July, and of Busaco on 27 Sept., took part in the retreat to Torres Vedras, and in the subsequent advance in 1810 in pursuit of Masséna. At the battle of Albuera on 16 May 1811 Wilson succeeded, on the death of Lieutenant-colonel Duckworth, to the command of the 48th, and was twice severely wounded. He again commanded his regiment at the siege of Ciudad Rodrigo in January 1812, taking part in the storm. He commanded the column of assault on the ravelin of San Roque at the storm of Badajoz on 6 April 1812, when he carried the gorge, and, with the assistance of Major John Squire [q. v.] of the royal engineers, established himself in the work. He was particularly mentioned in despatches by Sir Thomas Picton and by the Duke of Wellington.

Wilson commanded his regiment in the advance to the Douro, in the retreat to Castrajon, and in the battle of Salamanca on 22 July 1812, when he succeeded to the command of the fusilier brigade, and was mentioned in despatches. He commanded a light battalion at the battle of Vittoria on 21 June 1813, and during the operations in the Pyrenees, until he was twice severely wounded at the battle of Sauroren on 28 July 1813. He was again mentioned in despatches. In 1814 he commanded the 48th in the advance to the Garonne, and was present at the battle of Toulouse on 10 April, was again wounded, and again mentioned in despatches. For his services he was made a knight commander of the order of the Bath, military division, on 2 Jan. 1815, and received the gold cross, with clasp, for Albuera, Badajoz, Salamanca, Vittoria, and Toulouse, and the reward for distinguished service. He was also presented with a sword of honour by the officers of the 48th foot in memory of his having so often led them to victory. He died at Bath in February 1847.

[Despatches; Royal Military Cal. 1820; Gent. Mag. 1847, i. 424; United Service Mag. 1847; Napier's Hist. of the Peninsular War; Wilson's Expedition to Egypt.] R. H. V.

WILSON, JAMES (1795–1856), zoologist, the youngest son of John Wilson (*d.* 1796), a gauze manufacturer, and his wife Margaret (born Sym), was born at Paisley in November 1795. 'Christopher North' (John Wilson, 1785–1854 [q.v.]) was his eldest brother. The father having died during James's first year, the family removed to Edinburgh, where young Wilson passed his school and college days. In 1811 he began to study for the law, but his health did not allow of his following this for long. In 1816 he visited Holland, Germany, Switzerland, and Paris. He afterwards returned to Paris to purchase the Dufresne collection of birds for the museum of the Edinburgh University. These he arranged in their new home, a congenial employment for one who from boyhood had had a great love for natural history. In 1819 he visited Sweden, soon after which symptoms of pulmonary disease appeared that compelled him to reside in Italy during 1820–1. In 1824 he married and settled down at Woodville, near Edinburgh, devoting himself to scientific and literary pursuits. Losing his wife in 1837, he took a winter residence in George Square, Edinburgh.

In 1841, with Sir Thomas Dick Lauder [q. v.], he made a series of excursions round the coasts of Scotland, at the request of the fisheries board, to study the natural history of the herring, and make other observations of interest to the fishing industry. Other trips followed at intervals between 1843 and 1850, besides which he took many fishing excursions inland. In 1854 he was offered but declined the chair of natural history in the Edinburgh University, then vacant by the death of Professor Edward Forbes [q. v.]

He died at Woodville on 18 May 1856. In 1824 he married Isabella Keith (*d.* 1837). Wilson had joined the Wernerian Society

when only seventeen, and was also a fellow of the Royal Society of Edinburgh.

He was author of: 1. 'Illustrations of Zoology,' Edinburgh, 1826, 9 pts. 4to. 2. 'Entomologia Edinensis,' written in conjunction with James Duncan, Edinburgh, 8vo, 1834. 3. 'Treatise on Insects,' Edinburgh, 1835, 8vo. 4. 'Introduction to the Natural History of Quadrupeds and Whales,' Edinburgh, 1838, 4to. 5. 'Introduction to the Natural History of Fishes,' Edinburgh, 1838, 4to. 6. 'Introduction to the Natural History of Birds,' Edinburgh, 1839, 4to. 7. 'The Rod and Gun,' Edinburgh, 1840, 8vo; new edition, 1844. 8. 'A Voyage round the Coasts of Scotland,' Edinburgh, 1842, 2 vols. 8vo. 9. 'Illustrations of Scripture. By an Animal Painter, with Notes by a Naturalist' [signed 'J. W.'], Edinburgh [1855], fol. For the 'Edinburgh Cabinet Library' he wrote the zoology of India, China, Africa, and the northern regions of North America; while he contributed the greater part of the natural history and a life of Professor Forbes to the seventh edition of the 'Encyclopædia Britannica.' He moreover published many articles in the 'Quarterly,' in 'Blackwood,' and in other magazines.

His niece, Henrietta Wilson (*d.* 1863), was a daughter of Andrew Wilson of Main House. She lost her mother in early life, but found a home with her grandmother and her uncle, Professor John Wilson (1812–1888) [q. v.], in Edinburgh. Subsequently she went to live with her other uncle, James Wilson, at Woodville, where, after the death of her aunt in 1837, she took charge of the house and remained till her death on 19 Sept. 1863.

She was author of: 1. 'Little Things' (anon.), Edinburgh, 1851, 18mo, which went through two German editions. 2. 'Things to be thought of' (anon.), Edinburgh, 1853, 12mo. 3. 'Homely Hints from the Fireside' (anon., the first edition of which appeared probably about 1858 or 1859); 2nd edit. Edinburgh, 1860, 12mo; new edit. 1862. 4. 'The Chronicles of a Garden: its Pets,' London, 1863, 8vo; 2nd edit. 1864.

[Memoirs of J. Wilson (with a portrait), by the Rev. J. Hamilton; Encycl. Brit. 8th edit. xxi. 876; Memoir of Henrietta Wilson, by the Rev. J. Hamilton, prefixed to her 'Chronicles;' Brit. Mus. Cat.; Allibone's Dict. of Engl. Lit.]

B. B. W.

WILSON, JAMES (1805–1860), politician and political economist, born at Hawick in Roxburghshire on 3 June 1805, the third son in a family of fifteen children, was the son of William Wilson (*b.* at Hawick 1764, *d.* of cholera in London 1832), a thriving woollen manufacturer. His mother's maiden name was Elizabeth Richardson, and she died at Hawick in 1815. Wilson was placed from 1816 to 1819 in the school at Ackworth belonging to the Friends, of which religious body his father was a member, and then for six months in a similar school at Earl's Colne in Essex. His taste at this time was for books, and he wished to become a schoolmaster. A desire for a more active life next inspired him, and he wanted to practise at the Scottish bar, but the rules of the Society of Friends did not permit of this occupation.

At the age of sixteen Wilson was apprenticed to a hat manufacturer at Hawick, but he still pursued far into the night the practice of reading and study. After a short time his father purchased the business for him and an elder brother named William. The two young men prospered in their undertaking, and their native town proved too small for their energies. In 1824 they removed to London, and commenced business with a partner, the firm being known as Wilson, Irwin, & Wilson. Their pecuniary gains were considerable, and James Wilson acquired a thorough practical knowledge of commercial life, both at home and in foreign countries. The firm was dissolved in 1831, but he continued, as James Wilson & Co., to carry on the business. On 5 Jan. 1832 he married Elizabeth Preston of Newcastle, and voluntarily ceased to be a member of the Society of Friends. He moved to Dulwich Place, then a secluded spot, though only about four miles from the city. Here he entertained his friends, and was fond of conversing with them on politics and statistics.

For twelve years Wilson succeeded in business, but about 1836 he was tempted into large speculations in indigo, and within three years nearly all his capital had vanished. He called his creditors together and made a proposition to them, which was accepted. Some time afterwards the property which he had assigned to them was realised and did not produce the sum which he had anticipated. He thereupon in the most honourable manner, without any ostentation, made good the deficiency. The firm was unaffected by his private failure, continuing its operations under another name and with Wilson as a partner. In 1844 he retired from business.

Three works published before his retirement made Wilson's name conspicuous in financial circles. The first of them, called 'Influences of the Corn-laws as affecting all

Classes of the Community,' came out in the spring of 1839, and its third edition was issued in the next year. Its object was to show that the duty on corn did not benefit the agricultural interest any more than that of the manufacturers. The argument was clearly threshed out, and he followed it up by frequent speeches in the same sense. His reasoning had considerable influence over the mind of Cobden, and, by removing from the agitation the stigma that its object was to promote the interests of one class at the expense of another, had much effect on the success of the anti-cornlaw movement.

In the second of these pamphlets, that on the 'Fluctuations of Currency, Commerce, and Manufactures' (1840), Wilson traced their rise and fall to the artificial operation of the corn laws. The third of them, 'The Revenue, or what shall the Chancellor do?' 1841, was all but written in a 'single night,' and it contained an outline of the changes subsequently introduced by Sir Robert Peel and his follower in finance, Gladstone. He urged the increase of direct taxation through the medium of the assessed taxes and the reduction of the tariff regulating the custom and excise duties, as these had largely diminished in yield from the decreased resources of the mass of the people. He showed in detail how the consumption of coffee and sugar had been augmented by the diminution of the duties thereon.

Wilson about 1843 wrote the city article and occasional leaders for the 'Morning Chronicle.' For several years he contributed letters and articles to the 'Examiner,' and he was desirous of increasing his papers in its columns, but the space was denied him. He thereupon, after consultation with Cobden and Villiers, as the spokesmen of the Anti-Cornlaw League (Morley, *Cobden*, i. 291–2), determined on establishing a weekly paper for financial and commercial men. He invested in it most of his capital and obtained some help from Lord Radnor, an ardent free-trader. 'The Economist,' which appeared for the first time on 2 Sept. 1843, at once became a recognised power in the newspaper world, and has maintained its position ever since. It advocated the repeal of the corn laws, and strenuously upheld the principles of free trade. In the early stages of its existence Wilson wrote nearly the whole of the paper. It was as a practical man, writing for those engaged in the daily routine of business life, that he primarily expounded his views, but the effect of his opinions was not limited to any single section in society. Under the title of 'Capital Currency and Banking' he published in 1847 a volume containing 'his articles in "The Economist" in 1845 on the Bank Act of 1844, and in 1847 on the crisis. With a plan for a secure and economical currency.' A second edition came out in 1859; it was issued in 1857 in the 'Biblioteca dell' Economista' (2nd ser. vi. 455–662); and a translation was published at Rio de Janeiro in 1860. It embodied his criticisms on the currency acts of Peel, with an analysis of the panic of 1847 and of the railway mania which preceded it. He was a strenuous advocate for the sure convertibility of the banknote, but 'opposed to the technical restrictions of the act of 1844.' He also advocated the repeal of the navigation laws, regarding them as 'restrictions on our commerce.' A pamphlet by him on the 'Cause of the present Commercial Distress, and its Bearings on Shipowners,' was printed at Liverpool in 1843, and he printed in 1849 a speech on 'The Navigation Laws.'

A chance conversation at Lord Radnor's table induced Wilson to become a candidate for parliament at the general election of 1847 for the borough of Westbury in Wiltshire. He was returned by 170 votes against 149 given to his tory opponent, Matthew James Higgins [q. v.], well known as 'Jacob Omnium.' He was re-elected in 1852, when he won by six votes only. From 1857 until his departure for India he represented Devonport. Wilson's first speech in parliament was on the motion for a committee to inquire into the commercial depression which then existed, and he soon obtained considerable influence as a speaker. Within six months of the date on which he took his seat office was offered to him, and from 16 May 1848 to the dissolution of Lord John Russell's ministry he was one of the joint secretaries to the board of control.

On the formation of the Aberdeen ministry Wilson was offered the important post of financial secretary to the treasury, and he remained in this place, dealing ably with the vexed questions daily referred to the holder of that position, from January 1853 until the defeat of Lord Palmerston's administration in 1858. During his tenure of this office he was offered, but declined, first the vice-presidency of the board of trade in 1855, secondly the chairmanship of inland revenue in 1856. This was 'a good pillow,' he said, 'but he did not wish to lie down.'

Lord Palmerston returned to power in June 1859, when Wilson accepted the vice-presidency of the board of trade, coupled with that of paymaster-general, and was created a privy councillor. He had scarcely been seated in office when he was offered the

post of financial member of the council of India, which had just been created. He hesitated about accepting it, for he appreciated his influence in the House of Commons, recognised the 'gigantic difficulties' which awaited him in India, and was not tempted by the high salary, as through the success of his paper, aided by some prudent investments, he was possessed of affluence. On public grounds, however, he determined upon going thither, and on 20 Oct. 1859 he left England for his new position. Through a 'fortunate accident' he visited immediately after his arrival the upper provinces of Hindustan. He travelled from Calcutta to Lahore, and back again, visiting every city and town of importance within that area, and returned much impressed with the undeveloped resources of the country. The principles of his budget were explained by him on 18 Feb. 1860. He found himself face to face with a great deficiency of revenue and an enormous increase in public debt. He proposed certain increased import duties with a tax on home-grown tobacco, a small and uniform license duty upon traders of every class, and the imposition of an income-tax on all incomes above 200 rupees a year, but with a reduction for those not exceeding 500 rupees per annum. These propositions met with considerable opposition, mainly through the action of Sir Charles Edward Trevelyan [q. v.], but that official was promptly recalled. Wilson's budget and Trevelyan's recall excited much criticism in England.

Wilson's next act was to establish a paper currency. He set up at Calcutta a government commission charged with the functions exercised in this country by the issue department of the Bank of England. Branch establishments were erected at Madras and Bombay, and the three presidencies were divided for the issue and redemption of notes into convenient districts called currency circles. The notes were to be for 5, 10, 20, 50, 100, 500, or 1,000 rupees, and they were to be redeemable with silver. Wilson then commenced a reformation of the system of public accounts. He it was 'that first evoked order out of the chaos of Indian finance, and rendered it possible for the future to regulate the outlay by the income.'

For some time after his arrival in India Wilson remained in good health, but with the advent of wet weather his physical strength declined. Under the pressure of work he neglected his condition, but about the middle of July 1860 he went for a week's change to Barrackpore. He returned to labour with only a slight improvement in his state. The dysentery increased, on 2 Aug. he took to his bed, and on the evening of 11 Aug. he was dead. Mourning for his loss was universal in Calcutta; he was buried in the Circular Road cemetery, where a monument was erected to his memory. His widow died in London in 1886, and was buried in the churchyard of Curry Rivel, Somerset. They had six daughters: the eldest, Elizabeth, married Walter Bagehot [q. v.]; the next, Julia, was the second wife of William Rathbone Greg [q.v.]; the fourth daughter, Zenobia, married Mr. Orby Shipley; the fifth, Sophia Victoria, married Mr. Stirling Halsey of the Indian civil service, private secretary to his father-in-law until his death.

Wilson was very active in his temperament, fertile in ideas, and lucid in exposition. To the last hour of his life he was of a sanguine disposition. His memory was marvellous, his judgment was remarkably even, and an iron constitution enabled him to accomplish a vast amount of work. In society his vivacity of conversation was always conspicuous. He was a foreign associate of the Institute of France.

A full-length statue of Wilson, by Steele of Edinburgh, the cost of which was defrayed by the mercantile community of the city, is in the Dalhousie Institute at Calcutta. A marble bust, by the same sculptor, is in the National Gallery of Edinburgh; it was placed there by the Royal Academy of Scotland, in recognition of his services in obtaining a grant from the treasury for the erection of the buildings in its occupation. That body presented Mrs. Wilson in 1859 with a portrait of him by Sir John Watson Gordon. It is now in Mrs. Bagehot's possession; a copy of it was given by Wilson's children to the gallery of local worthies in Hawick town-hall. A pen-and-ink sketch by Richard Doyle of Wilson, together with Sir William Molesworth, is in the print-room at the British Museum. They are both drawn with flowing hair, and underneath are the words: 'Is that your own hair, or is it a whig?' He is also represented in J. R. Herbert's picture of the leading members of the Anti-Cornlaw League.

[Economist, supplement by Walter Bagehot to number for 17 Nov. 1860; it was reprinted as a separate publication in 1861, and included in his Literary Studies (1879), i. 367–406 (1898 edit.), iii. 304–57; Gent. Mag. 1860, ii. 432; Vapereau, 1858 ed.; Encyclop. Brit. 8th ed., also by Mr. Bagehot; information from Mrs. Walter Bagehot of Herds Hill, Langport, Somerset.]

W. P. C.

WILSON, JAMES ARTHUR (1795–1882), physician, son of James Wilson, the surgeon and teacher of anatomy at the Hunterian school in Great Windmill Street, was born in Great Queen Street, Lincoln's Inn Fields, in 1795. His mother was a daughter of John Clarke of Wellingborough, and sister to Sir Charles Mansfield Clarke [q. v.] He was admitted a king's scholar at Westminster school in 1808, and was elected to Christ Church, Oxford, on 9 May 1812. He graduated B.A. on 6 Dec. 1815, and obtained a first class in both classics and mathematics. On leaving Oxford temporarily, he entered his father's school in Great Windmill Street, and during the winter of 1817 he studied at Edinburgh. He proceeded M.A. at Oxford on 13 May 1818, M.B. on 6 May 1819, and M.D. on 17 May 1823. He was elected a Radcliffe travelling fellow in June 1821, and, having been nominated to a 'faculty studentship,' remained a student of Christ Church. In 1819 and 1820 he travelled through France and Switzerland to Italy as physician to George John Spencer, second earl Spencer, and his wife, and in the early part of 1822 he left England for the continent, in compliance with the requirements of his Radcliffe fellowship, and, with occasional intervals, was abroad for the five following years. He was admitted a candidate of the College of Physicians on 12 April 1824, a fellow on 28 March 1825, and was censor in 1828 and 1851. He delivered the materia medica lectures at the college in 1829, 1830, 1831, and 1832, the Lumleian lectures in 1847 and 1848 'on Pain,' and the Harveian oration in 1850; the last-named was one of the most original and noteworthy in matter and style of any that have been delivered within the present century. He was elected physician to St. George's Hospital on 29 May 1829, and held the office until 1857, when he was appointed consulting physician. Wilson died at Holmwood, Surrey, on 29 Dec. 1882.

Wilson was author of: 1. 'On Spasm, Languor, Palsy, and other Disorders termed Nervous of the Muscular System,' London, 1843, 12mo. 2. 'Oratio Harveiana in Ædibus Collegii Regalis Medicorum habita die Junii xxix., MDCCCL.,' London, 1850, 8vo. His contributions to periodical literature were valuable and important. Among them were papers on 'erysipelas and rheumatic fevers,' published in the 'Lancet.' Under the signature of 'Maxilla' he contributed to the 'London Gazette' of 1833 a series of characteristic and interesting letters addressed to his friend Vestibulus (Dr. George Hall of Brighton). These letters are memorable in the history of the College of Physicians, for they struck the keynote for its reform.

[Munk's Coll. of Phys.; Roll of Westminster School; Foster's Alumni Oxon. 1715–1886; Cat. Brit. Mus. Libr.] W. W. W.

WILSON, JOHN (1595–1674), musician, born at Faversham in Kent on 5 April 1595, was distinguished as a lutenist, and in 1635 succeeded Alphonso Bales as musician to the king. Personal popularity won for his compositions something more than a just appreciation both at the court of Charles I, when Oxford was the stronghold of the royal cause, and among the young men of the university. Wilson's influence in spreading the love of music has been acknowledged as far-reaching. 'The best at the lute in all England,' he sometimes played the lute at the music meetings of Oxford, but more often presided over 'the consort' (Wood, *Life*, p. xxiv). In 1644–5 Wilson graduated Mus. Doc. Oxon.; in 1646, on the surrender of the Oxford garrison, he entered the household of Sir William Walter of Sarsden. On the re-establishment in 1656 of the Oxford professorship of music, Wilson was appointed choragus, the lectureship having by this time been diverted from the intention of its founder. In 1661 he resigned this post for that of chamber musician to Charles II, and in 1662 he was appointed gentleman of the Chapel Royal in the place of Henry Lawes.

He lodged at the Horseferry, Westminster, died there—'aged 78 yeares, 10 months, and 17 dayes'—on 22 Feb. 1673–4, and was buried in the little cloister of Westminster Abbey. He married his second wife, Anne Peniall, on 31 Jan. 1670–1.

Wilson's portrait is among others belonging to the Oxford Music School. An engraving by Caldwall (1644) was published by Hawkins (*Hist.* 2nd edit. p. 582; cf. Bromley, *Cat. Engr. Portr.* p. 153).

The theory has been raised by Dr. Rimbault, but has never been seriously accepted, that Dr. John Wilson was identical with Shakespeare's Jack Willson, who sang 'Sigh no more, ladies,' and other lyrics. The folio of 1623 gives the stage direction, 'Enter the Prince, Leonato, Claudio, and Jack Willson' (*Much Ado*, act ii. sc. 3). That Wilson had frequent intercourse with contemporary composers of Shakespearean lyrics, and himself set to music 'Take, oh! take those lips away,' are known facts. That he had a humorous nature and a love of practical joking, such as would better beseem an actor of those days, was commonly reported, and that he was the Willson who, in company with Harry and Will Lawes, raised a tavern

brawl, is possible (*Harl. MS.* 6395, quoted by Rimbault, *Who was Jack Wilson?* 1846). But these coincidences are not of sufficient weight to establish identity. On the other hand, there is a letter of 21 Oct. 1622 from Mandeville to the lord mayor and aldermen, soliciting for John Willson the place of one of the servants of the city for music and voice, vacant by the death of Richard Balls (*Remembrancia*, viii. 48, 121), and a list of musicians for the 'waytes,' 17 April 1641, records the same name. It is unlikely that Wilson commenced his career by these city appointments, which may be presumed to have been enjoyed by a humbler namesake, John Wilson, actor and singer.

The Playfords published airs and glees by Wilson in (1) 'Select Ayres,' 1652; (2) 'Catch that catch can;' and (3) 'Pleasant Musical Companion,' 1667. In Clifford's 'Collection' (2nd edit. 1664) are the words of (4) Wilson's 'Hearken, O God;' (5) 'Psalterium Carolinum, the devotions of His Sacred Majestie in his solitude and suffering, rendered in verse by T. Stanley, and set to musick for three voices and an organ or theorbo,' 1657; (6) 'Cheerful Ayres or Ballads, first composed for one single voice, and since for three voices,' Oxford, 1660, 3 vols. This was the first attempt at music printing at Oxford. In manuscript there are at the British Museum many of Wilson's songs in Additional MS. 29396, most of which is said to be in the handwriting of Ed. Lowe; an Evening Service in G (vol. v. of Tudway's 'Collection') and nine songs and part-songs in Additional MSS. 10337 and 11608; and at the Bodleian Library music to several 'Odes' of Horace and to passages in Ausonius, Claudian, Petronius Arbiter, and Statius. Among Wilson's compositions was the air 'From the fair Lavinian shore,' from which (and Savile's 'The Waits') Sir Henry Bishop compounded the popular glee 'O, by rivers.'

[Burney's Hist. of Music, iii. 389; Hawkins's Hist. ii. 582; Grove's Dict. iv. 462; Chequebook of the Chapel Royal, p. 13; Abdy Williams's Degrees of Music, pp. 36, 82; Davey's Hist. pp. 279, 284, et seq.; Cal. State Papers, Dom. Charles I and Charles II; will in Westminster Act Book, fol. 86; Notes and Queries, 3rd ser. ii. 171, viii. 418, 6th ser. x. 455; Coll. Top. et Gen. vii. 164; authorities cited.] L. M. M.

WILSON, JOHN (1627?–1696), playwright, the son of Aaron Wilson, a native of Caermarthen, who has, however, been claimed as of Scottish descent, was born in London in 1627.

The father, Aaron Wilson (1589–1643), matriculated from Queen's College, Oxford, on 16 Oct. 1607, as 'cler. fil. æt. 18.' He graduated M.A. in 1615, and D.D. on 17 May 1639. He was collated rector of St. Stephen's, Walbrook, in December 1625, was appointed chaplain to Charles I and installed archdeacon of Exeter in January 1634; in this same year he became vicar of Plymouth (St. Andrew's), to which benefice he was instituted by Charles I. He and his flock quarrelled over temporalities, and he took proceedings in the Star-chamber, but failed to prove the alleged encroachments. The corporation, nevertheless, thought it wise to surrender the right of presentation to the king, who regranted it under conditions. When the civil war broke out, the vicar was sent prisoner by the townsfolk to Portsmouth; he died at Exeter in July 1643, bequeathing to his son an unswerving faith in the greatness of royal prerogative (see Worth, *Plymouth*, p. 241; *Lansd. MS.* 985, f. 31; Hennessy, *Novum Repert.* p. cliv).

John Wilson matriculated from Exeter College on 5 April 1644, aged 17, but did not proceed to a degree; he was admitted of Lincoln's Inn on 31 Oct. 1646 (*Register*, i. 254), and was called to the bar from that inn about 1649. His plays made his name known to the courtiers, and his high views on the subject of the prerogative commended him to James, duke of York, who recommended him for a place to James Butler, first duke of Ormonde. He may have accompanied Ormonde to Ireland in 1677; in any case, he was appointed about 1681 to the office of recorder of Londonderry, and in 1682 he issued from a Dublin press his 'Poem. To his excellence Richard, Earl of Arran, lord deputy of Ireland.' Two years later he dedicated to Ormonde 'A Discourse of Monarchy, more particularly of the Imperial Crowns of England, Scotland, and Ireland . . . as it relates to the Succession of His Royal Highness James, Duke of York,' London, 8vo. Early in the following year he was ready with 'A Pindarique to their Sacred Majesties James II and his Royal Consort Queen Mary, on their joynt Coronation at Westminster, April 23, 1685,' London, folio. James probably mentioned his deserts to Richard Talbot, earl of Tyrconnel, and there is a suggestion that Wilson was employed by the new viceroy during 1687 in the capacity of secretary. His loyalty was equal to every strain, and in 1688 he produced his erudite and casuistical 'Jus regium coronæ, or the King's Supream Power in Dispensing with Penal Statutes' (London, 1688, 4to), which he dedicated 'to the Honorable Society of Lincoln's

Inn.' A second part was projected, but never appeared. He probably retained the recordership until the siege of Derry (April–August 1689), during which period, in the absence of mayor and sheriff, the office must have been a dead letter. It is evident that Wilson shortly afterwards went to Dublin with a view to joining James there, and that, counting upon the ultimate triumph of the Jacobite cause, he stayed there for one or two years. He is said to have written his tragi-comedy of 'Belphegor' in that city during 1690. He may have returned to London to see it produced at Dorset Garden in the October of that year. Langbaine, writing in 1699, states that he died 'near Leicester Fields about three years since.' There is a somewhat obscure reference to John Wilson in (Buckingham and Rochester's?) 'The Session of the Poets, to the Tune of Cock Laurel.'

Wilson was the author of two prose comedies of merit, besides a five-act tragedy in blank verse and a tragi-comedy. Like the Shadwells in the next generation, he was a follower of 'the tribe of Ben.' He was a scholar, and his plays are full of adaptations from the antique comedy; but as a delineator of rascality, if rarely original, he is always vigorous and often racy, with a strong masculine humour. His plays in order of production are: 1. 'The Cheats: a Comedy,' London, 1664, 4to (1671, 4to; 3rd edit. 1684; 4th edit. 1693, with a new song). This excellent farcical comedy was written in 1662 (so we are told in 'The Author to the Reader,' dated Lincoln's Inn, 16 Nov. 1663), and performed with great applause by Killigrew's company at Vere Street, Clare Market, in 1663. Lacy played Scruple, the nonconformist minister, who in his fondness for deep potations 'too good for the wicked: it may strengthen them in their enormities,' strikingly anticipates the Shepherd in 'Pickwick.' Both this character and Mopus the astrological quack are strongly suggestive of Jonson throughout. The time appears not to have been quite ripe for the breadth of the satire, for in a letter to John Brooke, dated 28 March 1663, Abraham Hill remarks, 'The new play called "The Cheats" has been attempted on the stage; but it is so scandalous that it is forbidden' (*Familiar Letters*, p. 103). The piece is just mentioned by Downes in his 'Roscius Anglicanus.' 2. 'Andronicus Commenius: a Tragedy,' London, 1664, 4to. The history is derived from the 'Cosmography' of Peter Heylyn [q. v.], and coincides with the narrative given in the forty-eighth chapter of Gibbon. An anonymous play of little merit upon the same subject, written in 1643, had been published in 1661. The passage between Andronicus and Anna, the widow of his victim Alexius (act iv. sc. iii.) seems to have been inspired by the famous scene in 'Richard III.' The play was dedicated (15 Jan. 1663–4) 'To my friend A. B.' 3. 'The Projectors: a Comedy,' London, 1665, 4to. This comedy of London life was licensed for the press by L'Estrange on 13 Jan. 1664–5, but Genest doubts if it were ever acted. It betrays more clearly than Molière's 'L'Avare' its debt to their common original, the 'Aulularia' of Plautus; Sir Gudgeon Credulous again bears considerable resemblance to Fabian Fitzdottrell in Jonson's 'The Devil is an Ass,' while the She-Senate scene between Mrs. Godsgood, Mrs. Gotam, and Mrs. Squeeze is strongly reminiscent of the 'Ecclesiazusæ' of Aristophanes. The fault of the play resides, not in the characters, which are excellent, especially the Miser, Suckdry and his servant Leanchops, but in the dearth of incident. There appears to be no connection between 'The Projectors' and 'L'Avare,' which was hastily written in 1668 and 'transplanted' many years later by Henry Fielding ('The Miser,' February 1733). 4. 'Belphegor, or the Marriage of the Devil: a Tragi-comedy,' London, 1691, 4to; the British Museum has a second copy with a slightly variant titlepage. Licensed by L'Estrange on 13 Oct. 1690, this play was probably performed at Dorset Garden at the close of 1690. The scene is laid in Genoa, and the story, which appears in the 'Notti' of Straparola, was derived by Wilson from the English version of Machiavelli, published in 1674 (ii. 165).

A collected edition of Wilson's dramatic works was edited by Maidment and Logan for their series of dramatists of the Restoration in 1874.

Besides his four plays and the tracts mentioned above, Wilson brought out in 1668 'Moriæ Encomium, or the Praise of Folly. Written originally in Latin by Des. Erasmus of Rotterdam, and translated into English by John Wilson,' London, 12mo.

[Wilson's Works, with Memoir, in Dramatists of the Restoration, 1874; Langbaine's Lives and Characters of the English Dramatick Poets, 1712, p. 149; Watt's Bibl. Britannica; Halliwell's Dict. of Old English Plays, 1860; Genest's Hist. of the English Stage, i. 34, 489, x. 138–9; Downes's Roscius Anglicanus; Ward's English Dramatic Lit., 1898, iii. 337–40; Baker's Biographia Dramatica; Foster's Alumni Oxon. 1500–1714; Notes and Queries; Masson's Milton, vi. 314, 365–6; Hazlitt's Bibl. Handbook and Collections and Notes: Poems on Affairs of State, 1716, i. 210–11; Advocates' Libr. Cat.; Brit. Mus. Cat.] T. S.

WILSON, JOHN (*d.* 1751), botanist, was born at Longsleddal, near Kendal, Westmorland, and began life as a journeyman shoemaker, or, according to another account, as a stocking-maker. Being asthmatic, however, he required an outdoor life, and acted as assistant to Isaac Thompson, a well-known land surveyor of Newcastle-on-Tyne, while his wife carried on a baker's shop. Probably in connection with this last trade he obtained the nickname of 'Black Jack.' He possibly learnt his botany in part from John Robinson or FitzRoberts of the Gill, near Kendal, a correspondent of Ray and Petiver; but with 'uncommon natural parts' he made himself 'one of the most knowing herbalists of his time' (*Newcastle Journal*, 27 July 1751), and is said at one time to have earned 60*l.* a year by giving lessons in botany once a week at his native place and at Newcastle, many pupils coming to him from the south of Scotland. It is recorded of him that, being anxious to possess Morison's 'Historia Plantarum,' he determined to sell his cow, almost the sole support of his family, but a lady in the neighbourhood, hearing of the circumstance, gave him the book. This anecdote and the character of his work show that Wilson must have acquired a knowledge of Latin. In 1744 he published 'A Synopsis of British Plants, in Mr. Ray's Method: . . . Together with a Botanical Dictionary. Illustrated with several Figures' (Newcastle-upon-Tyne, 8vo). This book is based upon, but not a mere translation of, Dillenius's edition of Ray's 'Synopsis Stirpium Britannicarum' (1724), but is the first systematic account of British plants in English, and shows considerable original observation and thought (PULTENEY, *Sketches of the Progress of Botany*, ii. 264–9). The introduction of the artificial Linnæan system led to Wilson's work being overlooked; but Robert Brown, in his 'Prodromus Floræ Novæ Hollandiæ' (p. 490), dedicated the convolvulaceous genus *Wilsonia* 'in memoriam Johannis Wilson auctoris operis haud spernandi.' The descriptions of trees, grasses, and cryptogams, which were to have formed a second volume, were left in manuscript, which, in 1762, it was, according to Pulteney (op. cit. p. 269), proposed to publish. Wilson died at Kendal on 15 July 1751, the last three or four years of his life having been spent in so debilitated a state of health as to entirely unfit him for work.

[Hone's Year-Book, p. 827; Nicholson's Annals of Kendal, p. 343.] G. S. B.

WILSON, JOHN (1720–1789), author of 'The Clyde,' son of William Wilson, farmer and blacksmith, was born in the parish of Lesmahagow, Lanarkshire, on 30 June 1720. He was educated at Lanark grammar school till the age of fourteen, when the death of his father and the straitened circumstances of his family constrained him to teach for a living. In 1746 he was appointed parish schoolmaster of Lesmahagow, whence he was invited in 1764 to superintend the education of certain families in Rutherglen, near Glasgow. In 1767 he was appointed master of the Greenock grammar school, a stipulation of his engagement being that he was to forsake 'the profane and unprofitable art of poem-making.' Referring to this in 1803 as a survival of the puritanical covenanting spirit, Scott writes, 'Such an incident is *now* as unlikely to happen in Greenock as in London' (*Minstrelsy of the Scottish Border*, ii. 176 *n.*) Wilson, burning his manuscripts, faithfully observed the conditions of his appointment, though conscious of passing 'an obscure life, the contempt of shopkeepers and brutish skippers' (Letter to his son, 21 Jan. 1779). He was a diligent and popular teacher, retaining office till two years before his death, which took place at Greenock on 2 June 1789.

Wilson married, on 14 June 1751, Agnes Brown, by whom he had nine children. James, the eldest son, becoming a sailor, was killed in 1776 in an engagement on Lake Champlain, his heroism on the occasion prompting government to bestow a small pension on his father. A daughter Violet, wife of Robert Wilson, a Greenock shipmaster, supplied matter for Leyden's memoir, 1803.

In 1760 Wilson printed 'A Dramatic Sketch,' which he afterwards elaborated into 'Earl Douglas,' and issued along with 'The Clyde' in 1764. From an imperfectly amended and enlarged copy Leyden published the final version of 'The Clyde' in 'Scotish Descriptive Sketches,' 1803. The dramatic poem is important mainly as an exercise, exhibiting in its two forms the author's skill and copiousness of expression and his growing sense of style. 'The Clyde' is distinctly meritorious. Its heroic couplets are dexterously managed, its historical allusions are relevant and suggestive, and its descriptive passages reveal independent outlook and genuine appreciation of natural beauty. It is, in Leyden's words, 'the first Scottish loco-descriptive poem of any merit.'

[Biographical sketch of Wilson prefixed to Scotish Descriptive Poems, ed. John Leyden, 1803; Lives of Scottish Poets by the Society of Ancient Scots; Grant Wilson's Poets and Poetry of Scotland.] T. B.

WILSON, Sir JOHN (1741–1793), judge, born at The How, Applethwaite, in Westmorland, on 6 Aug. 1741, was the son of John Wilson, a man of property in the parish. He was educated at Staveley, near Kendal, and entered Peterhouse, Cambridge, on 29 Jan. 1759, graduating B.A. in 1761 as senior wrangler, and M.A. in 1764, and being elected to a fellowship on 7 July 1764. While still an undergraduate he is said to have made an able reply to the attack on Edward Waring's 'Miscellanea Analytica' by William Samuel Powell [q. v.], master of St. John's College (Nichols, *Lit. Anecd.* ii. 717). He entered the Middle Temple in January 1763, and, after being called to the bar in 1766, he joined the northern circuit in 1767, and soon acquired a considerable practice. He was patronised by John Dunning (afterwards first Baron Ashburton) [q. v.], and in his turn he befriended John Scott (afterwards Lord Eldon) (Twiss, *Life of Lord Eldon*, 1846, i. 88). On 7 Nov. 1786 he was appointed by Thurlow to fill the vacancy in the court of common pleas occasioned by the death of Sir George Nares [q. v.], and on 15 Nov. he was knighted. On the retirement of Thurlow he was made a commissioner of the great seal on 15 June 1792, and held that office until 28 Jan. 1793, when Lord Loughborough became lord chancellor. He was elected a fellow of the Royal Society on 13 March 1782. He died at Kendal on 18 Oct. 1793, and was buried in the church, where a monument was erected to his memory, with an inscription by his friend, Richard Watson (1737–1816) [q. v.], bishop of Llandaff. On 7 April 1788 he married a daughter of James Adair [q. v.], serjeant-at-law. By her he had a son and two daughters.

[Atkinson's Worthies of Westmorland, 1850, ii. 160–8; Gent. Mag. 1792 i. 39, 1793 ii. 965, 1794 ii. 1051; Townsend's Cat. of Knights, 1833; Foss's Judges of England, 1864 viii. 408–9.]

E. I. C.

WILSON, JOHN (1800–1849), Scottish vocalist, son of John Wilson, coach-driver, was born in Edinburgh on 25 Dec. 1800. At the age of ten he was apprenticed to a printing firm, and was subsequently engaged with the Ballantynes, where he helped to set up the 'Waverley Novels.' During the building of Abbotsford he was often chosen as one of the armed messengers who had to ride weekly to Tweedside with money to pay the workmen. He conceived an early liking for music, studied under John Mather and Benjamin Gleadhill of Edinburgh, and was a member of the choir of Duddingston parish church during the ministry of John Thomson (1778–1840) [q.v.], the painter. For some time he was precentor of Roxburgh Place relief church, where his fine tenor voice drew great crowds, and from 1825 to 1830 he held the same post at St. Mary's Church, Edinburgh. After this he devoted himself entirely to music teaching and concert giving. He studied singing in Edinburgh under Finlay Dun [q. v.], and afterwards in London under Gesualdo Lanza [q. v.] and Crivelli, taking harmony and counterpoint lessons from George Aspull [q.v.] In March 1830 he appeared in Edinburgh as Harry Bertram in 'Guy Mannering,' and was subsequently engaged in other operas—notably in Balfe's, in some of which he created the principal part—at Covent Garden and Drury Lane. His acting was, however, somewhat stiff, and he abandoned the stage to become an exponent of Scottish song; in that character he appeared before the queen at Taymouth Castle in 1842. His Scottish song entertainments, both in this country and in America, were an immense success, and brought him a large fortune. He died of cholera at Quebec on 8 July 1849. David Kennedy [q. v.], the Scottish vocalist, restored his tomb there, and made a bequest for its permanent preservation. Wilson published an edition of 'The Songs of Scotland, as sung by him at his Entertainments on Scottish Music and Song,' London, 1842, 3 vols.; and 'A Selection of Psalm Tunes, for the use of the Congregation of St. Mary's Church, Edinburgh' (1825), in which appears the popular tune 'Howard,' generally attributed to him, although it is anonymous. He composed several songs, notably 'Love wakes and sleeps,' and at his entertainments introduced many which, though unclaimed, are understood to be his own.

[Love's Scottish Church Music; Baptie's Musical Scotland; Dibdin's Annals of the Edinburgh Stage; Grove's Dict. of Music; Hadden's George Thomson, the Friend of Burns, p. 249; Baird's John Thomson of Duddingston; Records of Canongate Parish, Edinburgh; information from the late James Stillie, Edinburgh.]

J. C. H.

WILSON, JOHN (1785–1854), author, the 'Christopher North' of 'Blackwood's,' and professor of moral philosophy in the university of Edinburgh, was born at Paisley on 18 May 1785. His father, John Wilson (*d.* 1796), was a manufacturer of gauze, who had made a fortune in business; his mother, Margaret Sym (1753–1825), a lady of remarkable dignity of manners and imperious strength of character, was descended in the female line from the Marquis of Montrose. He was the fourth child but eldest

son, being one of a family of ten. His youngest brother, James Wilson (1795–1856), is noticed separately. John received his first education in the grammar school of Paisley and in the manse of Mearns, and in 1797 proceeded to Glasgow University, where he was especially influenced by Jardine, the professor of logic, and Young, the professor of Greek. He obtained several prizes in logic, and his career as a student was in general highly creditable to him, though he was still more distinguished as an athlete. 'I consider Glasgow College as my mother,' he wrote, 'and I have almost a son's affection for her.' From Glasgow he migrated to Oxford, where he became a gentleman commoner at Magdalen College, and matriculated on 26 May 1803. He had previously, in May 1802, afforded an indication of the direction which his thoughts were taking by addressing a long letter, partly reverential, partly expostulatory, to Wordsworth, who returned the boy an elaborate answer, inserted in his own memoir, and reprinted, with Wilson's letter, in Professor Knight's editions of his works. At Oxford 'he was considered the strongest, the most athletic and most active man of those days, and created more interest among the gownsmen than any of his contemporaries.' He also studied methodically, and obtained considerable distinction in the schools, besides winning the Newdigate prize in 1806 (with a poem on 'The Study of Greek and Roman Architecture'). He made many university friends (among them Reginald Heber and Henry Phillpotts), but none whose acquaintance appears to have been especially influential upon his life. During the vacations he wandered over Great Britain and Ireland, associating with characters of all descriptions; but the story related by the Howitts of his having actually married a gipsy is entirely devoid of foundation. In fact his deepest concern during the whole of his Oxford residence was his tender attachment to the lady he celebrates as 'Margaret,' 'an orphan maid of high talent and mental graces,' which came to nothing from the violent opposition of his mother. Heartbroken from sorrow and disappointment, Wilson went up for his B.A. examination in the Easter term of 1807, under the full conviction that he should be plucked, but on the contrary passed 'the most illustrious examination within the memory of man.' He graduated M.A. in 1810. He had already purchased a cottage and land at Elleray on Windermere, and thither he betook himself to lead the life of a country gentleman, not at the time contemplating the pursuit of any profession.

The first four years of Wilson's life at Elleray were divided between improvements to his estate, outdoor recreation, and the composition of poetry. 'The Isle of Palms' and other pieces were written by 1810, and published at the beginning of 1812. He also contributed letters to Coleridge's 'Friend' under the signature of 'Mathetes.' On 11 May 1811 he had married Jane Penny, the daughter of a Liverpool merchant and 'the leading belle of the lake country,' who had removed to Ambleside to be near her married sister. The union was most fortunate; but four years afterwards a calamity overtook Wilson by the loss of his property (estimated at 50,000*l.*) through the dishonesty of an uncle who had acted as steward of the estate. Wilson, so fearfully excitable when the affections were in question, bore the loss of fortune with magnanimity, and even contributed to the support of the delinquent uncle. The blow was indeed in great measure broken by the hospitality of his mother, who received him and his family into her house; nor was he even obliged to relinquish Elleray, though he removed from it for a time. He was called to the bar at Edinburgh in 1815, but made little progress in a profession in which neither taste nor ability qualified him to excel; of the few briefs which came to him he afterwards said, 'I did not know what the devil to do with them.' He cultivated literature to better purpose, following up 'The Isle of Palms' with 'The City of the Plague' and other poems (1816). In 1815 he made a pedestrian highland tour in company with his wife, in those days an almost unparalleled undertaking for a lady. Encouraged by Jeffrey, who had reviewed 'The City of the Plague' very kindly, Wilson contributed an article on the fourth canto of 'Childe Harold' to the 'Edinburgh,' but was almost immediately afterwards caught in the vortex which swept the literary talent of Scottish toryism into the new tory organ, 'Blackwood's Magazine,' established in April 1817. Up to this time periodical literature in Scotland had been a whig monopoly: all the loaves and fishes had been on one side, and all the pen and ink on the other. This was now to be altered, and although Wilson was not in reality a fierce, much less a bitter or intolerant, partisan, the vehemence of his temperament and the unwonted strength of his language sometimes made him appear the very incarnation of political ferocity.

The early management of 'Blackwood' was designedly involved in mystery, but Mrs. Oliphant's 'Annals of the Publishing House of Blackwood' has recently made it clear that the sole editor was William Black-

wood [q.v.] himself, and that, contrary to the general belief at the time, neither Wilson nor Lockhart was ever entrusted with editorial functions. The first six numbers had appeared as 'The Edinburgh Monthly Magazine,' under the nominal conduct of James Cleghorn [q. v.] and Thomas Pringle [q. v.] The endeavours of these gentlemen to make themselves something more than editors by courtesy speedily estranged them from Blackwood; they seceded to the rival publisher Constable, and Blackwood organised a new staff, of which Wilson and John Gibson Lockhart [q. v.] were the most conspicuous members. Seldom has so great a sensation been produced by a periodical as that which attended their first number (October 1817), overflowing with boisterous humour and at the same time with party and personal malignity to a degree to which Edinburgh society was utterly unused. Besides attacks on Coleridge and Leigh Hunt, able and telling, but disgraceful to the writers, the number contained the renowned 'Chaldee Manuscript' (afterwards suppressed), which was in fact a satire, in the form of biblical parody, upon the rival publisher and his myrmidons. The authorship was claimed by James Hogg [q. v.], the 'Ettrick Shepherd;' but Professor Ferrier authentically states that, although Hogg conceived the original idea, not more than forty out of the 180 verses are actually from his pen. It may be added that the British Museum possesses a proof-sheet with numerous additions suggested in manuscript by Hogg, not one of which was adopted.

'Blackwood,' now fairly launched, pursued a headlong and obstreperous but irresistible course for many years. Wilson's overpowering animal spirits and Lockhart's deadly sarcasm were its main supports, but 'The Leopard' and 'The Scorpion' were powerfully assisted by the 'Ettrick Shepherd,' by William Maginn [q.v.], and Robert Pearse Gillies [q.v.] No one but Blackwood himself, however, can bear a general responsibility; his correspondence with Wilson in the latter's life shows how invaluable he was to his erratic contributor, and also what friction often existed between them. The attacks on Keats and Leigh Hunt, applauded at the time, were in after days justly regarded as dark blots on the magazine. Wilson assuredly was not responsible, and may even be deemed to have atoned for them by the enthusiastic yet discriminating encomiums of Shelley in the articles he wrote at this time, under the inspiration, as now known, of De Quincey, an old associate in the lake district. These were days of fierce exasperation on all sides, and much allowance should be made for the attitude of 'Blackwood,' which was nevertheless disapproved even in friendly quarters. Jeffrey was driven to renounce all literary connection with Wilson; and Murray, though the publisher of the tory 'Quarterly,' gave up his interest in the magazine. An unprovoked attack by Lockhart on the venerable Professor John Playfair [q.v.] was especially resented. Wilson's temperament continually carried him beyond bounds. His correspondence with Blackwood reveals him as at least once in a condition of abject terror at having committed himself, not from any fear of personal consequences, but from the perception that he had spoken in a manner impossible to justify of men whom he really revered.

During 1819 Wilson left his mother's roof and removed with his wife and family to a small house of his own in Ann Street, where Watson Gordon was his immediate neighbour, and where he also enjoyed the society of Raeburn and Allan. Next year the chair of moral philosophy in Edinburgh University fell vacant, and Wilson, who had no obvious qualification and many obvious disqualifications, was elected by the town council over the greatest philosopher in Britain, Sir William Hamilton, by twenty-one votes to nine, given him on the one sufficient ground that he was a tory [see art. STEWART, DUGALD]. Having so freely assailed others, his own reputation was not likely to pass unassailed through the excitement of the contest. His wife 'could not give any idea of the meanness and wickedness of the whigs if she were to write a ream of paper;' and Wilson found it necessary to get not only his literature but his morals attested by Mrs. Grant of Laggan as well as Sir Walter Scott. Opinion on the other side is summed up by James Mill, when he says, writing to Macvey Napier, 'The one to whom you allude makes me sick to think of him.' The appointment was certainly an improper one, but turned out much better than could have been expected. 'He made,' says Professor Saintsbury, 'a very excellent professor, never perhaps attaining to any great scientific knowledge in his subject or power of expounding it, but acting on generation after generation of students with a stimulating force that is far more valuable than the most exhaustive knowledge of a particular topic.' It is only to be regretted that his professorship was not one of English literature. There he would have been entirely at home; his geniality, magnanimity, and ardent appreciation of everything which he admired would have found an eager response from

his young auditors; while the diffuseness and extravagance of diction which so greatly mar his critical writings would have passed unnoticed in an oral address.

For some years Wilson's more elaborate efforts in 'Blackwood' belonged to the department of prose fiction. Most of the 'Lights and Shadows of Scottish Life' appeared in the magazine prior to their collective publication in 1822. 'The Trials of Margaret Lyndsay' was published in 1823, and 'The Foresters' in 1825. These were all works of merit, but are little read now, and would scarcely be read at all but for the celebrity of their author in other fields. It was not until 1822 that Wilson found where his real strength lay, and began to delight the public with his 'Noctes Ambrosianæ.' The idea of a symposium of congenial spirits is as old as Plato, and Wilson's application of it had been in some measure anticipated by Peacock. But Plato's banqueters keep to one subject, while Wilson's range over interminable fields of discussion, usually suggested by the topics of the day. As Plato created a Socrates for his own purposes, so Wilson embodied his wit and wisdom, and, more important than either, his poetry, in the 'Ettrick Shepherd,' a character for which James Hogg undoubtedly sat in the first instance, but which improved immensely upon the original in humour, pathos, and dramatic force; while the dialect is by common consent one of the finest examples extant of the classical Doric of Scotland. Wilson himself, as 'Christopher North,' acts in a measure as prompter to the Shepherd; yet many splendid pieces of eloquence are put into his mouth, and he frequently enacts the chorus, conveying the broad commonsense of a subject. The literary form, or rather absence of form, exactly suited Wilson. Here at last was a great conversationalist writing as he talked, and probably few books so well convey the impression of actual contact with a grand, primitive, and most opulent nature. The dramatic skill shown in the creation of the 'Shepherd,' though it has been much exaggerated, is by no means inconsiderable: the other characters, Tickler (Mr. Robert Sym, Wilson's maternal uncle), 'the opium eater,' De Quincey, and Ensign O'Doherty, are comparatively insignificant. The original idea of the 'Noctes' seems to have been Maginn's, and between 1822 and 1825 they were the work of so many hands that Professor Ferrier has declined to include these early numbers in Wilson's 'Works.' After this date until their termination in 1835 they are almost entirely from his pen. Their conclusion was probably thought to be necessitated by the death of Hogg, who could no longer appear before the world as a convivial philosopher. But a blow was impending upon Wilson himself which must have destroyed his power of continuing a work the first requisite of which was exuberant animal spirits. In 1837 he lost his wife, and was never the same man again. For nearly twenty years he had been enriching 'Blackwood,' wholly apart from the 'Noctes,' with a torrent of contributions—critical, descriptive, political—so representative of the general spirit of the periodical as fully to warrant the erroneous inference that he was its conductor. The death of William Blackwood in September 1834 was a severe blow to him, but he 'stood by the boys,' and his relations with them continued to be much the same as they had been with the father, troubled by occasional suspicions and misunderstandings, but on the whole as consistently amicable as was possible in the case of one so wayward and desultory. 'He was,' Mrs. Oliphant justly says, 'a man for an emergency, capable of doing a piece of superhuman work when his heart was touched,' but not to be relied upon for steady support. In some years the abundance of his contributions was amazing, and in 1833 he wrote no fewer than fifty-four articles for the 'Magazine.' Among the most remarkable of his contributions before the death of Blackwood were a series of papers on Homer and his translators, abounding in eloquent and just criticism; similar series of essays on Spenser and British critics, and the memorable review of Tennyson's early poems, bitterly resented by the poet, but which, in fact, allowing for 'Maga's' characteristic horseplay, was both sound and kind. Of a later date were some excellent papers entitled the 'Dies Boreales,' his last literary labour of importance, and an edition of Burns.

Wilson's spirits had greatly waned after the death of his wife, and his contributions to 'Blackwood' became irregular, but he was unremitting in his attention to the duties of his professorship, and continued to fill the conspicuous place he held in Edinburgh society until 1850, when his constitution gave manifest signs of breaking up. In 1851 he resigned his professorship, and a pension of 300*l.* was conferred upon him in the handsomest spirit by Lord John Russell, the object of so many bitter attacks from him. Wilson exhibited the same spirit by recording his vote at the Edinburgh election of 1852 for his old political opponent Macaulay. This was his last public appearance. On 1 April 1854 at his house in Gloucester

Place, Edinburgh, his home since 1826, he had a paralytic stroke, which terminated his life two days afterwards. He was buried in the Dean cemetery with an imposing public funeral on 7 April, and a statue of him by John Steell was erected in Princes Street in 1865. Wilson left two sons, John and Blair, one a clergyman of the church of England, the other for a time secretary to the university of Edinburgh. He had three daughters: Margaret Anne, married to Professor James Frederick Ferrier [q. v.]; Mary, his biographer, married to Mr. J. T. Gordon, sheriff of Midlothian; and Jane Emily, married to William Edmonstoune Aytoun [q. v.]

Wilson was a man of one piece. His personal and literary characters were the same. The chief characteristic of both is a marvellously rich endowment of fine qualities, marred by want of restraining judgment and symmetrical proportion. As a man he was the soul of generosity and magnanimity, but exaggerated in everything, and by recklessness and wilfulness was frequently unjust where he intended to be the reverse. As an author he must have attained high distinction if his keen perception of and intense delight in natural and moral beauty had been accompanied by any recognition of the value of literary form. In the 'Noctes' this is in some measure enforced upon him by the absolute necessity of maintaining consistency and propriety among his *dramatis personæ*. Elsewhere the perpetual frenzy of rapture, although perfectly genuine with him, becomes wearisome. His style is undoubtedly colloquial and sometimes meretricious. Nassau Senior thought so badly of both 'his *dulcia* as well as his *tristia vitia*' that 'he would almost as soon try to read Carlyle or Coleridge.' Such a verdict has no terrors now. Yet it is true that there are few writers of Wilson's calibre who discourse at such length, and from whom so little can be carried away. His descriptions both in prose and verse read like improvisations, leaving behind a general sense of beauty and splendour, but few definite impressions. He will live nevertheless by his often imitated but never rivalled 'Noctes,' and should ever be held in honour for the manliness and generosity of his character as an author. The same qualities characterised the mass of his criticism, although at times some insuperable prejudice or freak of perversity intervened, as when in his old age he recanted his former sentiments respecting Wordsworth in an essay which fortunately never saw the light. Such were aberrations of judgment: he was entirely free from malice or vindictiveness, and never cherished resentment. His review of his former adversary Macaulay's 'Lays of Ancient Rome' affected Macaulay 'as generous conduct affects men not ungenerous.' Long before his death he was entirely reconciled to Jeffrey, and he wrote in 1834 of his bygone enmity with Leigh Hunt, 'The animosities die, but the humanities live for ever.' His own function, whether as a painter of natural or an expositor of literary beauty, may be truly and tersely summed up in another dictum, that it was to teach men to admire.

Portraits of Wilson, painted by Raeburn and Watson Gordon, are in the National Portrait Gallery, Edinburgh, and in the National Portrait Gallery, London, respectively; an engraving of the latter is prefixed to 'Professor Wilson: a Memorial and a Sketch' [by George Cupples], Edinburgh, 1854. A fine engraving of a portrait taken at the age of sixty is prefixed to Mrs. Gordon's biography of her father. Thomas Duncan painted 'Christopher in his Sporting Jacket' (engraved by Armytage for the collected works), and a sketch from a statue by Macdonald, with a caricatured background, appeared in the Maclise Gallery in 'Fraser's Magazine.'

Wilson's works were collected in twelve volumes by his son-in-law, Professor Ferrier, 1855–8. Four volumes are occupied by the 'Noctes Ambrosianæ;' four by 'Essays, Critical and Imaginative;' two by 'The Recreations of Christopher North,' one by the poems, and one by the tales. The collection is not complete, the earlier numbers of the 'Noctes' being omitted, as well as the papers on Spenser, 'Dies Boreales,' and other matter which but for space might well have been reprinted. A complete and elaborate edition of the 'Noctes' was published at New York by Dr. R. Shelton Mackenzie (in five volumes with an excellent index) and revised in 1866.

[Christopher North: a Memoir of John Wilson by his Daughter, Mrs. Gordon, 1862; Mrs. Oliphant's Annals of the Publishing House of Blackwood, William Blackwood and his Sons, 1897; Cupples's Professor Wilson, a Memorial and Estimate by one of his Students, 1854; Blackwood's Mag. May and December 1854; Athenæum, April 1854 and 8 July 1876 (a brilliant but severe estimate of the 'Noctes,' which are pronounced to be 'dying of dropsy'); Quarterly Review, vol. cxiii.; Professor Ferrier's prefaces in Wilson's Works; Lang's Life of John Gibson Lockhart, 1897; De Quincey's Portrait Gallery and Autobiographic Sketches; Gillies's Memoirs of a Literary Veteran, 1851; Douglas's The 'Blackwood' Group, 1897; Selections from the Correspondence of Macvey Napier; Lock-

hart's Peter's Letters to his Kinsfolk, vol. iii.; Gilfillan's Gallery of Literary Portraits; Findlay's Personal Recollections of De Quincey, 1886; Maclise Portrait Gallery, ed. Bates; Parmenides [De Quincey] in the Edinburgh Literary Gazette of 1829.] R. G.

WILSON, JOHN (1774–1855), sea-painter, son of James Wilson, shipmaster, and Eleonora Masterton, his wife, was born at Ayr on 20 Aug. 1774 (*Ayr Parish Register*). When thirteen years of age he was apprenticed to John Norie of Edinburgh, who, although by business a house-painter, not infrequently executed landscape panels of some merit in the rooms he decorated. On the completion of his apprenticeship, which was not without influence upon his future, he had some lessons in picture-painting from Alexander Nasmyth [q. v.], and then practised as a drawing-master in Montrose for two years, at the end of which he went to London. There he soon found employment as a scene-painter at Astley's Theatre in Lambeth Road, and his scenery is said to have been good. His name appears for the first time in the Royal Academy catalogue of 1807, but, although he exhibited a good many pictures there, his principal works were sent to the British Institution and the Society of British Artists. In 1826 he was awarded a 100*l.* premium for a picture of the battle of Trafalgar (purchased by Lord Northwick), painted in competition for a prize offered by the directors of the former society, and in the formation of the latter in 1823–4 he took a leading part. He was also elected an honorary member of the [Royal] Scottish Academy in 1827, and contributed regularly to its exhibitions. His later years were spent at Folkestone, where he found congenial subjects for his pictures, which usually represent coast scenery and the sea with shipping. His work is fresh and vigorous, and, if somewhat lacking in delicacy, pictorial in motive and arrangement, while it is marked by much truth of observation and directness of expression. He was a prolific painter, and between 1807 and 1856 showed 525 pictures at the three London exhibitions already named. There are two pictures by him in the National Gallery of Scotland and one at South Kensington Museum. On 20 April 1855 he died at Folkestone. Wilson, who was familiarly known as 'Old Jock,' was of a sociable disposition, a keen observer, a brilliant conversationist, and his stories of Robert Burns [q. v.] and other famous men he had met were in great request among those who knew him.

In 1810 he married a Miss Williams, and their son, John W. Wilson, who died in 1875, followed his father's profession, choosing landscape and farmyard subjects with figures.

[Gibson's View of the Arts of Design, 1816; Redgraves' Century of Painters, 1865; Redgrave's, Bryan's, and Graves's Dictionaries; Armstrong's Scottish Painters, 1888; Brydall's Art in Scotland, 1889; Catalogue of National Gallery of Scotland.] J. L. C.

WILSON, Sir JOHN (1780–1856), general, born in 1780, was commissioned as ensign in the 28th foot on 26 March 1794, and became lieutenant on 12 Aug. 1795. He went with part of the regiment to the West Indies in 1796, and was present at the capture of St. Lucia in May and of St. Vincent in June. He was made prisoner and taken to Guadaloupe in July, and, after he had been exchanged, he was again made prisoner in the British Channel in 1797. He rejoined his regiment at Gibraltar, and took part in the capture of Minorca in November 1798. On 18 Jan. 1799 he was given a company in the newly formed Minorca (afterwards the 97th, or queen's German) regiment. He served with it in the expedition to Egypt in 1801, and was present at the battle of Alexandria on 21 March, where the regiment greatly distinguished itself. He was promoted major on 27 May 1802.

In 1808 the 97th was sent to Portugal. It landed on 19 Aug., and two days afterwards fought at Vimiero as part of Anstruther's brigade. Wilson was severely wounded. On 22 Dec. he obtained a lieutenant-colonelcy in the royal York rangers. In January 1809 he went back to the Peninsula and joined the Lusitanian legion raised by Sir Robert Thomas Wilson [q.v.] He was employed with it in the neighbourhood of Ciudad Rodrigo, harassing the French posts, one of which he surprised at Barbara de Puerco, at the end of March. In 1810 he was made chief of the staff of Silveira, who commanded the Portuguese troops in the northern provinces. In August he saved the rear-guard of the corps, 'in circumstances of such trying difficulty that he received the public thanks' of Beresford (Napier, bk. xi. chap. v). In October orders came out for him to rejoin his regiment (York rangers), but Wellington represented that 'the loss of his services will be seriously felt' (*Despatches*, vi. 543), and he remained with the Portuguese army. At this time he was harassing the rear of Masséna's army at Coimbra, in concert with Colonel (afterwards 'Sir' Nicholas) Trant [q. v.]

In 1811 he was made governor of the province of Minho. At the head of the Minho militia he had a successful affair at Celorico on 22 March, and was actively engaged on

the frontier throughout that year and 1812. In June 1813 he joined Wellington's army, and commanded an independent Portuguese brigade at the siege of San Sebastian, the passage of the Bidassoa, and the battle of Nivelle. He was severely wounded on 18 Nov. during the establishment of the outposts before Bayonne. He was made knight-commander of the Portuguese order of the Tower and Sword, a distinction which, it seems, he would have received two years before but for a confusion between him and Sir Robert Wilson (*ib.* viii. 367, 435). He was made brevet colonel on 4 June 1814 and was knighted, and in 1815 he was made C.B. He received the gold medal for San Sebastian, and afterwards the silver medal with clasps for Vimiero and Nivelle.

He was placed on half-pay on 25 Dec. 1816, and promoted major-general on 27 March 1825. He commanded the troops in Ceylon from December 1830 till his promotion to lieutenant-general on 28 June 1838. He was made K.C.B. on 6 Feb. 1837, and colonel of the 82nd foot on 5 Dec. 1836, from which he was transferred to the 11th foot on 10 May 1841. He became general on 20 June 1854, and died at 67 Westbourne Terrace, London, on 22 June 1856, aged 76.

[Annual Register, 1856, p. 260; Times, 25 June 1856; Gent. Mag. 1856, ii. 257; Naval and Military Gazette, 28 June 1856; Narrative of the Campaigns of the Loyal Lusitanian Legion.]

E. M. L.

WILSON, JOHN (1804–1875), missionary and orientalist, born at Lauder in Berwickshire on 11 Dec. 1804, was the eldest son of Andrew Wilson, for more than forty years a councillor of the burgh of Lauder, by his wife Janet, eldest daughter of James Hunter, a farmer of Lauderdale. When about four years old he was sent to a school in Lauder taught by George Murray, and about a year later he was transferred to the parish school under Alexander Paterson. In his fourteenth year he proceeded to Edinburgh University with a view to studying for the ministry. In his vacations he was employed at first as schoolmaster at Horndean on the Tweed, and afterwards as tutor to the sons of John Cormack, minister of Stow in Midlothian. While at the university he became more and more inspired by Christian zeal, and on 22 Dec. 1825 he founded the 'Edinburgh Association of Theological Students in aid of the Diffusion of the Gospel.' His attention was drawn to the mission field, and in the same year he offered himself to the Scottish Missionary Society as a missionary candidate. In 1828 he published anonymously 'The Life of John Eliot, the Apostle of the Indians' (Edinburgh, 16mo). His attention had been directed to India while acting as tutor to Cormack's nephews, the sons of (Sir) John Rose, an Indian soldier, and by the influence of Brigadier-general Alexander Walker [q.v.], former resident at Baroda; and to prepare himself for work in that country he studied anatomy, surgery, and the practice of physic at Edinburgh in 1827–8. In 1828 he was licensed to preach by the presbytery of Lauder, and on 21 June was ordained missionary. In the same year he was married, and sailed from Portsmouth in the Sesostris, East Indiaman.

On his arrival at Bombay in 1829 Wilson devoted himself to the study of Maráthí, and made such rapid progress that he was able to preach in the tongue in six months, delivering his first sermon on 1 Nov. After visiting the older stations of the Scottish Missionary Society at Harnai and Bánkot, Wilson and his wife returned to Bombay on 26 Nov. 1829. Wilson immediately commenced to labour energetically among the native population, and by 4 Feb. 1831 he had formed a native church on presbyterian principles. In 1830 he founded the 'Oriental Christian Spectator,' the oldest Christian periodical in India, which continued to appear for thirty years.

About 1830 an important undertaking was begun by Mrs. Wilson with her husband's advice—the establishment of schools for native girls, the first of their kind in India. The first school was opened on 27 Dec. 1829, and half a year later six others had been set on foot. These, and some elementary schools for boys established by Wilson, were supplemented on 29 March 1832 by the foundation of a more advanced college for natives of both sexes. Wilson's institution invites comparison with that founded almost contemporaneously in Calcutta by Alexander Duff [q. v.] Wilson devoted more attention to female education, and gave more prominence to the study of native languages. While Duff's instrument was the English tongue, Wilson employed the vernaculars of a varied population—Maráthí, Gujaráthí, Hindustání, Hebrew, and Portuguese; with Persian, Arabic, and Sanskrit for the learned classes. Both systems, however, were equally adapted to their environment: neither could have flourished amid the surroundings of the other. Wilson's college was at first known as the 'Ambrolie English School.' On 1 Dec. 1835, after some differences with the Scottish Missionary Society, Wilson and his colleagues in India were transferred to the church of Scotland, and the school was denominated the Scottish

Mission School. In 1838 the arrival of John Murray Mitchell, a student of Marischal College, Aberdeen, and the return of the missionary Robert Nesbit (*d.* 1855), rendered it possible to organise the school on a more extended basis, and it became known as the General Assembly's Institution. A new building was completed in 1843, but Wilson was immediately afterwards obliged to relinquish it on quitting the church of Scotland at the time of the disruption. He carried on his school in another building which was finished in 1855. The present 'Wilson College' was completed about 1887.

Wilson did not, however, confine his efforts to the native youth. He entered into public discussions with the Hindu Bráhmans, and with the Muhammadans and Parsís. His courtesy and knowledge of oriental literature made no less impression than his logic, and by familiarising the native mind with Christian modes of thought he prepared the way for further progress. In 1837, however, a dispute arose which threatened serious consequences. Some of the Parsí pupils at the institution having shown an intention of becoming Christians, one of them was carried off by his friends, while two others evaded capture by taking refuge in Wilson's house. After various violent attempts a writ of *habeas corpus* was taken out for one of them, and on 6 May 1839 he appeared in court and declared his intention to remain with Wilson. The consequence of these proceedings was the removal of all but fifty out of 284 pupils at the institution, and it was some years before the former numbers were regained.

In the meantime Wilson sought to spread the influence of the mission beyond Bombay by tours through various parts of the country. In 1831, with Charles Pinhorn Farrar, the father of Dean Farrar, he proceeded to Násik on the Godávari, through Poona and Ahmadnagar. In the following year he went eastward to Jálna and the caves of Ellora in Haidarábád, and in the cold season of 1833–4 he visited the south Maráthá country and the Portuguese settlement at Goa. In 1835 he journeyed through Surat, Baroda, and Káthiáwár; and between 1836 and 1842 he visited the Gairsoppa Falls and Rájputána, besides returning to Káthiáwár and Somnáth. These frequent expeditions were used by Wilson as opportunities for spreading religious teaching, while at the same time he collected oriental manuscripts, and by constant intercourse with the natives increased his stock of oriental knowledge, in which he was acquiring a European reputation. He was elected a member of the Bombay Literary Society in 1830, and became president in 1835. On 18 June 1836 he was elected a member of the Royal Asiatic Society. He was the first to partially decipher the rock inscriptions of Asoka at Girnar, which had so long remained an enigma to western savants, and on 7 March 1838 James Prinsep [q.v.] made a full acknowledgment of his services to the Royal Asiatic Society. From 1836 onward he was frequently consulted by the supreme court and by the executive government on questions of Parsí law and custom. In 1843 he published 'The Parsi Religion unfolded, refuted, and contrasted with Christianity' (Bombay, 8vo), a work which obtained the favourable notice of the Asiatic Society of Paris, and which on 7 Feb. 1845 procured his election as a fellow of the Royal Society.

In 1843 Wilson was compelled by ill-health to take a furlough, and visited Egypt, Syria, and Palestine, on his way to Scotland. The fruit of his observations was the 'Lands of the Bible visited and described' (Edinburgh, 1847, 2 vols. 8vo). He arrived in Edinburgh immediately after the disruption of the church of Scotland, and without hesitation he joined the free church. After addressing the general assembly at Glasgow in October he accompanied Robert Smith Candlish [q. v.] to England, and advocated the cause of Indian missions at Oxford and London. The establishment of the Nágpur mission under Stephen Hislop was largely the result of his insistence of the need of a mission in Central India.

Wilson returned to India in the autumn of 1847, and in 1849 he commenced a tour in Sind, in which he was joined by Alexander Duff in the following year. The conquest of Sind had just been achieved, and Wilson was the first Christian missionary to traverse the country.

From 1848 to 1862 was intellectually the most fruitful period of Wilson's career. About 1848 he was nominated president of the 'Cave Temple Commission' appointed by government, chiefly through his instances and those of James Fergusson (1808–1886) [q. v.], to examine and record the antiquities connected with the cave temples of India. To this commission he gave his labour gratuitously for thirteen years, receiving the hearty co-operation of the leading orientalists in India. He published in the 'Journal of the Bombay Asiatic Society' (vol. iii.) 'A Memoir on the Cave Temples and Monasteries, and other Buddhist, Brahmanical, and Jaina Remains of Western India,' which was reprinted in 1850, and circulated by government to all the district and politi-

cal officers in and around the province of Bombay. With their assistance he published a second memoir in 1852, embodying the results of the commission's work on the larger caves, like Elephanta. In 1849 he declined the appointment of permanent president of the civil and military examination committee of Bombay, and in 1854 refused the post of government translator, fearing that acceptance might injure his missionary usefulness. In 1855 he published his 'History of the Suppression of Infanticide in Western India' (Bombay, 8vo), and in 1858 'India Three Thousand Years Ago' (Bombay, 8vo), a description of the social state of the Aryans on the banks of the Indus. At the time of the Indian mutiny his knowledge of dialects was of great service to the government, for whom he deciphered the insurgents' secret despatches written to evade detection in various archaic characters and obscure local idioms. In 1857, when the university of Bombay was constituted, he was appointed dean of the faculty of arts, a member of the syndicate, and examiner in Sanskrit, Persian, Hebrew, Maráthí, Gujaráthí, and Hindustání, and he soon after was made vice-chancellor by Lord Lawrence.

In 1860 Wilson made a second tour in Rájputána, and in 1864 he was consulted by government in regard to the Abyssinian expedition. In 1870 he made a second visit to Scotland, and was chosen moderator of the general assembly. He returned to Bombay on 9 Dec. 1872, and laboured unweariedly until his death at his residence, 'The Cliff,' near Bombay, on 1 Dec. 1875. He was buried in the old Scottish burial-ground. His portrait, engraved by Joseph Brown, is prefixed to his 'Life' by Dr. George Smith, C.I.E. Wilson was twice married: first at Edinburgh, on 12 Aug. 1828, to Margaret, daughter of Kenneth Bayne, minister of Greenock. She died on 19 April 1835, leaving a son Andrew (1831–1881), who is separately noticed. Wilson married, secondly, in September 1846, Isabella, second daughter of James Dennistoun of Dennistoun. She died in 1867, leaving no issue.

Wilson's abilities as an orientalist were great, and would have earned him yet higher fame had he not always subordinated his studies to his mission work. It is not easy to overestimate the importance of his labours for Christianity in western India. During later life Indian officials, native potentates, and European travellers alike regarded him with esteem and affection. Lord Lawrence, the governor-general, and Lord Elphinstone, governor of Bombay, were among his personal friends. Through his educational establishments and his wide circle of acquaintances his influence radiated from Bombay over the greater part of India, and natives of Africa also came to study under his care. Besides the works already mentioned he was the author of: 1. 'An Exposure of the Hindu Religion, in Reply to Mora Bhatta Dandekara,' Bombay, 1832, 8vo. 2. 'A Second Exposure of the Hindu Religion,' Bombay, 1834, 8vo. 3. 'Memoirs of Mrs. Wilson,' Edinburgh, 1838, 8vo; 5th edit. 1858. 4. 'The Evangelisation of India,' Edinburgh, 1849, 16mo. 5. 'Indian Caste,' edited by Peter Peterson, Bombay, 1877, 2 vols. 8vo; new edit. Edinburgh, 1878.

[Wilson's Works; Smith's Life of Wilson, 1878; Hunter's Hist. of Free Church Missions in India and Africa, 1873; Smith's Life of Alexander Duff, 1881; Marrat's Two Standard Bearers in the East, 1882.] E. I. C.

WILSON, JOHN (1812–1888), agriculturist, was born in London in November 1812. He was educated at University College, London, and afterwards completed his training in Paris, where he studied medicine and chemistry under Payen, Boussingault, and Gay Lussac. In 1845–6 he was in charge of the admiralty coals investigation under Sir Henry de la Beche. From 1846 to 1850 he was principal of the Royal Agricultural College, Cirencester. His term of office was distinguished chiefly by an attempt to convert the college farm from pasture to arable land, which involved much expense and met with considerable opposition. In 1850 a suggestion on the part of the council for a thorough change of the organisation of the college into that of a school for farmers' sons led to Wilson's resignation. He was succeeded by the Rev. J. S. Haygarth, and the college continued its work much on the former lines.

In 1854 Wilson was, on the death of Professor Low, elected to the chair of agriculture and rural economy in the university of Edinburgh. This professorship had been founded in 1790 by Sir William Pulteney, but the salary attached to it at this time was little more than nominal. In 1868 he succeeded Professor Kelland as secretary to the senate of the Edinburgh University, and in the course of the same year, chiefly owing to the exertions of the Highland and Agricultural Society, the endowment of the chair of agriculture was increased (*Journ. Roy. Agr. Soc. Engl.* 1885, xxi. 525). Wilson's methods as a teacher were severely criticised, partly no doubt because some of the English systems of farming which he advocated ran counter to Scottish prejudices.

The fact, however, that most of the important chairs of agriculture in Scotland and many elsewhere were filled by his pupils is sufficient testimony to his merit as a teacher.

In 1885 Wilson resigned his chair at Edinburgh, and was appointed emeritus professor. In the spring of 1886 the honorary degree of LL.D. was conferred upon him. He died at Sandfield, Tunbridge Wells, on 27 March 1888.

An important characteristic of Wilson's career was his intercourse and relations with foreign agricultural authorities and societies. In 1851 he filled the position of deputy juror at the International Exhibition; in 1853 he was sent as royal commissioner to the United States, and in the same year was appointed knight of the French Legion of Honour. In 1855 he acted as commissioner to the British agricultural department in the exhibition at Paris. At different periods he also rendered important services to the agricultural departments of Canada, Austria, Denmark, and Germany. He was a corresponding member of numerous foreign agricultural societies, and in 1885 he was created knight commander of the Brazilian order of the Rose.

Wilson wrote: 1. 'Catalogue de la collection des produits agricoles, végétaux et animaux de l'Angleterre . . . exposés par le Board of Trade à l'Exposition Universelle de Paris en 1855,' Paris, 1855, 8vo. 2. 'The Agriculture of the French Exhibition: an Introductory Lecture delivered in the University of Edinburgh, Session I., 1855–6,' Edinburgh, 1855, 8vo. 3. 'Agriculture, Past and Present: being two Introductory Lectures delivered in the University of Edinburgh,' Edinburgh, 1855, 2nd edit. 8vo. By far the most valuable, however, of his writings is 4. 'Our Farm Crops, being a popular Scientific Description of the Cultivation, Chemistry, Diseases, Remedies, &c., of the various Crops cultivated in Great Britain and Ireland,' London, 1860, 2 vols. 8vo. This is still a standard work of reference, and nothing better of its kind has ever appeared in agricultural literature.

Wilson edited a 'Report on the Present State of the Agriculture of Scotland,' arranged under the auspices of the Highland and Agricultural Society, to be presented at the international congress at Paris in June 1878.

[Scotsman, 29 March 1888; Times, 2 April 1888; Agricultural Gazette, 9 April 1888, p. 333.] E. C–E.

WILSON, JOHN MACKAY (1804–1835), author of the 'Tales of the Borders,' was the son of a millwright, and was baptised at Tweedmouth, Berwick-on-Tweed, on 15 Aug. 1804. After receiving elementary education at Tweedmouth he completed his apprenticeship as a printer in Berwick, and then settled for a time in London. Here he experienced hardship, and is said to have paid his last two shillings on one occasion to see Mrs. Siddons in Covent Garden Theatre. Leaving London, he lectured in the provinces for a time on literature with indifferent success. In 1832 he became editor of the 'Berwick Advertiser,' working thereafter steadily in the cultivation of his literary talent and the advocacy of political reform. He died at Berwick on 2 Oct. 1835, and was buried in Tweedmouth churchyard.

Wilson wrote various lyric and dramatic poems of little consequence. 'The Gowrie Conspiracy,' a drama, appeared in 1829. There was another drama, 'Margaret of Anjou,' besides several poetical publications—'The Poet's Progress,' 'The Border Patriots,' &c.—of smaller account. On 8 Nov. 1834 Wilson began the weekly publication, in threehalfpenny numbers, of 'The Tales of the Borders,' which speedily attained an extraordinary popularity both in Great Britain and in America. Realistic narratives of simple sentiment and impressive situations, these stories made a direct appeal to the general reader, and the weekly circulation steadily rose from two thousand to sixteen or seventeen thousand. Wilson published in all forty-eight numbers, comprising seventy-three tales. Favourites among his stories are: 'The Poor Scholar' (with manifest autobiographical touches), 'Tibbie Fowler,' 'The Vacant Chair,' and 'My Black Coat, or the Breaking of the Bride's Chain.' The series was continued by Wilson's brother, and much prolonged by Alexander Leighton (1800–1874) [q.v.] Several collected editions have been published. In 1834 appeared Wilson's 'Enthusiast; a metrical tale, with other pieces.'

[Berwick Advertiser, 3 Oct. 1835; Border Magazine, 1863; Irving's Dict. of Eminent Scotsmen; information from Rev. James Kean, Berwick-on-Tweed.] T. B.

WILSON, JOHN MATTHIAS (1813–1881), president of Corpus Christi College, Oxford, eldest son of William Wilson of South Shields, was born at that town on 24 Sept. 1813. He received his early education as a day scholar at the grammar school of Newcastle-on-Tyne, under Dr. Mortimer, subsequently headmaster of the City of London school. On 15 June 1832 he was elected to a scholarship open to natives of the bishopric of Durham at Cor-

pus Christi College, Oxford. He graduated B.A. in 1836, M.A. in 1839, and B.D. in 1847. While still a bachelor scholar he became tutor in 1838, and succeeded to a fellowship on 28 April 1841. In 1846 he was elected to White's professorship of moral philosophy, then a terminable office, re-elected in 1851, and finally re-elected in 1858, after it had been converted into a permanent chair. His lectures given in this capacity, and perhaps still more the stimulating assistance in their private work which he ungrudgingly afforded to his pupils, procured him a considerable reputation in the university as a teacher. In the fifties and sixties many of the best men in Oxford passed under his hands, and he gave a great impetus to the inductive study both of morals and psychology. This office he continued to hold till 1874. Meanwhile, as a leading member of the Hebdomadal Council, to which he was elected soon after its first institution, he had taken a prominent part in the business of the university, for which his shrewd common sense specially fitted him, and, as an ardent university reformer, he was largely instrumental in bringing about the abolition of religious tests and in procuring the issue of the parliamentary commissions of 1854 and 1877. From 1868 to 1872 Wilson held the college living of Byfield, Northamptonshire, in conjunction with his professorship, but this ecclesiastical preferment he resigned on being elected to the presidentship of his college, 8 May 1872. He entered on the duties of this office with much zeal and energy, but, unfortunately, soon after his election to the presidency his health gave way, and during the last few years of his life he was largely incapacitated from taking part in the administration of the college. After a long illness he died on 1 Dec. 1881. He was buried in the Holywell cemetery, Oxford, but is commemorated by a mural tablet in the college cloisters.

Though Wilson was a fluent talker and an impressive lecturer, he was singularly slow in composition, a circumstance due partly to his fastidiousness, and partly to the want of practice in early life. He did not produce any independent book, but was engaged for many years, in conjunction with the writer of the present article, on a work entitled 'The Principles of Morals,' the first part of which appeared in the fifth year after his death, 1886, under their joint names, and the second part in 1887 under the name of Dr. Fowler alone. The share taken by Wilson in the first part is indicated in the preface to the second part, and that taken in the second part itself in the advertisement at the beginning of the volume. The two parts were reissued with additions and corrections, in 1894, under the names of Fowler and Wilson.

Wilson was a man of marked personality. Physically he was of strong build and commanding presence. He had a determined will, and possessed great skill in bringing over other people to his own opinions. Though he did not lay claim to any extensive erudition, he was full of intellectual life and interests, a shrewd observer, and an acute thinker, who, to use a favourite phrase of Locke, tried to 'bottom' everything. These qualities, combined with a deep sonorous voice, a frank outspokenness, a keen sense of humour, the knack of saying 'good things,' and a genial manner, made him highly popular among his friends, and, during the more vigorous period of his life, one of the greatest powers in the university. He was unmarried. Two sisters, who had lived with him for many years before his death, survived him.

[Fowler's History of Corpus Christi College; College Registers; Foster's Alumni Oxon. 1715–1886; personal knowledge; private information.]

T. F.

WILSON, Sir JOHN MORILLYON (1783–1868), commandant of the Royal Hospital, Chelsea, son of John Wilson, rector of Whitchurch, Yorkshire, was born in 1783. He entered the royal navy, and served as a midshipman on the coast of Ireland during the rebellion of 1798, in the expedition to the Helder in 1799, and in the Mediterranean and Egypt in 1801. He received a medal from the captain-pasha of the Turkish fleet off Alexandria in 1801 for having saved the lives of the boat's crew belonging to a Turkish man-of-war. He was thrice wounded during his naval service, the third time so severely in the head that it produced total deafness, in consequence of which he was invalided and quitted the navy in 1803.

After the restoration of his health he entered the army as an ensign in the 1st royals on 1 Sept. 1804. The dates of his further commissions were: lieutenant, 28 Feb. 1805; captain, 1 Jan. 1807; major, 5 July 1814; lieutenant-colonel, 27 Nov. 1815; colonel, 10 Jan. 1837. He served with the third battalion of his regiment at Walcheren in 1809, and was twice wounded at the siege of Flushing. He afterwards served in the peninsular war, was present at the battle of Busaco, the retreat within the lines of Torres Vedras, the actions of Pombal, Redinha, Condeixa, Casal Nova, Foz d'Aronce, and Sabugal, the blockade of Almeida, and the battle of Fuentes d'Onor.

Soon after the outbreak of war with the United States of America in 1812, Wilson joined the first battalion of the 1st royals in Canada. He arrived towards the end of the year, and on 29 May 1813 was engaged in the attack under Sir George Prevost on the American depôt at Sacketts' Harbour, and on 19 June on a strong position occupied by the Americans at Great Sodus, where he received a severe bayonet wound. He took part in the expedition against Black Rock on the Niagara River near Erie, which was captured and burned on 11 July. He was at the capture of Fort Niagara on 19 Dec., and distinguished himself in the action near Buffalo on 30 Dec. 1813. He was engaged on the Chippewa under Major-general Phineas Riall on 5 June 1814, and in the desperate victory of the Chippewa or Lundy's Lane on 25 July, when Lieutenant-general Sir Gordon Drummond commanded the British. Riall was taken prisoner, and Wilson, wounded seven times and left for dead on the field of battle, fell into the enemy's hands, and remained a prisoner until after the treaty of Ghent terminated the war in December 1814.

For his distinguished conduct and bravery at Buffalo and Chippewa he received two brevet steps of promotion. He was also awarded the peninsular medal with clasps for Busaco and Fuentes d'Onor. He was for some time aide-de-camp to Major-general Riall at Grenada in the West Indies. He went on the half-pay list on 25 July 1822, and on 16 Nov. following he was appointed adjutant of the Royal Hospital at Chelsea. He was gentleman usher of the privy chamber to Queen Adelaide for nearly twenty years till her death in 1849. He was made a companion of the order of the Bath and a knight of the royal Hanoverian Guelphic order. On 14 July 1855 he was appointed major and commandant of Chelsea Hospital, where he died on 8 May 1868. He married, in 1824, Amelia Elizabeth Bridgman (*d.* 1864), daughter of Colonel John Houlton.

[Despatches; Army Lists; Christie's War in Canada; Gent. Mag. 1868; Royal Military Cal. 1820; Alison's Hist. of Europe; M'Queen's Campaigns of 1812, 1813, and 1814; Carmichael Smyth's Wars in Canada.] R. H. V.

WILSON, MARGARET (1667–1685), the 'martyr of the Solway,' elder daughter of Gilbert Wilson (*d.* 1704), a yeoman of Penninghame, Wigtownshire, was born at Glenvernock in that parish in 1667. Though her parents conformed to episcopacy, Margaret and her younger sister Agnes refused to do so. On 18 April 1685 the sisters, together with a much older person, Margaret MacLachlan (aged 63), were tried at Wigtown assize, before the sheriff-depute, David Graham (brother of Claverhouse), and three other judges, upon a charge of rebellion and attendance at field conventicles. All three having refused the abjuration oath, they were sentenced to be tied to stakes fixed within the flood-mark in the water of Bladenoch, where the sea flowed at high water, so that they should be drowned by the incoming tide. The prisoners were confined in the tower of Wigtown church. Agnes, who was but thirteen, was bailed out by her father upon a bond of 100*l.* (duly exacted upon her non-appearance), but on the other two sentence was carried out on 11 May 1685. Major Windram guarded them to the place of execution, whither they were attended by a throng of spectators; Margaret appears to have taken the lead throughout. 'The old woman's stake,' says Wodrow, 'was a good way in beyond the other, and she was the first despatched . . .' but Margaret 'adhered to her principles with an unshaken steadfastness.' After the water had swept over her, but before she was dead, another chance of taking the oath was afforded her. 'Most deliberately she refused and said, "I will not. I am one of Christ's children: let me go." Upon which she was thrust down again into the water, where she finished her course with joy. She died a virgin-martyr, about eighteen years of age.' An elaborate effort has been made (Napier, *Case for the Crown*) to show that the sentence was never really executed, but that a recommendation to pardon, made by the lords of the privy council (which appears in the council registers), was carried into effect. Wodrow himself refers to the signature of a letter of reprieve, but there is abundant evidence to prove that the death sentence was carried out in all its barbarity—probably before the notice of remission had time to be conveyed from Edinburgh to Wigtown. A horizontal slab, upon which Margaret's name and seven rude couplets were inscribed, was set up in Wigtown cemetery early in the eighteenth century, and a monumental obelisk was erected on Windy Hill to the memory of the martyrs in 1861. Millais's well-known picture, 'The Martyr of the Solway' (1871), was purchased by Agnew for 472 guineas, and was subsequently given by Mr. George Holt to the Walker Art Gallery, Liverpool (1895). A statue of Margaret Wilson was exhibited at the Royal Academy in 1889 by C. B. Birch, A.R.A.

[Wodrow's Sufferings of the Church of Scotland, 1830, iv. 248; Stewart's History vindi-

cated in the Case of the Wigtown Martyrs, Edinburgh, 1867, 2nd edit. 1869 [affording a complete answer to] Napier's Case for the Crown *in re* the Wigtown Martyrs, proved to be Myth, 1863; Scott's Tales of a Grandfather, 1847, p. 237; Macaulay's History, chap. iv.; James Anderson's Ladies of the Covenant, 1851, pp. 427–48; Groome's Ordnance Gazetteer of Scotland s.v. 'Wigtown;' Notes and Queries, 4th ser. v. 540; see also art. GRAHAM, JOHN, VISCOUNT DUNDEE.] T. S.

WILSON, MARY ANNE (1802–1867), vocalist. [See under WELSH, THOMAS, 1781–1848.]

WILSON, MATTHEW (1582–1656), jesuit. [See KNOTT, EDWARD.]

WILSON, NICHOLAS (*d.* 1548), Roman catholic divine, born near Beverley, was educated at Christ's College, Cambridge, graduating B.A. in 1508–9, and commencing D.D. in 1533. He was related to John Wilson, prior of Mount Grace in Yorkshire (*Letters and Papers of Henry VIII*, xiv. ii. 748). Before 1527 he was appointed chaplain and confessor to Henry VIII (*ib.* iv. 2641). On 7 Oct. 1528 he was collated archdeacon of Oxford, and in the same year received from the king the vicarage of Thaxted in Essex (*ib.* iv. 4476, 4521, 4546). Wilson was a friend of Sir Thomas More and of John Fisher, bishop of Rochester, and was a zealous Roman catholic, frequently acting as an examiner of heretics (FOXE, *Actes and Monuments*, ed. Townsend, iv. 680, 703, 704). On 28 March 1531 he was presented by the king to the church of St. Thomas the Apostle in London (*Letters and Papers*, v. 166), and in 1533 he was elected master of Michaelhouse at Cambridge. In the latter year, however, when the divorce of Catherine of Aragon was debated in convocation, he joined the minority in asserting that the pope had power to grant a dispensation in case of marriage with a deceased brother's widow. About that time he was employed by the papal party as an itinerant preacher in Yorkshire, Lancashire, and Cheshire. He also visited Bristol, where he encountered Latimer, and threatened him with burning unless he mended his ways (STRYPE, *Eccles. Mem.* 1822, i. i. 245; *Letters and Papers of Henry VIII*, vi. 247, 411, 433, xii. ii. 952). His opposition to the king soon involved him in peril, and on 10 April 1534, a week before the arrest of Fisher and More, he was committed to the Tower for refusing to take the oath relative to the succession to the crown (*ib.* vii. 483, 502, 575, viii. 666, 1001; FOXE, v. 68). He was attainted of misprision of treason by act of parliament, deprived of all his preferments, and condemned to perpetual imprisonment. Confinement soon caused his resolution to falter. Before his own execution More wrote him two kindly letters, telling him that he heard that he was going to take the oath, and that he for his own part should never counsel any man to do otherwise (MORE, *English Works*, i. 443). Wilson, however, hesitated for many months longer, and on 17 Feb. 1535–6 Eustace Chapuys, the imperial ambassador, wrote to Granvelle that it was reported that Henry intended putting him to death (*Letters and Papers*, x. 308). In 1537 he took the oath, and on 29 May he received a pardon (*ib.* xii. i. 1315, 1330, ii. 181). On 7 June 1537 he was presented to the deanery in the collegiate church of Wimborne Minster in Dorset, receiving a second grant of the same office on 20 May 1538, and retaining the office until the dissolution of the deanery in 1547 (*ib.* xii. ii. 191, xiii. i. 1115). Soon after his release, however, he incurred the suspicion of communicating with recusants, and on 25 Aug. 1537 he wrote a submissive letter to Cromwell, professing his desire to conform to the king's wishes (*ib.* xii. ii. 579). In September he and Nicholas Heath [q. v.] were appointed to confer with Cardinal Pole in the Netherlands, and to endeavour to persuade him to acknowledge the king's ecclesiastical supremacy in England. They received written instructions, in which they were ordered to address the cardinal only as 'Mr. Pole;' but Pole's sudden return to Italy prevented the mission, and Wilson was able to appear at Hampton Court on 15 Oct., at Prince Edward's christening (*ib.* xii. ii. 619, 620, 635, 911). On 20 Dec. he was admitted rector of St. Martin Outwich in London, and earlier in the same year he was elected master of St. John's College, Cambridge, in opposition to the king's nominee, George Day [q. v.], an event which nearly proved fatal to the college. Wilson did not venture to accept the office, and in a letter to Thomas Wriothesley, now in the record office, he disclaimed all knowledge of the society's intention (*ib.* xii. ii. 425). In 1539 Wilson joined the majority of the lower house of convocation in declaring his intention to accept the determination of the king and bishops in regard to points of doctrine and discipline similar to those contained in the six articles (*ib.* xiv. i. 1065).

Although Wilson professed to act only in complete submission to the king, yet according to Charles de Marillac, the French ambassador, he was suspected of secret communications with Rome (*ib.* xv. 736). In May 1540 he was arrested for being privy to the

flight of Richard Hilliard, Tunstall's chaplain, to Scotland, and for 'relieving certain traitorous persons which denied the king's supremacy' (Hall, *Chron.* 1548, p. 838). On 4 June he wrote an entreaty to Cromwell to intercede for him (*Letters and Papers*, xv. 747), but he remained in the Tower until 1541, when, although excepted from the general pardon of the previous year, he was released by the king (*ib.* xvi. 578; Hall, p. 841). On 20 July 1542 he was collated to the prebend of Bilton in York Cathedral, and on 14 Dec. to that of Hoxton in St. Paul's. He died before 8 June 1548, his will being proved in the same year (P. C. C. 14 Populwell). He wrote a prefatory epistle, dated 1 Jan. 1521, to a sermon preached by Fisher on the burning of Luther's books, which was printed in the Latin edition of Fisher's 'Works,' published at Würzburg in 1597. He was also the author of a book printed at Paris before 1535 against Henry's divorce (*Letters and Papers*, viii. 859). Several manuscript treatises by him of a theological nature are preserved in the record office, and were probably seized at the time of his first arrest (*ib.* viii. 152, vol. ix. index, s.v. 'Wilson'). John Leland has some lines to Wilson in his 'Encomia' (1589, p. 51).

[Letters and Papers of Henry VIII, ed. Brewer and Gairdner; Cooper's Athenæ Cantabr. i. 94; Tanner's Biblioth. Brit.-Hib.; Le Neve's Fasti Eccles. Angl. ed Hardy; Baker's Hist. of St. John's Coll. Cambr. ed. Mayor, i. 79, 110–12, 361; Newcourt's Repert. Eccles. Londin. 1710 i. 164, 419, ii. 582; Works of Hugh Latimer (Parker Soc.), ii. 365; Bale's Select Works (Parker Soc.), p. 510; Hennessy's Novum Repert. Londin. 1897; Foxe's Actes and Monuments. ed. Townsend, v. 430, 599, vii. 455, 476, 490, 505, 775; Fiddes's Life of Wolsey, 1724, pp. 198, 203; Zürich Letters (Parker Soc.), 1846, pp. 208, 211; Burnet's Hist. of the Reformation, 1865; Hutchins's Dorset, 1868, iii. 188, 190; Demaus's Life of Latimer, 1881, p. 135.]

E. I. C.

WILSON, RICHARD (1714–1782), landscape-painter, was born at Penegoes in Montgomeryshire, of which his father held the living, on 1 Aug. 1714. His mother was one of the Wynnes of Leeswold. His father was collated to Mold after Wilson's birth, and gave his son, who does not seem to have gone to school, an excellent classical education. With the assistance of Sir George Wynne, Wilson was sent to London in 1729, and placed with Thomas Wright, a portrait-painter, of whom little is known. Wilson began his artistic career as a portrait-painter, and attained some position in that branch of the profession. A portrait by him of John Hamilton Mortimer was valued by John Britton [q. v.] at 150 guineas in 1842. There are several portraits by him at the Garrick Club, and he painted (about 1748) a group of the young Prince of Wales (George III), his brother Edward Augustus, duke of York, and their tutor Dr. Ayscough. This picture is now in the National Portrait Gallery (London), as well as another of the two princes by themselves, evidently taken for or from the larger picture. In 1749 Wilson went to Italy, and there he painted a landscape which excited the admiration of Francesco Zuccarelli [q.v.], who advised him to take to landscape-painting. This was at Venice, and either there or at Rome Horace Vernet encouraged him to do the same. The French painter also exchanged landscapes with him and showed Wilson's in his own studio with generous praise to all comers. Wilson soon gained a considerable reputation in Italy as a landscape-painter, and Raphael Mengs painted his portrait in exchange for one of his landscapes. When at Venice he made the acquaintance of William Locke of Norbury [q.v.] (the patron of George Barret the elder [q.v.], Wilson's rival), for whom he painted some sketches and landscapes. Wilson was six years in Italy (principally at Rome) painting and giving lessons. He seems to have mixed with the best society. In 1754 he sketched Mæcenas Villa in company with the Earls of Pembroke, Thanet, and Essex, and Viscount Bolingbroke. He travelled from Rome to Naples with Lord Dartmouth, for whom he painted some landscapes, and reached England again in 1756. His reputation had preceded him to England, and his return excited much interest among his brother artists, but it is said that his merit was not at once appreciated even by them. Paul Sandby [q. v.] is noted as an exception. He recommended Wilson to the Duke of Cumberland, for whom Wilson painted his celebrated picture of 'Niobe,' which was exhibited at the Society of Artists in 1760, and engraved by Woollett in 1761. Wilson painted the subject three times: his earliest painting of it belonged to Sir George Beaumont, and was engraved by S. Smith (figures by William Sharp), and is now in the National Gallery; another was bought by the Marquis of Stafford. His picture of a 'View of Rome from the Villa Madama' (exhibited 1765) was bought by the Marquis of Tavistock. These and other works brought him the reputation of the greatest landscape-painter of the day, but his fame gained him scanty employment.

Between 1760 and 1768 Wilson exhibited over thirty pictures at the Society of British

Artists, including some of his best known pictures. Besides the works already mentioned there were 'Temple of Clitumnus' and 'The Lake of Nemi' (1761); a landscape with hermits (1762) (possibly that engraved under the title of 'The White Monk'); 'A large landscape with Phaeton's petition to Apollo,' exhibited in 1763 and afterwards repeated; 'A Summer Storm, with the Story of the two Lovers from Thomson (Celadon and Amelia)' (1765), and 'A Storm at Daybreak, with the Story of Ceyx and Alcione —Ovid's Metam.' (the picture, part of which is said to have been painted from a pot of porter and a Stilton cheese). Many of his pictures of this period were engraved by Woollett, William Byrne, J. Roberts, and others, most of them for Boydell. Although the subjects were principally Italian, he exhibited a few English and Welsh scenes, including 'View near Chester,' 'Carnarvon Castle,' and 'Snowdon,' and 'A View of a Ruin in Her Royal Highness the Princess of Wales's Garden at Kew.'

Wilson was one of the first members of the Royal Academy who were nominated by George III at its institution in 1768, and he contributed regularly to its exhibitions till 1780. During this period there was little change in his art. In 1770 he sent his picture of 'Cicero and his two friends Atticus and Quintus at his villa at Arpinum' (engraved by Woollett for Boydell). In 1771 he sent 'A View near Winstay, the seat of Sir Watkins W. Wynn, Bart.;' one of Crow Castle, near Llangollen; and another of Houghton, the seat of the late Marquis of Tavistock. In 1774 he painted a large picture, six feet by five, of the 'Cataract of Niagara, from a drawing by Lieutenant Pierie of the Royal Artillery' (engraved by William Byrne), and a view of Cader Idris, perhaps the picture taken from the summit of this mountain which was engraved by E. and M. Rooker. In 1775 he exhibited 'Passage of the Alps at Mount Cenis' and three others, including a 'Lake of Nemi,' a favourite subject with him and his few customers. In 1776 he sent 'A View of Sion House from Richmond Gardens,' possibly the picture which at this date or before is said to have been the cause of the loss of court patronage. He asked sixty guineas for it, to which Lord Bute objected as too much, upon which the artist replied that if the king could not pay the sum at once, he would take it in instalments. This story is generally told of a date previous to the institution of the Royal Academy, but there is no trace of the picture before 1776. After this the only picture of importance by him which appeared at the academy was 'Apollo and the Seasons,' exhibited in 1779; but another celebrated picture, 'Meleager and Atalanta,' which was not exhibited, was engraved by Woollett and Pouncey and published in this year. The figures in this picture were supplied by Mortimer. A mezzotint by Earlom from the same picture, or a replica of it, appeared in 1771. In 1780 he sent a 'View of Tabley, Cheshire, the seat of Sir F. Leicester,' his last contribution to the exhibitions.

This was probably one of his commissions, and they were very few; for in spite of his reputation, which was always high, he had to suffer from almost continuous neglect—a neglect increasing with his years. At last the pawnbrokers were his principal customers, but he found it difficult to sell even to them. While he could get scarcely sufficient employment to live, other inferior artists, like George Barret the elder, George Smith of Chichester, and Zuccarelli, flourished exceedingly. Moreover, he had to suffer special mortifications. In a contest for fame with Smith of Chichester before the Royal Society that august body decided against Wilson. His picture of Kew Gardens was returned to him by the king, and, worst of all perhaps, he had to listen to a deputation of artists headed by Edward Penny [q. v.], who recommended him to adopt the lighter style of Zuccarelli. He is said to have offended them by the warmth of his remarks on this occasion.

For many years Wilson lived in the Great Piazza of Covent Garden, and from 1771–2 he was at 36 Charlotte Street, Fitzroy Square, from which he was able to enjoy the view of the country away to Hampstead and Highgate. During 1777–8 he was at 24 Norton Street, and in 1779 in Great Titchfield Street, but as he grew poorer he had to seek more modest quarters, until at length he lived in a wretched lodging in Tottenham Street, Tottenham Court Road. He was reduced to such straits that when one day a young friend introduced a lady who gave him a commission for two pictures he had not money to buy paints and brushes to execute them. On another occasion he asked Barry [see Barry, James, 1741–1806] if he knew any one mad enough to employ a landscape-painter.

In 1776, on the death of Francis Hayman [q. v.], he applied for and obtained the post of librarian to the Royal Academy, for which he was well fitted by his education and taste, and its slender stipend was a welcome addition to his resources. A few years after this he inherited from his brother a small estate at Llanberis, which enabled him to live in comfort for the short remnant of his days.

He retired into Wales in 1781, and died suddenly at Colomondie, the residence of his relative, Mrs. Jones, near Llanberis, on 15 May 1782. He was buried in the churchyard at St. Mary-at-Mold.

Wilson is now acknowledged to be one of the greatest of English landscape-painters. His art was based upon that of Salvator Rosa, Gaspar Poussin, and Claude. It was inspired by the scenery of Italy, and especially of the Campagna, with its clear bright skies and ancient ruins. It was somewhat formal and careless of detail, but in grandeur of design, in breadth of treatment, in the harmony of its rich but quiet colour, and in the rendering of space and air, Wilson has few rivals. His pictures of his own country, like the noble 'Snowdon from Nantlle,' lent by Mr. F. Worsley-Taylor to the 1899 exhibition in the corporation of London art gallery, are among his finest works; and, though they have a strong resemblance to his pictures of Italy, they contain much local truth of form and atmosphere. He used a very restricted palette, and painted with one brush.

In person Wilson was stout and robust, and above the middle size. In later years his face was blotchy and his nose red, the result possibly of large potations of porter, which is said to have been his only luxury. His fondness for this beverage was so well known that Zoffany introduced him with a pot of it at his elbow into his picture of the royal academicians (1773), but painted it out when Wilson threatened to thrash him. He was shy of society, especially when years of neglect and poverty had embittered him. He lived in and for his art, confident in his own genius and scornful of the opinions of others. His spirit never broke; his faith never faltered; he made no concession to popular opinion, but fought for his own ideals to the last. Even among artists he seems to have had few friends except Sir William Beechey, Paul Sandby, James Barry, and J. H. Mortimer. With Sir Joshua Reynolds he was not on cordial terms, but there seems to be no sufficient grounds for Cunningham's charges of hostility on the part of Reynolds. They seem principally based on the story of Wilson's retort to Reynolds when, ignoring Wilson's presence at a social gathering of academicians at the Turk's Head in Gerrard Street, Sir Joshua proposed the health of Gainsborough as 'the best landscape-painter,' on which Wilson added aloud, 'and the best portrait-painter too.' On the other hand, Reynolds obtained commissions for two pictures by Wilson when the latter was in sore straits. Of his manner and character Cunningham tells us 'he loved truth and detested flattery; he could endure a joke, but not contradiction. He was deficient in courtesy of speech. His conversation abounded with information and humour, and his manners, which were at first repulsive, gradually smoothed down as he grew animated. Those who enjoyed the pleasure of his friendship agree in pronouncing him a man of strong sense, intelligence, and refinement.'

Mengs's portrait of Wilson was engraved by W. Bond for John Britton's 'The Fine Arts of the British School,' and appears as a frontispiece to Wright's 'Life' of the artist. A caricature profile of him with a red nose, and a maulstick on his shoulder, was drawn by Sir George Beaumont, and etched for the title-page of Thomas Hastings's 'Notes from Etchings from the Works of R. Wilson,' 1825.

It must have been when Wilson was dead or dying that Dr. Wolcot (Peter Pindar) wrote his celebrated lines about 'Red-nosed Wilson,' which were published in his first volume of 'Lyric Odes to the Royal Academicians' (1782), and conclude as follows:

> But, honest Wilson, never mind;
> Immortal praises thou shalt find,
> And for a dinner have no cause to fear.
> Thou start'st at my prophetic rhymes:
> Don't be impatient for those times;
> Wait till thou hast been dead a hundred year.

This prophecy has been more than justified. In 1806 a 'Niobe' (belonging to the Duke of Gloucester) was sold to Sir F. Baring for 830*l.* In 1814 the Exhibition of Deceased Masters at the British Institution contained over eighty of Wilson's paintings. In 1827, at Lord de Tabley's sale, 'On the Arno' fetched 493*l.* 10*s.* These prices have been exceeded since, especially during the last five-and-twenty years, during which many of his finest pictures have been exhibited at the Royal Academy, the Grosvenor Gallery, and other exhibitions all over the country. At the Duke of Hamilton's sale in 1882 a 'View of Rome—Sunset' fetched 1,050*l.* Besides the 'Niobe' there are several small works by Wilson in the National Gallery, and two fine pictures in the South Kensington Museum. At the British Museum are a large number of Wilson's sketches in Italy. They are very slight—mere intimations of subjects for pictures. There is also the fine early drawing of a large head referred to in Edwards's 'Anecdotes.'

Wilson had several pupils, the most important of whom were Joseph Farington [q.v.] and William Hodges [q.v.]

[Some Account of the Life of Richard Wilson, by T. Wright of Norwood, 1824; Hastings's

Notes from Etchings from Works of R. Wilson; Cunningham's Lives, ed. Heaton; Edwards's Anecdotes; Smith's Nollekens and his Times; Redgraves' Century; Redgrave's Dict.; Leslie and Taylor's Life of Sir Joshua Reynolds; Heaton's Concise History of Painting, ed. Monkhouse; Catalogues of the Society of Artists, Royal Academy, and British Institution.]

C. M.

WILSON, ROBERT, the elder (*d.* 1600), actor and playwright, was one of the players who joined the Earl of Leicester's company on its establishment in 1574. He at once gained a reputation as a comic actor almost equal to that of Richard Tarlton [q. v.] Gabriel Harvey wrote in 1579 to the poet Spenser, complaining that his friends were (figuratively speaking) thrusting him 'on the stage to make tryall of his extemporall faculty and to play Wylson's or Tarleton's parte' (Harvey, *Works*, ed. Grosart, i. 125). In 1583 Wilson was chosen to be one of twelve actors who were formed into the Queen Elizabeth's company. With the queen's company he was connected till 1588. Stow remarked that among the twelve players of the queen's original company the most efficient were the 'two rare men' Wilson and Tarlton. Stow credited Wilson (to whom he erroneously gave the christian name of Thomas) with a 'quick, delicate, refined, extemporal wit' (Stow, *Chronicle*, ed. Howes, London, 1631, p. 698, sub anno 1583). After 1588 Wilson seems to have transferred his services to Lord Strange's company of actors, which subsequently passed to the patronage of the lord chamberlain, and was joined by Shakespeare. Wilson maintained his reputation for extemporising until the end of the century. In 1598 Francis Meres, after recalling the triumphs of Tarlton, who died in 1588, noted that his place had since been filled by 'our witty Wilson, who for learning and extemporal wit in this faculty is without compare or compeer; as to his great and eternal commendations, he manifested in his challenge at the Swan, on the Bank Side.' No other reference is known to Wilson's 'challenge' at the Swan Theatre. Meres also mentions 'Wilson' among 'the best poets for comedy,' but there he probably refers to a younger Robert Wilson (see below). Thomas Heywood, in his 'Apologie for Actors,' 1612, numbers the elder 'Wilson' among English players of distinction who flourished conspicuously 'before his time.'

Wilson also made a reputation as a writer of plays. In 1580 Thomas Lodge replied in a 'Defence of Poetry, Musick, and Stage Plays' to Stephen Gosson's 'Schoole of Abuse.' Lodge incidentally charged Gosson with plagiarism in a lost play on the subject of 'Catilines Conspiracy,' and declared that he preferred to Gosson's effort 'Wilson's shorte and sweete [drama on the identical topic], a peece surely worthy prayse, the practise of a good scholler' (Hunterian Club edition, 1879, p. 43). No play by Wilson dealing with Catiline is extant, but on 21 Aug. 1598 the theatrical manager Philip Henslowe advanced to 'Robert Wilson' ten shillings on security of his play of 'Catiline,' which he was writing in conjunction with Henry Chettle (Henslowe, *Diary*, p. 132). This piece, like its forerunners, is lost, but it was possibly a version of Wilson's earlier play, revised by the younger Robert, who regularly worked for Henslowe.

The four extant plays which may be assigned to the comic actor with some confidence are loosely constructed moralities in which personified vices and virtues play the leading parts. The characters are very numerous. There is hardly any plot. The metre employed is various, and includes ballad doggerel, short rhyming lines, rhyming heroics and blank verse, besides occasional passages in prose. The earliest of the extant pieces for which Wilson may be held responsible bears the title, 'A right excellent and famous Comedy called the Three Ladies of London. Wherein is Notablie declared and set foorth, how by the meanes of Lucar, Loue and Conscience is so corrupted, that the one is married to Dissimulation, the other fraught with all abhomination. A Perfect Patterne for all Estates to looke into, and a worke right worthie to be marked. Written by R. W., as it hath been publiquely played. At London [by Roger Warde],' 1584, black letter, 4to. A second edition, with some variations, followed in 1592. Of the 1584 edition copies are in the British Museum, the Bodleian, and the Pepysian (Magdalene College, Cambridge) libraries. Of the second edition a perfect copy is at Bridgwater House, and an imperfect copy at the British Museum. At the end of both impressions appear the words, 'Finis Paul Bucke.' Bucke was probably the copyist employed by the acting company which first produced the piece; he seems to have been himself an actor. 'The Three Ladies' of the play are Lucre, Love, and Conscience. Love and Conscience are perverted by the machinations of Lucre and Dissimulation. A few concrete personages appear with the allegorical abstractions. One episode deals with the effort of a Jewish creditor, Gerontus, to recover a debt from an Italian mer-

chant, Mercatore. Many expressions in these scenes adumbrate the language of Shylock and Antonio in the 'Merchant of Venice,' and there can be no doubt that Shakespeare was familiar with Wilson's portrayal of the Jew Gerontus (Sidney Lee, *Life of Shakespeare*). The clown of the piece is called Simplicity, and that rôle may have been undertaken by the author.

In 1590 there was published in continuation of 'The Three Ladies' a piece entitled 'The Pleasant and Stately Morall of the three Lordes and three Ladies of London. With the great Joy and Pompe, Solemnized at their Mariages, commically interlaced with much honest Mirth, for pleasure and recreation, among many Morall observations, and other important matters of due Regard. By R. W., London' (printed by R. Jhones), 1590 (black letter, 4to, with an engraving on the title). The volume was licensed for the press on 31 July 1590. A copy is in the Malone Collection in the Bodleian Library. The prologue is spoken by the City of London; the same three ladies as in the preceding pieces are wooed by three series of gallants, entitled respectively Lords of London (Policy, Pomp, and Pleasure), Lords of Spain (Pride, Ambition, and Tyranny), and Lords of Lincoln (Desire, Delight, and Devotion). Simplicity again figures as the clown. A tribute is incidentally paid by the author to the merits of the actor Tarlton.

The 'Three Ladies' and the 'Three Lords and Three Ladies' were reprinted by Mr. J. P. Collier in a volume entitled 'Five Old Plays' issued by the Roxburghe Club in 1851. They reappeared in Dodsley's 'Collection of Old English Plays' (ed. W. Carew Hazlitt, 1874, vi. 244–502).

Wilson also wrote an interlude or morality which was licensed for the press to Cuthbert Burby on 7 June 1594, and was published in that year (being printed by John Danter) under the title of 'The Coblers Prophesie. Written by Robert Wilson, gent.' Most of the characters are allegorical, and include personifications of Contempt, Newfangledness, Folly, and the like, but many of the gods and goddesses of classical mythology also figure in the *dramatis personæ*. Copies of this rare quarto are in the libraries of the British Museum, the Bodleian, Bridgwater House, and the Pepysian Collection at Magdalene College, Cambridge. John Payne Collier described a copy in which a few lines had been supplied in manuscript by George Chapman (*Notes and Queries*, 3rd ser. ii. 422). A similar production, licensed for the press to Thomas Creede on 13 May 1594, and published anonymously next year under the title of 'The Pedlers Prophesy,' may on internal evidence be attributed to Wilson. Copies are in the British Museum and Bodleian libraries.

Mr. Fleay, for reasons that are not convincing, assigns to Wilson the play of 'Fair Em, the Miller's Daughter of Manchester; with the love of William the Conqueror,' of which the first known impression appeared in 1631. The piece was in existence before 1591, when it was denounced by Robert Greene, in his 'Farewell to Folly,' for reflecting on himself (cf. Simpson, *School of Shakspere*, vol. ii.)

There is little doubt that Wilson the actor and playwright was identical with 'Robert Wilson, yoman (a player),' who was buried at St. Giles's, Cripplegate, on 20 Nov. 1600.

Another Robert Wilson (1579–1610), one of the hack-writers regularly employed by the theatrical manager Henslowe from 1598 to 1600, was probably the comedian's son, and was baptised at St. Botolph's Church, Bishopsgate, on 22 Sept. 1579. The 'Wilson' mentioned by Meres among the 'best' writers of comedy of the day figures in Meres's list in close conjunction with Chettle, Hathaway, Munday, and others of Henslowe's hack-writers. The reference was doubtless suggested by the dramatic work done by the younger Wilson in Henslowe's service. Only one of the pieces in which Robert Wilson, Henslowe's drudge, had a hand survives, and that—'The First Part of Sir John Oldcastle'—has no resemblance in style to the moral interludes that are assignable to the comic actor. The first and second parts of 'Sir John Oldcastle' were completed for Henslowe on 16 Oct. 1599 by Wilson in collaboration with Drayton, Hathaway, and Munday. It was suggested by the puritan protest raised against Shakespeare's plays of 'Henry IV,' in which the character Falstaff originally bore the appellation of Sir John Oldcastle. The first part—an historical drama—is alone extant. It was published in two editions by T[homas] P[avier] in 1600, and was impudently described on the title-page of one edition as the work of Shakespeare. 'Catiline's Conspiracy,' which Wilson and Chettle prepared for Henslowe in August 1599, may be based on the earlier effort by the elder Robert Wilson, of which Lodge makes mention. In many other productions the younger man's collaborators were Chettle, Dekker, and Drayton; but his contributions seem to have been the smallest of the four.

Lost pieces for which Robert Wilson and these three colleagues were paid by Henslowe were called 'The first part of Godwin and his three sons' (25 and 30 March 1598); 'Piers of Exton' (28 March 1598); 'Black Batman of the North' (22 May 1598); and the second part of 'Godwin' (May–June 1598). Wilson's collaborators in 'Richard Cœur de Lion's Funeral' were Chettle, Drayton, and Munday (June 1598); in the second part of 'Black Batman,' Chettle (June–July 1598); in the 'Madman's Morris,' in 'Hannibal and Hermes, or one Worse Feared than Hurt,' and in 'Piers of Winchester,' Dekker and Drayton (June–July 1598); in 'Chance Medley,' Dekker and Munday (19–24 Aug. 1598); and in 'Owen Tudor,' Drayton, Hathaway, and Munday (10 Jan. 1599–1600). On 8 Nov. 1599 Henslowe paid Wilson for a piece called 'Henry Richmond,' which he seems to have produced single-handed (cf. WARNER, *Dulwich Catalogue*, p. 16). Wilson was usually in pecuniary distress. He owed Henslowe money in June 1598, and borrowed ten shillings of him on 1 Nov. 1599; a receipt for this loan in his autograph is extant at Dulwich (HENSLOWE, *Diary*, ed. J. P. Collier, passim). He appears to have married Mary Eaton at St. Botolph's Church, Bishopsgate, on 24 June 1606, and to have died on 22 Oct. 1610, being buried in the church of St. Bartholomew the Less.

[Collier's Introduction to Five Old Plays (Roxburghe Club), 1851, reprinted in Dodsley's Old Plays, ed. Hazlitt, pp. 3 seq.; Collier's Memoirs of the Principal Actors, p. xviii; Collier's History of Dramatic Poetry; Ward's English Dramatic Literature, 1898; Fleay's Chronicle of the English Drama; Lee's Life of Shakespeare.] S. L.

WILSON, ROBERT (1803–1882), engineer, was born in 1803 at Dunbar, Haddingtonshire, where his father, a fisherman, was drowned in 1810. When quite a child he became an expert sculler, and he conceived the idea of making a propeller to be fixed to the stern of vessels. After a meagre education, he removed from Dunbar on being apprenticed to a joiner. The problem of his propeller continued to occupy his attention, and in 1827 his model was brought by James Hunter under the notice of the Earl of Lauderdale, who, after satisfying himself as to the feasibility of the invention, promised to introduce it to the admiralty. In the following year a committee of the Highland Society proved the success of the plan, and granted Wilson 10*l.* on condition of receiving the model. In 1832 he was awarded a silver medal by the Scottish Society of Arts, and the invention was brought by them before the admiralty. It was discussed by the officials with scant courtesy, though they afterwards, in 1840, adopted the similar invention of Sir Francis Pettit Smith [q. v.] Wilson, after spending a few years in Edinburgh as an engineer, removed to Manchester, and in 1838 was manager of James Nasmyth's Bridgwater foundry at Patricroft, near that city. He had an important share in perfecting the steam-hammer invented by James Nasmyth [q. v.] Wilson's share in the tool was its self-acting motion, which was patented by Nasmyth in July 1843. The first hammer was in use at the Low Moor ironworks, near Bradford, Yorkshire, from August 1843 to 1853, when Wilson, who was then engineer of that establishment, added to it the 'circular balanced valve.' In 1856, on the retirement of Nasmyth, he left Low Moor and became managing partner of the firm of Nasmyth, Wilson, & Co. He afterwards constructed the great double-acting hammer at the Woolwich Royal Arsenal, this improved action being patented in 1861. In 1880 the war department made him a grant of 500*l.* for the use of his double-action screw-propeller as applied to the fish torpedo. The history of his first great invention is contained in a pamphlet which he published in 1860, and republished in 1880, entitled 'The Screw Propeller: who invented it?' Between 1842 and 1880 he took out twenty-four patents for valves, pistons, propellers, and hydraulic and other machinery. His first patent for an hydraulic packing-press was taken out in conjunction with Nasmyth in 1856, and he subsequently made many improvements in this successful machine.

He was elected a fellow of the Royal Society of Edinburgh in 1873, and was a member of the Royal Scottish Society of Arts. He died at Matlock, Derbyshire, on 28 July 1882, and was buried at St. Catherine's, Barton-on-Irwell, not far from his residence, Ellesmere House, Patricroft. He was twice married, and left four sons and four daughters.

He is to be distinguished from another Robert Wilson, inspector for the Manchester Steam Users' Association, and author of a 'Treatise on Steam Boilers,' 1873, and 'Boiler and Factory Chimneys,' 1877.

[Manchester Guardian, 1 Aug. 1882; Engineer, 4 Aug. 1882; Axon's Lancashire Gleanings, 1883, p. 297; Rowlandson's History of the Steam Hammer, Eccles, 1864; Chambers's Encyclopædia, 1892, ix. 706; Specifications of Patents; Manchester City News, 15 Jan. 1898.] C. W. S.

WILSON, ROBERT ARTHUR (1820?–1875), Irish humourist and poet, was born at Falcaragh, co. Donegal, where his father, Arthur Wilson, was a coastguardsman, about 1820. His mother, whose maiden name was Catherine Hunter, a native of Islandmagee, co. Antrim, contrived to give him a fairly good education at home before sending him to Raymunterdoney school. He became a teacher at Ballycastle, Antrim, after leaving school, but only for a short period. About 1840 he emigrated to America, where he remained some years, working as a journalist. On his return to Ireland he joined the staff of a paper in Enniskillen, whence he proceeded to Dublin to take up the position of sub-editor of the 'Nation,' under Charles Gavan Duffy. His knowledge of the tenant-right question was found particularly useful in his new employment. But his restlessness prevented him from remaining long in Dublin, and he went back to Enniskillen, editing there successively 'The Impartial Reporter' and 'The Fermanagh Mail.' In 1865 he went to Belfast, where he became the leading writer on the 'Morning News.' In a short time he was recognised as the most popular of Ulster writers. His 'Letters to my Cousin in Ameriky,' which appeared in the paper under the signature of 'Barney Maglone,' made the fortune of the paper, and were read with delight, not only in Ulster, but over the rest of Ireland. The circulation of the 'Morning News' was enormously increased, and for some years Wilson's clever prose satires on local celebrities and humorous lyrics proved the most popular literature in the north. To the 'Ulster Weekly News' and other journals, under the signatures of 'Young Ireland,' 'Erin Oge,' and 'Jonathan Allman,' he contributed racy poems in northern dialect, many of which are still familiar to Ulster men. His eccentricities and irregularities, however, prevented him from doing any enduring work, and his tendency to drink became more and more pronounced as he grew older, and finally led to his death. While on a visit to Dublin during the O'Connell centenary celebrations in 1875, he drank more than usual, and on 10 Aug. was found dead in his room. His body was removed to Belfast, and buried, in the presence of a vast number of people, in the Borough cemetery, where a monument has been erected to his memory by public subscription. Some of his poems are admirable—all are racy of Ulster. A small selection from them was published in Dublin and Belfast, 1894, under the title of 'Reliques of Barney Maglone.' The volume, which was edited by F. J. Bigger and J. S. Crone, contains a portrait and a biographical introduction by the present writer. The only work issued by Wilson himself was a humorous 'Almeynack for all Ireland, an' whoever else wants it,' London, 1871.

[O'Donoghue's Poets of Ireland; Belfast Morning News, 11–15 Aug. 1875; information from Mr. John Wilkinson, Falcaragh, co. Donegal.] D. J. O'D.

WILSON, SIR ROBERT THOMAS (1777–1849), general and governor of Gibraltar, fourth child and third son of the portrait painter Benjamin Wilson [q. v.], was born in Great Russell Street, Bloomsbury, London, on 17 Aug. 1777. He was educated at Westminster school, and also under Dr. Joseph Warton at Winchester. After the death of his father and mother, his elder sister, Frances, married early in 1793 Colonel Bosville of the Coldstream guards, who was killed on 15 Aug. 1793 at the battle of Lincelles; with her assistance Wilson joined the Duke of York in the following year at Courtray, furnished with a letter of recommendation from the king. He was at once enrolled as a cornet of the 15th light dragoons.

He took part in the storm and capture of Prémont on 17 April 1794 and the action of the 18th. On the 24th he was one of eight officers with the two squadrons of the 15th light dragoons who, with two squadrons of Leopold's hussars, mustering altogether under three hundred sabres, attacked and routed a very superior French force at Villiers-en-Couché. This action prevented the capture of the emperor Francis II, whom the French were endeavouring to intercept on his journey from Valenciennes to Catillon, and had already cut off by their patrols. The results of this magnificent charge, undertaken with the full knowledge of the danger incurred and of the object to be attained, were twelve hundred of the enemy killed and wounded, three pieces of cannon captured, and the withdrawal of all French posts from the Selle, with the consequent safety of the emperor. Wilson's horse was wounded under him. Four years later the emperor caused nine commemorative gold medals to be struck—the only impressions—one to be deposited in the imperial cabinet, and the others to be bestowed upon the eight British officers of the 15th light dragoons. George III gave permission for them to be worn 'as an honorary badge of their bravery in the field' (*London Gazette*, 9 June 1798). In 1800 the emperor conferred upon the same officers the cross of the order of Maria Theresa, which George III on 2 June 1801 permitted them to accept, with the rank of baron of the holy Roman empire and of knighthood attached.

Two days after the affair of Villiers-en-Couché, Wilson was engaged with his regiment in the action at Cateau (26 April). He also took part in the battle of Tournay, or the Marque, on 10 May; in the capture of Lannoy, Roubaix, and Mouveaux on the 17th; in the disastrous retreat on the 18th to Templeuve, when he commanded the rear-guard, and when the light cavalry, according to an eye-witness, 'performed wonders of valour' (Brown, *Journal*); at the battle of Pont à Chin on 22 May; and at the action of Duffel on 16 July. He greatly distinguished himself in September at Boxtel-on-the-Dommel, when, with Captain Calcraft and the patrol, he penetrated to the French headquarters, captured an aide-de-camp of General Vandamme and two gendarmes, mounted them on the general's horses, and, notwithstanding that a regiment of red hussars and a regiment of dragoons pursued for six miles by separate roads to cut him off, made good his retreat with the captives; and on the same evening falling in with a party of French infantry cut it to pieces. The British army having retreated into Germany, Wilson returned to England at the end of 1795, and joined the depôt at Croydon in February 1796.

He was promoted to be lieutenant, by purchase, on 31 Oct. 1794, and on 21 Sept. 1796 he purchased his troop. He married in 1797, and in May 1798 accompanied Major-general St. John to Ireland, and served as brigade-major on his staff, and afterwards as aide-de-camp during the rebellion of 1798. He rejoined his regiment in 1799, and accompanied it to the Helder; in this campaign the 15th light dragoons were greatly distinguished at Egmont-op-Zee on 2 Oct. Wilson also took part in the actions of 6 and 10 Oct., and returned with the regiment to England in November.

On 28 June 1800 he purchased a majority in Hompesch's mounted riflemen, then serving under Sir Ralph Abercromby in the Mediterranean, and in the autumn travelled across the continent to Vienna on a mission to Lord Minto, by whom he was sent to the Austrian army in Italy. Having communicated with General Bellegarde and Lord William Bentinck, he proceeded to join Abercromby. He landed at Aboukir Bay on 7 March 1801, and took part in the action of the 13th and in the battle of Alexandria on the 21st, when Abercromby fell and was succeeded by Major-general (afterwards Lord) Hutchinson; the latter employed Wilson on several missions. In July he entered Cairo with Hutchinson, was at the siege of Alexandria in August, and its capitulation on the 25th. Wilson left Egypt on 11 Sept. and returned to England by Malta and Toulon, arriving at the end of December. He was made a knight of the order of the Crescent of Turkey for his services in Egypt.

In 1802 Wilson published 'The History of the British Expedition to Egypt' (l.p. 4to), which went through several editions, was translated into French in 1803 from an octavo edition in two volumes published that year, and also appeared in an abridged form. The fourth edition in 1803 contained 'A Sketch of the Present State of the Country and its Means of Defence,' with a portrait of Sir Ralph Abercromby. Lord Nelson wrote a characteristic letter to Wilson, on receipt of a presentation copy, which is printed in Randolph's 'Life of Nelson.' The work derived especial popularity from the charges of cruelty which it brought against Buonaparte, both towards his prisoners at Jaffa and his own soldiers at Cairo. Of these charges the emperor complained to the British government, but, receiving no satisfaction, caused a counter report to be issued by Colonel Sebastiani. Wilson was appointed inspecting field-officer in Somerset and Devonshire under General Simcoe.

In 1804 Wilson published an 'Inquiry into the Present State of the Military Force of the British Empire with a View to its Reorganization,' 8vo, in which he made his first public protest against corporal punishment in the army, and was complimented by Sir Francis Burdett in a letter dated 13 Aug. 1804 for the service thus rendered to humanity.

Wilson purchased a lieutenant-colonelcy in the 19th light dragoons in this month, and on 7 March 1805 exchanged into the 20th light dragoons. He sailed with 230 of them in the expedition under Sir David Baird and Sir Home Popham on 27 Aug. from Cork harbour for the Cape of Good Hope, and after a voyage to Brazil, where he purchased horses for the cavalry, and a narrow escape from shipwreck, disembarked with General Beresford on 7 Jan. 1806 in Saldanha Bay, Cape of Good Hope, as an advanced guard. After the battle of Blaauwberg, which took place just before his arrival, Wilson was employed in command of the cavalry on outpost duty until the terms of the capitulation were settled, and in receiving arms, colours, guns, and horses at Simon's Bay until General Janssen and the Dutch troops were deported in February. In June he obtained leave of absence and returned to England in the Adamant, but was nearly lost at sea in passing from one ship to another of the fleet.

On 3 Nov. 1806 Wilson having been attached to the staff of Lord Hutchinson, then going on a special mission to the Prussian court, embarked with him at Yarmouth in the frigate Astræa, and was nearly wrecked in the Cattegat on the Anhalt shore, the guns having to be thrown overboard. He accompanied Lord Hutchinson and the king of Prussia to Memel in January 1807, and in February joined General Beningsen at the Russian headquarters of the army at Jarnova. He was present at the battle of Eylau on the 7th and 8th, and accompanied the headquarters to Heilsberg in March, and in April to Bartenstein, where on the 26th the emperor of Russia bestowed upon him the cross of St. George for his services at Eylau. Wilson took part in the campaign of June, was present at the action of the Passarge on the 5th, at the battle of Heilsberg on the 10th, and the battle of Friedland on the 14th, after which he retreated with the army to Tilsit.

On the conclusion of the peace of Tilsit he went to St. Petersburg, and thence to England with despatches, arriving on 19 Sept. On 2 Oct. he left England with a confidential communication from Canning to the emperor of Russia, arriving at St. Petersburg on the 20th. He left again on 8 Nov. with despatches from Lord Granville to Canning, containing intelligence which Wilson had himself been the first to procure, that the emperor of Russia was about to invade Swedish-Finland and declare war against England. Notwithstanding the fact that a Russian courier had preceded him by thirty-six hours (Wilson's passport having been expressly withheld to give the courier the advantage), Wilson pushed from Abo across the Gulf of Bothnia, in very bad weather, reached Stockholm before the courier, arranged that the courier should be delayed, sailed for England, landed in the Tees on the evening of the 29th, posted to London, and saw Canning in bed at four o'clock in the morning of 2 Dec. He was directed to keep quiet until Canning's orders to the naval authorities at Portsmouth had been executed; and on his return to breakfast with Canning the following morning he was complimented upon his activity, which had resulted in the seizure of the Russian frigate Sperknoi, with money to pay the Russian fleet, while a fast vessel had been despatched to Sir Sidney Smith to intercept the Russian fleet.

In 1808 Wilson was given the command of the loyal Lusitanian legion, a body raised out of Portuguese refugees in England under British officers, and in August went to Portugal as a brigadier-general in the Portuguese army. He was engaged in various encounters with the enemy in Castille and Estramadura during the retreat of the British to Coruña in 1808–9; and after the battle of Coruña on 16 Jan. 1809, acting in conjunction with the Spaniards beyond the Agueda, by a series of spirited and judicious movements, he kept open the communications with Ciudad Rodrigo and Almeida, and held the enemy in check. He had a good deal of desultory fighting, took part in the pursuit of Soult, and with the Lusitanian legion and three thousand Spaniards advanced to within nine miles of Madrid. After the battle of Talavera on 27 and 28 July Wilson found himself at Escalona, cut off by the enemy from Arzobispo; crossing the Tietar, he scrambled over the mountains, and with difficulty gained the pass of Baños on 8 Aug., as Ney's corps was approaching on its march from Placentia to the north. Wilson endeavoured to stay its advance, and defended the pass with spirit for some hours, but was eventually dislodged, and retreated to Castello Branco.

When the British army went into winter quarters, Wilson returned home, and, as the Lusitanian legion was absorbed in the new organisation of the Portuguese army, offered himself to Lord Wellesley for special service on 6 May 1810. For his services in the Peninsula he was promoted on 25 July to be colonel in the army, and appointed aide-de-camp to the king, and in 1811 received the Portuguese medal, and was made a knight-commander of the Portuguese order of the Tower and Sword. In this year Wilson published, in quarto form, 'Brief Remarks on the Character and Composition of the Russian Army; and a Sketch of the Campaign in Poland in 1806 and 1807.' In the autumn of 1811 his offer of service was accepted, and on 26 March 1812 he was given the local rank of brigadier-general in the British army, and accompanied Sir Robert Liston [q. v.], the newly appointed ambassador to the Porte, to Constantinople, with instructions to assist in the conduct of negotiations for peace between Turkey and Russia (see Wilson's diary of the journey in *Addit. MS.* 30160). He arrived at Constantinople on 1 July, and on 27 July went on a mission from Liston to the grand vizier at Shumla, to the Russian admiral Tchichagoff, commanding the Danube army corps at Bucharest, and finally to the emperor of Russia at St. Petersburg. He reached the headquarters of the Russian army under Barclay de Tolly in time to take part in the battle of Smolensk on 16 Aug., arrived in St. Petersburg on the 27th, and had an audience with

the emperor on 4 Sept. Having satisfactorily completed all the affairs entrusted to him, and received the thanks of Liston and of Lord Cathcart, British ambassador at St. Petersburg, he proceeded on the 15th, accompanied by his aide-de-camp, Baron Brinken, and by Lord Tyrconnel, to join the Russian army at Krasnoi Pakra, near Moscow, as British commissioner, with instructions to keep both Lord Cathcart and Liston informed of the progress of events.

Wilson took part in the successful attack on Murat at Winkowo on 18 Oct., in the battles of Malo-Jaroslawitz on the 24th, of Wiasma on 3 Nov., of Krasnoi on 17 Nov., and in all the affairs to the cessation of the pursuit of the French. He exchanged into the 22nd light dragoons on 10 Dec. 1812. Early in 1813 he marched across Poland to Kalish, and thence to Berlin, where he arrived on 31 March. On 8 April he proceeded by Dessau and Leipzig to Dresden. On 2 May he took a prominent part in the battle of Lützen, where, aided by Colonel Campbell, he rallied the Prussians, carried the village of Gros Gorschen, which he held until night, and subsequently drove the enemy back on Lützen. He further distinguished himself at the battle of Bautzen on 20 and 21 May, and at the action of Reichenbach on the 22nd. During a review of the troops near Jauer on the 27th the emperor of Russia decorated Wilson in front of the imperial guard with the cross of the third class or knight commander of the order of St. George, taking it from his own neck and making a most complimentary speech, in which he stated his desire to mark his esteem for Wilson's courage, zeal, talent, and fidelity throughout the war.

Wilson was promoted to be major-general on 4 June 1813. During the armistice he travelled about the country inspecting the fortresses. When Austria joined the alliance against Buonaparte and hostilities were resumed, Wilson was conspicuous in the attack upon Dresden on 26 Aug., when he took part in storming the grand redoubt, and was the first to mount the parapet, followed by Captain Charles. On this occasion he lost his cross of the order of Maria Theresa in the mêlée, and the emperor of Austria presented him with another, which was sent to him with a complimentary letter from Count Metternich (dated Töplitz, 24 Sept. 1813). In the battle of 27 Aug. Wilson was with the emperor of Russia and General Moreau when the latter was mortally wounded. He was also present at the battles of Kulm and Kraupen on the 29th and 30th, and charged repeatedly with the Austrian cavalry on the 30th.

On 7 Sept. Wilson joined the Austrian army at Leitmeritz as British commissioner, having been transferred from the Russian army. On the 27th he received from the king of Prussia the grand cross of the order of the Red Eagle, of which order he had received the fourth class in the last war. He was with the staff of Marshal Prince Schwartzenberg, commanding the allied armies, at the battles of Leipzig on 16 and 18 Oct., and at the capture of the city on the 19th. Schwartzenberg wrote to Lord Aberdeen, the British ambassador, attributing the success at Leipzig on the 16th chiefly to Wilson's intelligence and able dispositions.

Shortly after the battles of Leipzig Lord Castlereagh appointed Lord Burghersh to be British commissioner with Schwartzenberg, and transferred Wilson to the Austrian army in Italy. Both the emperors and also the king of Prussia desired to retain Wilson with them. Metternich wrote to Aberdeen that he was commanded by the emperor to express his sense of Wilson's great services, and his wish that he should remain with the army, and Schwartzenberg told him that conspicuous as were Wilson's services in the field, they fell short of those he had rendered out of the field. Aberdeen wrote to Castlereagh (Despatch, 11 Nov. 1813): 'From his intimate knowledge of the Russian and Prussian armies, and the great respect invariably shown him by the emperor of Russia and the king of Prussia, he is able to do a thousand things which no one else could do. He was the means of making up a difference between the king and Schwartzenberg which was of the utmost importance.' Castlereagh was, however, firm; he deemed the applications of the foreign sovereigns an unwarrantable interference, and observed that if Wilson had the confidence of all other governments he lacked that of his own. Party politics alone account for the fact that, although loaded with distinctions by allied foreign sovereigns, he received none from his own. In November the emperor of Russia bestowed upon him the Moscow medal for the campaign of 1812.

On 22 Dec. 1813 Wilson went to Basle by Aberdeen's direction to join the allied commission, but on the 25th his instructions arrived from Castlereagh to join the Austrian army in Italy, and to report direct to him, keeping the British ambassador to Austria informed. Before leaving, the emperor of Russia presented him with the first class or grand cross of the order of St. Anne at Freiburg on 24 Dec., and the emperor of Austria promoted him to be knight commander of the order of Maria Theresa on

4 Jan. 1814. He joined Marshal Bellegarde at Vincenza on 12 Jan., accompanied him in the occupation of Verona early in February, and was present on the 8th at the battle of Valeggio, where he greatly distinguished himself and was nearly captured by the French. On the 10th he was present at the action on the right bank of the Mincio. On 28 March he went to Bologna, where he met Lord William Bentinck and Murat, with whom he commenced negotiations. The abdication of Buonaparte put an end to his mission, and in June he left Italy for Paris.

On 10 Jan. 1816 Wilson was instrumental, in conjunction with Michael Bruce and Captain John Hely-Hutchinson (afterwards third Earl of Donoughmore), in the escape from Paris of Count Lavalette, who, having been condemned to death, had escaped from prison by changing dress with his wife. Wilson passed the barriers in a cabriolet with Lavalette disguised as a British officer, and conveyed him safely to Mons. He sent a narrative of the adventure to Earl Grey (reprinted in *Gent. Mag.* 1816), which was intercepted. He was arrested in Paris on 13 Jan. The three Englishmen were tried in Paris on 2 April and sentenced on the 24th to three months' imprisonment (see *Annual Register*, 1816). On 10 May a general order was issued by the Duke of York, commander-in-chief, expressing the prince regent's high displeasure at the conduct of Wilson and Hutchinson.

In 1817 Wilson published 'A Sketch of the Military and Political Power of Russia,' which went through several editions, and was severely attacked by the 'Quarterly Review' (vol. xix., September 1818). In 1818 Wilson was returned as member of parliament for Southwark, defeating Charles Barclay, the brewer, and on this occasion he replied to the attack of the 'Quarterly Review' in 'A Letter to his Constituents in Refutation of a Charge for despatching a False Report of a Victory to the Commander-in-chief of the British Army in the Peninsula in 1809.' In 1820 he was again returned for Southwark, defeating Sir Thomas Turton.

Queen Caroline (1768–1821) [q. v.], who had been friendly to Wilson and to whom his eldest son was equerry, died on 7 Aug. 1821. Wilson attended the funeral on the 14th, when an encounter took place between the household cavalry and the mob at Cumberland Gate, Hyde Park. Shots were fired, and Wilson interposed to prevent bloodshed. He was peremptorily dismissed from the army on 15 Sept. without any reason being assigned, or any opportunity of explanation afforded. Having purchased all but his first commission, he lost a large sum of money, and a subscription was raised to compensate him for the loss. On 13 Feb. 1822 in his place in parliament Wilson moved for papers, and in a long and able speech (see *Hansard*) vindicated his action, and called in question the prerogative of the crown to dismiss any officer without cause. The government, confining themselves to the questions of prerogative, easily defeated the motion. In 1823 Wilson went to Spain to take part in the war first in Galicia and then at Cadiz. He was again returned to parliament for Southwark in 1826, when the poll lasted six days, and he defeated Edward Polhill. He made a speech in the House of Commons on 12 Dec. on the policy of aiding Portugal when invaded by Spain, which was published separately. He was an active politician, and took a prominent part in the formation of the Canning ministry (see Wilson, *Canning's Administration: Narrative of Formation, with Correspondence, &c., 1827*, ed. Herbert Randolph, 1872, 8vo). He was again returned to parliament for Southwark in 1830. On the accession of William IV Wilson was reinstated in the army with the rank of lieutenant-general, to date from 27 May 1825. The Reform Bill was introduced in the House of Commons on 1 March 1831. Wilson voted for the second reading, but spoke without voting in favour of Gascoigne's amendment opposing the reduction of the number of members for England and Wales which was carried against the government. He did not seek re-election after the consequent dissolution of April 1831. He finally regarded the measure as 'the initiatory measure of a republican form of government.' By his attitude he lost for a time the colonelcy of a regiment.

On 29 Dec. 1835 Wilson was appointed colonel of his old regiment, the 15th hussars. On 23 Nov. 1841 he was promoted to be general, and in 1842 he was appointed governor and commander-in-chief at Gibraltar. He had only recently returned home when he died suddenly on 9 May 1849 at Marshall Thompson's hotel, Oxford Street, London. He was buried on 15 May beside his wife in the north aisle near the western entrance of Westminster Abbey, and a fine memorial brass, next to the grave of John Hunter, marks the vault (for will cf. Chester, *Westminster Abbey Register*, 513).

Wilson married Jemima (1777–1823), daughter of Colonel William Belford of Harbledown, Kent, eldest son of General William Belford [q. v.] of the royal artillery. She was coheiress with her sister, Mrs. Christopher Carleton, of their uncle,

Sir Adam Williamson [q.v.] Both Wilson and Miss Belford were wards of chancery and under age, and the marriage ceremony, with the consent of both families, took place on 8 July 1797 at Gretna Green and again on 10 March 1798 at St. George's, Hanover Square, London. They had a family of seven sons and six daughters. Of the latter, Jemima married, as his second wife, Admiral Sir Provo William Parry Wallis [q. v.]

There are several engraved portraits of Wilson; one by Ward, from a painting by Pickersgill, represents him in uniform with all his orders; another is by Cooper after Wivell. A miniature was painted by Cosway and engraved by William Holl, and is reproduced for the frontispiece of Randolph's 'Life.' He also figures in the well-known painting of the death of Abercromby.

The following are works by Wilson not mentioned above: 1. 'An Account of the Campaign in 1801 between the French Army of the East and the English and Turkish Forces in Egypt,' translated by Wilson from the French of General Regnier, with observations, London, 1802, 8vo. 2. 'Narrative of Events during the Invasion of Russia by Napoleon Bonaparte and the Retreat of the French Army,' 1812, edited by Wilson's nephew and son-in-law the Rev. Herbert Randolph, London, 1860, 8vo. The introduction gives a brief memoir of Wilson up to 1814; 2nd edit. the same year. 3. 'Private Diary of Travels, Personal Services, and Public Events during Missions and Employment with the European Armies in the Campaigns of 1812, 1813, and 1814, from the Invasion of Russia to the Capture of Paris,' edited by the same, London, 1861, 2 vols. 8vo. 4. 'Life from Autobiographical Memoirs, Journals, Narratives, Correspondence,' &c., edited by the same, London, 1863, 2 vols. 8vo. This work was never completed, and stops at the end of 1807.

[Besides the materials for a biography supplied by Wilson himself in his works, and in election and other pamphlets, see especially A Letter in reply to Wilson's Enquiry, 1804; Forgues's Guerre de Russie en 1812, 1861; Dupin's Procès des trois Anglais, 1816; Nightingale's Trial of Sir R. Wilson, &c., 1816; see also War Office Records; Despatches; Alison's History of Europe (frequent allusions); Alison's Lives of Lord Castlereagh and Sir Charles Stewart (frequent allusions); Quarterly Review, vols. v. xiii. xvi. xvii. and xix.; Gent. Mag. 1816, 1822, and 1849; Ann. Reg. 1816, 1822, 1830, 1849; Blackwood's Mag. vols. viii. xiv. xvi. xxi. xxii. and xxviii.; Hall's Atlantic Monthly, April 1865; Mayne's Narrative of the Campaigns of the Loyal Lusitanian Legion under Sir R. Wilson, &c., 1812, 8vo; Public Characters, 1806–7, vol. ix.; Burke's Celebrated Naval and Military Trials; Royal Military Calendar, 1820; Royal Military Chronicle, vols. iii. and v.; Notes and Queries, 4th ser. vols. viii. and ix. 5th ser. vols. i. ii. iii. and v.; Tait's Edinburgh Mag. 1849 (obituary notice); Lavalette's Mémoires et Souvenirs; London Times, 10 May 1849; Cathcart's Commentaries on the War in Russia and Germany, 1812–13; Londonderry's Narrative of the War in Germany and France, 1813–14; Odleben's Campaign in Saxony, 1813, translated by Kempe; Phillippart's Northern Campaign, 1812–13; Porter's Campaign in Russia in 1812; Walsh's Campaign in Egypt, 1801; Anderson's Journal of the Expedition to Egypt, 1801; Gleig's Leipsic Campaign.]

R. H. V.

WILSON, ROWLAND (1613–1650), parliamentarian, born in 1613, and descended from a family established at Gresegarth in the parish of Kendal, Westmorland, was son of Rowland Wilson (*d.* 16 May 1654) of Gresegarth and London, by Mary, daughter of John Tiffin of London (*Visitation of London*, 1633–5; Smyth, *Obituary*, p. 37). The elder Wilson was a wealthy merchant, elected sheriff in 1630, but excused on payment of a fine of 500*l.* (*Remembrancia*, p. 18). The younger Wilson was lieutenant-colonel of the orange regiment of the London trained bands, and commanded it in October 1643, joining the army of the Earl of Essex after the first battle of Newbury, and taking part in the occupation of Newport Pagnell. 'This gentleman,' says Whitelocke, 'was the only son of his wealthy father, heir to a large estate of 2,000*l.* per annum in land, and partner with his father in a great personal estate employed in merchandise; yet in conscience he held himself obliged to undertake this journey, as persuaded that the honour and service of God, and the flourishing of the gospel of Christ and the true protestant religion, might in some measure be promoted by this service, and that his example in the city might be a means the more to persuade others not to decline it. Upon these grounds he cheerfully marched forth' (Whitelocke, *Memorials*, 1853, i. 223; Dillon, *List of Officers of the London Trained Bands*).

Wilson was colonel of the orange regiment in 1646, and in June of that year he was elected member for Calne. Being an independent, he was left out of the committee of the militia for the city of London when that body was renewed in April 1647 (Whitelocke, ii. 136). On 28 Nov. 1648 Wilson, who was a member of the Vintners' Company, was elected alderman of Bridge Within (*Remembrancia*, p. 18*n.*) A month later he was nominated one of the commissioners for the trial of Charles I, but refused to act

(Whitelocke, ii. 495). Nevertheless he consented to take part in the proclamation of the act for the abolition of monarchy in London, and was elected a member of the council of state in February 1649, and again in February 1650 (*Commons' Journals*, vi. 141, 361; Noble, *Lives of the Regicides*, ii. 333). In July 1649 he was elected sheriff of London, and the House of Commons in giving him leave to serve declared that they would regard it as 'an acceptable service to the Commonwealth if he took the office' (*Commons' Journals*, vi. 259).

Wilson died on 19 Feb. 1650, and was buried on 5 March (Smyth, *Obituary*, p. 28). 'He was a gentleman of excellent parts and great piety, of a solid sober temper and judgment, and very honest and just in all his actions. He was beloved both in the house, city, and army' (Whitelocke, iii. 158).

Wilson married, in January 1634, Mary, daughter of Bigley Carleton of London, grocer (Chester, *London Marriage Licences*, col. 1484). In the contemporary notes appended to the 'List of Officers of the London Trained Bands' he is erroneously described as son-in-law to Alderman Wright. His widow became the third wife of Bulstrode Whitelocke [q.v.] (R. Whitelocke, *Memoirs of Bulstrode Whitelocke*, 1860, p. 284).

[Noble's Lives of the Regicides, ii. 332; Whitelocke's Memorials, 1853; other authorities mentioned in the article.] C. H. F.

WILSON, THOMAS (1525?–1581), secretary of state and scholar, born about 1525, was son of Thomas Wilson of Strubby, Lincolnshire, by his wife Anne, daughter and heiress of Roger Cumberworth of Cumberworth in the same county (cf. *Harl. MS.* 6164, f. 42 *b*). He was educated at Eton, whence in 1541 he was elected scholar of King's College, Cambridge, graduating B.A. in 1545–6 and M.A. in 1549. Sir John Cheke [q.v.] was elected provost of King's on 1 April 1548, and Wilson came under the influence of the revival of the study of Greek led by Cheke, Sir Thomas Smith (1513–1577) [q. v.], and others, through whom he became intimate with Roger Ascham. His Lincolnshire neighbours Katherine Willoughby, duchess of Suffolk, Sir Edward Dymock, and Cecil also furthered his advance, and the Duchess of Suffolk appointed him tutor to her two sons, Henry and Charles Brandon (successively dukes of Suffolk), who divided their time between Cambridge and Holbeach's episcopal palace at Bugden (*Addit. MS.* 5815, f. 41). On their death Wilson collaborated with Walter Haddon [q. v.], another Etonian, in producing 'Vita et Obitus Duorum Fratrum Suffolciensium, Henrici et Caroli Brandoni . . . duabus epistolis explicata,' London, 1551, 4to. Wilson wrote the dedication to Henry Grey, created Duke of Suffolk on 11 Oct. in that year, the first epistle, and several of the copies of verses at the end of the volume. It was published by Richard Grafton [q. v.], who had helped Wilson at Cambridge, and suggested to him his treatise 'The Rule of Reason, conteinynge the Arte of Logique set forth in Englishe . . .' which was also published by Grafton in the same year (London, 8vo) and dedicated to Edward VI. The first edition is very rare, and the copy in the British Museum has manuscript notes by Sir Thomas Smith; a second edition appeared in 1552, a third in 1553, and others in 1567 and 1580; the third edition contains a passage from Nicholas Udall's 'Ralph Roister Doister,' which is reprinted in Wood's 'Athenæ' (ed. Bliss, i. 213–14). Wilson also wrote in 1552 a dedication to Warwick, the Duke of Northumberland's eldest son, of Haddon's 'Exhortatio ad Literas.'

According to John Gough Nichols, Wilson's 'Arte of Rhetorique' was published at the same time as, and uniform with, the 'Rule of Reason,' but the earliest edition of which any copy is known to be extant is dated 'mense Januarii 1553.' It is entitled 'The Arte of Rhetorique, for the use of all suche as are studious of eloquence, sette forthe in Englishe by Thomas Wilson,' London, 4to; it bears no printer's name. Wilson describes it as being written when he was 'having in my country this last summer a quiet time of vacation with Sir Edward Dymock.' The copy of the first edition in the British Museum was given to George Steevens [q.v.] by Dr. Johnson. A second edition appeared in 1562 (London, 4to; prologue dated 7 Dec. 1560), and subsequent editions in 1567, 1580, 1584, and 1585, all in quarto. (A reprint was included in the Tudor Library published by the Oxford University Press in 1908.) Warton describes it as 'the first system of criticism in our language,' though in the common use of the word it is not criticism at all, but a system of rhetoric without much claim to originality, the rules being mainly drawn from Aristotle, Cicero, and Quintilian. Wilson, however, serviceably denounced pedantry, 'strange inkhorn terms,' and the use of French and 'Italianated' idiom, which 'counterfeited the kinges Englishe.' In this way Wilson may have stimulated the development of English prose, and it has been maintained that Shakespeare himself owes something, including

hints for Dogberry's character, to a study of Wilson's book (Drake, *Shakespeare and his Time*, i. 440–1, 472–4).

The 'Arte of Rhetorique' was dedicated to Northumberland's eldest son, John Dudley, earl of Warwick, and from this time Wilson became a staunch adherent of the Dudley family, his especial patron in later years being the Earl of Leicester. On Northumberland's fall he sought safety on the continent; in 1555 he was with Cheke at Padua, where on 21 Sept. 1556 he delivered, in St. Anthony's Church, an oration on the death of Edward Courtenay, earl of Devon, which is printed in Strype's 'Memorials' (vol. iii. App. p. lvii). Thence he seems to have proceeded to Rome before December 1557, when he was implicated in some intrigue at the papal court against Cardinal Pole (*Cal. State Papers*, For. 1553–8, pp. 345, 374, 380). On 17 March 1557–8 Philip and Mary wrote commanding him to return home and appear before the privy council before 15 June following (*ib.* Dom. 1547–80, p. 100). The English ambassador, Sir Edward Carne, delivered him this letter in April, but Wilson paid no attention; and it was possibly at Mary's instigation that he was arrested and charged before the inquisition with having written the books on logic and rhetoric, and with being a heretic. He is said to have been put to torture, and he owed his escape to a riot which broke out on the news of Paul IV's death on 18 Aug. 1559, when the mob, enraged at the severities of the inquisition, broke open the prisons and released suspected heretics (*ib.* For. 1558–9, No. 1287; Wilson, *The Arte of Rhetorique*, ed. 1562, pref.) He now took refuge at Ferrara, where he received his diploma as LL.D. on 29 Nov. 1559 (*Hist. MSS. Comm.* 5th Rep. App. p. 305); he was incorporated in this degree at Oxford on 6 Sept. 1566, and at Cambridge on 30 Aug. 1571 (*Lansd. MS.* 982, f. 2; *Reg. Univ. Oxon.* i. 264; *Addit. MS.* 5815, f. 41).

In 1560 Wilson returned to London, whence on 7 Dec. he dated the preface to the second edition of his 'Arte of Rhetorique;' he was admitted advocate in the court of arches by a commission from Archbishop Parker dated 28 Feb. 1560–1 (*Lansd. MS.* 982, f. 3); and Parker also seems to have appointed him dean of the college he founded at Stoke Clare, Suffolk (*Addit. MS.* 5815, f. 42). In January 1560–1 he spoke of being 'summoned to serve abroad' (*Cal. State Papers*, For. 1560–1, No. 930), but no trace of the nature of this mission has been found. In the same year he became master of St. Catherine's Hospital in the Tower, and also master of requests (Leadam, *Court of Requests*, 1897, pp. xlv, cvii, cix, cxx). In the former capacity he incurred some odium by taking down the choir of St. Catherine's, said by Stow to have been as large as that of St. Paul's, and apparently it was only Cecil's intervention that prevented his selling the franchises of the hospital. He was returned for Michael Borough in Cornwall to the parliament summoned to meet on 11 Jan. 1562–3 and dissolved on 2 Jan. 1566–7. In April 1564 he was commissioned with Dr. Valentine Dale [q.v.] to examine John Hales (*d.* 1571) [q. v.] about his book advocating the claims of Lady Catherine Grey to the succession (*Hatfield MSS.* vol. i. passim). On new year's day 1566–7 he presented to the queen an 'Oratio de Clementia,' now extant in the British Museum (*Royal MS.* 12 A. 1).

In 1563 Sir Thomas Chaloner had urged Wilson's appointment as ambassador to the court of Spain, but Wilson's first diplomatic employment of any note was his mission to Portugal in 1567; it dealt mainly with commercial matters, and Wilson's energies were largely devoted to furthering in Portugal the mercantile interests of his brother-in-law, Sir William Winter [q. v.] His commission was apparently dated 6 May 1567 (*Cal. Clarendon Papers*, i. 494), but it was October before he had his first interview at Lisbon (*Cotton. MS.* Nero B. i. 142). While there he entered into relations with Osorio da Fonseca, the well-known bishop of Silves, and on his return in 1568 Wilson brought with him the bishop's reply to Haddon (cf. *Hist. MSS. Comm.* 5th Rep. App. p. 363, and art. Haddon, Walter). In July he addressed some Latin verses to Cecil on his recovery from illness. On 13 May 1569 he vainly requested to be again sent as agent to Portugal (*Lansd. MS.* xii., art. 3), and he generally acted as intermediary between Portuguese envoys in London and the English government. As a thoroughgoing adherent of Leicester he also participated in the earl's secret negotiations with the Spanish ambassador (*Cal. Simancas Papers*, 1569–78, pp. 61 sqq.)

In the intervals of these occupations and his duties as master of requests Wilson busied himself with his translation of 'The Three Orations of Demosthenes, chiefe orator among the Grecians in favour of the Olynthians . . . with those his four Orations . . . against King Philip of Macedonie; most nedeful to be redde in these daungerous dayes of all them that loue their countries libertie and desire to take warning for their better

auayle . . . After these Orations ended, Demosthenes lyfe is set foorth;' it also contains a description of Athens and various panegyrics on Demosthenes. The translation had been begun at Padua in 1556 with Cheke, and Wilson seems to have resumed it in November 1569 (*Lansd. MS.* xiii. art. 15; *Letters of Eminent Lit. Men*, pp. 28–9), but the preface was not dated till 10 June 1570, in which year the book was published with a dedication to Cecil (London, 4to). The preface contains 'a remarkable comparison of England with Athens in the time of Demosthenes,' the part of Philip of Macedon being filled by Philip of Spain (Seeley, *British Policy*, 1894, i. 156); it is similar to the 'Latin treatise on the Dangerous State of England,' on which Wilson speaks of being engaged on 13 Aug. 1569 (*Lansd. MS.* xiii. art. 9), and which is now extant in the Record Office (*State Papers*, Dom. Eliz. cxxiii. 17), being dated 2 April 1578, and entitled 'A Discourse touching the Kingdom's Perils with their Remedies.' To this is to be attributed the curious story contributed probably by Dr. Johnson to the 'Literary Magazine' (1758, p. 151), to the effect that Wilson was employed by the government to translate Demosthenes with a view to rousing a national resistance to Spanish invasion (*Addit. MS.* 5815, f. 42). Apart from its political significance, Wilson's translation is notable as the earliest English version of Demosthenes, and attains a high level of scholarship; no second edition, however, appears to have been called for, though a Latin version by Nicholas Carr [q. v.], who died in 1568, was published in 1571. At the same time Wilson was engaged upon his 'Discourse uppon usurye by waye of Dialogue and Oracions,' which he dedicated to Leicester. The preface is dated 20 July 1569, but the book was not published until 1572 (London, 8vo; 2nd edit. 1584). It was one of the numerous sixteenth-century attacks upon interest based mainly on biblical texts which proved absolutely unavailing against the economic tendencies of the time, but it is of some value as illustrating various phases of contemporary opinion on the subject (Ashley, *Econ. Hist.* ii. 467–9); Jewel bestowed upon it his warm commendation, and on Jewel's death Wilson contributed a copy of verses to the collection published in his memory (London, 1573, 4to).

Less congenial work occupied Wilson during the autumn of 1571; on 7 Sept. he conveyed the Duke of Norfolk to the Tower, and for the next few weeks he did 'nothing else but examine prisoners' (*Cal. Simancas MSS.* 1568–79, p. 339). On the 15th he received a warrant to put two of Norfolk's servants to the rack (Ellis, *Orig. Letters*, I. ii. 261), and so engrossing was this occupation that he took up his residence, and wrote letters 'from prison in the Bloody Tower' (*Cotton. MS.* Calig. C. iii. f. 260; *Hatfield MSS.* i. 571 sqq.) He also conducted many of the examinations in connection with the Ridolfi plot, and in June 1572 was sent with Sir Ralph Sadler [q. v.] to Mary Queen of Scots 'to expostulate with her by way of accusation' (*ib.* ii. 19; instructions in *Egerton MS.* 2124, f. 4). He was returned for Lincoln city to the parliament that was summoned to meet on 8 May 1572 and was not dissolved till after his death, and on 8 July he was commissioned to provide for the better regulation of commerce (*Lansd. MS.* xiv. art. 21). In the summer of 1573 he had many conferences with the Portuguese ambassadors (*Harl. MS.* 6991, arts. 24, 26, and 27).

In the autumn of 1574 Wilson was sent on the first of his important embassies to the Netherlands; he left London on 7 Nov. (Walsingham's *Diary* ap. *Camden Soc. Misc.* iv. 22; his instructions, abstracted in *Cal. State Papers*, For. 1572–4, No. 1587, are printed in full in *Relations Politiques des Pays-Bas et d'Angleterre*, vii. 349–52; there are others in *Cotton. MS.* Galba C. v. ff. 51–216, and *Harl. MS.* 6991). While at Brussels he is said to have instigated a plot for seizing Don John and handing him over to the insurgents (*Cal. Simancas MSS.* 1568–1579, pp. 543–4). He remained in the Low Countries until 27 March 1575, when he sailed from Dunkirk (*Act P. C.* 1571–5, p. 361). His second embassy to the Netherlands followed in the autumn of 1576; he left London on 25 Oct. (*Camden Soc. Misc.* iv. 28), and spent nearly nine months in Flanders, mainly at Brussels, Bruges, Antwerp, or Ghent. His despatches are printed in 'Relations Politiques' (ix. 1–414; see also *Cal. State Papers*, For. 1575–77; *Hatfield MSS.* vol. ii. passim; *Cotton. MS.* Galba C. v. ff. 272–358; *Harl. MSS.* 36 art. 34, and 6992 arts. 36, 37; and *Lansd. MSS.* clv. art. 67). The ostensible purpose of his mission was to negotiate some *modus vivendi* between Don John, with whom he had various interviews (e.g. on 1 May 1577, *Cotton. MS.* Galba C. v. f. 306), and the Dutch insurgents; but he soon came to the conclusion that such schemes were impracticable, and urged a complete understanding between England and William of Orange (*Hatfield MSS.* ii. 150–4; cf. Putnam, *William the Silent*, ii. 172–212). He also took part in the negotiations for a marriage between Elizabeth and

Anjou. He returned to England on 13 July 1577.

During his absence Wilson was on 23 April 1577 nominated a commissioner for a special visitation of Oxford University, but he was destined for more important work. In September the Spanish ambassador wrote that Leicester, with a view to furthering his project of marrying the queen, was bringing into the council all his adherents, of whom Wilson was one (*Cal. Simancas MSS.* 1568–1579, p. 546). Wilson does not, however, occur as a privy councillor until 12 Nov., when he was sworn secretary of state in succession to Sir Thomas Smith (*Acts P. C.* ed. Dasent, 1577–8, p. 85). From that date he was constant in attendance on the council, but he was somewhat overshadowed by the superior ability of his colleague in the secretariate, Sir Francis Walsingham [q. v.], and the nature of his political influence is not easy to distinguish, more particularly as he tempered his adherence to Leicester with a firm desire to stand well with Burghley. He was, however, the principal authority on Portuguese affairs, and was the main supporter of Don Antonio's ambassadors in London (*Cal. Simancas MSS.* 1580–6, p. 183). In 1580 he became one of Elizabeth's lay deans, being installed dean of Durham on 5 Feb. 1579–80, a preferment for which he was a candidate in 1563, when William Whittingham [q. v.] was appointed (Le Neve, *Fasti*, iii. 299). Ralph Lever [q. v.] protested against Wilson's election (*Cal. State Papers*, Dom. 1547–80, p. 644), and the nomination of a layman to the deanery was a rude assertion of the royal supremacy against those who had cavilled at Wilson's predecessor on the ground of his invalid ordination (cf. *Add. MS.* 23235, f. 5).

Wilson's last attendance at the council board was on 3 May 1581. He died at St. Catherine's Hospital on 16 June following, and was buried there on the 17th. He ordered in his will that he should be buried 'without charge or pomp,' and no trace of his monument, if there was one, remains. A portrait of Wilson, dated 1575 but repaired in 1777, representing him in a black cap and dark furred dress, belonged in 1866 to Sir Thomas Maryon Wilson, bart. (*Cat. First Loan Exhib.* No. 214, where Wilson is erroneously styled 'Sir Thomas'). Another, an old copy of an anonymous painting, was in 1879 transferred from the British Museum to the National Portrait Gallery, London. A copy of his will, dated 19 May 1581, is preserved at Hatfield (*Cal. Hatfield MSS.* ii. 391). He left his house at Edmonton to the overseers of his will, Sir Francis Walsingham, Sir William Winter, and Matthew Smith, to be sold to pay his debts; five hundred marks to his daughter Mary on her marriage or coming of age, and a like sum to his daughter Lucrece; his son Nicholas was to be sole executor. No successor was appointed to Wilson, Walsingham acting as sole secretary until Davison's selection on 30 Sept. 1586. His death was the occasion of various poetical laments (cf. *Hist. MSS. Comm.* 2nd Rep. App. p. 97, 4th Rep. App. pp. 252–4).

Wilson was twice married: first, to Jane, daughter of Sir Richard Empson [q. v.], and widow of John Pinchon of Writtle, Essex (Baker, *Northamptonshire*, ii. 141). By her Wilson appears to have had no issue; and he married, secondly, Agnes, daughter of John Winter of Lydney, Gloucestershire, sister of Sir William Winter, the admiral, and widow of William Brooke (*Visit. Gloucestershire*, 1623, p. 274); of her three children, the only son, Nicholas, settled at Sheepwash, Lincolnshire (see pedigree in *Coll. of Arms MS.* C. 23); Mary married, first, Robert Burdett (*d.* 1603) of Bramcote, by whom she was mother of Sir Thomas Burdett, first baronet, ancestor of Sir Francis Burdett [q. v.] and of the Baroness Burdett-Coutts; and, secondly, Sir Christopher Lowther of Lowther, Westmorland. She was buried in the choir of Penrith parish church (*Lansd. MS.* 982, f. 2). Wilson's second daughter, Lucrece, married Sir George Belgrave of Belgrave, Leicestershire.

Wilson has generally been confused with one or more contemporaries of the same name; a confusion of him with Sir Thomas Wilson (1560?–1629) [q. v.] has led to his being frequently styled a knight. Other contemporaries were Thomas Wilson (*d.* 1586), a fellow of St. John's College, Cambridge, who took refuge at Frankfurt during Mary's reign, was elected dean of Worcester in 1571, and died on 20 July 1586 (Cooper, *Athenæ Cantabr.* ii. 5–6); Thomas Wilson (*d.* 1615), canon of Windsor (see *Lansd. MS.* 983, f. 147); and Thomas Wilson (1563–1622) [q. v.]

[A mass of Wilson's correspondence remains in the Record Office, principally among the foreign state papers, and in the British Museum; the portions that have been printed or calendared are indicated in the text. See also Cat. Cotton., Harleian, Lansdowne, and Add. MSS.; Cal. State Papers, Dom., Foreign, and Spanish series; Acts of the Privy Council, ed. Dasent; Haynes and Murdin's Burghley State Papers; Cal. Hatfield MSS. vols. i. and ii.; Collins's Letters and Memorials of State; Digges's Compleat Ambassador, 1655; Kervyn de Letten-

hove's Rel. Pol. des Pays-Bas et d'Angleterre, 1882–1891, vols. vi–x.; Wright's Queen Elizabeth and her Times; Nares's Life of Burghley, 3 vols.; Hume's Great Lord Burghley, 1898; Froude's Hist. of England; Cole's Athenæ (Brit. Mus. Add. MS. 5815, ff. 40–5); Fuller's Hist. of Cambridge, p. 75, and Worthies, ed. 1836; Tanner's Bibl. Brit.-Hib.; Ritson's Bibl. Anglo-Poetica; Strype's Works (General Index, 1827); Gough's General Index to Parker Soc. Publ.; Ducarel and Nichols's Hist. of St. Catherine's Hospital; Gent. Mag. 1835, i. 468–75; Ellis's Original Letters; Lodge's Illustrations, ii. 194–5; Lit. Remains of Edward VI (Roxburghe Club); Ascham's Epistolæ, pp. 425, 426; Gabriel Harvey's Works, ed. Grosart, i. 182, ii. 84; D'Ewes's Journals; Burgon's Life and Times of Gresham; Cooper's Athenæ Cantabr. i. 434–7, 568; Foster's Alumni Oxon. 1500–1714; Official Ret. Members of Parl.; Notes and Queries, 2nd ser. vi. 243; Wilson's Works in Brit. Mus. Libr.] A. F. P.

WILSON, THOMAS (1563–1622), divine, born in the county of Durham in 1563, matriculated from Queen's College, Oxford, on 17 Nov. 1581, aged 18, graduated B.A. on 7 Feb. 1583–4, and was licensed M.A. on 7 July 1586 (Clark, *Indexes*, ii. 102, iii. 119). He was elected chaplain of the college, apparently before he was ordained, on 24 April 1585. In July 1586 he was appointed rector of St. George the Martyr at Canterbury through the influence of Henry Robinson (1553?–1616) [q. v.], provost of Queen's College and afterwards bishop of Carlisle, to whom Wilson also owed his college education (cf. the epistle dedicatory to the *Christian Dictionarie*). He remained at Canterbury for the rest of his life, preaching three or four sermons every week, and winning the affections of the puritan section of his people, although more than once complained of by others to Archbishop Abbot for nonconformity. He was acting as chaplain to Thomas, second lord Wotton, in 1611.

Wilson died at Canterbury in January 1621–2, and was buried in his own churchyard, outside the chancel, on the 25th. A funeral sermon was preached (London, 1622, 4to) by William Swift of St. Andrew's, Canterbury, great-grandfather of Dean Swift. His portrait, engraved by Cross, prefixed to the 'Commentarie,' shows him to be a lean, sharp-visaged man; he was married and left a large family.

Wilson's chief work was his 'Christian Dictionarie' (London, 1612, 4to), one of the earliest attempts made at a concordance of the Bible in English. Its usefulness was soon recognised, and it ran through many editions. The fourth was much enlarged by John Bagwell (n.d., London); the fifth appeared in 1647; the sixth (1655, fol.) was still further augmented by Andrew Symson. Over his 'Commentarie' on Romans, a work written in the form of a dialogue between Timotheus and Silas, Wilson spent seven years. It was reprinted in 1627 (fol.), and reached a third edition in 1653 (4to). In 1611 he published in octavo a volume containing (*a*) 'Jacob's Ladder; or, a short Treatise laying forth the severall Degrees of Gods Eternall Purpose,' (*b*) 'A Dialogue about Jvstification by Faith,' (*c*) 'A Receit against Heresie,' and two sermons. Besides some further sermons and other works apparently lost, he wrote 'Saints by Calling; or, Called to be Saints,' London, 1620, 4to.

[Brook's Lives of the Puritans, ii. 282; Granger's Biogr. Hist. i. 369; Hasted's Kent, iii. 471; Chalmers's Biogr. Dict.; Registers of St. George the Martyr, Canterbury, ed. Cowper, 1891, pp. iii, vii, 19, 20, 21, 23, 182; information from the Provost of Queen's College, Oxford.] C. F. S.

WILSON, Sir THOMAS (1560?–1629), keeper of the records and author, born probably about 1560, is described in the admission register of St. John's College, Cambridge, as 'Norfolciensis,' and is said to have been 'nephew' of Dr. Thomas Wilson (1525?–1581) [q. v.], Elizabeth's secretary of state (*Cal. State Papers*, Ireland, 1603–6, p. xx). No confirmation of this relationship has been traced, and the younger Wilson is not mentioned in the elder's will. Possibly he was the 'Thomas Wilson of Willey, Hertfordshire, son and heir of Wilson of the same, gent.,' who was admitted student of Gray's Inn on 11 Feb. 1594–5. He was educated apparently at Stamford grammar school, and matriculated from St. John's College, Cambridge, on 26 Nov. 1575. In 1583 he was elected on Burghley's nomination to a scholarship on the foundress's foundation at St. John's (Burghley in *Lansd. MS.* 77, f. 20; *St. John's Coll. Register*, per Mr. R. F. Scott). He graduated B.A. in 1583 from St. John's College, but migrated to Trinity Hall, whence he graduated M.A. in 1587. For fifteen years, according to his own account, he studied civil law at Cambridge. In 1594 he procured a letter from Burghley recommending his election as fellow of Trinity Hall. The recommendation was ineffectual, and Wilson betook himself to foreign travel.

In 1596, while sojourning in Italy and Germany, Wilson translated from the Spanish Gorge de Montemayor's 'Diana,' a romance, from which the story of 'Two Gentlemen of Verona' was partly drawn (Lee, *Shakespeare*, p. 53); it was dedicated to Shake-

speare's friend, the Earl of Southampton, 'then upon the Spanish voiage with my Lord of Essex.' The original translation does not appear to be extant, but about 1617 Wilson made a copy, extant in British Museum Additional MS. 18638, which he dedicated to Fulke Greville, chancellor of the exchequer, and afterwards Lord Brooke [q. v.]; he remarks that Brooke's friend Sir Philip Sidney [q. v.] 'did much affect and imitate' 'Diana,' and possibly Wilson took part in publishing some of Sidney's works, for on 12 April 1607 he asked Sir Thomas Lake to further his petition for the privilege of printing 'certain books [by Sidney] wherein myself and my late dear friend Mr. Golding have taken pains' (*Cal. State Papers*, Dom., Addenda, 1580–1625, p. 495; cf. art. GOLDING, ARTHUR). He is possibly also the Thomas Wilson whose name appears at the foot of the first page of the manuscript 'Booke on the State of Ireland,' addressed to Essex by 'H. C.' (? Henry Cuffe [q. v.]) in 1599 (*Cal. State Papers*, Ireland, 1598–9, p. 505); owing to its being a dialogue 'between Peregryn and Silvyn,' the names of Edmund Spenser's two sons, it has been considered the work of the poet himself [cf. art. SPENSER, EDMUND].

In spite of these indications of a connection with Southampton and Essex, Wilson, fortunately for himself, remained faithful to the Cecils, and during the later years of Elizabeth's reign he was constantly employed as foreign intelligencer. On 27 Feb. 1600–1 Sir Robert Cecil wrote to him: 'I like so well many of your letters and discourses to the lord treasurer [Buckhurst] that I wish you not only to continue the same course of writing to him, but also to me' (*Cal. State Papers*, Dom. 1598–1601, p. 600). Among these discourses was one begun on 1 March following 'on the state of England A.D. 1600,' giving the claims of twelve competitors for the crown, 'with a description of this country and of Ireland, the conduct of the people, state of the revenue and expenses, and the military and naval forces;' it is extant in the Record Office (*State Papers*, Dom., Elizabeth, vol. cclxxx.) In December he was at Florence, and he speaks of being employed on various negotiations with the Duke of Ferrara, the Venetians, and other Italian states (*ib.* James I, cxxxv. 14; for details of his movements, see his diary in *ib.* xi. 45). He was obviously a thorough Italian scholar (cf. *Addit. MS.* 11576, ff. 2 sqq.), and the main object of his residence in Italy during 1601–1602 was to ascertain the nature and extent of the Spanish and papal designs against England (*Cal. State Papers*, Dom. 1601–3, pp. 127, 234). He returned to England during the winter, and was at Greenwich on 12 June 1603 (*Cotton. MS.* Calig. E. x. 359; ELLIS, *Orig. Letters*, II. iii. 201–2), but early in 1604 he was sent to reside as consul in Spain (*Cal. State Papers*, Dom. James I, cxxxv. 14; WINWOOD, *Mem.* ii. 45; NICHOLS, *Progr. James I*, i. 475). He was at Bayonne in February 1603–4 (*Cotton. MS.* Calig. E. xi. 78–9), and remained in Spain until the arrival of the Earl of Nottingham and Sir Charles Cornwallis [q. v.] as ambassadors in 1605.

On his return to England Wilson definitely entered the service of Sir Robert Cecil, who leased to him a house adjoining his own, called 'Britain's Burse,' in Durham Place, Strand (see sketch in *State Papers*, Dom., Charles I, xxi. 64). He took a considerable part in supervising the building of Salisbury's house in Durham Place and also at Hatfield, in the neighbourhood of which he received from Lord Salisbury the manor of Hoddesdon. In 1605 he is said to have been returned to parliament for Newton (? Newtown, Isle of Wight); the official return does not mention this by-election, but that Wilson sat in this parliament is probable from the frequent notes of its proceedings with regard to such matters as scutages and the 'post-nati' with which he supplied the government. He also kept the minutes of the proceedings of the committee for the union of England and Scotland, and made a collection of the objections likely to be urged against the union in parliament. About 1606, on the surrender of Sir Thomas Lake [q. v.], Salisbury procured for Wilson the post of keeper of the records at Whitehall, with a salary of 30*l.*; he also obtained the clerkship of imports, worth 40*l.* a year, but lost it when Suffolk became treasurer in 1614.

Wilson was a zealous and energetic keeper of the records, and made many suggestions with regard to them, which, if they had been adopted, would have saved subsequent students an infinity of trouble. One of these was the creation of an office in which chartularies of dissolved abbeys and monasteries should be transcribed and kept for the use of 'searchers,' and to prevent needless litigation for want of access to title-deeds (*Cal. State Papers*, Dom. 1611–18, p. 508). Another, inspired more by self-interest, was the creation of an office of 'register of honour,' to be filled by himself, so as to obviate frequent disputes for precedence among knights and their ladies. He also suggested the publication of a gazette of news

'as is already done in Germany, France, Italy, and Spain,' and the grant of a patent to himself for printing it. His main difficulty was with secretaries of state and other officials, who refused to deliver to him public documents to which he considered the state entitled, and with highly placed borrowers who neglected to return the documents they borrowed. Among the latter was Sir Robert Bruce Cotton [q.v.], and in 1615 Wilson protested against Cotton's appointment as keeper of the exchequer records, complaining that Cotton already injured the keepers of the state papers enough by 'having such things as he hath coningly scraped together,' and fearing that many exchequer records would find their way into Cotton's private collection. Similarly, when Ralph Starkey [q.v.] acquired the papers of Secretary Davison, Wilson procured a warrant for their seizure, and on 14 Aug. 1619 secured a sackful, containing forty-five bundles of manuscripts (*Harl. MS.* 286, f. 286). He rendered valuable service in arranging and preserving such documents as he did succeed in acquiring (cf. *Cal. State Papers*, Ireland, 1603–1606, pref. pp. xx, xxii, xxxv, xli; Edwards, *Founders of the British Museum*, p. 149).

Wilson's interests were not, however, confined to the state paper office. He was an original subscriber to the Virginia Company (Brown, *Genesis*, ii. 1054), and kept a keen watch on discoveries in the East Indies, maintaining a correspondence with persons in most quarters of the globe (see Purchas, *Pilgrimes*, i. 408–13; *Cal. State Papers*, East Indies, vols. i. and ii. passim). He petitioned for a grant of two thousand acres in Ulster in 1618, and drew up a scheme for the military government of Ireland (*Cal. State Papers*, Ireland, 1615–25, p. 202; *Hist. MSS. Comm.* 4th Rep. App. p. 284). He thought he 'could do better service than in being always buried amongst the state papers;' his especial ambition was to be made master of requests, an office for which he repeatedly and vainly petitioned the king. He also procured royal letters to the fellows of Trinity Hall and of Gonville and Caius Colleges in favour of his election as master of their respective societies at the next vacancy; but the letters seem never to have been sent, and Wilson remained keeper of the records till his death.

He was, however, knighted at Whitehall on 20 July 1618 (Nichols, *Progr. of James I*, iii. 487), and in September following was selected for the dishonourable task of worming out of Ralegh sufficient admissions to condemn him. He took up his residence with Ralegh in the Tower on 14 Sept., and was relieved of his charge on 15 Oct. He appears to have entered on his duties with some zest, styling his prisoner the 'arch-hypocrite' and 'arch-impostor,' and admitting in his reports that he had held out the hope of mercy as a bait; there is, however, no ground for the suggestion thrown out by one of Ralegh's biographers that the real object of Wilson's employment was Ralegh's assassination (Wilson's reports are among the Domestic State Papers, see *Cal.* 1611–18, pp. 569–92; some are printed in Spedding's *Bacon*, xiii. 425–7). On Ralegh's death Wilson urged the transference of his manuscripts to the state paper office, and actually seized his 'mathematical and sea-instruments' for the navy board, and drew up a catalogue of his books, which he presented to the king.

Wilson was buried at St. Martin's-in-the-Fields on 17 July 1629, and on the 31st letters of administration were granted to his widow Margaret, possibly sister of the Peter Mewtys or Mewys whom Wilson succeeded in 1605 as member for Newtown. His only child, a daughter, married, about 1614, Ambrose Randolph, younger son of Thomas Randolph (1523–1590) [q.v.], who was joint-keeper of the records with Wilson from 1614.

Besides the works already mentioned, Wilson compiled a 'Collection of Divers Matters concerning the Marriages of Princes' Children,' which he presented on 4 Oct. 1617 to James I; the original is now in British Museum Additional MS. 11576. On 10 Aug. 1616 he sent to Ellesmere a 'collection of treaties regulating commercial intercourse with the Netherlands' (*Egerton Papers*, Camden Soc. p. 476); he drew up a digest of the arrangement of documents in his office (*Stowe MS.* 548, ff. 2 sqq.), and left unfinished a history of the revenues of the chief powers in Europe (*Cal. State Papers*, Dom. 1623–5, p. 557). Much of his correspondence is preserved among the foreign state papers in the Record Office, and among the yet uncalendared documents at Hatfield.

[Wilson gives an account of his services in his petitions in State Papers, Dom., James I, xciii. 131, and cxxxv. 14, and of his movements in 1601–4, *ib.* xi. 45. See also Cal. State Papers, Dom. 1600–28, passim, Ireland, 1603–25; Cotton. MS. Calig. E. xi. 81; Lansd. MS. 77, f. 20; Harl. MS. 7000, f. 34; Hist. MSS. Comm. 2nd Rep. App. pp. 55, 283, 284, 9th Rep. App. ii. 373; Winwood's Memorials, ii. 45; Nichols's Progr. of James I, i. 188, 246, 475, iii. 487; Brewer's Court and Times of James I; Spedding's Bacon; St. John, Edwards, Cayley, Stebbing, and Hume's Lives of Ralegh; Gardiner's Hist. of England, ii. 143; authorities cited in text.] A. F. P.

WILSON, THOMAS (1663–1755), bishop of Sodor and Man, sixth of seven children and fifth son of Nathaniel (*d.* 29 May 1702) and Alice (*d.* 16 Aug. 1708) Wilson, was born at Burton, Cheshire, on 20 Dec. 1663. His mother was a sister of Richard Sherlock [q. v.] From the King's school, Chester, under Francis Harpur (CRUTTWELL; but a local tradition identifies his master with Edward Harpur of the grammar school, Frodsham) he entered Trinity College, Dublin, as a sizar on 29 May 1682, his tutor being John Barton, afterwards dean of Ardagh. Swift entered in the previous month; other contemporaries were Peter Browne [q.v.] and Edward Chandler [q. v.] He was elected scholar on 4 June 1683. In February 1686 he graduated B.A. The influence of Michael Hewetson (*d.* 1709) turned his thoughts from medicine to the church. He was ordained deacon before attaining the canonical age by William Moreton [q. v.], bishop of Kildare, on St. Peter's day (29 June) 1686. He left Ireland to become curate (10 Feb. 1687) to his uncle Sherlock, in the chapelry of Newchurch Kenyon, now a separate parish, then in the parish of Winwick, Lancashire. He was ordained priest by Nicholas Stratford [q. v.] on 20 Oct. 1689, and remained in charge of Newchurch till the end of August 1692. He was then appointed domestic chaplain to William George Richard Stanley, ninth earl of Derby (*d.* 1702), and tutor to his only son, James, lord Strange (1680–1699), with a salary of 30*l.* Early in 1693 he was appointed master of the almshouse at Lathom, yielding 20*l.* more. At Easter he made a vow to set apart a fifth of his slender income for pious uses, especially for the poor. In June he was offered by Lord Derby the valuable rectory of Badsworth, West Riding of Yorkshire, but refused it, having made a resolution against non-residence. He graduated M.A. in 1696 (*Cat. of Graduates Univ. of Dublin*, 1869; Stubbs says 1693).

On 27 Nov. 1697 Lord Derby offered him the bishopric of Sodor and Man, vacant since the death of Baptist Levinz [q. v.], and insisted on his taking it. On 10 Jan. 1698 he was created LL.D. by Archbishop Tenison (his own statement; Foster says the entry is of 'John' Wilson). On 16 Jan. 1698 he was consecrated at the Savoy (LE NEVE, *Fasti*, ed. Hardy, 1854, iii. 328; STUBBS, *Registrum Sacrum Anglicanum*, 1897, p. 131). On 28 Jan. the rectory of Badsworth was again offered to him *in commendam*, and again refused, though the see of Man was worth no more than 300*l.* a year. His first business was to recover the arrears of royal bounty (an annuity of 100*l.* granted 1675). On 6 April he landed at Derby Haven in the Isle of Man, and was stalled on 11 April in the ruins of St. German's Cathedral, Peel, and at once took up his residence at Bishop's Court, Kirk Michael. He found it also in a ruinous condition, and set about rebuilding the greater part of it, at a cost of 1,400*l.*, of which all but 200*l.* came from his own pocket. He soon became 'a very energetic planter' of fruit and forest trees, turning 'the bare slopes' into 'a richly wooded glen.' He was an equally zealous farmer and miller, doing much by his example to develop the resources of the island. For some time he was 'the only physician in the island;' he set up a drug-shop, giving advice and medicine gratis to the poor (CRUTTWELL, p. xci). He had not been two months in the island when he had before him the petition of Christopher Hampton of Kirk Braddon, whose wife had been condemned to seven years' penal servitude for lamb stealing, and who asked the bishop's license for a second marriage in consideration of his 'motherless children.' Wilson gave him (26 May 1698) 'liberty to make such a choice as may be most for yo^r^ support and comfort.' Yet his views of marriage were usually strict; marriage with a deceased wife's sister he regarded as incest.

The building of new churches (beginning with the Castletown chapel, 1698) was one of his earliest cares, and in 1699 he took up the scheme of Thomas Bray (1656–1730) [q. v.], and began the establishment of parochial libraries in his diocese. This led to provision in the Manx language for the needs of his people. The printing of 'prayers for the poor families' is projected in a memorandum of Whit-Sunday 1699, but was not carried out till 30 May 1707, the date of issue of his 'Principles and Duties of Christianity . . . in English and Manks . . . with short and plain directions and prayers,' 1707, 2 parts, 8vo. This was the first book published in Manx, and is often styled the 'Manx Catechism.' It was followed by 'A Further Instruction;' 'A Short and Plain Instruction . . . for the Lord's Supper,' 1733; and 'The Gospel of St. Matthew,' 1748 (translated, with the help of his vicars-general, in 1722). The remaining Gospels and the Acts were also translated into Manx under his supervision, but not published (MOORE, p. 218). He freely issued occasional orders for special services, with new prayers, the Uniformity Act not specifying the Isle of Man. A public library was established by him at Castletown in 1706, and from that year, by help of the trustees of the 'academic fund,' and by benefactions from Lady Elizabeth

Hastings [q. v.], he did much to increase the efficiency of the grammar schools and parish schools in the island. He was created D.D. at Oxford on 3 April 1707, and incorporated at Cambridge on 11 June. In 1724 he founded, and in 1732 endowed, a school at Burton, his birthplace.

The restoration of ecclesiastical discipline was, from the first, an object which Wilson had at heart. Scandalous cases, frequently involving the morals of the clergy, gave him much trouble. The 'spiritual statutes' of the island (valid, where not superseded by the Anglican canons of 1603) were of native growth, and often uncouth in their provisions. Without attempting to disturb these (with the single exception of abolishing commutation of penance by fine), Wilson drew up his famous 'Ecclesiastical Constitutions,' ten in number, which were subscribed by the clergy in a convocation at Bishop's Court on 3 Feb. 1704, ratified by the governor and council on 4 Feb., confirmed by James Stanley, tenth earl of Derby (*d.* 1736), and publicly proclaimed on the Tinwald Hill on 6 June. Of these constitutions it was said by Sir Peter King, first lord King [q. v.], that 'if the ancient discipline of the church were lost, it might be found in all its purity in the Isle of Man.'

The discipline worked smoothly till 1713, 'when it came into collision with the official class' (Moore, p. 192), owing to an apprehended reduction of revenue through Wilson's practice of mitigating fines in the spiritual court. Robert Mawdesley (*d.* 1732), governor from 1703, had been in harmony with Wilson; his successor in 1713, Alexander Horne, became Wilson's determined opponent. The first direct conflict began in 1716. Mary Henricks, a married woman, was excommunicated (22 Oct.) for adultery, and condemned to penance and prison. She appealed (20 Dec.) to the lord of the isle, and Horne allowed the appeal; Wilson, rightly maintaining that there was no appeal except to the archbishop of York, did not appear at the hearing (23 Dec. 1717, in London), and was fined (19 Feb. 1719) in 10*l.*; the fine was remitted (20 Aug.) The episcopal registrar, John Woods of Kirk Malew, was twice imprisoned (1720 and 1721) for refusing to act without the bishop's direction. The governor's wife (Jane Horne) was ordered (19 Dec. 1721) to ask forgiveness (in mitigation of penance) for slanderous statements. For admitting her to communion and for false doctrine Archdeacon Robert Horrobin, the governor's chaplain, was suspended (17 May 1722). Refusing to recall the sentence, Wilson was fined (25 June) 50*l.*, and his vicars-general 20*l.* apiece, and in default were imprisoned in Castle Rushen (29 June). Wilson appealed to the crown (19 July); they were released on 31 Aug., but the fines were paid through Thomas Corlett. The dampness of the prison had so affected Wilson's right hand that he was henceforth unable to move his fingers in writing. In 1724 the bishopric of Exeter was offered to Wilson as a means of reimbursement. On his declining, George I promised to meet his expenses from the privy purse, a pledge which the king's death left unfulfilled.

Part of Horrobin's false doctrine was his approval of a book which Wilson had censured. On 19 Jan. 1722 John Stevenson, a layman of Balladoole, forwarded to Wilson a copy of the 'Independent Whig,' 1721, 8vo [see Gordon, Thomas, *d.* 1750, and Trenchard, John, 1662–1723], which had been circulated in the island and sent to Stevenson by Richard Worthington for the public library. Wilson issued (27 Jan.) a pastoral letter to his clergy, bidding them excommunicate the 'agents and abettors' of 'such-like blasphemous books.' For suppressing the book Stevenson was imprisoned in Castle Rushen by Horne, who required Wilson to deliver up the volume as a condition of Stevenson's release. This he did (21 Feb.) under protest. When the book reached William Ross, the librarian, he said 'he would as soon take poison as receive that book into the library upon any other terms or conditions than immediately to burn it.' Horrobin, on the other hand, affirmed (December 1722) that the work 'had rules and directions in it sufficient to bring us to heaven, if we could observe them' (cf. Letter to the publisher, by W[alter] A[wbery], prefixed to *Independent Whig*, 5th edit. 1732).

Horne was superseded in 1723. Floyd, his successor, was generally unpopular. With the appointment of Thomas Horton in 1725, began a new conflict between civil and ecclesiastical authority. Lord Derby now claimed (5 Oct. 1725) that the act of Henry VIII, placing Man in the province of York, abrogated all insular laws in matters spiritual. The immediate result was that Horton refused to carry out a recent decision of the House of Keys, granting soldiers to execute orders of the ecclesiastical court. A revision of the 'spiritual statutes' was proposed by the House of Keys, with Wilson's concurrence. Horton took the step of suspending the whole code till 'amended and revised.' He further deprived the sumner-general and appointed another. Unavailing petitions for redress were sent to Lord Derby; the House of

Keys appealed (6 Nov. 1728) to the king in council, but nothing came of it.

On the death (1 Feb. 1736) of the tenth lord Derby, the lordship of Man passed to James Murray, second duke of Atholl (*d.* 1764). The revision of statutes proposed in 1725 was at once carried through, with the result of 'a marked absence of disputes between the civil and ecclesiastical courts' (Moore, p. 207). The intricate suit about impropriations (to all of which Atholl had a legal claim) jeopardised for a time the temporalities of the church, and was not finally settled till (7 July 1757) after Wilson's death; but with the aid of Sir Joseph Jekyll [q. v.] Wilson and his son were able to recover (1737) certain deeds securing to the clergy an equivalent for their tithe. Between Wilson and Atholl (and the governors of his appointment) there seems never to have been any personal friction. Under the revised ecclesiastical law presentments for moral offences were less frequent, procedure being less summary. But, while health lasted, Wilson was sedulous in administering the discipline through the spiritual courts, and there was an increase of clerical cases (Moore, p. 207). The extreme difficulty of obtaining suitable candidates for the miserably poor benefices led Wilson to get leave from the archbishop of York to ordain before the canonical age.

Wilson was not by nature an intolerant man, nor were his sympathies limited to the Anglican fold. It is said that Cardinal Fleury (*d.* 29 Jan. 1743) wrote to him, 'as they were the two oldest bishops, and, he believed, the poorest in Europe,' invited him to France, and was so pleased with his reply that he got an order prohibiting French privateers from ravaging the Isle of Man. Roman catholics 'not unfrequently attended' his services. He allowed dissenters 'to sit or stand' at the communion; not being compelled to kneel, they did so. The quakers 'loved and respected him' (Cruttwell, p. xcii). In 1735 he met James Edward Oglethorpe [q.v.] in London, and this was the beginning of his practical interest in foreign missions, though he was an early advocate of the Society for the Propagation of the Gospel, and still earlier of the Society for promoting Christian Knowledge. His 'Essay towards an Instruction for the Indians . . . in . . . Dialogues,' 1740, 8vo, was begun at Oglethorpe's instance, and dedicated to the Georgia trustees. Wilson's son was entrusted with its revision for the press, and he submitted the manuscript to Isaac Watts. It must be remembered that most of the Georgia trustees were dissenters. Since 1738 Wilson had been interested in Zinzendorf, through friends who had met him at Oxford and London in 1737. He corresponded (1739) with Henry Cossart, author of a 'Short Account of the Moravian Churches,' and received from Zinzendorf and his coadjutors a copy of the Moravian catechism, with a letter (28 July 1740). Zinzendorf was again in London in 1749, holding there a synod (11 to 30 Sept.) News came of the death (23 Sept.) of Cochius of Berlin, 'artistes' of the 'reformed tropus' (one of three) in the Moravian church. The vacant and somewhat shadowy office was tendered to Wilson (with liberty to employ his son as substitute), Zinzendorf sending him a sealring. On 19 Dec. Wilson wrote his acceptance.

From 1750, his eighty-sixth year, Wilson was burdened with gout. He died at Bishop's Court on 7 March 1755, the fiftieth anniversary of his wife's death. His coffin was made from an elm tree planted by himself, and made into planks for that purpose some years before his death (*ib.* p. xci). He had a strong objection, mentioned in his will, to interments within churches, and was buried (11 March) at the east end of Kirk Michael churchyard, where a square marble monument marks his grave. Philip Moore preached the funeral sermon. His will (21 Dec. 1746; codicil, 1 June 1748) is printed by Keble. His portrait (painted in 1732?) was engraved (1735) by Vertue (reproduced, 1819, by Sievier). It shows his black skull-cap and 'hair flowing and silvery.' For his shoes he used 'leathern thongs instead of buckles' (Hone, p. 240). On 27 Oct. 1698 he was married at Winwick to Mary (*b.* 16 July 1674; *d.* 7 March 1705), daughter of Thomas Patten. By her he had four children, of whom Thomas (see below) survived him.

Wilson's rare unselfishness gives lustre to a life of fearless devotion to duty and wise and thrifty beneficence. The fame of his ecclesiastical discipline is rather due to the singularity of its exercise by an Anglican diocesan than to anything special either in its character or its fruits. The details furnished by Keble, with nauseous particularity from year to year, may be paralleled from the contemporary records of many a presbyterian court or anabaptist meeting. That Wilson acted with the single aim of the moral and religious improvement of his people was recognised by them, and his strictness, joined with his transparent purity, his uniform sweetness of temper, and his self-denying charities, drew to him the affectionate veneration of those to whom he dedicated his life.

Wilson's 'Works' were collected (under his son's direction) by Clement Cruttwell [q. v.], 1781, 2 vols. 4to, including a 'Life' (reprinted 1785, 3 vols. 8vo), and by John Keble [q. v.], with additions, in the 'Library of Anglo-Catholic Theology,' 1847–63, 7 vols. 8vo, preceded by a 'Life,' 1863, 2 vols. 8vo (or parts), to which Keble had devoted sixteen years' labour. Besides works noted above, many sermons and devotional pieces, he published: 1. 'Life,' prefixed to the 'Practical Christian,' 1713, 8vo, by Richard Sherlock. 2. 'History of the Isle of Man' in Gibson's (2nd) edit. of Camden's 'Britannia,' 1722, fol. vol. ii. 3. 'Observations' included in 'Abstract of the Historical Part of the Old Testament,' 1735, 8vo (his 'Notes' are in an edition of the Bible, 1785, 4to). Posthumous were: 4. 'Sacra Privata,' first published in Cruttwell, 1781, vol. i. (the Oxford edition, 1838, has a preface by Cardinal Newman; the original manuscript of the 'Sacra Privata' was exhibited, by the president and fellows of Sion College, in the loan collection at the London church congress, 1899). 5. 'Maxims of Piety and Christianity' (ditto). Many devotional manuals have been framed, by extraction and adaptation, from Wilson's works. Of his writing Cardinal Newman says (1838): 'There is nothing in him but what is plain, direct, homely, for the most part prosaic; all is sober, unstrained, rational, severely chastened in style and language.'

His son, Thomas Wilson (1703–1784), divine, was born at Bishop's Court on 24 Aug. 1703. He was the second son of the name, a previous Thomas having died an infant in 1701. His father taught him till he was sixteen, when he was placed with Clerk at the grammar school of Kirk Leatham, North Riding of Yorkshire. He matriculated at Christ Church, Oxford, on 20 April 1721, was elected student on 8 July 1724, and graduated B.A. on 17 Dec. 1724 (Keble, p. 660); M.A. 16 Dec. 1727, B.D. and D.D. 10 May 1739. He was ordained deacon (1729), and priest (1731) by John Potter (1674?–1747) [q. v.], then bishop of Oxford. From Christmas 1729 to September 1731 he assisted his father in the Isle of Man, and is said to have suggested the 'clergy, widow, and orphans' fund' (Cruttwell). One reason assigned for his leaving the island is that he did not know Manx (Keble, p. 739). He declined (November 1732) an invitation to the Georgia mission. In June 1737 he was made one of the king's chaplains. On 5 Dec. 1737 he was presented to the rectory of St. Stephen's, Walbrook, and held this preferment till death. He was made prebendary of Westminster on 11 April 1743, and held the rectory of St. Margaret's, Westminster, from 1753. During the Manx famine and pestilence (1739–42) he petitioned the king for a grant of breadcorn for the island. In 1743 and 1750 he visited his father in the Isle of Man. With John Leland (1691–1766) [q. v.] he corresponded from 1742, inviting his criticisms on his father's manuals of religion. He suggested to Leland that he should answer Dodwell (as he did in 1744), and Bolingbroke (1753); and Leland's chief work, 'A View of the principal Deistical Writers' (1754–6), was written as letters to Wilson, and published at his expense. He rebuilt (1776) the chancel of Kirk Michael church. Till her second marriage (1778) he was a great admirer of Catharine Macaulay [q. v.], placing (1774) his residence, Alfred House, Bath, at her disposal; he erected (8 Sept. 1777) a marble statue of her, by J. F. Moore, within the altar-rails of St. Stephen's, Walbrook, which the vestry ordered him to remove. He was a man of much benevolence, a considerable book collector, in politics a follower of Wilkes, and in religion anxious for the union of 'all protestants.' He died at Alfred House, Bath, on 15 April 1784; his body was brought to London 'in grand funeral procession,' with 'near two hundred flambeaux,' and buried (27 April) in St. Stephen's, Walbrook. He married (4 Feb. 1734) his cousin Mary, daughter of William Patten, and widow of William Hayward, of Stoke Newington, and had one son, who died in infancy. He left his property to his relative, Thomas Patten, father of John Wilson-Patten, baron Winmarleigh [q. v.] He wrote 'A Review of the Project for . . . a new Square at Westminster . . . By a Sufferer,' 1757, 8vo; and an introduction to 'The Ornaments of Churches . . . with a . . . view to the late decoration of St. Margaret, Westminster,' 1761, 4to (by William Hole).

[Life by Cruttwell, 1781; Life by Stowell, 1819; Life by Hone, in Lives of Eminent Christians, 1833, p. 161; Life by Keble, 1863, very full and exact, and embodying a large quantity of unpublished material; Gent. Mag. 1784, i. 317, 379; Butler's Memoirs of Hildesley, 1799; Stubbs's Univ. of Dublin, 1889, pp. 143, 347; Notes and Queries, 9th ser. v. 472; Moore's Sodor and Man, 1893, pp. 186 sq.] A. G.

WILSON, THOMAS (1747–1813), master of Clitheroe grammar school, son of William and Isabella Wilson, was born at Priest Hutton, in the parish of Warton, near Lancaster, on 3 Dec. 1747, and educated at the grammar schools of Warton and Sedbergh. At the latter school he was an assistant under Dr. Wynne Bateman from

1768 to 1771. He was ordained deacon at Westminster on 13 Jan. 1771, and priest at Chester on 2 Aug. 1772. In the following June he was licensed as headmaster of Slaidburn grammar school, and in June 1775 became master of the Clitheroe grammar school, Lancashire, and incumbent of the parochial chapel of the town. In 1779 he entered himself of Trinity College, Cambridge, and took the degree of B.D. there in 1794, under a statute now abolished. In 1807 he was appointed rector of Claughton, near Lancaster. Towards the end of the eighteenth century he formed an intimate acquaintance with Thomas Dunham Whitaker [q. v.], and joined a literary club formed by him. He was a successful schoolmaster, a ready versifier, and a social favourite on account of his amiability, genial wit, and copious fund of anecdote. His besetting weakness was punning.

He died on 3 March 1813, and was buried in the chancel of Bolton-by-Bowland church, where a tablet was afterwards erected with a Latin inscription by Whitaker, copied from a monument erected by Wilson's pupils in Clitheroe church. He married, on 29 April 1775, Susannah Tetlow of Skirden, widow of Henry Nowell, rector of Bolton-by-Bowland. She was forty-four, and he only twenty-eight. A portrait of Wilson, painted by J. Allen, is engraved in the Chetham Society's volume. Another portrait by the same artist was engraved by W. Ward in Wilson's lifetime; and a third portrait came out as a lithograph.

His only literary publication, in addition to two assize sermons (1789 and 1804), was an 'Archæological Dictionary, or Classical Antiquities of Jews, Greeks, and Romans,' 1783, 8vo, dedicated to Dr. Samuel Johnson; but his 'Lancashire Bouquet' and other occasional verses were circulated in manuscript, and were collected and printed, along with his correspondence, by Canon F. R. Raines for the Chetham Society in 1857.

[Raines's Memoir, prefixed to Wilson's Miscellanies; Gent. Mag. 1819, i. 291.] C. W. S.

WILSON, THOMAS (1764–1843), nonconformist benefactor, seventh child of Thomas Wilson (*b.* 3 Jan. 1731; *d.* 31 March 1794) by Mary (1729–1816), daughter of John Remington of Coventry, was born in Wood Street, Cheapside, London, on 11 Nov. 1764, and baptised on 2 Dec. by Thomas Gibbons [q. v.] His mother was a dissenter; his father became one on his marriage, and subsequently built a chapel at Derby (1784), besides assisting in opening several closed chapels in the Midlands. He was at school with Samuel Rogers [q.v.], the poet, at Newington Green under Cockburn, but had not a classical education, and never acquired any literary tastes. In 1778 he was apprenticed to his father, a manufacturer of ribbons and gauzes, and in 1785 was taken into partnership. He left business at Michaelmas 1798, having attained a moderate fortune, to which he received a considerable accession on the death (26 March 1813) of his mother's only brother, John Remington. In 1794 he succeeded his father as treasurer of Hoxton Academy, and held this post till his death; when the academy was removed to Highbury he laid the first stone (28 June 1825) of the college building. His first experiment in chapel building was in 1799, when he erected a new chapel at Hoxton (opened 24 April 1800). From this time he devoted himself for some years to the repairing or rebuilding of dilapidated and closed chapels, e.g. at Brentwood, Harwich, Reigate, Lynn, Guildford, Dartmouth, Liskeard, and elsewhere. Most of these buildings had formerly ranked as presbyterian; Wilson's efforts introduced into their management the congregational system. From 1804 he occasionally acted as a lay preacher. To meet the needs of a growing population he set himself to procure the erection of new chapels in the outskirts of London, among others at Kentish Town (1807), Tonbridge Place, Euston Road (1810), Marylebone Road, Paddington (1813), Claremont Chapel, Pentonville (1819), Craven Chapel, Regent Street (1822), the last three built at his sole cost. Besides giving largely towards the purchase or building of chapels in all parts of the country, he erected at his own expense chapels at Ipswich (1829), Northampton (1829), Richmond, Surrey (1830), and Dover (1838). In January 1837 he was chairman of a meeting which formed the 'Metropolis Chapel Fund Association' for the provision of further buildings. His munificence went also in other directions; there were few, if any, societies connected with his own body, or with the cause of evangelical religion generally, which did not benefit by his aid. He was one of the first directors (23 Sept. 1795) of the London Missionary Society. He was also one of the originators of the London University (now University College), and was elected (19 Dec. 1825) a member of its first council. In the Hewley case [see HEWLEY, SARAH] he was one of the relators in the action (begun 18 June 1830) against the unitarian trustees. He died at Highbury Place on 17 June 1843, and was buried in Abney Park cemetery, where is a monument to his memory. He

married (31 March 1791) Elizabeth, younger daughter of Arthur Clegg, timber merchant, of Manchester, who survived him with several children. Daniel Wilson (1778–1858) [q.v.], bishop of Calcutta, was his first cousin.

His son, JOSHUA WILSON (1795–1874), barrister of the Inner Temple, was born in London on 27 Oct. 1795, and died at 4 Nevill Park, Tunbridge Wells, on 14 Aug. 1874. He married (1837) Mary Wood, only daughter of Thomas Bulley of Teignmouth, and left sons, Thomas and John Remington. In connection with the litigation of which the Hewley case was a sample, he devoted much time to the investigation of early dissenting history. His fine collection of puritan divinity and biography is at the Memorial Hall, Farringdon Street, London. He published, besides some religious tractates (one of them signed 'Biblicus'): 1. 'An Historical Inquiry concerning . . . English Presbyterians,' 1835, 8vo; 2nd ed. 1836, 8vo. 2. 'English Presbyterian Chapels . . . Orthodox Foundations,' 1844, 8vo. 3. 'Calumnies confuted . . . in Answer to the Quarterly Review on the Bicentenary Celebration,' 1863, 8vo. 4. 'A Memoir of . . . Thomas Wilson,' 1846, 8vo.

[Leifchild's Funeral Sermon for Thomas Wilson, 1843; Wilson's Memoir of Thomas Wilson, 1846 (portrait); McCree's Thomas Wilson the Silkman, 1879; Cornwall's Funeral Sermon for Joshua Wilson, 1874; Times, 24 Aug. 1874, 9 Oct. 1874; Halley, in Congregationalist, 1875, p. 95; information from T. Wilson, esq., Harpenden.]

A. G.

WILSON, THOMAS (1773–1858), Tyneside poet, was born at Gateshead Low Fell on 14 Nov. 1773, the eldest son of George and Mary Wilson. The father was a miner, and both parents were devout Wesleyans. He received very little education, and was early sent to work in the mines. After devoting his scanty leisure to study, and making two efforts to establish himself as a schoolmaster, he was from 1799 to 1803 employed in the office of John Head, a Newcastle merchant and underwriter. In 1803 he entered the counting-house of Losh, Lubbin, & Co. (afterwards Losh, Wilson, & Bell) of Newcastle. Within two years he became a partner, and remained in the business till near the end of his life. In 1835 he was elected one of the first town councillors of Gateshead, to which he returned after a residence of some years in Newcastle. Throughout his life Wilson devoted as much time as he could spare to intellectual pursuits, and collected an excellent library, which was especially rich in chapbooks. He contributed to the local 'Diaries' for sixty years, and made himself acquainted with every aspect of mining life and character. 'The Pitman's Pay,' his chief literary work, appeared originally in Mitchell's 'Newcastle Magazine' in the years 1826, 1828, and 1830. It was reprinted by G. Watson of Gateshead, but this incorrect edition was soon out of print. Other poems were contributed to the 'Tyne Mercury,' and some of them were reissued with notes by John Sykes, compiler of 'Local Records.' A collective edition of Wilson's works, entitled 'The Pitman's Pay, and other Poems,' was issued in 1843, and reprinted in 1872. The second edition contains some additional poems and notes by the author, with a portrait and memoir. 'The Pitman's Pay' is a metrical description, much of it in mining patois, of the incidents and conversations of the colliers on their fortnightly Friday pay nights. The poem enjoys a wide popularity in the north of England. Some of Wilson's compositions show him to have made a close study of Burns, and the poem entitled 'On seeing a mouse run across the road in January' is a highly creditable imitation. In the 'Tippling Dominie' Wilson is perhaps seen at his best.

Wilson died at his home, Fell-house, Gateshead, on 9 May 1858. He was buried in the family vault at St. John's, Gateshead Fell, the mayor and town council attending his funeral. He married, in 1810, Mrs. Mary Fell, who died in 1839.

A bust by Dunbar is in the large room of the Gateshead Fell public rooms.

[Gent. Mag. 1858, i. 667–9; Ann. Reg. App. to Chron. p. 410; Memoir prefixed to the Pitman's Pay, 1872.]

G. LE G. N.

WILSON, WALTER (1781–1847), nonconformist biographer, was born about 1781. Originally intended for the law, he became a bookseller, with Maxwell of Bell Yard, Temple Bar, London. In 1806 he took the bookshop at the Mewsgate, Charing Cross, vacated by Thomas Payne the younger [q.v.] The perusal of the 'Memoirs' of Daniel Neal [q.v.], prefixed by Joshua Toulmin [q.v.] to his edition (1793–7) of Neal's 'History of the Puritans,' had led Wilson to collect notices of dissenting divines, and examine manuscript sources of information. He projected a biographical account of the dissenting congregations of London and the vicinity. Soon after beginning the work he became possessed of a considerable income, and entered at the Inner Temple, but does not appear to have practised at the bar. For his projected work he obtained scarcely three hundred subscribers. He published an in-

stalment of 'The History and Antiquities of Dissenting Churches and Meeting Houses in London, Westminster, and Southwark: including the Lives of their Ministers,' 1808, 2 vols. 8vo. He was then living at Camden Town, from which he removed to Dorset, and again to Burnet, near Bath, where he did some farming. Here he had a congenial neighbour in Joseph Hunter [q.v.]; they exchanged copies of collections relative to dissenting antiquities. A third volume of his 'Dissenting Churches' appeared in 1810; a fourth in 1814, with a preface (1 May 1814) showing his personal interest in the older types of nonconformity. The later volumes of his work exhibit a more softened attitude towards the free-thinkers of dissent than is apparent in the earlier ones; his facts are always given with scrupulous fairness. By 1818 he was ready to publish a fifth and completing volume if five hundred subscribers could have been obtained; but it never appeared.

In 1822 he announced a life of Daniel Defoe [q. v.], of whose publications he had made a much larger collection than had previously been brought together. His 'Memoirs of the Life and Times of Daniel Defoe,' 1830, 3 vols. 8vo, is heavy, but allowed by Macaulay to be 'excellent' (*Edinb. Rev.* October 1845). He had projected a supplementary work dealing with Defoe's literary antagonists. About 1834 he moved from Burnet to Pulteney Street, Bath. During the progress of the Hewley suit [see Hewley, Sarah], Wilson's judgment went entirely with the defendants, and his religious views, probably under Hunter's influence, underwent a considerable change in the unitarian direction.

Wilson died on 21 Feb. 1847. At the time of his death he was one of the eight registered proprietors of the 'Times.' He was twice married, and left a son, Henry Walter Wilson of the Inner Temple, and a daughter, married to Norman Garstin, colonial chaplain at Ceylon. His library was sold (5–17 July) by Leigh, Sotheby, & Wilkinson; the 3,438 lots realising 1,993*l.* 3*s.* 6*d.*, the Defoe collection going to America for 50*l.* His coins and prints (sold 26 July) produced 270*l.* 15*s.* and 19*l.* 14*s.* 6*d.* respectively. He bequeathed his manuscript collections for the history of dissent to Dr. Williams's Library (now in Gordon Square, London). A complete list of these, by the then librarian, Richard Cogan, is printed in the 'Christian Reformer' (1847, p. 758). The most important articles are the notes in an interleaved copy of his 'Dissenting Churches,' and (separately) a complete topographical index to the same; five folios relating to dissenting churches; a folio of dissenting records; two folios and six quartos of biographical collections. Several of his manuscripts are transcripts from originals also preserved in Dr. Williams's Library.

[Gent. Mag. 1847, ii. 438; Christian Reformer, 1847, pp. 371, 506, 758.] A. G.

WILSON, WILLIAM (1690–1741), Scots divine, born at Glasgow on 19 Nov. 1690, was the son of Gilbert Wilson (*d.* 1 June 1711), proprietor of a small estate near East Kilbride, who underwent religious persecution and the loss of his lands during the reign of Charles II. His mother, Isabella (*d.* 1705), daughter of Ramsay of Shielhill in Forfarshire, was disowned by her father for becoming a presbyterian. William, who was named after William III, was educated at Glasgow University. He was laureated on 27 June 1707, and was licensed to preach by the presbytery of Dunfermline on 23 Sept. 1713. On 21 Aug. 1716 he was unanimously called to the new or west church at Perth, and on 1 Nov. he was ordained. He soon obtained great influence in the town by the disinterestedness of his conduct, refusing to contest at law his claim to his grandfather's estate, and declining to receive his stipend because the town council desired to pay it out of money placed in their hands for charitable purposes. On the commencement of the 'marrow controversy' [see Boston, Thomas, 1677–1732] in 1717 he sympathised with the ultra-Calvinistic views of Boston and Ebenezer Erskine [q. v.], concurring with these ministers on 11 May 1721 in the 'representation' against the condemnation of 'The Marrow of Modern Divinitie' by the general assembly. In 1732 a further cause of difference arose. The general assembly passed an act ordaining that when the right of presentation was not exercised by the patron, the ministers should be elected by the heritors and elders, and not by the congregation. This displeased Erskine, Wilson, and others, who regarded the congregational right as sacred, and Erskine preached a vehement sermon on the subject, for which he was censured by the synod of Perth and Stirling. The censure was confirmed by the general assembly, and on 14 May 1733 Wilson joined with Alexander Moncrieff and James Fisher [q. v.] in a protest. The assembly, indignant at the terms of the protest, required a retractation, and failing to obtain it, the standing commission suspended Wilson and his three associates on 9 Aug. 1733, refused to hear a representation offered by Wilson and Mon-

crieff justifying their conduct, and on 12 Nov. declared them no longer ministers of the Scottish church. On 16 Nov. the four ministers put their names to a formal act of secession, and on 6 Dec. they constituted themselves an 'associate presbytery.' On 14 May 1734, however, the assembly, repenting their action, empowered the synods to reinstate the four ministers. Wilson was anxious for reconciliation, but further differences had arisen, especially through the support afforded by the assembly to patrons against the congregational veto. On 5 Nov. 1736 the associate presbytery appointed Wilson their professor of divinity, and on 15 May 1740 the seceders, now eight in number, were finally deposed. Wilson enjoyed the support of a large part of the people of Perth, who built a church for him and thronged to hear him. He was, however, deeply affected by the controversy and broken in health by his labours. He died at Perth on 8 Nov. 1741, and was buried at Perth, in Greyfriars' cemetery, where a monument was erected to his memory with an epitaph by Ralph Erskine [q. v.] Wilson married, on 20 June 1721, Margaret (*d.* 1742), daughter of George Alexander (*d.* 1713), an advocate, of Pepper Mill, Edinburgh. By her he had a son John, and two daughters, Isabella and Mary, who reached maturity.

Besides single sermons, Wilson published 'A Defence of the Reformation Principles of the Church of Scotland,' Edinburgh, 1739, 8vo; new ed. Glasgow, 1769, 8vo, and several collections of sermons: 1. 'The Day of the Sinner's believing in Christ a most remarkable Day,' Edinburgh, 1742, 12mo. 2. 'The Father's Promise to the Son, a clear bow in the Church's darkest Cloud,' Edinburgh, 1747, 8vo. 3. 'The Lamb's retinue attending him whithersoever he goeth,' Edinburgh, 1747, 8vo; 2 and 3, with a few single sermons, were rebound in a larger collection, (4) 'Sermons,' Edinburgh, 1748, 8vo.

[Wilson's Works; Scott's Fasti Eccles. Scoticanæ, II. ii. 617–18; Notes and Queries, 2nd ser. xii. 223; New Stat. Acc. of Scotland, x. 111; Ferrier's Memoirs of Wilson, 1830; Eadie's Life of Wilson in United Presbyterian Fathers, 1849; Wilson's Presbytery of Perth, 1860, pp. 211–14; Brown's Hist. Account of the Rise and Progress of the Secession, 1793; The Representations of Ebenezer Erskine and James Fisher and of William Wilson and Alexander Moncrieff to the Commission of the late General Assembly, 1733; A Review of the Narrative and State of the Proceedings of the Judicatories against Erskine, Wilson, Moncrieff, and Fisher, 1734; Pilulæ Spleneticæ; or, a Laugh from a true blue Presbyterian, 1736; X. Y.'s Observations upon Church Affairs, 1734; Munimenta Glasguen. (Maitland Club), iii. 43; Struthers's Hist. of Scotland from the Union to 1748; Gib's Present Truth: a Display of the Secession Testimony, 1774.] E. I. C.

WILSON, WILLIAM (1801–1860), poet and publisher, born in Perthshire on 25 Dec. 1801, was the son of Thomas Wilson, by his wife, Agnes Ross. At an early age he was imbued with a passionate love of poetry derived from his mother, who sang with great beauty the Jacobite songs and ballads of Scotland. While a schoolboy he lost his father, so that Wilson's early life was accompanied by many privations, including the completion of his education. At twenty-two he became the editor of the Dundee 'Literary Olio,' a large proportion of which, both in prose and verse, was from his pen. In 1826 he removed to Edinburgh, where he established himself in business. His contributions were welcomed in the 'Edinburgh Literary Journal,' thirty-two of his poems appearing in its columns in the course of three years. At this period the young poet was well known to the leading literary men of the day, including his kinsman Professor John Wilson ('Christopher North'), and he was a constant visitor at the house of Mrs. Grant of Laggan, who possessed his portrait by Sir John Watson Gordon, now owned by his son, General Wilson. In 1832 he removed to the United States and settled at Poughkeepsie, on the Hudson, where he engaged in bookselling and publishing, which he continued till his death. Wilson was the lifelong friend and correspondent of Robert Chambers (1802-1871) [q. v.], and he was one of the few persons in the secret of the authorship of the 'Vestiges of Creation.' He died on 25 Aug. 1860. He was twice married: first, to Jane Mackenzie, and, secondly, in 1830, to the niece of James Sibbald (1745–1803) [q. v.]

In the New World Wilson occasionally contributed in prose and verse to American periodicals, and sometimes sent a contribution to 'Blackwood's,' 'Chambers's Journal,' and 'Fraser's Magazine.' Selections of his poems appeared in the 'Cabinet,' 'Modern Scottish Minstrel,' Longfellow's 'Poems of Places,' and his son's 'Poets and Poetry of Scotland;' but he never issued them in a volume nor even collected them, and it was not until 1869 that a portion of his poetical writings was published, with a memoir by Benson J. Lossing. A second edition with additional poems and a portrait appeared in 1875, and a third in 1881. Willis pronounced 'Jean Linn,' one of Wilson's poems, 'the best modern imitation of the old ballad

style that he had ever met with;' and Bryant said that 'the song in which the writer personates Richard the Lion-hearted during his imprisonment is more spirited than any of the ballads of Aytoun.'

[Rogers's Modern Scottish Minstrel; Wilson's Poets and Poetry of Scotland, vol. ii.; Memoirs of William and Robert Chambers; Appleton's Cyclopædia of American Biography.]

J. G. W.

WILSON, WILLIAM (1799–1871), botanist, second son of Thomas Wilson, a druggist, was born at Warrington on 7 June 1799. He was educated at Prestbury grammar school and under Dr. Reynolds at the Dissenters' Academy, Leaf Square, Manchester, and was then articled to a firm of solicitors in Manchester; but intense application to the study of conveyancing brought on headaches which were followed by serious illness. This led to his taking much outdoor exercise, in the course of which he acquired his love of botany, and ultimately, when he was about five-and-twenty, his mother gave him a small allowance so that he could devote himself entirely to this pursuit. As early as 1821 he had discovered the *Cotoneaster* on Great Orme's Head. This brought him into correspondence with Sir James Edward Smith [q. v.], who encouraged him to devote himself to botany. In 1827 Professor John Stevens Henslow [q. v.] introduced him to Professor (afterwards Sir William Jackson) Hooker [q. v.], and at the invitation of the latter he joined a five days' excursion of the Glasgow botanical students in the Breadalbane Hills. He afterwards spent nearly two years in Ireland, where, no doubt under Hooker's influence, he attached himself to the study of mosses, which from 1830 engrossed his whole attention. From 1829 onward he is frequently quoted in Hooker's 'British Flora;' and, becoming well known as a bryologist, he entered into correspondence with such specialists as Lindberg of Helsingfors and Schimper of Strasburg, and was entrusted with the description of the mosses collected in the voyages of the Erebus and Terror and the Herald, before the publication of his *magnum opus*. This work, the 'Bryologia Britannica,' intended as a third edition of the 'Muscologia Britannica' (first issued in 1818) of (Sir) W. J. Hooker and Thomas Taylor (*d.* 1848) [q. v.], 'but substantially a new work of the highest merit' (Jackson, *Guide to the Literature of Botany*, p. 241), was published in 1855 (London, 8vo), and was pronounced by Lindberg 'one of the most exact works in botany.' Nevertheless over a hundred new species of British mosses were added to the list between its publication and his death, and he is reported to have said that 'the only thing he wished to live for was to bring out a revised edition,' which, however, he was unable to do.

Wilson died at Paddington, two miles from Warrington, on 3 April 1871, and was buried in the nonconformist burial-ground, Hill Cliff, Warrington. He married in 1836 a widowed cousin, Mrs. Lane.

Besides the *Cotoneaster*, Wilson added a new species of rose, a fern, and many mosses to the British list, the rose *Rosa Wilsoni* being named after him by William Borrer, and the Killarney filmy fern named *Hymenophyllum Wilsoni* by Sir W. J. Hooker. Wilson described many new species of exotic mosses in the 'Journal of Botany,' his papers being enumerated in the Royal Society's 'Catalogue' (vi. 389, viii. 1249), and his herbarium and botanical correspondence preserved at the Natural History Museum.

[Cash's Where there's a Will there's a Way, 1873, p. 145.] G. S. B.

WILSON, WILLIAM (1783?–1873), canon of Winchester, born in 1782 or 1783, was the son of John Wilson of Kendal in Westmorland. He matriculated from Queen's College, Oxford, on 15 July 1801, and graduated B.A. on 30 May 1805, M.A. on 17 Dec. 1808, B.D. in 1820, and D.D. in 1824. He was a fellow of the college from 11 May 1815 to 1825, and filled the offices of dean and bursar in 1822. In 1829 he was senior proctor. He was ordained deacon in 1805 and priest in 1806, and in 1808 was curate of Colne Engaine in Essex. He was appointed headmaster of St. Bees grammar school on 5 Jan. 1811, and during his tenure of this office discovered grave abuses in the affairs of the school, especially in regard to the lease of the coal royalty in 1742. His efforts to obtain redress rendered his position untenable, and he was driven by the persecution of the governors to resign his post on 20 May 1816; but he had a large share in calling Lord Brougham's attention to the mismanagement of educational charities, and thus in bringing about their reform. In regard to the mining royalty, Sir William Lowther, second earl of Lonsdale, the representative of the original grantee, was ordered in 1827, by a decree of the lord chancellor, to pay into court 5,000*l.* for the benefit of the school.

On 28 July 1824 Wilson was instituted, on the presentation of Queen's College, to the vicarage of Holy Rood, Southampton, a benefice which he retained till his death.

On 3 Feb. 1832 he was collated to the second stall in Winchester Cathedral. As canon he gave very effectual assistance to John Bird Sumner [q. v.] in the work of the diocese. In 1850 he published 'The Bible Student's Guide to the more correct understanding of the Old Testament by reference to the Original Hebrew' (London, 4to), a second edition of which appeared in 1866 under the title 'An English, Hebrew, and Chaldee Lexicon and Concordance to the more correct understanding of the English Translation of the Old Testament by reference to the Original Hebrew' (London, 4to). Wilson was a considerable Hebrew scholar, and his work has not yet been superseded. He died on 22 Aug. 1873 in The Close, Winchester, and was buried on 27 Aug. at Preston Candover. In February 1830, at Godalming, Surrey, he married Maria (1794–1834), daughter of Robert Sumner, vicar of Kenilworth, and sister of John Bird Sumner, archbishop of Canterbury, and Charles Richard Sumner [q. v.], bishop of Winchester (*Gent. Mag.* 1830, i. 266). By her he had a son, Sumner Wilson, who became vicar of Preston Candover.

Besides the work mentioned he published: 1. 'D. J. Juvenalis Satiræ, cum notis Anglicis, expurgatæ,' London, 1815, 12mo. 2. 'The Thirty-nine Articles of the Church of England, illustrated by copious Extracts from the Liturgy, Homilies, Nowell's Catechism, and Jewell's Apology, and confirmed by numerous Passages of Scripture,' Oxford, 1821, 8vo; enlarged ed. Oxford, 1840, 8vo. 3. 'Parochial Sermons,' Oxford, 1826, 8vo. 4. 'The Attributes of God,' selections from Charnock, Goodwin, Bates, and Wishart, London, 1835, 8vo; republished 1836 in 'The Christian Family Library,' vol. xv. 5. 'The Book of Psalms, with an Exposition Evangelical, Typical, and Prophetical of the Christian Dispensation,' London, 1860, 2 vols. 8vo. He edited the 'Christianæ Pietatis Institutio' of Alexander Nowell, London, 1817, 12mo.

[Information kindly given by the Provost of Queen's College, Oxford; Jackson's Papers and Pedigrees mainly relating to Cumberland and Westmorland, 1892, ii. 217–21; Guardian, 27 Aug. 1873; Hampshire Chronicle, 23 and 30 Aug. 1873; Sumner's Life of Charles Richard Sumner, 1876, p. 1; Foster's Alumni Oxon. 1715–1886; Foster's Index Eccles.; Allibone's Dict. of Engl. Lit.] E. I. C.

WILSON, WILLIAM (1808–1888), Scots divine, was born in 1808 at Blawearie, Bassendean, in Berwickshire. He was educated at the parish school, and in 1825 entered the university of Edinburgh, where he took the arts and theological classes, studying under Chalmers, David Welsh [q. v.], and Alexander Brunton. Licensed by the presbytery of Dumfries on 2 March 1830, Wilson was early recognised as a powerful preacher. Till 1837 he acted as a parochial missionary in Glasgow, and from 1835 to 1837 he was editor of the 'Scottish Guardian.' On 22 Sept. 1837 he was ordained minister of Carmyllie, Forfarshire. In the conflict which ended in the disruption, Wilson took an active part. He joined the free church and preached in a wooden building till 1848, when he was called to the mariners' church, Dundee, where he officiated till 1877. He was elected moderator of the free-church assembly on 24 May 1866, junior principal clerk of assembly in 1868, and senior clerk in 1883. On 20 April 1870 he received the degree of D.D. from Edinburgh University. In 1877 he was appointed secretary of the sustentation fund committee. He also held the office of Chalmers lecturer. He died on 14 Jan. 1888, survived by one son and five daughters. His remains were accorded a public funeral in Dundee. In 1840 Wilson married Eliza, daughter of Alexander White of Drimmietermont, near Forfar. She died in February 1860.

Wilson wrote: 1. 'Statement of the Scriptural Argument against Patronage,' Edinburgh, 1842, 8vo. 2. 'The Kingdom of our Lord Jesus Christ,' Edinburgh, 1859, 8vo. 3. 'Christ setting his Face towards Jerusalem,' Dundee, 1878, 8vo. 4. 'Memorials of R. S. Candlish, D.D.,' Edinburgh, 1880, 8vo. Wilson also edited with a preface and notes Daniel Defoe's 'Memoirs of the Church of Scotland,' 1844, and contributed a preface to Sir James Stewart and James Stirling's 'Survey of Naphtaly,' 1845. He wrote the history of the parish of Carmyllie for the 'New Statistical Account of Scotland,' and contributed to the 'Free Church Pulpit.'

[Scott's Fasti, III. ii. 794; J. M. McBain's Eminent Arbroathians, 1897; Scotsman, 16 Jan. 1888; Smith's Scot. Clergy, vol. iii.; Brit. Mus. Cat.] G. S–H.

WILSON, Sir WILLIAM JAMES ERASMUS (1809–1884), surgeon, generally known as **Sir Erasmus Wilson**, was son of William Wilson, a native of Aberdeen, who had been a naval surgeon, and afterwards settled as a parish surgeon at Dartford and Greenhithe in Kent. Erasmus was born on 25 Nov. 1809 in High Street, Marylebone, at the house of his maternal grandfather, Erasmus Bransdorph, a Norwegian. He was educated at Dartford grammar school, and afterwards at Swanscombe in Kent, but he was

soon called upon to help in the practice of his father. At the age of sixteen he became a resident pupil with George Langstaff, surgeon to the Cripplegate dispensary, and he then began to attend the anatomical lectures given by John Abernethy [q. v.] at St. Bartholomew's Hospital. At his master's house he became acquainted with Jones Quain [q. v.] and Sir William Lawrence [q. v.], while his skill as a draughtsman and the neatness of his dissection soon attracted general attention. On the establishment of the Aldersgate Street school of medicine, under the leadership of William Lawrence, Wilson became one of the first pupils, gaining the prizes for surgery and midwifery in the session 1829–30. He was admitted a licentiate of the Society of Apothecaries on his twenty-first birthday, and in the following year (25 Nov. 1831) he became a member of the Royal College of Surgeons of England. In the same year Wilson was asked by Jones Quain, then professor of anatomy and physiology at University College, to become his assistant. He accepted the post, and was soon afterwards appointed demonstrator of anatomy to Richard Quain [q. v.] This office he filled until Jones Quain retired from University College in 1836, when Wilson established a school of anatomy, called Sydenham College, which eventually proved unsuccessful. In 1840 he lectured upon anatomy and physiology at the Middlesex Hospital, and in the same year he began to act as sub-editor of the 'Lancet.' He was also consulting surgeon to the St. Pancras infirmary, and on 20 Feb. 1845 he was elected a fellow of the Royal Society.

At the suggestion of Thomas Wakley [q. v.], the editor of the 'Lancet,' Wilson began to devote himself more particularly to the treatment of diseases of the skin, and from 1840 almost to the end of his long life the cares of an extensive practice occupied most of his time.

At the Royal College of Surgeons of England he was elected a fellow in 1843, and in 1869 he founded, at his own expense, a professorship of dermatology, endowing it with a sum of 5,000*l.* This chair he held from 1869 to 1877, and when he resigned it the conditions of the trust were so modified as to include the whole domain of pathology. In 1869 and again in 1883 Wilson made large and valuable presents to the museum of the College of Surgeons. He was elected a member of the council in 1870, and held office until 1884. He was vice-president in 1879–80, and president in 1881. In 1884 he was awarded the honorary gold medal of the college.

Wilson was particularly fond of foreign travel, and so early as 1828, and again in 1830, he went to Paris to attend the lectures of Cuvier and of Geoffroy Saint-Hilaire. In middle life he travelled much in the east. He became particularly interested in the study of Egyptian antiquities, and in 1877–8 he defrayed the expenses (about 10,000*l.*) connected with the transport of 'Cleopatra's needle' to London. In 1881 he received the honour of knighthood. He also filled the office of master of the Clothworkers' Company, and he was president of the Biblical Archæological Society.

He died on 7 Aug. 1884, after two years' ill-health, at Westgate-on-Sea, Kent. He married Miss Doherty in 1841, who survived him, but he left no children.

Wilson ranks as one of the first and best of the specialists in skin diseases. He found the field of dermatology almost unworked, and he toiled with such assiduity, and obtained such rewards, as soon induced a host of fellow labourers to follow in his footsteps. To Wilson's teaching we owe in great measure the use of the bath, which is so conspicuous a feature in our national life, and to his advocacy is to be attributed the spread of the Turkish bath in England. Skilful investments in the shares of gas and railway companies made him a wealthy man, and he devoted his riches to various charitable objects, for he was a distinguished freemason. He restored Swanscombe church, and he founded a scholarship at the Royal College of Music. He was a large subscriber to the Royal Medical Benevolent College at Epsom, where he built at his own cost a house for the head-master. At an expense of nearly 30,000*l.* he built a new wing and chapel at the sea-bathing infirmary, Margate, where diseases of the skin are extensively treated, and in 1881 he established a chair of pathology in the university of Aberdeen, where the degree of LL.D. had been conferred upon him.

After the death of Lady Wilson the bulk of his property, amounting to upwards of 200,000*l.*, reverted to the Royal College of Surgeons of England.

A bust of Wilson, executed by Thomas Brock, R.A., stands in the new library of the Royal College of Surgeons in Lincoln's Inn Fields. A three-quarter length in oils in the robes of a lecturer at the Royal College of Surgeons of England, painted by Stephen Pearce, hangs in the hall of the Medical Society's Rooms in Chandos Street, W.

Wilson's more important works were: 1. 'Practical and Surgical Anatomy,' London, 1838, 8vo; 2nd edit. 1853; issued in America, 1844 and 1856. 2. 'The Anatomist's Vade Mecum,' London, 1840, 12mo; 2nd edit.

1842; 11th edit. 1892. 3. 'A Practical and Theoretical Treatise . . . on Diseases of the Skin,' London, 1842, 8vo; 2nd edit. 1847; translated into German, Leipzig, 1850. 4. 'The Eastern or Turkish Bath: its History,' &c., London, 1861, 16mo. 5. 'The Vessels of the Human Body, in a Series of Plates' (with Jones Quain), London, 1837, fol. Wilson edited the 'Journal of Cutaneous Medicine and Diseases of the Skin,' London, 1867–70.

[Brit. Med. Journal, 1884, ii. 347; Trans. Medico-Chir. Soc. 1885, lxviii. 20-2.]

D'A. P.

WILSON, WILLIAM RAE (1772–1849), author of 'Travels,' was a member of a Haddington family named Rae, and was born in Paisley on 7 June 1772. He learned law under his uncle, John Wilson, town clerk of Glasgow, and for a time practised as a solicitor before the supreme courts of Scotland. His uncle, who died in 1806, left him his fortune, and he then, by letters patent, added Wilson to his name, and resolved to gratify a taste for travel, specially stimulated at the moment by his wife's premature death. He travelled in Egypt and Palestine, and through most of Europe, preparing as he went minute and interesting records of his experience. As he was in some respects a pioneer, his publications had an immediate popularity, and they retain a certain historical interest. He became a fellow of the Society of Antiquaries, and in 1844 received the honorary degree of LL.D. from the university of Glasgow. In recognition of this academical distinction he bequeathed to the university 300*l.* to provide an annual prize for an essay on Christ and the benefits of Christianity. An upright man, a writer and a distributor of tracts, he was not of a specially tolerant spirit. One hapless stricture provoked Hood's discursive and pungent 'Ode to Rae Wilson, Esquire,' published in 1837 with characteristic prefatory note addressed to the editor of the 'Athenæum' (Hood, *Poems*, edit. 1867, i. 61). Rae Wilson died in London, in South Crescent, Bedford Square, on 2 June 1849, and was buried in Glasgow necropolis, where his grave is marked by a conspicuous monument of oriental design.

In 1811 Rae Wilson married Frances Phillips, daughter of a Glasgow merchant. Her death, eighteen months later, prompted a privately circulated memorial tribute, afterwards published in Gisborne's 'Christian Female Biography.' He married, a second time, Miss Cates, who accompanied him in his travels and survived him.

Rae Wilson's publications include: 1. 'Travels in Egypt and the Holy Land,' 1823. 2. 'A Journey through Turkey, Greece, the Ionian Isles, Sicily, Spain,' 1824. 3. 'Travels in Norway, Sweden, Denmark, Hanover, Germany, Netherlands,' 1826. 4. 'Travels in Russia,' 1828, 2 vols. 5. 'Records of a Route through France and Italy; with Sketches of Catholicism,' 1835. The work on Egypt and the Holy Land was very popular, and ran through several editions.

[Chambers's Biogr. Dict. of Eminent Scotsmen; Anderson's Scottish Nation; Irving's Dict. of Eminent Scotsmen; Glasgow University Calendar; Addison's Roll of Glasgow Graduates, 1898.]

T. B.

WILSON, Sir WILTSHIRE (1762–1842), lieutenant-general, colonel-commandant royal artillery, born in 1762, was second son of Major Wiltshire Wilson of Wollock Grange, Northumberland, formerly of the 1st dragoons, by a daughter of Ralph Phillips of Colchester. After passing through the Royal Military Academy at Woolwich he received a commission as second lieutenant in the royal artillery on 9 July 1779. The dates of his further commissions were: lieutenant, 28 Feb. 1782; captain-lieutenant, 1 Nov. 1793; captain, 1 July 1796; brevet major, 29 Aug. 1802; regimental major, 20 July 1804; lieutenant-colonel, 10 March 1805; brevet colonel, 4 July 1813; regimental colonel, 20 Dec. 1814; major-general, 12 Aug. 1819; colonel-commandant of royal artillery, 21 Jan. 1828; lieutenant-general, 10 Jan. 1837.

Wilson went to the West Indies in 1780, whence in 1786 he took a detachment of artillery to Canada, and in 1790 returned to England. He served with the Duke of York's army in Flanders in 1793, and was for some time attached with two 6-pounder guns to the 53rd foot. He was employed in May, June, and July at the siege of Valenciennes, which place capitulated on 28 July. He was dangerously wounded at the attack on Dunkirk on 24 Aug. In October he was thrown into Nieuport with his two guns in company with the 53rd foot and two Hessian battalions, where they were attacked by the whole French army under General Vandamme. Vandamme met with an obstinate resistance, the sluices were opened, and his siege batteries inundated, and when, abandoning the regular attack, he attempted a night assault on 25 Oct., his front was so limited between the river and the inundation that Wilson, with his two guns placed to command the enemy's approach, was able, by firing rapidly into the advancing foe over one hundred rounds of grape and round shot, to create such fearful havoc that the French with-

drew just at the critical time when enlarged gun-vents and distorted muzzles were rendering Wilson's guns useless. The arrival of British forces on the 29th caused Vandamme to raise the siege on the following day, leaving his battering guns behind. The successful defence was ascribed by all concerned to the artillery and the 53rd regiment. Wilson's services were rewarded by promotion to the rank of captain-lieutenant. In consequence of the gallantry displayed by the fishermen of Nieuport the Duke of York incorporated them into a company of artillery, and gave the command of it to Wilson in June 1794.

Wilson took part in the battle of Tournay on 23 May 1794. He commanded the artillery at the defence of Nieuport this year, when General Diepenbrook with 1,500 men held the French army of 40,000 men under General Moreau at bay for nineteen days. On the capitulation Wilson became a prisoner of war, and was not exchanged for nine months. He commanded the royal artillery in the expedition under Major-general Welbore Ellis Doyle to Quiberon Bay in 1795; shortly after the capture of Isle Dieu he returned to England. In 1796 he went to the Cape of Good Hope with a company of artillery, but returned home the following year. In May 1798 he went to Ostend in the expedition under Major-general Sir Eyre Coote, where he was again taken prisoner and sent to Lille. He was exchanged in 1799. In 1800 he was sent to the West Indies, where he remained for five years, in the last three of which he commanded the artillery. He commanded his arm at the capture of St. Lucia on 22 June 1803, of Tobago on 30 June 1803, and of Surinam on 5 May 1804.

On his return to England in 1806 Wilson commanded the royal artillery in the northern district until 1810, when he went to Ceylon to command his regiment there. He returned home in 1815, and two years afterwards went to Canada, where he commanded the royal artillery until 1820. His services were rewarded in 1836 by the distinction of a knight commandership of the Royal Hanoverian Guelphic order. He died on 8 May 1842 at Cheltenham. Wilson was twice married: first, in 1789, to a daughter of John Lees; and, secondly, in 1825, to a daughter of Jacob Glen of Chambly, near Montreal. There was no issue of either marriage. There is a black-and-white portrait of Wilson in the Royal Artillery Institution at Woolwich.

[War Office Records; Royal Artillery Records; Despatches; Memoirs in the Royal Military Calendar, 1820, Gent. Mag. 1842, United Service Mag. 1843; Military Annual, 1844; Times, 11 May 1842; Cust's Wars of Eighteenth Cent.; Carmichael Smyth's Wars in the Low Countries; Journ. and Corresp. of Sir Harry Calvert; Cannon's Hist. Records of the 53rd Foot.] R. H. V.

WILSON-PATTEN, JOHN, Baron Winmarleigh (1802–1892), born on 26 April 1802, was second of the two sons of Thomas Wilson (formerly Patten) of Bank Hall, Warrington, Lancashire. His father had in 1800 assumed the sole surname of Wilson in place of Patten by testamentary direction of Thomas Wilson, son of Thomas Wilson (1663–1755) [q. v.], bishop of Sodor and Man, to whose estates Patten succeeded. The family altered the surname to Wilson-Patten a few years later. John's mother, Elizabeth, was eldest daughter of Nathan Hyde of Ardwick. His elder brother Thomas died at Naples 28 Oct. 1819, aged 18. John's schooldays were passed at Eton, and he went thence to Magdalen College, Oxford (14 Feb. 1821). Here he became intimate with many men who afterwards rose to great eminence, among others Edward G. G. S. Stanley, afterwards Lord Stanley and fourteenth earl of Derby. After leaving Oxford he travelled for some years on the continent, but married in London (15 April 1828), and in Aug. 1830 entered parliament as representative, with his friend's father Lord Stanley, afterwards thirteenth earl of Derby, of his native county of Lancaster. He voted for the second reading of the Reform Bill, and did not seek re-election in 1831, giving place to (Sir) Benjamin Heywood [q.v.], but at the first election under that bill in 1832 he re-entered parliament as colleague of his friend Edward Stanley (afterwards Lord Stanley) for the newly created division of North Lancashire. This constituency he continued to represent till, on the return of Disraeli to office in 1874, he was created Baron Winmarleigh. His long career in the House of Commons was remarkable for the fact that, though a strong conservative, he was an advocate of industrial and labour reforms, irrespective of party. He supported an early bill for dealing with the evils of the truck system, and took a most important part in obtaining the removal of the tax on printed calicoes, which led to great developments in the manufacturing trade of South Lancashire. In 1833 he opposed Lord Ashley's bill to limit the hours of the employment of women and children in factories, carrying by a majority of one his motion for a royal commission to inquire fully into the question [see Cooper, Antony Ashley, seventh Earl of Shaftesbury]. He held for a few months in 1852 the ap-

pointment of chairman of committees of the whole house during the short administration of his old colleague, who had become Earl of Derby. As colonel (1842–72) of the 3rd royal Lancashire militia, he went in command of his regiment on the outbreak of the Crimean war in 1854 to Gibraltar, and on his return was appointed an aide-de-camp to her majesty. On the cotton famine relief committee formed in Manchester to cope with the terrible distress caused by the war in America, he took an active and important part, inducing the president of the poor-law board to accept a resolution of the House of Commons enabling boards of guardians to raise loans on the security of the rates.

In Lord Derby's government of 1867 Wilson-Patten was appointed chancellor of the duchy of Lancaster, and was made a privy councillor. In Sept. 1868 he became chief secretary for Ireland under Disraeli, and held the post till Disraeli's resignation in Dec. 1868. After his elevation to the upper house as Baron Winmarleigh in 1874 he seldom took part in its debates, but in 1882 he appeared there to deliver what was his last speech, in warm advocacy of the bill for the construction of the Manchester Ship Canal. He died at his seat near Garstang, Lancashire, on 11 July 1892. He married, in 1828, Anna Maria, daughter and coheiress of his paternal uncle, Peter Patten-Bold of Bold. By her he had, with a younger son Arthur (1841–66) and four daughters, Eustace John, captain in the lifeguards, who died in 1873, leaving an only son, John Alfred, who died in 1889. The barony thus became extinct on Winmarleigh's death. In the museum at Warrington there is a bust of Winmarleigh in marble, by G. Bromfield Adams. A life-sized recumbent figure in marble is in the parish church of Warrington, and a portrait in oil in the Royal Albert Asylum, Lancaster.

[Annual Register, 1892, p. 179; G. E. C[okayne]'s Complete Peerage, viii. 189; Times, July 1892.] A. N.

WILTON, JOSEPH (1722–1803), sculptor and royal academician, born in London on 16 July 1722, was son of a worker in ornamental plaster, who carried on a large manufacture of plaster decorations in the French style at Hedge Lane, Charing Cross, his extensive workshops being in Edward Street, Cavendish Square. Here Wilton was grounded in that skill for decorative sculpture which was the strongest feature of his art in after life. He was, however, first educated at Hoddesdon, Hertfordshire, for the profession of a civil engineer, but showed an early taste for the sculptor's art. His father therefore placed him under Laurent Delvaux [q. v.], the sculptor, who had returned to his native country, and resided at Nivelles in Brabant. In 1744 Wilton left Delvaux to go and study in the French Academy at Paris under the French sculptor, Jean Baptiste Pigalle. Here he made great progress, gained a silver medal, and learnt to work in marble. In 1747 Wilton went, in company with his fellow-sculptor, Louis François Roubillac [q.v.], to Rome, and three years later gained the gold medal given to sculpture by Benedict XIV on the occasion of his jubilee. He found many patrons in Rome, among the most generous and influential of whom was William Locke [q.v.] of Norbury Park. After visiting Naples, Wilton went to Florence in 1751, where he resided for about four years. He received many commissions for copies from the antique and for completing mutilated statues. In May 1755 he returned to England in company with his lifelong friends Sir William Chambers [q. v.], the eminent architect, and Giovanni Battista Cipriani [q. v.], the decorative painter. He settled in his father's house at Charing Cross, and his talents were soon in great requisition. In 1758, when Charles Lennox, third duke of Richmond and Lennox [q. v.], opened his gallery of painting and sculpture in his house at Whitehall for gratuitous instruction to students, Wilton and Cipriani were chosen by the duke to be directors of the gallery. Wilton was also appointed state-coach carver to the king, and in consequence of his increase of business he erected extensive workshops in what was afterwards Foley Place, occupying himself a large house at the corner of Portland Street close by. The state coach used by George III at his coronation was constructed from Wilton's designs. Wilton was appointed sculptor to his majesty. He contributed a marble bust to the first exhibition of the Society of Artists in 1760, and in the following year sent busts of Roubillac and Oliver Cromwell. He continued to exhibit busts and bas-reliefs with them up to 1766, in which year he sent another bust of Oliver Cromwell, 'from the noted cast of his face preserved in the Great Duke's gallery at Florence.' Wilton was one of the original foundation members of the Royal Academy, and contributed to its first exhibition in 1769. Succeeding to a large fortune at the death of his father, Wilton ceased to be dependent on his profession, and was but an occasional exhibitor at the Royal Academy. His work, too, became more and more confined to the modelling alone. He

was, however, much sought after for busts and monuments, though by far his best work lay in the chimneypieces and decorative sculpture which he executed, in conjunction with Cipriani, to adorn the architectural creations of Sir William Chambers. Among the eminent persons of whom he modelled busts were Lord-chancellor Bacon, Lord Camden, Admiral Holmes, Sir Isaac Newton, Dean Swift, the Earl of Chesterfield, General Wolfe, and the Earl of Chatham. The much-criticised monument to General Wolfe in Westminster Abbey was designed and modelled by Wilton, and there are other monuments by him in the same building. Wilton was less successful with the statues modelled by him, and two in London—those of George III at the Royal Exchange and of the same king in Berkeley Square, executed under Wilton's direction—had subsequently to be removed and superseded. After thirty years, as the taste for ornamental and monumental sculpture began to decline, Wilton sold his premises and property by auction in 1786, and retired into private life. He accepted, however, the post of keeper of the Royal Academy, and held it from 1790 until his death, which took place in his apartments as keeper on 25 Nov. 1803. He was buried at Wanstead in Essex. Wilton was a noted and popular figure in artistic and intellectual society, and his large private means enabled him to play a leading part in society. Among his personal friends was John Francis Rigaud [q. v.], who executed a fine portrait group of Wilton, Sir W. Chambers, and Sir Joshua Reynolds, which is now in the National Portrait Gallery. Wilton had an only daughter of great personal charm, who in 1774 married Sir Robert Chambers [q. v.], chief justice of Bengal. A bust of Wilton by Roubillac was presented by Lady Chambers to the Royal Academy.

[Redgrave's Dict. of Artists; Smith's Nollekens and his Times; Sandby's Hist. of the Royal Academy; Gent. Mag. 1803, ii. 1099; Catalogues of the Society of Artists and the Royal Academy.] L. C.

WILTON, WILLIAM DE (*d.* 1264), judge, had fines levied before him in 1247, acted as justice itinerant in 1248, 1249, and 1250, again in 1253, 1255, and 1259–61. In the intervals his name does not appear in the lists of justices. He seems to have been chief justice on 11 Dec. 1261, as he received the pay of that office, 100*l.* He was probably chief justice of the king's bench. He can be traced in the execution of the functions of the office till November 1263 (*Excerpt. e Rot. Fin.* ii. 407).

According to Rishanger (p. 28) he was slain at the battle of Lewes on the king's side (14 May 1264).

[Foss's Judges of England, and authorities cited in text.] W. E. R.

WILTSHIRE, EARLS OF. [See SCROPE, WILLIAM LE, 1351?–1399; BUTLER, JAMES, 1420–1461; BOLEYN, SIR THOMAS, 1477–1539.]

WIMBLEDON, VISCOUNT. [See CECIL, SIR EDWARD, 1572–1638.]

WINCH, SIR HUMPHREY (1555?–1625), judge, born in 1554 or 1555, was the younger son of John Winch (*d.* 1582) of Northill in Bedfordshire. He entered Lincoln's Inn on 19 July 1573 (*Records of Lincoln's Inn*, 1896, i. 80), and was called to the bar on 26 July 1581. In 1596 he became a bencher, and in August 1598 acted as autumn reader. In 1593 he represented the borough of Bedford in parliament, retaining his seat until his appointment to the office of chief baron of the exchequer in Ireland on 8 Nov. 1606. To qualify him for this appointment he was in the same year made a serjeant-at-law, and on 10 Nov. he was knighted (*Cal. State Papers*, Dom. 1603–10, p. 334). On 8 Dec. 1608 he succeeded Sir James Ley (afterwards first Earl of Marlborough) [q. v.] as lord chief justice of the king's bench in Ireland, with a salary of 300*l.* a year. While following this office he earned the commendation of Bacon by his 'quickness, industry, and despatch' (BACON, *Works*, ed. Spedding, Ellis, and Heath, xiii. 205). On 7 Nov. 1611 he was transferred to England and appointed a judge of the common pleas, a post which he held till his death. In August 1613 he and three others were nominated on a commission to examine into the popular complaints in Ireland. In 1616 he and Sir Randolph Crewe [q. v.] fell into deserved disgrace for condemning and executing nine women as witches at the summer assizes at Leicester, on the evidence of a boy who pretended that he had been tormented by them. The king, while visiting the town a month later, examined the boy and detected the imposture (NICHOLS, *Progresses of James I*, iii. 192; *Cal. State Papers*, 1610–18, p. 398). In 1616, on the death of Sir Augustine Nicolls [q. v.], he was appointed a referee of the patent for innkeepers' licenses, and on 6 Aug. 1623 he was appointed a member of the council of Wales, the king judging it 'fit that the justices of the four shires should belong thereto' (*ib.* 1623–5, p. 46). He was seized with apoplexy while in his robes, and died in Chancery Lane on

5 Feb. 1624-5. He was buried in the cloisters of Pembroke Hall, Cambridge, and a monument was erected to his memory at Everton in Bedfordshire, where his family resided for several generations. By his wife Cicely, daughter of Richard Onslow (1528-1571) [q. v.], he left a son Onslow and a daughter Dorothy, married to George Scott of Hawkhurst in Kent. His male line terminated about 1703 on the death of Sir Humphrey Winch, created a baronet in 1660.

Two legal compilations by Winch were published after his death. The first, which appeared in 1657, was 'The Reports of Sir Humphry Winch, sometimes one of the Judges of the Court of Common Pleas, containing many choice cases . . . in the foure last years of King James, faithfully translated out of an exact french Copie,' London, 4to. The original manuscript is in the Cambridge University Library (*Cat. Cambr. MSS.* iii. 491). The second and more voluminous treatise appeared in 1680, entitled 'Le Beau-Pledeur. A Book of Entries, containing Declarations, Informations, and other Select and Approved Pleadings,' London, 4to.

[Foss's Judges of England, 1857, vi. 201-2; Harl. Soc. Publ. xix. 199; Smyth's Law Officers of Ireland, 1839, pp. 88, 140; Bedfordshire Notes and Queries, i. 95, 216, 243, 265, iii. 266-7; Bacon's Works, ed. Spedding, Ellis, and Heath, xiii. 85, xiv. 187; Blaydes's Geneal. Bedford, 1890, pp. 306, 356, 360, 420, 439; Hist. MSS. Comm. (Rep. on Buccleuch MSS. i. 250); O'Byrne's Representative History, 1848, p. 74; Harl. MS. 6121, f. 65.] E. I. C.

WINCH, NATHANIEL JOHN (1769?-1838), botanist, was born about 1769. He was throughout his life devoted to the study of plants, especially those of Northumberland, Cumberland, and Durham, and was one of the earliest writers to take philosophical views of geographical distribution. He studied cryptogams, especially mosses, as well as flowering plants, and accumulated an herbarium of some twelve thousand species. He was elected a fellow of the Linnean Society in 1803 and an associate in 1821. For more than twenty years he acted as secretary to the Newcastle Infirmary. He died at his residence, Ridley Place, Newcastle-upon-Tyne, on 5 May 1838, aged 69. His manuscripts, library, and herbarium were bequeathed to the Linnean Society, but the greater part of them was subsequently handed over to the Natural History Society of Northumberland and Durham. His name was commemorated by De Candolle in the genus *Winchia*. Winch's principal publications were: 1. 'The Botanist's Guide through . . . Northumberland and Durham,' 1805-7, 2 vols. 8vo, written in conjunction with John Thornhill and Richard Waugh, arranged according to the Linnean system and including cryptogams. 2. 'Observations on the Geology of Northumberland and Durham,' 1814, 4to. 3. 'Essay on the Geographical Distribution of Plants through . . . Northumberland, Cumberland, and Durham,' 1819, 8vo; 2nd ed. 1825. 4. 'Remarks on the Flora of Cumberland,' 1825, 8vo, contributed to the 'Newcastle Magazine' during the preceding year, and reprinted as 'Contributions to the Flora of Cumberland,' 1833, 4to. 5. 'Flora of Northumberland and Durham,' 1831, 4to; reprinted from the 'Transactions' of the Natural History Society of Northumberland, Durham, and Newcastle, to which addenda were issued in 1836.

[Britten and Boulger's Biographical Index of Botanists, and authorities there cited.]
G. S. B.

WINCHCOMBE, *alias* SMALWOODE, JOHN (*d.* 1520), clothier, popularly known as JACK OF NEWBURY, describes himself in his will as 'John Smalewoode the elder, *alias* John Wynchcombe, of the parishe of Seynt Nicholas in Newberry.' He is said by Herbert to have been descended from a Simon de Winchcombe, a rich draper of Candlewyk Street, London, who was sheriff of London in 1379 (*Livery Companies*, i. 394, 401; *Mon. Franciscana*, ii. 157). He was, however, associated with Newbury from his earliest years, was there apprenticed to a clothier, and subsequently acquired great wealth through his successful pursuit of that trade. The chapbook stories of his having led 100 or 250 men, equipped at his own expense, to the battle of Flodden Field; of his having entertained Henry VIII and Catherine of Aragon and refused a knighthood; of the doings of William Sommers [q.v.] and other courtiers at Winchcombe's house, are unsupported by contemporary evidence, and are probably as apocryphal as the legends which gathered round Richard Whittington [q. v.] There is, however, no doubt that Winchcombe was a pioneer of the clothing manufacture, and possibly he was, as Fuller states, the 'most considerable clothier England ever beheld.' He is said to have kept five hundred men at work, and 'Winchcombe's kerseys' were long considered the finest of their kind (BURNLEY, *Hist. of Wool and Wool-combing*, p. 69). He is said in an epitaph in Newbury parish church, for the 'edification' of which he left a large bequest, to have died on 15 Feb.

1519–[20]. He was buried in the chancel of the church with his first wife, Alice, and a brass effigy with inscription is fixed to the east wall of the north aisle. He was survived by his second wife, Joan, and apparently an only son. His will, dated 4 Jan., was proved on 24 March 1519–[20] (*Brit. Mus. Addit. MS.* 6033, f. 46; *History of Newbury*, 1839, p. 78).

His son, JOHN WINCHCOMBE (1489?–1565?), carried on his father's trade, but took more part in politics. In October 1536 he was one of those to whom letters were addressed for aid in view of the northern rebellions. In February 1538–9 Miles Coverdale [q. v.], when at Newbury, employed him as a means of communication with Cromwell, who in the same month gave Winchcombe an order for a thousand kerseys (COVERDALE, *Remains*, Parker Soc. pp. 500, 502; *Letters and Papers of Henry VIII*, xiv. i. 396). In December following he was one of the 'squires' appointed to receive Anne of Cleves, and on 12 Feb. 1539–40 he was granted Bucklebury and Thatcham, besides some lands in Reading, all previously the property of St. Mary's Abbey there; on 4 Feb. 1540–1 he was placed on the commission of the peace for Berkshire. In March 1541 he was leader of a movement among clothiers to protest against the provisions of the statute of 1535 dealing with the manufacture of cloth (27 Henry VIII, c. 12). The council stayed the execution of the statute, and directed Sir Thomas Gresham and others who had procured it to prepare for its defence (NICOLAS, *Acts P. C.* vii. 156; *Letters and Papers*, xvi. 625). On 20 Jan. 1544–5 'John Winchcombe, gent., of Newbury,' was returned to parliament for West Bedwin, Wiltshire. In 1549 he was granted a coat of arms, and on 8 Feb. 1552–3 was returned to parliament for Reading. Three portraits of the younger John Winchcombe, all dated 1550, were exhibited at the Tudor Exhibition in 1887. An original portrait, erroneously ascribed to Holbein, belongs to Mrs. Webley Parry, a copy to Mrs. Dent of Sudeley, and another original portrait to Mr. Walter Money (*Cat. Tudor Exhib.* Nos. 448, 201, 218).

It was probably his son who, as 'John Winchcombe, jun.,' represented Ludgershall in 1553–4 and 1555 with Dr. John Story [q. v.], was directed in the latter year to maintain order at Reading fair (*Acts P. C.* 1554–6, p. 163), and in Elizabeth's reign was suggested by Parker as a commissioner in Berkshire to prevent the scarcity of corn (STRYPE, *Parker*, iii. 121). His descendant, Sir Henry Winchcombe, was created a baronet in 1661, and died in 1667, leaving a son Henry, on whose death in 1703 the baronetcy became extinct. The estates passed to his eldest daughter, Frances, who was married in 1700 to Henry St. John, the great viscount Bolingbroke [q. v.]

The cult of the legendary 'Jack of Newbury' began before that of Whittington. Wood mentions (*Addit. MS.* 6033, f. 46 *b*) having bought from a pedlar in Warwickshire the 'Life and Ghests of Jack of Newbury' printed in black letter, of which no copy now appears to be extant. Late in the sixteenth century Thomas Deloney [q. v.] published his 'Pleasant History of John Winchcomb, in his younger yeares called Jacke of Newberie, the famous and worthy clothier of England.' The earliest edition extant appears to be the eighth, published in 1630; a copy in the Douce collection in the Bodleian Library contains a note by Douce to the effect that the first edition was published about 1597, and on his flyleaf is 'a sketch of Jack of Newbury's house from recollection, made by Flaxman for F. Douce.' A ninth edition appeared in 1633 (London, 4to), a fourteenth about 1680, and a fifteenth about 1700 (both London, 4to). A shortened version of the story, ornamented with rough woodcuts and entitled 'The History of Jack of Newbury,' was published about 1750 (London, 12mo; another edit. London, 1775? 12mo), and another version, entitled 'The History of Mr. J. W.,' appeared at Newbury (1780? 8vo).

[Letters and Papers of Henry VIII, ed. Gairdner; Acts of the Privy Council, ed. Nicolas and Dasent; Brit. Mus. Addit. MS. 3890; Official Returns of Members of Parliament; Deloney's and other Histories in Brit. Mus. Libr.; Fuller's Worthies, ed. 1811, i. 95; Berry's Berkshire Genealogies, p. 149; Ashmole's Antiquities of Berkshire, ii. 289, iii. 300; Lysons's Magna Britannia, 1806, i. 329; Hist. and Antiq. of Newbury, 1839, pp. 77–80; Burke's Extinct Baronetcies; Kirby's Winchester Scholars, p. 136; Ashley's Economic History, i. 229, 236, 255; Cunningham's Growth of English Industry and Commerce, 1896, i. 515, 523; Notes and Queries, 2nd ser. viii. 304; authorities cited.]

A. F. P.

WINCHELSEA, ROBERT DE (*d.* 1313), archbishop of Canterbury, derived his name from Old Winchelsea in Kent, where he was probably born. He studied arts at Paris, where he took his master's degree, becoming rector of the university before 7 July 1267 (DENIFLE and CHATELAIN, *Cartularium Universitatis Parisiensis*, i. 468). He afterwards studied theology at Oxford, where he proceeded D.D., and was

chancellor in 1288 (Wood, *Fasti Oxon.* p. 15, ed. Gutch). A confusion of him with a namesake, John Winchelsea, has led to the improbable assertion that he was a fellow of Merton College (Brodrick, *Memorials of Merton Coll.* pp. 197–8, Oxford Hist. Soc.) He enjoyed a great reputation as scholar and administrator both at Paris and Oxford (Birchington in *Anglia Sacra*, i. 12). He was appointed prebendary of Leighton Manor in Lincoln Cathedral, but his rights there were contested by the litigious Almeric of Montfort [q. v.] (*Peckham's Letters*, i. 90). Winchelsea gained the suit, and held the prebend until he became archbishop (Le Neve, *Fasti Eccl. Angl.* ii. 176, ed. Hardy). About 1283 Winchelsea was appointed archdeacon of Essex and prebendary of Oxgate in St. Paul's (*ib.* ii. 333–4, 420; Newcourt, *Repertorium Ecclesiasticum Londin.* i. 71, 190). He resided constantly and diligently visited his archdeaconry. He preached frequently and resumed the delivery of theological lectures in St. Paul's (Birchington, p. 12).

Peckham died on 8 Dec. 1292. The papacy was vacant, and for once there was a chance of a canonical election to Canterbury. On 22 Dec. Henry (*d.* 1331) [q.v.] of Eastry, prior of Christ Church, sought license to elect, and two of his monks visited Edward at Newcastle, whence they were sent back on 6 Jan. 1293 with the necessary permission. The election took place on 13 Feb., and was 'per viam compromissi,' a committee of seven being entrusted with making the appointment on behalf of the whole chapter (Wilkins, *Concilia*, ii. 189–90). Through Eastry's influence, and probably with Edward I's goodwill, Winchelsea was unanimously elected. The king gave his consent after three days (Birchington, p. 12), whereupon Winchelsea at once prepared to start off for Rome (cf. *Cal. Pat. Rolls*, 1292–1301, p. 7). He reached Rome on Whit-Sunday, 17 May. The papacy being still vacant, he was delayed at the curia more than a year before he could obtain confirmation and consecration. He made so good an impression on the cardinals that it was believed in England that he was thought of as a possible pope (Birchington, p. 12). At last the election of Celestine V terminated the long vacancy on 5 July 1294. The new pope thought so well of Winchelsea that he offered him a cardinalate, which Winchelsea refused. Despite the opposition of the Franciscans (*Worcester Ann.* p. 518), Celestine confirmed Winchelsea's election. On 12 Sept. he was consecrated bishop at Aquila, where the papal court then was (Wilkins, *Concilia*, ii. 198). He left Rome on 5 Oct., and travelled home by way of Germany, Brabant, and Holland, to avoid the territories of Philip the Fair, with whom Edward I was then at war. He reached Yarmouth on 1 Jan. 1295 (*Worcester Ann.* p. 518). Besides the sum of 142*l.* 19*s.* expended in England, his outlay at Rome had amounted to the huge sum of 2,500 marks (Somner, *Antiq. of Cant.* Appendix to Supplement, pp. 18–19). The proctors of the chapter had spent more than half as much besides.

Edward I was in North Wales suppressing the revolt of Madog ab Llywelyn [see Madog]. Winchelsea at once repaired to the royal camp at Conway, where on 4 Feb. the order for the restoration of his temporalities was issued (*Cal. Pat. Rolls*, 1292–1301, p. 129). On 6 Feb. Winchelsea excommunicated Madog (*Concilia*, ii. 203), and on 18 March he made his solemn entry into Canterbury, where he received the pallium. He was enthroned on Sunday, 2 Oct., in the presence of the king, Edward's brother and son, and a great gathering of clerks and magnates. The details of the ceremony were carefully recorded ('Forma inthronizationis archiepiscopi VI Non. Oct. ab Henrico priore,' &c., in Somner, i. 57–8).

A secular priest, canonically elected by an English chapter, Winchelsea was anxious from the beginning not to fall short of his two mendicant predecessors (Kilwardby and Peckham), whom the papacy had forced upon the English king and church. In personal holiness he was in no wise inferior to them, and he was probably their superior in ability. He continued to be assiduous in preaching. He attended the canonical hours as regularly as a monk. He frequently shut himself up for prayer and meditation, and, as his intimates suspected, for severe corporal discipline. His charity and almsgiving were magnificent. Many poor scholars partook of his bounty, and he was careful to reserve many of his best benefices for needy masters and bachelors of divinity. He was bountiful to the mendicant friars, though he sought to restrain them from exercising pastoral functions without the consent of the local clergy (*Worcester Ann.* p. 546; cf. however *Concilia*, ii. 257–64). He constantly distributed his rich garments to the poor, and never kept more than two robes for himself. He partook sparingly or not at all of the costly meats set before him, and habitually gave them away to the poor and sick, much to the disgust of his servants, who thought that coarser food would have sufficed for pauper needs. Yet he seldom gave way to the excesses of asceticism. He was cheerful in temperament, corpulent in body, a hard worker, and a good man of

business. He was tenacious of his precedence and personal dignity on public occasions, but associated on terms of friendly equality with his clergy. He was affable, kind, and jocular. He hated flatterers, traitors, and prodigals. He rarely spoke to women save in confession (Birchington, pp. 12–14 collects, perhaps with too much desire for edification, his personal characteristics; cf. also *Flores Hist.* iii. 155, *Chron. de Melsa*, ii. 328; Monk of Malmesbury in *Chron. Edw. I and Edw. II*, ii. 192–3).

Winchelsea was an uncompromising churchman and a zealous upholder of the papal authority. Yet his love of power and influence was so great that it brought him into conflict with his clergy, his suffragans, many of the nobles, the king, and sometimes even with the pope. With longer English experience than Peckham, and the wider outlook of a secular priest, Winchelsea did not limit his interests so strictly to the ecclesiastical side of things as his predecessor. He thought it his business to protect nation and church alike. The growing difficulties in which Edward I's too ambitious policy had involved him enabled Winchelsea to combine with the purely ecclesiastical antagonism inherited by him from Peckham a strong political opposition to the king's policy.

Even before his enthronement Winchelsea had taken up his line. He summoned a council of his suffragans to meet on 15 July 1295 at the New Temple (Cotton, pp. 293–4; *Concilia*, ii. 215), and the proceedings of this body seemed to be a menace to the king. At the autumn parliament in London Edward on 28 Nov. personally pleaded with the clergy for a large war subsidy. Winchelsea offered him a tenth, which Edward rejected as inadequate. Strong pressure was brought to bear, but the archbishop made a merit of offering the tenth for a second year if the war still continued (*Worcester Ann.* p. 524). Next year Edward's embarrassments grew worse, while Winchelsea's position was strengthened by Boniface VIII issuing the bull *clericis laicos*, on 24 Feb. 1296, by which the clergy were forbidden to pay taxes to the secular authority. In November parliament met at Bury St. Edmund's, and the laity granted a liberal subsidy. Next day Winchelsea harangued the clerical estate in the chapter-house of the abbey. Admitting the reality of the danger from France, he urged the papal prohibition and the impoverishment of the clergy through former exactions, and denied that the clergy had promised any fresh tax (Cotton, pp. 314–15). At last he persuaded Edward to wait until January 1297 for the final answer. Meanwhile parliament broke up, and Winchelsea summoned a provincial convocation for 13 Jan. at St. Paul's, which took up the business that the clerical estate had evaded. Before this met on 5 Jan. Winchelsea by papal order published the bull *clericis laicos* in every deanery in England (*Concilia*, ii. 222; Cotton, p. 316).

Winchelsea opened convocation by a sermon. 'We have two lords over us,' he said, 'the king and the pope, and, though we owe obedience to both, we owe greater obedience to the spiritual than to the temporal lord' (Hemingburgh, ii. 116). The clergy therefore must find, if possible, a way intermediate between the subversion of the realm and disobedience to the pope. The clergy, though much divided, refused a general subsidy, and Edward threatened them with outlawry. Though individual clerks made personal gifts to the king, who announced his willingness to accept a fifth, Winchelsea remained firm, and kept the clergy as a body on his side. On 30 Jan. the sentence of outlawry was formally promulgated against the clergy by John of Metingham, the chief justice, in Westminster Hall. On 10 Feb. Winchelsea, who had gone to Canterbury for the consecration of John of Monmouth as bishop of Llandaff, preached to the people in the cathedral after the consecration, and then solemnly pronounced excommunicate all who in any wise trangressed the papal bull (Cotton, p. 320). On 12 Feb. Edward answered by ordering the sheriffs to take possession of the lay fees of all the clergy of the province of Canterbury. But within a fortnight the resistance of the baronage under Norfolk and Hereford at Salisbury further strengthened Winchelsea's position.

The strain was too great to last. Winchelsea, who had all through admitted the necessity of the war and the legitimacy of the king's demands for help, found it judicious not to press matters to extremity. On 7 March he persuaded Edward to suspend the execution of the edict confiscating their lay fees. He summoned another convocation for 24 March, but on its assembling the king sent to it six commissioners, who warned it not to attempt anything against his authority. Two Dominicans upheld the king's rights to raise war taxes (*Flores Hist.* iii. 100), and Winchelsea himself abandoned his heroic attitude. He kept the council from coming to any formal decision, but before it separated said, 'I leave each and all of you to your own consciences. But my conscience does not allow me to offer money for the king's protection or on any other pretext' (*Worcester Ann.* p. 351; cf. *Flores Hist.* iii. 101, 'Unusquisque ani-

mam suam salvet'). It was substantially a recommendation to each clerk to make his own terms of submission.

Winchelsea's estates remained in the king's hands for more than five months (*Anglia Sacra*, i. 51), during which he depended on charity for subsistence. Royal agents seized his horses at Maidstone and compelled him to travel on foot (*Flores Hist.* iii. 293). On 27 Feb. the king seized Christ Church and sealed up its storehouses to prevent the monks giving him any help (Birchington, i. 14–15; *Hist. MSS. Comm.* 5th Rep. i. 433). But even the clerical partisans who hailed Winchelsea as a second St. Thomas admitted that his worst sufferings resulted not from Edward's direct orders but from the officious zeal of the royal underlings. The king's self-restraint made a reconciliation the more easy, and Edward's wrath was over when most individual clerks had made their voluntary offering, and the baronage had agreed to fight for him beyond sea. On 14 July the reconciliation of church and state was publicly brought home to Londoners in the affecting scene of farewell enacted outside Westminster Hall. Winchelsea burst into tears at the king's appeal to the emotions of his subjects, and promised that he would be faithful to him in future (*Flores Hist.* iii. 295). Two days (14 July) afterwards Winchelsea summoned another convocation to deliberate as to the means of obtaining the pope's permission to pay the king a grant. On 19 July his lands and goods were restored.

Winchelsea now exerted himself to persuade the earls of Norfolk and Hereford to make terms with the king. On 27 July he had personal colloquy with the earls' agents at Waltham, and next day took them with him to see the king at St. Albans. It was no fault of his if the two earls held aloof. On 31 July Edward received the clergy back to his protection, and before his embarkation wrote to the archbishop begging his prayers for the success of the army.

On 10 Aug. Winchelsea opened convocation at London by informing it that the king had promised to confirm the charters if the clergy would make an adequate grant for the French war. The assembly agreed, however, that no grant could be made without obtaining the pope's leave, but promised the king to apply to Boniface at once. Curiously enough the bull of 28 Feb. 1297, by which the pope excepted from his prohibition all voluntary gifts and sums raised for national defence, was referred to by neither party in the discussion. But on 20 Aug. Edward, without waiting for a grant, ordered the immediate collection of a third of the clerical temporalities. On 23 Aug. he sailed for Flanders. The reconciliation, after all, was not very deep.

Despite Edward's prohibition, Winchelsea excommunicated the infringers of the liberties of the church. Meanwhile the baronial opposition was obtaining from the regency the long-promised confirmation of the charters. Winchelsea, who was present at the tumultuous parliament which preceded the baronial triumph, was in full sympathy with their action, though not taking a leading part in it himself. A devastating Scottish foray now made odious the unpatriotic attitude of the clergy. On 28 Nov. a new convocation granted a tenth, raised by each diocesan through clerical machinery. As Edward had not asked for a tax, and as the money was for occasions recognised by the bull of explanation, Winchelsea felt himself secure both from the king and the pope. On the same day the charters, which Edward had confirmed in London, were recited publicly and handed over to the custody of Winchelsea. Thus peace was at last restored.

Winchelsea's vigorous and successful resistance to Edward gave him a great reputation among all lovers of high clerical authority. Boniface VIII called him 'solus ecclesiæ Anglicanæ pugil invincibilis, inflexibilisque columna' (Birchington, i. 16). Despite his preoccupation in politics, Winchelsea had found time for plenty of other work. He had numerous quarrels on his hands. A dispute with Gilbert de Clare, ninth earl of Gloucester [q. v.], which broke out before the archbishop's enthronement, could not be settled by arbitration, and was ultimately referred to the bishop of Durham (*Cal. Pat. Rolls*, 1297–1301, p. 152). He had a fierce controversy with the abbot and convent of St. Augustine's, Canterbury. In the course of it he was cited to Rome in 1299, and in 1300 Boniface VIII issued a bull exempting the abbey from all episcopal jurisdiction (*Cal. Papal Letters*, i. 585–6). But Winchelsea's strenuous remonstrances led the pope to issue in 1303 a further bull that minimised the privileges that he had previously granted (*Literæ Cantuar.* i. lxi–lxiii; Thorn in Twysden, *Decem Scriptores*, c. 2004–5, who is bitterly hostile to Winchelsea). The pope played Winchelsea even a worse trick when in 1297 he exempted the bishop of Winchester for life from all his archiepiscopal jurisdiction (*Cal. Papal Letters*, i. 569). Winchelsea strove to increase the number of monks and improve the discipline even in the faithful convent of Christ Church (*Hist. MSS. Comm.* 5th Rep. i. 446).

He frequently objected to episcopal elections, but his objections were not always sustained on appeal to Rome. He was a strenuous upholder of the metropolitan's rights of visitation. He began in 1299 with a visitation of the diocese of Chichester, and in 1300 passed on to that of Worcester. In 1300 he had an unseemly dispute with St. Albans Abbey (*Gesta Abbatum S. Albani*, ii. 47–8, Rolls Ser.) In the same year he extracted a tax of 4*d.* in the mark from all his clergy to assist the execution of his numerous plans of reformation (*Worcester Ann.* p. 547). On 8 Sept. 1299 Winchelsea officiated in his own cathedral at the king's second marriage (*ib.* p. 542). He was in 1300 entrusted by Boniface VIII with the delivery of the apostolic mandate to withdraw from attacking the Scots, whom the pope had taken under his protection. A letter of Winchelsea to Boniface (*Ann. Londin.* pp. 104–8) relates in detail his long journey to Carlisle, his difficulty in reaching the king, his perils from the sea and the Scots, and his final interview with Edward at Sweetheart Abbey on 27 Aug. The king refused the pope any final answer until he had consulted the magnates. But it seemed to be in obedience to the mandate that he now withdrew from Scotland. Winchelsea returned southward. He traversed slowly the province of York, ostentatiously bearing his cross erect before him even when close by the city of York. In September he was in Lincolnshire. In October he was back at Otford in his own house.

At the parliament of Lincoln of January 1301 the troubles between Winchelsea and Edward were renewed in a more violent form. On Winchelsea's advice the barons presented through Henry of Keighley, knight of the shire for Lancashire, a bill of twelve articles, demanding an immediate settlement of the forests question and certain other outstanding grievances. The influence of the primate is almost certainly to be traced in the bishops' fresh declaration, with the assent of the barons, that they could not agree to any clerical tax contrary to the pope's prohibition, and in the demand for the removal of Winchelsea's enemy, Walter Langton [q. v.], bishop of Lichfield, from the treasury. Edward yielded to the pressure, but never forgave Winchelsea, whom he looked upon as the real instigator of the movement. Even in this parliament he managed to isolate the archbishop from his baronial allies. The barons' famous letter of protest addressed to Boniface was a repudiation of Winchelsea as well as of the pope. Edward made the split more emphatic by rejecting Winchelsea's addition to the articles of the barons limiting clerical taxation without papal consent. Another cause of quarrel soon arose between Winchelsea and Edward. During the vacancy at Canterbury the king had presented Theobald, brother of Edward's own son-in-law, the count of Bar, to the living of Pagham in Sussex, of which the archbishop was patron. In 1298 Winchelsea deprived Theobald on the ground of an informality, and conferred Pagham on Ralph of Malling. Before this, in 1297, Edward had induced Boniface to reappoint Theobald by papal provision (*Cal. Papal Letters*, i. 572). Winchelsea paid no heed to the papal action, whereupon Boniface on 15 Jan. 1300 renewed the grant of Pagham (*Cal. Papal Letters*, p. 591). The abbot of St. Michael's, in the diocese of Verdun, was sent to England to secure for Theobald the execution of the papal provision. As Winchelsea still resisted the appointment of a non-resident pluralist in subdeacon's orders, he was on 15 Oct. solemnly excommunicated by the abbot. Only after Winchelsea's submission was the sentence removed, in 1302.

During this time Winchelsea revengefully continued his attack on Langton. His agents at Rome supported the monstrous charges brought by John de Lovetot against the treasurer. However, in February 1302 Boniface put Winchelsea in a difficult position by associating him with the provincials of the Franciscans and Dominicans on a commission appointed to investigate the accusations. Winchelsea was forced to report to Rome that Langton was innocent, and in June 1303 Boniface formally acquitted the archbishop's great enemy (*Cal. Papal Letters*, i. 610). The collapse of the papacy after the fall of Boniface VIII removed Winchelsea's best support against his sovereign, for Boniface, if sometimes hostile, might be relied upon to uphold all who maintained the clerical against the civil power. Meanwhile Winchelsea was busy visiting his province and constantly giving fresh causes of irritation. He offended Edward once more by exercising through an unworthy stratagem the right of visiting the king's free chapel within Hastings Castle, and by visiting almost by force the king's hospital of St. Giles-without-London (*Cal. Patent Rolls*, 1301–7, pp. 189, 397). He had incurred widespread unpopularity through his constant claims of jurisdiction. In 1303 the Canterbury mob broke open his palace while he was residing there, and brutally maltreated the dean of Ospringe at Selling for no other offence than serving the archbishop's

citations (*ib.* p. 197). He was quarrelling with the archbishop of York on the ancient question of the right of the northern primate to have his cross borne erect before him in the southern province, and it is significant that Edward wrote to the curia upholding the archbishop of York's claim. But Winchelsea still controlled the clerical estate, and won his last triumph when he induced the clergy to reject the law proposed by Edward in the parliament of April 1305 forbidding the export of specie from alien priories.

In November 1305 the election of Edward's vassal and dependent, Bertrand de Goth, as Clement V, gave the signal for Edward's long-deferred attack on Winchelsea. Among the special ambassadors sent to the new pope's coronation on 14 Nov. 1305 were Bishop Langton and the Earl of Lincoln, who very effectively poisoned the pope's mind against Winchelsea. By absolving Edward from his oath to the forest charters Clement destroyed the result of Winchelsea's most hard-won victory, while by decreeing that Edward should not be excommunicated or censured without papal permission he deprived Winchelsea of his most effective weapon. In January 1306 Winchelsea sent Walter Thorp, dean of arches, to Lyons to counteract Langton's machinations (*Ann. Londin.* p. 144). But on 12 Feb. Clement suspended Winchelsea from his spiritual and temporal functions, and cited him to the curia within two months. On 24 Feb. the envoys came back to London. Next day Winchelsea also arrived, having terminated a visitation of the diocese of Winchester that he had eagerly undertaken on the death of the exempt bishop. He was now unable to resist Archbishop Greenfield bearing his cross erect through London streets (*Ann. Londin.* p. 144; cf. *Lit. Cantuar.* i. 30–31).

Winchelsea received intelligence of his deprivation on 25 March, and at once visited the king to beg for his intercession. A stormy scene ensued. Winchelsea showed some confusion and craved the king's benediction, just as if his sovereign were his ecclesiastical superior. Edward overwhelmed him with reproaches, accusing him of pride, treason, and pitilessness, and declaring that either he or the archbishop must leave the realm. On 5 April Edward declared to the pope that Winchelsea's presence threatened the peace of the land. Winchelsea went down to Dover priory, where on 18 May the citation to the curia was delivered to him (*Ann. Londin.* pp. 144–5). Early next day he took ship for the continent. He remained in exile for the rest of Edward's life.

Winchelsea found the papal court established at Bordeaux, so that even in his banishment he did not quit Edward's dominions. The worry and fatigues in which he had been involved culminated in a stroke of paralysis, from which he never wholly recovered. He scornfully rejected the proposal to resign his archbishopric or to accept translation to another see. He felt that he was but treading more completely in the footsteps of St. Thomas (Birchington, i. 16). His reputation for sanctity became greater, and it was believed that the death of his enemy, Edward I, was revealed to him at Bordeaux in a vision (*Flores Hist.* iii. 328).

Winchelsea's suspension was so much a political measure that the accession of Edward II and the disgrace of his arch enemy Langton removed the only obstacles to his reinstatement. On 16 Dec. 1307 the new king urged Clement to restore Winchelsea, and on 22 Jan. 1308 the pope issued from Poitiers letters removing his suspension (*Lit. Cantuar.* iii. 385–6; *Cal. Papal Letters*, ii. 33). On the same day Clement, at Winchelsea's request, revoked a former nomination of a commission of English bishops to crown Edward, on the ground that the right of coronation belonged exclusively to Canterbury. On 28 Jan. Winchelsea appointed the bishop of Winchester to act on his behalf, as he was unable through ill-health to be back in time to officiate in person. This punctiliousness necessitated the postponement of the coronation from 18 Feb. to 25 Feb. The archbishop returned to England in March or April (Canon of Bridlington, p. 33; *Ann. Paul.* p. 263). On 14 April he made a long-deferred composition with the Count of Boulogne, who had been irritated by not obtaining his usual dues from a new archbishop, through Winchelsea not having passed through his territories on his earlier journeys to the continent (*Lit. Cantuar.* iii. 388).

Within a few weeks of Winchelsea's return Piers Gaveston [q. v.] was banished. The archbishop headed his suffragans in threatening excommunication to the favourite if he disobeyed the baronial edict (*Ann. Londin.* p. 155). He thus renewed from the first his relations with the opposition, and was soon more hostile to Edward II than to his father. His goods were not restored until November, but during his absence William Testa, the papal administrator, had taken such care of his estates that he was now 'a richer man than ever he had been before' (Murimuth, p. 13; cf. *Anglia Sacra*, i. 51). At the parliament of

April 1309 he refused to attend until the archbishop of York, disgusted at not being allowed to bear his cross, went back to the north. In his zeal for clerical privilege Winchelsea had even taken up the cause of his old enemy Langton, who was still imprisoned by royal authority alone. He refused to have any dealings with the king as long as Langton was unlawfully detained (MURIMUTH, p. 14). In March 1310 Winchelsea was one of the lords ordainers, though in April Edward was still urging him to persuade convocation to make fresh grants from its spiritualities. After the first draft of the ordinances was issued in August 1310, Winchelsea on 1 Nov. published in St. Paul's a solemn excommunication of all who should impede their execution or publish to the world the secrets of the ordainers. When Edward broke the ordinances by recalling Gaveston in January 1312, Winchelsea at once excommunicated Piers and his abettors. Langton was released and restored to the treasury in March, despite Winchelsea's strenuous opposition. But in April the ordainers turned him out of his post, and Winchelsea excommunicated him for taking office against the provisions of the ordinances. On Langton going to the papal court to remonstrate against the sentence, Winchelsea despatched thither his clerk, Adam Murimuth, the chronicler, to represent his interests against the bishop (MURIMUTH, p. 18).

Winchelsea's weak health makes his political activity the more remarkable. He did not, however, neglect the more spiritual side of his office during these years. He was much involved in the proceedings for the suppression of the templars (*Cal. Papal Letters*, ii. 48, 49), though he took no personal part in the council that he summoned for 25 Nov. 1308 to St. Paul's. He was associated with the papal commissioners sent to investigate the charges against them, but again he did not act. However, on 29 Dec. 1309 he opened another synod at St. Paul's by preaching a sermon. Ill-health prevented him from attending its later proceedings. He showed himself anxious to check the excessive zeal of the enemies of the order, and absolved by commission all the templars who professed penitence and accepted the declaration maintaining their orthodoxy (*Flores Hist.* iii. 145). He died at Otford on 11 May 1313, and was buried on 16 May at Canterbury, in the south part of the choir, near the altar of St. Gregory, against the south wall. The tomb has now disappeared.

In his will Winchelsea left his books and many rich vestments to the monks of his cathedral and some legacies to all his servants (*Hist. MSS. Comm.* 5th Rep. i. 460). There was, however, much delay in carrying out his testament, and in 1325 Prior Eastry urgently entreated Archbishop Reynolds to suffer the administration to be completed on account of the scandal caused by the delay (*Lit. Cantuar.* i. 44, 54, 134). This scandal was all the greater since popular veneration had already made Winchelsea an object of worship. The wounds discovered on his body had been attributed to self-maceration (BIRCHINGTON, p. 13). Many miracles had been worked at his tomb, and his associates, the ordainers, pressed strongly for his canonisation. In 1319 Thomas of Lancaster sent a report of his miracles to Avignon, and Reynolds ordered the bishops of London and Chichester to investigate their authenticity. John XXII answered Lancaster by explaining the deliberate nature of the procedure of the curia in such matters, and nothing more seems to have been done in Thomas's lifetime. After the fall of Edward II the agitation was renewed, and in March 1327 Reynolds sent the pope a long schedule of miracles worked by him (*Lit. Cantuar.* iii. 398–402, gives the correspondence; cf. SOMNER, App. i. 56; *Cal. Papal Letters*, 1305–42, p. 422). Nothing, however, came of the effort to make him a saint.

[Wharton's Anglia Sacra, especially Birchington in i. 11–17, Annales Monastici (Osney, Wykes, Dunstaple, and Worcester), Chron. Edw. I and Edw. II (Ann. Londin. and St. Paul's, and Canon of Bridlington), Cont. Gervase of Canterbury, Bartholomew Cotton, Rishanger, Langtoft, Murimuth, Flores Hist., Chron. de Melsa, Literæ Cantuarienses (all in Rolls Ser.); Hemingburgh (Engl. Hist. Soc.); Thorn in Twysden's Decem Scriptores; Chron. de Lanercost (Bannatyne Club); Rymer's Fœdera; Hist. MSS. Comm. 5th and 8th Rep.; Parl. Writs; Rolls of Parl. vol. i.; Cal. of Papal Letters, vols. i. and ii.; Cal. of Patent and Close Rolls, Edw. I and Edw. II; Le Neve's Fasti Eccl. Angl. ed. Hardy; Godwin, De Præsulibus, 1743; Somner's Antiquities of Canterbury. The best modern accounts are in Stubbs's Const. Hist. vol. ii. and prefaces to the Chron. of Edw. I and Edw. II (Rolls Ser.); Hook's Life in Archbishops of Canterbury (iii. 368–454), though elaborate, is careless in details and unhistorical in tone; many extracts from Winchelsea's register, still at Lambeth, are given in Wilkins's Concilia, ii. 185–423; the whole well deserves calendaring or publishing.] T. F. T.

WINCHESTER, MARQUISES OF. [See PAULET, WILLIAM, 1485?–1572, first MARQUIS; PAULET, WILLIAM, 1535?–1598, third MARQUIS; PAULET, JOHN, 1598–1675, fifth MARQUIS.]

WINCHESTER, Earls of. [See Quincy, Saer de, *d.* 1219; Despenser, Hugh le, 1262–1326.]

WINCHESTER, GODFREY of (*d.* 1107), Latin poet. [See Godfrey.]

WINCHESTER, GREGORY of (*fl.* 1270), historian. [See Gregory.]

WINCHESTER, JOHN, or John of (*d.* 1460?), bishop of Moray, is said to have been an Englishman who came into Scotland in the retinue of James I on his return from England in 1424. His name (though there are contemporary instances of it as a surname in Scotland) suggests that he may have been a priest of the household of Cardinal Beaufort, bishop of Winchester, who was the uncle of James's queen and solemnised their marriage. From the beginning of James's actual reign Winchester appears as his trusted friend, and is constantly in attendance at court. In the church he is chaplain to the king, prebendary of Dunkeld, canon of Glasgow (1428), and provost of Lincluden (1435). In the same year he is bishop-elect of Moray, and receives certain payments for promoting the king's affairs at the court of Rome. His election was confirmed by the pope in 1436, and next year he was consecrated at Cambuskenneth. He held the see for twenty-three years (not thirteen, as Spottiswoode says), and obtained for it certain valuable privileges. His men were not to be distrained for 'wapinschaw or hosting' by either of his powerful neighbours, the earls of Moray and Huntly, but were to rise and pass with his own bailies, as other barons' men (1445). His town of Spynie was erected into a burgh of barony, and the church-lands of his diocese (which were in six counties—Elgin, Banff, Aberdeen, Inverness, Ross, and Sutherland) were erected into one regality (1451), the latter being given him (says James II) in gratitude for 'a multitude of services rendered to our late father, of cherished memory, and faithfully continued to ourselves.'

The records teem with notices of these services, rendered in the household, the exchequer, as lord-register, and as lord-treasurer, and ranging from payments 'pro zucure et gingibero ad usum regis' to embassies to England (1452), and especially supervision of the works at the royal castles of Linlithgow (which he visited along with James I in 1434), Stirling (1434), Urquhart (on Loch Ness), and Inverness (1458); and in the demolishing of the Douglases' island fortress of Lochindorb (1458) his deputy at the latter place, Calder of that ilk, carried the great iron door of Lochindorb to his seat, Cawdor Castle, where it may still be seen. The strengthening and demolishing of these castles respectively formed part of the policy of James I and James II, and Winchester was their adviser in regard to that policy, as well as in the acts by which it was carried out. From July 1457 to April 1458 James II spent his time mostly in the bishop's diocese, and Winchester entertained him at his palace of Spynie. On the king's return to the south, Winchester complained that the Earl of Huntly had seized his lands and was drawing his rents.

Winchester died on 1 April 1459 or 1460, and was buried in his cathedral at Elgin, in St. Mary's Isle, where his effigy remains. There are still in the north of Scotland families of the name who claim descent from him; they spring more probably from members of his household, who, following a northern custom, had, as his 'baron's men,' assumed his surname. He is said to have been a bachelor of the canon law. Spottiswoode, who, like Shaw and Keith, is in error in regard to the dates of his life, describes him as 'a man of good parts.'

[Exchequer Rolls; Great Seal Registers; Registrum Moraviense; Keith's Catalogue of Scottish Bishops; Grub's Ecclesiastical History; Shaw's History of Moray; Young's Annals of Elgin.] J. C.

WINCHESTER, WULFSTAN of (*fl.* 1000), versifier. [See Wulfstan.]

WINCHILSEA, Earls of. [See Finch, Heneage, *d.* 1689, second Earl; Finch, Daniel, 1647–1730, sixth Earl; Finch-Hatton, George William, 1791–1858, ninth Earl.]

WINCHILSEA, Countess of. [See Finch, Anne, *d.* 1720.]

WINDEBANK, Sir FRANCIS (1582–1646), secretary of state, born in 1582, was the only son of Sir Thomas Windebank and his wife Frances, younger daughter of Sir Edward Dymoke of Scrivelsby, Lincolnshire (Metcalfe, *Visit. of Lincolnshire*, p. 42; Lodge, *Scrivelsby*, 1893, p. 71). His grandfather, Sir Richard Windebank, was serving at Calais in 1533 (*Chron. of Calais*, p. 137; *Letters and Papers*, xv. 750), at Guisnes in 1541, and was knighted in 1544. He acquired lands at Hougham, Lincolnshire (*ib.* xv. 831 [18]), and in 1547 was one of the council at Boulogne; he was deputy of Guisnes at the end of Edward's reign, and proclaimed Mary on 24 July 1553. He was in 1556 granted an annuity of a hundred marks for his 'age and long service,' but was still acting as deputy of Guisnes in 1560. His wife Margaret, daughter of Griffith ap Henry, was

buried in St. Edmund's, Lombard Street, on 10 Dec. 1558 (Strype, *Eccl. Mem.* III. i. 22, ii. 174, *Annals*, i. 46; *Cotton MS.* Titus B. ii. f. 206; *Cal. State Papers*, For. 1547–53, p. 294; *Acts P. C.* 1554–6, p. 383; *Notes and Queries*, 8th ser. i. 23, 150). His son Sir Thomas owed his fortunes largely to his Lincolnshire neighbour, Sir William Cecil, who secured his appointment to the fourth stall in Worcester Cathedral in 1559, and sent him as travelling companion to his son Thomas (afterwards Marquis of Exeter). Many of Windebank's letters, describing his vain efforts to keep his charge straight and teach him French, and their travels in France and Germany during 1561 and 1562, are extant in the Record Office. He also took every opportunity of sending his patron lemon trees, myrtle trees, and tracts on canon and and civil law (*Cal. State Papers*, Dom. 1547–1580, pp. 177–202). After his return he was made clerk of the signet, and occasionally acted as clerk of the privy council. He continued his friendly relations and correspondence with Burghley until the latter's death, and afterwards with Sir Robert Cecil (cf. *Harl. MS.* 6995, arts. 31, 39, 47, 49, letters wrongly ascribed to Sir Francis Windebank). He was knighted by James I on 23 July 1603, settled at Haines Hall, Berkshire, and died on 24 Oct. 1607. He left one son, Francis, and three daughters, of whom Mildred (*d.* 1630) married Robert Read of Linkenholt, Hampshire, and was mother of Thomas Read or Reade [q. v.] the royalist (*Inq. post mortem*, 6 James I, pt. ii. No. 200; *Harl. MS.* 1551, f. 57 *b*; *Egerton Papers*, pp. 134–5; Burgon, *Gresham*, i. 422 sqq.; *Court and Times of James I*, i. 175; *Cal. State Papers*, 1547–1610, passim; *Cal. Hatfield MSS.* vols. i–vii. passim).

Francis was baptised at St. Martin's-in-the-Fields, London, on 21 Aug. 1582 (*Register*, Harl. Soc., p. 15), and on 18 May 1599 matriculated from St. John's College, Oxford. He graduated B.A. on 26 Jan. 1601–2, and in the same year was entered a student in the Middle Temple. While at St. John's Windebank came much into contact with Laud, who exercised great influence upon his views and subsequent career. On 21 Feb. 1604–5 his father procured for him a grant of a clerkship of the signet, in reversion after Levinus Munck and Francis Gage, who themselves held only a reversionary interest in the office; and this somewhat distant prospect was no bar to a few years' sojourn on the continent. In the autumn of 1605 Windebank was at Paris, which he proposed to leave on 29 Jan. 1605–6 'to avoid the profligate English;' the summer he spent in Germany, and the following winter in Italy; he was at Lucca in July 1607, and at Piacenza in October, returning to England in February 1607–8. Though the clerkship of the signet did not fall to him for some years, he was almost at once employed in that office. In 1629 he spoke of having served 'nigh three apprenticeships' (probably nearly twenty-one years) in the clerkship, and having passed through 'the active and strict times of Lord Salisbury without check' (*Cal. State Papers*, Dom. 1628–9, p. 252), and he first got access to the king in 1611 (*ib.* 1611–18, p. 71). He was placed on the commission of the peace for Berkshire, and became clerk of the signet before 1624. He also served on various other commissions, in one of which George Wither [q. v.] was a colleague (12 Feb. 1627–8; *ib.* 1627–8, p. 557), and was able to befriend John Florio [q. v.] and Laud, who afterwards spoke of Windebank's 'great love and care' during his 'great extremity,' probably in 1614 (*ib.* 1619–23 p. 101, 1629–1631 p. 297).

Windebank's political importance had, however, been very slight, and the court was considerably surprised when, on 12 June 1632, Sir John Coke [q. v.] informed him that the king had 'taken notice of his worth and long service,' and selected him as Coke's colleague in the secretaryship in succession to Dudley Carleton, lord Dorchester [q. v.] He was sworn in 'in the inner Star Chamber,' took his seat at the council on the 15th, and was knighted on the 18th. Sir Thomas Roe [q. v.], himself a disappointed candidate, wrote, 'There is a new secretary brought out of the dark.' Windebank owed his appointment partly to Laud's friendship, but more to the influence of Richard Weston, first earl of Portland [q. v.], and Francis, lord Cottington [q. v.], with whose Spanish sympathies and Roman catholic tendencies he was in partial if not in full accord. The three formed an inner ring in the council, by whose advice Charles was mainly guided till 1640, and with whose help he frequently carried on negotiations unknown and in opposition to the rest of the council. He was one of those of whom Fontenay said in 1634, 'L'interest les fait espagnolz, tirans plusieurs notables avantages du commerce et des passeports que le C^te^ d'Olivarès accorde aux marchands qui négotient pour eux' (Ranke, v. 447). In 1633 he, Portland, and Cottington were appointed to negotiate in secret with the Spanish ambassador Necolalde (see *Addit MS.* 32093, ff. 57–91), and in March 1635 with Richelieu's envoy, the Marquis of Seneterre. On Port-

land's death, in that month, he was one of the commissioners to whose hands the treasury was entrusted, and his conduct in this office led to a breach of his long standing friendship with Laud. The cause was Windebank's consistent support of Cottington over the soap monopoly and his opposition to the archbishop's endeavours to check the peculation and corruption rampant in high quarters.

Windebank's Roman catholic tendencies found vent in his negotiations with the papal agent, Gregorio Panzani, with whom he was appointed by Charles in December 1634 to discuss the possibility of a union between the Anglican and Roman churches. 'Morally and intellectually timid, the secretary was thoroughly alarmed at the progress of puritanism, and looked anxiously about for a shelter against the storm, of which he could avail himself without an absolute surrender of all the ideas which he had imbibed in his childhood and youth. By the side of Portland and Cottington he shows to advantage. If he was a weak man, he was not without a certain honesty of purpose; and if he missed the way in his searchings after truth, it was at least truth that he sought, and not pelf in this world and exemption from punishment in the other' (Gardiner, viii. 90). Anxious for the reunion of the churches, he thought it possible, were it not for jesuits and puritans, and suggested that the latter might be got rid of by sending them to the wars in Flanders. He proposed the despatch of a papal agent to reside with Queen Henrietta Maria, pointed out to Charles the advantage of having some one to excommunicate unruly subjects, and referred to the sacrilege committed by 'that pig of a Henry VIII.' Later on, in August 1639, he talked to Rossetti, Panzani's successor, 'like a zealous catholic,' and offered to give him any information of which he stood in need.

Meanwhile, in 1636, Juxon vainly endeavoured to effect a reconciliation between Laud and Windebank, and in July of the same year the secretary was in temporary disgrace. He was confined to his house in August for issuing an order for the conveyance of Spanish money to pay the Spanish army in the Netherlands, but was soon at liberty. In 1637 Charles sent him to the Spanish ambassador Oñate to propose one more secret and abortive treaty for the settlement of the palatinate difficulty, and in the same year he was engaged in an equally ineffectual attempt to induce Dutch fishermen to take out English licenses to fish in the Narrow Seas. In July 1638 he was one of the committee of the council consulted by Charles with regard to Scotland, and, like Arundel and Cottington, he voted for instant war. In May 1639 he was directed by the king to spread exaggerated reports as to the number of men at his disposal, and in June supported a scheme for compelling the city of London to contribute towards their equipment and maintenance. On 9 March 1639–40 he was returned to the Short parliament as member for Oxford University, and on 16 April he read to the house the Scots' letter to Louis XIII. In May he conveyed a letter from the queen to Rossetti, asking him to write to Rome for help in money and men; and even in June he saw no difficulty in collecting an army to fight the Scots. His unpopularity was so great that in the elections to the Long parliament even Oxford University preferred Sir Thomas Roe and John Selden, and Windebank found a seat at Corfe, for which he was returned on 22 Oct. He did not retain it long; for on 1 Dec. Glynne reported to the house that Windebank had signed numerous letters in favour of priests and jesuits, and Hyde declared that 'it was not in the wit of man to save Windebank' (*Cal. Clarendon State Papers*, i. 212; cf. Prynne, *Popish Royal Favourite*, 1643, p. 22, and *Rome's Masterpiece*, 1644, p. 33). The house drew up ten articles, and sent for Windebank to answer them. The messengers were told that he was ill in bed, and that night he fled with his nephew and secretary, Robert Read, to Queenborough, whence he made his way in an open shallop to Calais (*Addit. MS.* 29569, f. 336 *b*; *Harl. MS.* 379, f. 75; *Letters of Em. Lit. Men*, p. 364; for the articles see *Lansd. MS.* 493, f. 188, *Harl. MS.* 1219 art. 29, 1327 art. 34, and 1769 art. 3).

Windebank's flight was the subject of some contemporary satire. In the 'Stage-player's Complaint' Quick refers to 'the times when my tongue have ranne as fast upon the scaene as a Windebankes pen over the ocean' (*Notes and Queries*, 4th ser. iii. 61); and in a print by Glover to illustrate 'Four fugitives meeting, or a Discourse amongst my lord Finch, Sir Francis Windebanke, sir John Sucklin, and Doctor Roane' (London, 1641, 4to, Brit. Mus.), Windebank is represented with a pen behind his ear. He was coupled with Laud in popular hatred, and in a ballad against the pair is described as 'the subtle whirly Windebank' (*ib.* 2nd ser. x. 110; cf. *Cat. Brit. Mus. Satiric Prints*).

From Calais Windebank wrote an eloquent appeal for compassion to Christopher,

first lord Hatton [q. v.] He defended himself from the charge of having been bribed by the Romanists to introduce popery into England, declared that he held the English church to be 'not only a true and orthodox church, but the most pure and neere the primitive of any in the Christian world,' and that he had not added one foot of land to the five hundred pounds' worth left him by his father—a poor return for their eighty years spent in the service of the state (*Addit. MS.* 59569, ff. 336–7). He wrote in a similar strain to Robert Devereux, third earl of Essex [q. v.]; but at Paris, where he arrived early in January 1640–1, his behaviour belied the pitiful tone of his letters. 'He is as merry as if he were the contentedest man living,' wrote Aylesbury to Hyde; and the letters of introduction which, in spite of his hasty flight, he had obtained from Charles I and Henrietta Maria smoothed his way in the French capital, where he was not likely to be popular on account of his Spanish sympathies. Probably with a view to increasing his difficulties, parliament in 1642 published an account of an alleged plot hatched by Windebank against the life of Louis XIII and Richelieu because they refused open aid to the royalists (*New Treason plotted in France, being the Project of Finch and Windebank . . .*,' London, 4to). He also appears to have had a hand with his friend Walter Montagu [q. v.] in a scheme for rescuing Strafford from the Tower (*Harl. MS.* 379, f. 88; *Letters of Em. Lit. Men*, p. 369).

In spite of the dangers on which Windebank dilated to his son (*Addit. MS.* 27382, ff. 239–44) he remained in Paris till his death, with the exception of a visit to England in the autumn of 1642, when he was refused access to the king at Oxford. He was back at Paris in July 1643 (cf. *Cal. Clarendon State Papers*, i. 243), and died there on 1 Sept. 1646, having shortly before been received into the Roman catholic church ('Mem. of the Capuchin Mission' apud *Court and Times of Charles I*, ii. 400–1; Dodd, *Church Hist.* iii. 59).

By his wife, whose name has not been ascertained, Windebank had a large family. Laud referred in 1630 to his 'many sons' (*Cal. State Papers*, Dom. 1629–31, p. 297). He had five at least, and four survived him. The eldest, Thomas, born about 1612, was intended to follow in his father's footsteps. He matriculated from St. John's College, Oxford, on 13 Nov. 1629, aged 17, but did not graduate. In 1631 his father secured for him the reversion of a clerkship of the signet, and soon afterwards he entered the service of the earl marshal. In 1635–6 he was travelling in Spain and Italy, whence he returned to take up his duties as clerk of the signet. He was M.P. for Wootton Basset in the Short parliament of 1640, sided with the king in the civil war, and was created a baronet on 25 Nov. 1645. He compounded on the Oxford articles (*Cal. Comm. for Comp.* p. 1465), and left a son Francis, on whose death in 1719 the baronetcy became extinct (Burke). The second son, Francis, was admitted a student of Lincoln's Inn on 19 March 1632–3 (*Reg.* 1896, i. 220), entered the service of Thomas Wentworth, first earl of Strafford (*Strafford Letters*, i. 256, 361–2, 369, 416), was made usher of the chamber to Prince Charles (*ib.* ii. 167), became a colonel in the royalist army, and was appointed governor of Bletchingdon House, near Oxford. This he surrendered at the first summons to the parliamentary forces in April 1645, and was consequently tried by a royalist court-martial and shot. He was married, and left a daughter Frances (Carte, *Original Letters*, i. 84; Dodd, iii. 59; *Notes and Queries*, 8th ser. i. 150; *Cal. State Papers*, Dom. 1661–2, p. 631). Another son, Christopher, born in 1615, was a demy of Magdalen College, Oxford, from 1630 to 1635 (Bloxam, *Reg.* v. 124–7). He was then sent to Madrid 'to understand that court,' and lived for a time with the English ambassador, Sir Arthur Hopton [q. v.] In 1638 he made an imprudent marriage, which cost him his post, and on 5 Aug. 1639 Hopton suggested that his wife should be placed in a convent. Subsequently, being 'a perfect Spaniard and an honest man,' he was found useful as a guide and interpreter by English ambassadors at Madrid (Clarendon, *Rebellion*, ed. Macray, bk. xii. § 103 *note*). The fifth son, John, baptised at St. Margaret's, Westminster, on 11 June 1618, was by Laud's influence admitted a scholar of Winchester in 1630 (Kirby, p. 174; *Cal. State Papers*, Dom. 1629–31, p. 297). He matriculated from New College, Oxford, on 23 Sept. 1634, graduated B.A. on 5 April 1638 and M.A. on 22 Jan. 1641–2. He was fellow from 1636 to 1643, when apparently he went abroad. He compounded on 9 Aug. 1649, being fined only 10*s.*, and was created M.D. on 21 June 1654 on Cromwell's letters as chancellor. In these letters it was stated that he had spent some time in foreign parts in the study of physic, and had practised for some years with much credit and reputation. He practised at Guildford, and was admitted honorary fellow of the Royal College of Physicians on 30 Sept. 1680. He

was buried in Westminster Abbey on 16 Aug. 1704 (Foster, *Alumni Oxon.* 1500–1714; Munk, *Coll. of Phys.* i. 409; Chester, *Westm. Abbey Reg.* pp. 202, 204, 254, 347).

Of Windebank's daughters, Margaret married Thomas Turner (1591–1672) [q. v.], and was mother of Thomas Turner (1645–1714) [q. v.], president of Corpus Christi, Oxford, and of Francis Turner [q. v.], bishop of Ely; Frances married, on 12 July 1669 (Chester, *Marr. Lic.* col. 605), Sir Edward Hales, titular lord Tenterden [q. v.]; one died unmarried at Paris about 1650, and two became nuns of the Calvary at the Marais du Temple, Paris.

[The principal authority for Windebank's biography is his own voluminous correspondence in the Record Office, of which only the Domestic portion has been calendared. See also Brit. Mus. Harleian MSS. 286 art. 179, 1219 arts. 29, 107, 1327 art. 34, 1551, f. 87, 1769 art. 3, 4713 art. 125, 7001 art. 90; Lansd. MS. 493, art. 39; Addit. MSS. 27382 ff. 239–44, 29569 ff. 336–7; Bodleian MSS. Rawlinson A. 148 passim, B. 224, f. 40 (notes of dates in his life), f. 41 ('daily devotions ex autographo'); Tanner MS. lxv. f. 224, lxvi. f. 104, and ccxc. f. 59; Cal. Clarendon State Papers, ed. Macray, vol. i.; Rushworth's Collection of State Papers; Winwood's Memorials; Laud's Works, vols. iii–vii. passim; D'Ewes's Autobiography; Commons' Journals; Clarendon's Hist. of the Great Rebellion; Court and Times of James I and of Charles I; Anthony Weldon, Arthur Wilson, and Sir William Sanderson's Histories; Panzani's Memoirs, ed. Berington, 1793, pp. 190, 237, 244–5, and the Panzani transcripts in the Record Office; Dodd's Church History; Devereux's Earls of Essex, i. 489; Wood's Fasti, ed. Bliss; Foster's Alumni Oxon. 1500–1714; Off. Ret. Members of Parl.; Masson's Milton; Gardiner's History of England, vols. vii–ix.; Notes and Queries, 1st ser. iii. 373, 2nd ser. x. 110, 4th ser. ix. 394, 454, and 8th ser. i. 123, 150; tracts catalogued s.v. 'Windebank' in Brit. Mus. Libr.] A. F. P.

WINDELE, JOHN (1801–1865), Irish antiquary, was born at Cork in 1801. Early in life he showed a strong love of antiquarian pursuits, and made an especial study of Irish antiquities. He became a contributor to 'Bolster's Quarterly Magazine,' an antiquarian journal published at Cork, and thus became acquainted with a number of Irish archæologists and literary men, including Abraham Abell, William Willes, Matthew Horgan, and Francis Sylvester Mahony [q. v.], better known as 'Father Prout.' With these antiquaries Windele made many excursions, examining and sketching ruins and natural curiosities. His favourite pursuit was searching for the primitive records engraved on stone known as Ogham inscriptions, and he saved many of them from destruction by removing them to his own home, where they formed what he termed his megalithic library.

Windele also devoted much time to the study of ancient Irish literature. He was himself a good Erse scholar, and made a large collection of manuscripts in that language. In 1839 he published an antiquarian work entitled 'Historical and Descriptive Notices of the City of Cork and its Vicinity' (Cork, 12mo), which in 1849 was abridged and published as a 'Guide to Cork' (Cork, 12mo). Windele died at his residence, Blair's Hill, Cork, on 28 Aug. 1865.

Besides the work mentioned, Windele wrote 'A Guide to Killarney,' and frequently contributed to the 'Dublin Penny Journal' and to the 'Proceedings' of the Kilkenny Archæological Society, of which he was a member from its foundation in 1849. He also edited Matthew Horgan's 'Cahir Conri,' an Irish metrical legend, with a translation into English verse by Edward Vaughan Hyde Kenealy [q. v.] (Cork, 1860, 8vo). He left a collection of manuscripts extending to 130 volumes, which were purchased by the Royal Irish Academy in 1865. They included copies of many ancient Irish manuscripts. Selections from a manuscript journal of his archæological expeditions which was found among them were published in the 'Journal of the Cork Historical and Archæological Society' between May 1897 and March 1898.

[Gent. Mag. 1865, ii. 519; Allibone's Dict. of Engl. Lit.; Proceedings of the Royal Irish Academy, 1864–6, ix. 306, 381.] E. I. C.

WINDER, HENRY (1693–1752), dissenting divine and chronologist, son of Henry Winder (*d.* 1733), farmer, by a daughter of Adam Bird of Penruddock, was born at Hutton John, parish of Greystoke, Cumberland, on 15 May 1693.

His grandfather, Henry Winder, farmer, who lived to be over a hundred (he was living in 1714), was falsely charged with murdering his first-born son. The accusation was supported by two of his wife's sisters, and the case attained some celebrity (see Winder, *Spirit of Quakerism*, 1698, 16mo, and *Penitent Old Disciple*, 1699, 16mo; Audland, *Spirit of Quakerism Cloven-footed*, 1707, 4to, drawn up by Henry Winder secundus, and prefaced by Thomas Dixon, M.D. [q. v.]; on the other side, Coole, *Quakers Cleared*, 1696, 16mo; Camm, *Old Apostate*, 1698, 16mo, *Truth prevailing with Reason*, 1706, 16mo, and *Lying-Tongue Reproved*, 1708, 16mo).

Henry Winder, the grandson, after passing through the Penruddock grammar school under John Atkinson, entered (1708) the Whitehaven Academy under Thomas Dixon, where Caleb Rotheram [q. v.] and John Taylor (1694–1761) [q. v.], the hebraist, were among his fellow students. For two years (1712–14) he studied at Dublin under Joseph Boyse [q. v.] In Dublin he was licensed to preach. In 1714 he succeeded Edward Rothwell [q. v.] as minister of the independent congregation at Tunley, Lancashire, and was ordained at St. Helen's on 11 Sept. 1716, Christopher Bassnett [q. v.] preaching on the occasion. In 1718 (his first sacrament was 16 Nov.) he was appointed minister of Castle Hey congregation, Liverpool. The first entry in the extant minutes of the Warrington classis (22 April 1719) records his admission to that body, 'upon his making an acknowledgment of his breaking in upon the rules of it, in the way & manner of his coming to Liverpoole.' A strong advocate of non-subscription in the controversy then pending both in England and in Ireland, he brought round his congregation to that view. His ministry was successful; a new chapel was built for him in Benn's Garden, Red Cross Street, and opened in July 1727. From 1732 he corresponded with the London dissenters, with a view to the repeal of the Test and Corporation Acts.

He married the widow of William Shawe of Liverpool, and educated her son William Shawe, afterwards of Preston. On taking him in 1740 to study at Glasgow, he received the diploma of D.D. For young Shawe's use he had drawn up (about 1733), but did not publish, 'a short general system of chronology' on 'the Newtonian plan.' This was the germ of his bulky work, the result of twelve years' labour, 'A Critical and Chronological History of the Rise, Progress, Declension, and Revival of Knowledge, chiefly Religious. In two Periods. I. . . . Tradition, from Adam to Moses. II. . . . Letters, from Moses to Christ,' 1745, 2 vols. 8vo (dedication to William Shawe). He prefers Moses to all secular historians, as earlier and more authentic. In vol. ii. chap. xxi. § 3, is an animated eulogy of British liberties, with evident reference to the events of 1745, during which Winder had exerted himself in helping to raise a regiment for the defence of Liverpool. The work did not sell, and was reissued as a second edition in 1756, with new title-page, and 'Memoirs' of the author by George Benson [q. v.]

In September 1746 he had a stroke of paralysis, and never again entered the pulpit, though he preached twice from the reading-desk in January 1747, and occasionally assisted at the sacrament in that year. John Henderson (*d.* 4 July 1779), who took Anglican orders in 1763, and was the first incumbent of St. Paul's, Liverpool (see *Memoirs of Gilbert Wakefield*, 1804, i. 204), became his assistant and successor. Winder's faculties failed, and he died on Sunday 9 Aug. 1752. He was buried on the south side of the churchyard of St. Peter's, Liverpool (now the cathedral); the memorial stone was earthed over when the churchyard was laid out as a garden. Henderson preached his funeral sermon. No portrait of Winder is known; he outlived his wife, and left no issue. His library (a remarkable one, with a valuable collection of tracts) and manuscripts were bequeathed to his congregation. The library was transferred to Renshaw Street chapel, to which the congregation removed in 1811; of the manuscripts, a catalogue with excerpts was drawn up by the present writer in 1869; between 1872 and 1884 the papers were scattered and the bulk of them lost. A very important letter (now lost) giving an account (6 Aug. 1723) of the non-subscription debates in the Belfast sub-synod, which Winder had attended as a visitor, was printed in the 'Christian Moderator,' October 1827 (p. 274), from a copy by John Porter (1800–1874), then minister at Toxteth Park chapel, Liverpool.

[Memoirs by Benson, 1756; Thom's Liverpool Churches and Chapels, 1854, p. 67; Halley's Lancashire, 1869, ii. 323; Nightingale's Lancashire Nonconformity [1892] iv. 28, 1893 vi. 112; Addison's Graduates of the University of Glasgow, 1898, p. 655; Winder's manuscripts in Renshaw Street chapel library, Liverpool.]

A. G.

WINDET, JAMES (*d.* 1664), physician, is erroneously said to have been originally of Queen's College, Oxford (FOSTER). He graduated M.D. at Leyden on 26 June 1655, and was incorporated at Oxford on 27 March 1656. He became candidate or member of the College of Physicians of London on 25 June 1656. He at first practised at Yarmouth, but after 1656 in London. In 1660 he published in London two Latin poems, 'Ad majestatem Caroli secundi Sylvæ duæ.' The first begins with the word 'occidimus,' and is on the execution of Charles I; the second begins with the word 'vivimus,' and is on the Restoration. In 1663 he published 'De vita functorum statu,' a long Latin letter, with numerous passages in Greek, Hebrew, and Arabic, addressed to Dr. Samuel Hall, in

reply to a letter from him. It begins with a general discussion of the word 'Tartarus' and of the Greek and Hebrew words and phrases used in describing the state of man after death, and goes on to consider the Greek and Hebrew views on the state and place of the good, on a middle state, and on the place of the wicked with related subjects. A second edition was published at Rotterdam in 1693. He was a friend of Sir Thomas Browne [q. v.], and Simon Wilkin [q. v.], who had examined Windet's letters to Browne, states that they are uninteresting and pedantic. He died in Milk Street, London, on 20 Nov. 1664 (Smyth, *Obituary*, p. 62). Wood (*Fasti Oxon.* ii. 790) states that he left a quarto manuscript of Latin poems.

[Munk's Coll. of Phys. i. 273; Works; Wilkin's Sir Thomas Browne's Works, vol. i.]

N. M.

WINDEYER, CHARLES (1780–1855), first recognised reporter in the House of Lords and Australian magistrate, son of Walter Windeyer, descended from the Swiss family of Wingeyer, canton of Berne, was born in Staffordshire in 1780. He was law reporter to the 'Law Chronicle,' and also connected with the 'Times.' Even after the House of Commons recognised the press gallery, the lords professed to ignore the presence of reporters, who were debarred the use of paper and pencil. Charles Windeyer was the first reporter 'who had the courage to rest his notebook on their lordships' bar.' Lord Eldon, who had strenuously opposed verbatim reporting, 'proceeding to the bar to receive a deputation from his majesty's faithful commons, caught Mr. Windeyer's notebook with his robe, and it fell within the bar' (*Phonetic Journal*, 19 Dec. 1885). The great tory chancellor picked up the scattered leaves (knowing full well what they contained) and courteously returned them with a smile to the young reporter. From that time forth the presence of the press was virtually recognised by the peers.

When Benjamin Disraeli was busy launching the ill-fated 'Representative,' he informed John Murray, the publisher, that he 'had engaged S. C. Hall and a Mr. Windyer (?), sen., both of whom we shall find excellent reporters and men of business; the latter has been on the "Times"' (*Memoir of John Murray*, ii. 206).

Charles Windeyer emigrated to New South Wales in 1828, with the intention of taking up land and becoming a settler; but, owing to the lack of officials with legal training and experience, was induced to accept the office of clerk of petty sessions, and afterwards became police magistrate for Sydney. His affairs suffered in the financial crash following 1842; but as a magistrate he was universally esteemed; he converted what was mere chaos into an orderly system, and the cause of public justice in Sydney was greatly advanced by his patient unremitting efforts. On his retirement the legislative council, in recommending a superannuation allowance, passed a vote adverting in high terms to his long and useful career.

Windeyer died in 1855. He married Ann Mary (*d.* 1864), daughter of Richard Rudd, on 8 Aug. 1805, by whom he had a son, Richard Windeyer [q. v.], the Australian politician. A bust of Charles Windeyer was placed in the central police office, Sydney, as a mark of public esteem.

[The Three Windeyers, Reporters, in Phonetic Journal, 19 Dec. 1885; Henniker-Heaton's Dict. of Australian Dates; private sources.]

A. P. M.

WINDEYER, RICHARD (1806–1847), Australian reformer and statesman, son of Charles Windeyer [q. v.], was born in London on 10 Aug. 1806. He was educated partly in France, became writer and parliamentary reporter for the 'Morning Chronicle,' the 'Sun,' and 'The Times.' He is said to have helped to originate Dod's 'Parliamentary Companion' (Heaton).

He was intimately associated with Thomas Perronet Thompson [q. v.], with whom he cooperated as one of the first secretaries of the Anti-Cornlaw League, was called to the bar at the Middle Temple in 1834, and occupied 2 Pump Court until he emigrated to Australia in the following year, arriving in Sydney on 28 Nov. 1835, where, after the retirement of William Charles Wentworth [q. v.], he became a leader of the bar.

In August 1843 he was elected for the county of Durham to the first representative legislative council, and in conjunction with Wentworth, and afterwards with Robert Lowe (Viscount Sherbrooke) [q. v.], took a most prominent part as one of the popular leaders against the bureaucratic government of Sir George Gipps [q. v.], who feared his uncompromisingly radical opposition more than that of any other member of the council. 'There is a barrister,' wrote Mrs. Robert Lowe, before her husband had definitely decided to join the opposition, 'a Mr. Windeyer, an undoubtedly clever man, who has a strong party opposed to the government—and the home government also; this man is a popular [elected] member; to oppose him and to conquer if possible is to be Robert's

main point' (*Life and Letters of Lord Sherbrooke*, i. 189).

At this time New South Wales, with its province, Port Phillip (now the colony of Victoria), was in a state of financial depression amounting almost to general bankruptcy; and Windeyer brought forward his monetary confidence bill, based on the report of his select committee, which recommended the Prussian Pfandbriefe system; the bill was carried in the council but vetoed by the governor.

By his never-ceasing criticism and persistent attacks on the public expenditure, he earned the sobriquet of the 'Joseph Hume of the council.' His reforming zeal was as unselfish as it was thorough; and, in pursuance of this policy of economy, he voted against the salary of his own father, then police magistrate of Sydney. He held that Sir George Gipps's assessment for quit-rents was illegal, and refusing to meet the demand, an execution was put into his house, and his newly imported wine-vat seized. Acting on the advice of Lowe, he entered into an action against the government for trespass, but lost it. He originated the present jury act as well as the libel act of New South Wales. Throughout his public career he was an earnest supporter of public education, and a consistent advocate for the introduction into New South Wales of representative institutions and responsible government.

As a colonist Windeyer was one of the agricultural pioneers on the Hunter, and devoted much time and money to scientific farming and the draining of his land at Tomago. He was one of the first settlers in Australia to embark in the wine industry, and to import German and other foreign *vignerons*. He also introduced the first reaping-machines. He was always much beloved by the 'emancipist' class, and never had the slightest difficulty with his convict 'assigned servants;' while he was one of the very few pioneer settlers who displayed a sympathetic interest in the well-being of the aboriginal race. Windeyer's broad humanity in this respect is commended by an able writer who is altogether hostile to his political creed. 'One of the hardest worked men in the colony took up the cause of the weak. Richard Windeyer, a barrister overwhelmed with briefs, which he conscientiously toiled at by day or by night, was at all hours in the legislative council as unflinching as in the supreme court. In the course of the session of 1845 he obtained a select committee of eight members to consider the condition of the aborigines' (Rusden, *Hist. of Australia*, ii. 247–8). Despite his great practical ability and unremitting industry (though doubtless partly due to his devotion to public affairs), Windeyer's estate never recovered from the financial depression of 1842 and the two or three succeeding years. His health entirely broke down, and he was compelled to leave Sydney and relinquish his public work and private affairs. He died at the residence of his brother-in-law, William Henty, near Launceston, Tasmania, on 2 Dec. 1847. After his death his estate was compulsorily sequestrated, and his father was also compelled to go through the insolvent court; but the legislative council showed their practical respect for his memory by subscribing a sum for the benefit of the family, while the Tomago property was secured by the sacrifice of his widow's inheritance. When the news of his death reached Wentworth, he declared that 'he had lost his right hand.'

Richard Windeyer was married at Speldhurst church to Marion (*d.* 1878), daughter of William Camfield of Groombridge Place and Burswood, Kent, on 25 April 1832. His only son, Sir William Charles Windeyer, is separately noticed.

[Personal information, kindly supplied by the late Sir William Windeyer, and researches made specially by Mr. Edward A. Petherick. Also Rusden's Hist. of Australia, vol. ii.; Patchett Martin's Life and Letters of Lord Sherbrooke, vol. i.; Burke's Colonial Gentry.] A. P. M.

WINDEYER, Sir WILLIAM CHARLES (1834–1897), Australian legislator and judge, only son of Richard Windeyer [q. v.], born in Westminster on 29 Sept. 1834, and taken by his parents the following year to New South Wales. On the death of his father in 1847, which left the family in embarrassed circumstances, his mother was advised by Robert Lowe (Viscount Sherbrooke) to give him a classical and professional education, in which he undertook to assist her. In a letter of condolence to Lady Sherbrooke on her husband's death, Windeyer wrote (Sydney, 15 Aug. 1892): 'After my father's death, when my mother was left very badly off, he proved himself a most generous friend, and to his kindness it was owing that my interrupted education was continued. . . . It was he who urged me to go to the bar as soon as I was old enough; the act which enables Australians to go to the bar of the colony having been passed by him' (*Life and Letters of Lord Sherbrooke*, ii. 477).

Educated at King's school, Paramatta, he entered the university of Sydney on its first opening [see Wentworth, William Charles], where, after a distinguished career, he became the first Australian graduate (M.A.

with honours in 1859). Admitted to the bar in 1857, he at first followed in the footsteps of his father and grandfather, and became law reporter on the staff of (Sir) Henry Parkes's journal, 'The Empire.' He entered parliament as a liberal for the Lower Hunter in August 1859, and on the dissolution in the following year was returned for West Sydney, for which he sat from 1860 to 1862 and from 1866 to 1872. In 1860 he initiated the volunteer movement in New South Wales, being gazetted major in 1868.

Having on six occasions declined office, Windeyer became solicitor-general, under Sir James Martin [q.v.], on 16 Dec. 1870. He was elected first member for the university of Sydney on 8 Sept. 1876, and occupied this seat until his retirement from politics. He was attorney-general from 1877 to 1879. He introduced the act enabling Australian barristers to become judges, the Married Women's Property Act (1879), and the Copyright Act (1879). He originated the Discharged Prisoners' Aid Society (1874), and he took a very active part in scholastic institutions and the public charities, and was chairman of the College for Women in the Sydney University, of which institution he became vice-chancellor in 1883, and chancellor in 1895.

From 1879 Windeyer was judge of the divorce and matrimonial causes court, and deputy judge of the vice-admiralty court. Great public commotion arose in New South Wales in connection with his verdicts in what are known as the 'Mount Rennie' and the 'Deane' cases, during which the judge was exposed to much adverse newspaper criticism and not a little unmerited abuse. In 1891 he was knighted. He resigned his Australian judgeship in August 1896, the New South Wales government desiring his elevation to the judicial committee of the privy council; but, in deference to the public opinion of the other colonies, Chief-justice Samuel James Way of South Australia was appointed.

At the desire of Mr. Chamberlain, secretary of state for the colonies, Windeyer consented to act as temporary judge of the supreme court of Newfoundland to try a special case of conspiracy, but he died suddenly at Bologna from paralysis of the heart on 11 Sept. 1897. Windeyer was an honorary LL.D. of Cambridge. He married, on 31 Dec. 1857, Mary Elizabeth, daughter of the Rev. R. T. Bolton, vicar of Padbury, Buckinghamshire, who survived him, and by whom he left several children.

[Personal knowledge, and data supplied by Lady Windeyer and Miss Bolton. Sir Henry Parkes's Fifty Years in the Making of Australian History; Heaton's Dict. of Australian Dates; Mennell's Dict. of Australasian Biography; Burke's Colonial Gentry.] A. P. M.

WINDHAM. [See also WYNDHAM.]

WINDHAM, SIR CHARLES ASH (1810–1870), lieutenant-general, born at Felbrigg on 8 Oct. 1810, was fourth son of Admiral William Windham of Felbrigg Hall, Norfolk, and a great-nephew of William Windham [q. v.] He was educated at the Royal Military College, Sandhurst, and entered the Coldstream guards at the age of sixteen. His regimental commissions bore the following dates: ensign and lieutenant 30 Dec. 1826, lieutenant and captain 31 May 1833, captain and lieutenant-colonel 29 Dec. 1846. Windham accompanied the 2nd battalion of the Coldstream guards to Canada in January 1838, and served with them in that country during Papineau's rebellion, returning to England in the autumn of 1842. On 22 June 1849 he retired on half-pay.

On the outbreak of the Crimean war Windham was still on half-pay, but, having on 20 June 1854 been promoted to the rank of colonel, he was appointed assistant quartermaster-general of the 4th division of the army of the east, and accompanied his divisional commander, Lieutenant-general Sir George Cathcart [q. v.], to Constantinople and thence to the Crimea.

Windham landed with the 4th division on 14 Sept. 1854, and immediately attracted notice by his energetic performance of his duties. He was present at the battle of the Alma on 20 Sept., but the 4th division, being in reserve, was very slightly engaged. During the hazardous march of the allied armies from the valley of the Belbek to the position south of Sebastopol, Windham was sent by Cathcart to inform the senior naval officer on the Katcha station of the change of base to Balaclava, a service involving considerable risk. The 4th division was slightly engaged at the battle of Balaclava (25 Oct. 1854), occupying two of the redoubts from which the Turkish infantry had been driven. Windham highly distinguished himself at the battle of Inkerman (5 Nov. 1854), and, owing to the death of Cathcart and to the death of one brigadier of the division and the disablement of the other, he succeeded at an early period of the battle to the command of the 4th division. After the engagement he wrote the official report of the proceedings of the division during the battle.

Throughout the terrible winter of 1854 Windham exerted himself to the utmost to alleviate the sufferings of his own division

and of the army generally. Never absent from duty, he devoted his spare time to making daily personal visits to the base at Balaclava, with the object of obtaining supplies for his starving and frozen division. At the same time he incessantly plied both his immediate superiors and the headquarter staff of the army with advice and suggestions. In July 1855 he was made a companion of the order of the Bath, and in the following month he was given command of the 2nd brigade of the 2nd division, but did not receive the rank of brigadier-general.

Windham was selected to lead the storming party of the 2nd division at the assault on the Redan on 8 Sept. 1855. Although the assault failed, the gallantry of Windham's conduct earned the warm commendation of General (Sir) James Simpson [q. v.], who had succeeded Lord Raglan in the command of the army in the Crimea. Extraordinary enthusiasm was aroused when the descriptions of the assault, written by the special correspondents of the 'Times' and other papers, were published in England, and Windham became, in a moment, the best known and most popular man in his native country. On 2 Oct. 1855 he was promoted to the rank of major-general 'for his distinguished conduct.' On the day following the fall of Sebastopol he was appointed commandant of the portion of that town which was allotted to our army; and on the news of his promotion to major-general reaching the Crimea he was given command of the 4th division. A month later the command of the army was resigned by General Simpson, who was succeeded by Sir William John Codrington [q. v.], with Windham as his chief of the staff. He exerted himself indefatigably to fulfil the duties of his post and to render the Crimean army efficient and mobile.

On his return from the Crimea he was received with great honour, particularly in his native county of Norfolk. The gift of a sword of honour and the freedom of the city of Norwich were followed by his return to parliament as one of the two liberal representatives of East Norfolk (6 April 1857). His parliamentary career, however, was short. On the outbreak of the Indian mutiny he offered his services, and almost immediately was directed to proceed to Calcutta, where he arrived on 20 Sept. 1857, shortly after the capture of Delhi. Finding that Sir Colin Campbell [q. v.], the recently appointed commander-in-chief in India, destined him for the command of the Sirhind division, far from the scene of action, Windham volunteered to keep open the lines of communication if given the services of some of the disarmed regiments of the Bengal army. This offer was declined; but while proceeding to Umballa to join his division, Windham was placed by Sir Colin Campbell in command of the troops at Cawnpore. Sir Colin was about to move from this base to carry out the operations known generally as the second relief of Lucknow; and, considering it necessary that his force should be strengthened as rapidly as possible, he left Windham little freedom of action. Windham's force consisted at the time of the commander-in-chief's departure (9 Nov. 1857) of no more than five hundred mixed troops; but five days later, when it became clear that Cawnpore would be attacked by the Gwalior army before Sir Colin could return from Lucknow, Windham was authorised by the chief of the staff, Sir William Mansfield, to detain troops that arrived from down country. Thus it was that on 26 Nov., when Windham fought his first action as an independent commander, his forces consisted of about fourteen hundred of all arms, together with three hundred men left to garrison the Cawnpore entrenched position.

Windham had been directed by the commander-in-chief to place his troops within the entrenched position, and not to attack the enemy unless by so doing he could prevent a bombardment of the entrenchment. But on completing his arrangements for defence, he found that he would inevitably be bombarded if he awaited the attack of the enemy in the entrenchments, and that the only course that would enable him to preserve the bridge over the Ganges would be to take up a more advanced line of defence. The loss of this bridge would have rendered Sir Colin Campbell's position in Oude one of the utmost peril.

Windham asked (on 10 Nov.) permission to hold a line outside the town of Cawnpore, and the reply of the chief of the staff, written on the following day, clearly authorised him to do so, provided that he could secure his retreat from the advanced position to the entrenchment.

On 19 Nov. all communication with Lucknow suddenly ceased, and Windham discovered that the Gwalior contingent was rapidly approaching Cawnpore in three divisions. No reply reached him to several letters in which he begged for permission to attack the advancing enemy in detail, and thus it was that he decided at last to do so on his own resposibility, seeing in this action his only chance of holding the town, bridge, and entrenchment of Cawnpore against the overwhelming force that was about to attack him. On 24 Nov. he marched six miles to the

south-west of Cawnpore, and two days later he there fought a successful action against the centre division of the Gwalior troops under Tantia Topi, three thousand men, with six heavy guns, three of which were captured. After this successful action Windham marched back and took up a position from which he hoped to be able to cover Cawnpore against the attack of the combined forces of the three bodies of the Gwalior troops. Two days of severe fighting followed, in which he was forced back through the town of Cawnpore and lost his baggage, but held safely the bridge and entrenchment. The reason why he was not successful in protecting the town has never been generally known. It lies in the circumstance that one of his subordinate commanders seriously failed in his duty. Windham treated the offender with remarkable generosity, and it was not until several days later that the circumstance came to the knowledge of Sir Colin Campbell, who had meanwhile omitted all mention of Windham and his troops in his despatch of 2 Dec. 1857 describing the operations. This omission was repaired to a certain extent by a private letter from Sir Colin Campbell to H.R.H. the Duke of Cambridge (published in 'The Crimean Diary and Letters of Sir Charles Windham'); but the public slight was never publicly withdrawn, nor was Windham again entrusted with a command in the field.

On the termination of the operations about Cawnpore, Windham was directed to leave the field army and to assume command of the Lahore division, to which he had been transferred. He remained in command at Lahore until March 1861, when he returned to England.

In June 1861 Windham was appointed colonel of the 46th regiment, and on 5 Feb. 1863 he became a lieutenant-general. In 1865 he received the honour of K.C.B., and on 3 Oct. 1867 was appointed to the command of the forces in Canada, which appointment he held until his death at Jacksonville in Florida on 2 Feb. 1870.

Windham married, first, in 1849, Marianne Catherine Emily, daughter of Admiral Sir John Beresford; and secondly, in 1866, Charlotte Jane, sister of Sir Charles Des Vœux, bart. His eldest surviving son, Captain Charles Windham, R.N., was born in 1851.

[The Crimean Diary and Letters of Sir Charles Windham, ed. Pearse, 1897; Official Records and Despatches; Adye's Cawnpore; Shadwell's Life of Clyde, 1887, ii. 24–30; Lord Roberts's Forty-one Years in India, 1897, i. 361–9, 377–80; Times, war correspondence (Sir W. H. Russell).]

H. W. P.

WINDHAM, JOSEPH (1739–1810), antiquary, born at Twickenham on 21 Aug. 1739, at a house which was afterwards the residence of Richard Owen Cambridge [q.v.], was related to the Windham family of Norfolk. He was educated at Eton, proceeding to Christ's College, Cambridge, but did not graduate. In 1769 he returned from a prolonged tour through France, Italy, Istria, and Switzerland. He had a strong interest in matters connected with art, was well read in classical and mediæval writers, and made numerous drawings both of natural objects and of antiquities. He was also an excellent Italian scholar. While residing in Rome he made many sketches and plans of the baths, which he presented to Charles Cameron, by whom they were published in 1772 in his work on the 'Baths of the Romans' (London, fol.) Windham contributed a considerable part of the letterpress of the work as well as most of the letterpress of the second volume of 'Antiquities of Ionia,' published in 1797 by the Society of Dilettanti. He also assisted James Stuart (1713–1788) [q. v.] in the second volume of his 'Antiquities of Athens.' Windham was elected a fellow of the Society of Antiquaries on 6 April 1775, and of the Royal Society on 8 Nov. 1781. He was also elected a member of the Society of Dilettanti in 1779. He possessed some knowledge of natural history, and acquired one of the best antiquarian libraries in the country. He died at Earsham House, Norfolk, on 21 Sept. 1810. He married, in 1769, Charlotte, daughter of Sir William de Grey, first baron Walsingham [q.v.] Windham's only publication in his own name was 'Observations upon a Passage in Pliny's Natural History, relating to the Temple of Diana at Ephesus,' which appeared in 'Archæologia' (vol. vi.)

[Gent. Mag. 1810, ii. 390, 488–90; Hist. Notices of the Soc. of Dilettanti, 1855; Cust's History of the Society of Dilettanti, 1898, passim.]

E. I. C.

WINDHAM, WILLIAM (1750–1810), statesman, came of an old Norfolk family settled at Felbrigg, near Cromer, since the fifteenth century, whose name was the same originally as that of the town of Wymondham.

His father, Colonel William Windham (1717–1761), son of William Windham, M.P. for Sudbury 1722–7 and for Aldeburgh 1727 until his death in 1730, possessed distinguished military talent. Disputes with his father had caused him to live much on the continent. He travelled with Richard Pococke [q. v.] in Switzerland in 1741, and

his 'Letter from an English Gentleman to Mr. Arland, giving an Account of a Journey to the Glacieres or Ice Alps of Savoy' (1744), is one of the earliest printed accounts of Chamonix and Mont Blanc (see COXE, *Life of Stillingfleet*; C. E. MATHEWS, *Annals of Mont Blanc*; C. DURIER, *Le Mont Blanc*, 1897, pp. 50–62; TH. DUFOUR, *William Windham et Pierre Martel, Genève*, 1879). He also visited Hungary, and for some time was an officer in one of Queen Maria Theresa's hussar regiments. Returning to England, he vigorously supported Pitt's scheme for a national militia in 1756, and helped the Marquis Townshend to form the Norfolk militia regiment in 1757. He published in 1760 a 'Plan of Discipline' in quarto, with plates, which came into general use, and he sat in parliament for Aldeburgh in 1754. The statesman's father married Sarah Hicks, widow of Robert Lukin of Dunmow, Essex, and died of consumption on 30 Oct. 1761 at the age of forty-four.

William, the only son, was born on 3 May (O. S.) 1750 at No. 6 Golden Square, Soho. From 1762 to 1766 he was at Eton, where he was a contemporary of FOX, and was then placed with Dr. Anderson, professor of natural philosophy in the university of Glasgow. He attended the lectures of Robert Simson [q. v.], professor of mathematics, and pursued the study in later life, even composing three mathematical treatises, which, however, he never published. On 10 Sept. 1767 he entered University College, Oxford, as a gentleman commoner, and became a pupil of Robert Chambers. He was created M.A. on 7 Oct. 1782, and on 3 July 1793 he became an honorary D.C.L. Both at school and at college he was quick and industrious, but as a young man he was completely indifferent to public affairs, though distinguished both as a scholar and a man of fashion. Accordingly he refused Lord Townshend's offer of the secretaryship to the lord-lieutenant of Ireland, made while he was still at college, and left Oxford in 1771. Two years later he started with Commodore Constantine John Phipps (afterwards second baron Mulgrave [q. v.]) upon a voyage of polar exploration, but was compelled by seasickness to land in Norway and make his way home. He afterwards spent some time with the Norfolk militia, in which he attained the rank of major, and passed a couple of years abroad, chiefly in Switzerland and Italy. He also became known to Johnson and Burke. He was Johnson's favoured friend, attended him assiduously in his last days, and was a pall-bearer at his funeral. His attachment to Burke was such that he became his political pupil. He joined the Literary Club and attended its meetings almost till he died, and was also a member of the Essex Head Club.

Meantime he was gradually drawing towards a public career. He made his first public speech on 28 Jan. 1778 at a public meeting called to raise a subscription towards the cost of the American war, and opposed the project. He won some local repute by personal courage and promptitude in quelling a mutiny at Norwich, when the Norfolk militia refused to march into Suffolk, and in September 1780 he unsuccessfully contested Norwich. In 1781 he was a member of the Westminster committee, and came very near standing for Westminster in 1782. He, however, gradually drifted away from his earlier reforming opinions into a fixed antipathy to any constitutional change. In 1783 he became chief secretary to Northington, lord lieutenant of Ireland in the Portland administration, but resigned the post in August, nominally owing to ill-health, but in reality because he desired to give Irish posts to Irishmen, a policy not in favour with his superiors. After the dissolution in March 1784 he was one of the few coalition candidates who were successful, and was elected at Norwich on 5 April. For some time he acted steadily with the opposition, and Burke chose him in June to second his motion on the state of the nation. He spoke in 1785 on the shop tax and the Westminster scrutiny; he strongly supported the right of the Prince of Wales to be regent without restrictions in 1788, and in 1790 killed Flood's reform bill by the happy phrase that 'no one would select the hurricane season in which to begin repairing his house.' He was also one of the members charged with the impeachment of Warren Hastings, and undertook that part of the case which dealt with the breach of the treaty of 1774 with Faizulla Khan. He was re-elected at Norwich in 1790, and in February 1791 supported Mitford's catholic relief bill for England. Following Burke, by whom he continued to be largely guided, he took alarm at the French revolution, and in 1792 and 1793 was one of the most ardent supporters of the government's repressive legislation. He supported the proclamation against seditious meetings and the aliens bill, had a plan for raising a troop of cavalry in Norfolk, and on 11 July 1794, on Burke's advice, he somewhat reluctantly consented to take office under Pitt, with the Duke of Portland, Lord Fitzwilliam, and Lord Spencer (PRIOR, *Life of Burke*, ii. 264). A secretaryship of state was at first

suggested for him, but eventually he became secretary at war, with a seat in the cabinet. This was the first time that the cabinet was opened to the holder of the secretaryship at war. His change of front was somewhat resented at Norwich, but he secured re-election, and from August to October was with the Duke of York's army in Flanders. He held that the royalists in the west of France deserved assistance, and was the person most responsible for the Quiberon expedition in July 1795. Vigorously supporting the continuance of war, and steadily opposing projects of reform, he only after a sharp fight saved his seat at Norwich, 25 May 1796. He held office till February 1801, when he resigned with Pitt. To the Irish union he had been at first opposed altogether, but consented to it in consideration of the promise that catholic disabilities should be removed. He had by no means always approved of Pitt's war policy, and had held that, as the war was fought for the restoration of the Bourbons, more efforts should have been made to assist the royalists in France. Much was done under his administration to increase the comfort of the troops. Their pay was raised, pensions were established, and the Royal Military Asylum was founded.

Windham's chance in opposition soon came. He had a rooted distrust of Napoleon, and strongly opposed the peace of 1802. He assisted Cobbett, whom he greatly admired, to found the 'Political Register,' and thoroughly agreed with its attacks on Addington. He spoke against the peace preliminaries on 4 Nov. 1801, and moved an address to the crown against the peace on 13 May 1802. As the peace was popular in the country, this attitude cost him his seat at Norwich in June 1802. He declined to contest the county, and accepted from the Grenville family the borough of St. Mawes in Cornwall, where he was elected on 7 July. This seat he held till November 1806, when he was elected for New Romney, and later in the same month for the county of Norfolk. This latter election was afterwards declared void, upon a petition alleging breaches of the Treating Act. Windham being thus ineligible for re-election for the same seat. Throughout these proceedings he retained his seat for New Romney till the dissolution of parliament 29 April 1807. At the general election in May he was returned for Higham Ferrers, and held that seat till his death.

Windham welcomed the renewal of hostilities with France. He had never supported a policy of fortifications or of large land forces, and when in office had considered the erection of martello towers a sufficient defence for the coast, his chief reliance being upon the fleet. He doubted too the value of volunteers, and made somewhat savage attacks upon them, but took part in the general movement in 1803, and raised a volunteer force at Felbrigg, and became its colonel. He now became leader of the Grenville party in the House of Commons, and engaged in the attack on Addington, but declined to join Pitt again in May 1804, owing to the king's objection to the admission of Fox to the ministry. He then found himself once more acting with Fox and opposing Pitt, and at the time of Pitt's death he incurred some hostility in consequence. He accepted the war and colonial office in Lord Grenville's administration, and on 3 April 1806 introduced a plan for improving the condition of the military forces, and making the army an attractive profession. With this object he passed bills for reducing the term of service and for increasing the soldiers' pay. He had begun the arrangements for the South American expedition when, with the rest of the ministry, he was dismissed in March 1807. In the previous year he had refused the offer of a peerage, preferring a career in the House of Commons, and he continued to devote himself to the conduct of the war and to criticism of the policy of his successor Castlereagh. On general policy, however, he held aloof from debate, and, from growing dislike of London, lived much in the country. His only conspicuous speeches in the later years of his life on civil topics were (14 May 1805) in favour of the Roman catholic claims, to which subject he returned in 1810, and on Curwen's bill for preventing the sale of seats in May 1809. As Castlereagh's proposals with regard to the militia ran counter to his own plan of 1806, he opposed the local militia bill in 1808, and, as he was adverse to a policy of scattered and, as he thought, aimless expeditions, he spoke against the Copenhagen expedition in 1807, and the Scheldt expedition in January 1810. On the other hand, he was a very warm supporter of the Spanish cause, and even began to learn Spanish with a view to a personal visit to Spain. In his view, however, the objective of the English force should have been the passes of the Pyrenees, and not Portugal, so as to cut off the French from Spain, and he thought that Moore ought to have been sent with a much larger force to the north of Spain, and there could and should have held his ground. The Peninsular war, once begun, was to be pressed with vigour, and such an expedition as that to Antwerp did not seem to Windham consistent with the successful

prosecution of the Spanish war. He continued to express these views energetically, but, by supporting a proposal made early in 1810 for the exclusion of reporters from the House of Commons, he provoked the hostility of the press, which for some time refused to report his speeches.

Windham's last speech was made on 11 May 1810. In July of the previous year he had injured his hip by his efforts in removing the books of his friend the Hon. Frederick North (afterwards fifth Earl of Guilford) [q.v.] out of reach of a fire. On 17 May 1810 Cline operated upon him for the removal of a tumour, but he never recovered from the shock, and died at his house in Pall Mall on 4 June, and was buried at Felbrigg. He married, on 10 July 1798, Cecilia, third daughter of Commodore Arthur Forrest [q.v.], but had no children.

Windham's personal advantages were many. He was rich, and had an income of 6,000*l.* a year. He was tall and well built, graceful and dignified in manner, a thorough sportsman, and in his youth, like his father, was very athletic and a practised pugilist. He had a good memory, and was widely and well informed; he was an ardent Greek and Latin scholar, and fluent in French and Italian. Though his voice was defective and shrill, he was, when at his best, a most eloquent orator, and was always a clear speaker and a keen debater; but his speeches were marred by occasional indiscretions of temper and want of reticence. He was pious, chivalrous, and disinterested, and his brilliant social qualities made him one of the finest gentlemen as well as one of the soundest sportsmen of his time. His diary, published in 1866, shows him to have been vacillating and hypochondriacal in private, but he seems to have relieved his feelings by this habit of private confession; and in public, though somewhat changeable, he was not irresolute. In an age of great men his character stood high, and although his conduct on two occasions in his political life led to charges of inconsistency, and earned for him the nickname of 'Weathercock Windham,' his personal integrity was unimpugned. The army undoubtedly owed much to his labours in improving its efficiency and condition. Panegyrics were pronounced upon him in the House of Lords by Lord Grey on 6 June 1810, and in the House of Commons by Lord Milton the following day, and Brougham paints him in laudatory terms in his 'Historical Sketches of British Statesmen' (i. 219). A portrait of him by Hoppner was placed in the public hall, Norwich, and there is another, by Sir Thomas Lawrence, at University College, Oxford. Hoppner's portrait was engraved by Say. Portraits by Sir Joshua Reynolds and Lawrence, and a bust by Nollekens, are in the National Portrait Gallery, London.

A valuable collection of Windham's manuscript papers, including letters to him from Pitt and Burke, was acquired by the British Museum in June 1909 (*Times*, 19 June 1909).

[Windham's Speeches, with Memoir by his secretary, Thomas Amyot (3 vols. 1806); Windham's Diary, 1784–1810, ed. Mrs. Henry Baring. 1866; Malone's Memoir of Windham, 1810, reprinted from Gent. Mag. 1810, i. 588 (cf. *ib.* 566); Mémoires du Comte Joseph de Puisaye; Lecky's Hist.; Hardy's Lord Charlemont, ii. 82, 86; Colburn's New Monthly Mag. xxxii, 555; Edinburgh Review, cxxiii. 557; Romilly's Life; Stanhope's Pitt; Boswell's Johnson, ed. Hill; Cooke's Hist. of Party, iii. 433; Harris's Radical Party.] J. A. H.

WINDSOR, ALICE DE (*d.* 1400), mistress of Edward III. [See PERRERS.]

WINDSOR, formerly HICKMAN, THOMAS WINDSOR, seventh BARON WINDSOR OF STANWELL and first EARL OF PLYMOUTH (1627?–1687), born about 1627 and baptised under the name of Thomas Windsor, was son and heir of Dixie Hickman of Kew, Surrey, by his wife Elizabeth, eldest sister and coheir of Thomas Windsor, sixth baron Windsor of Stanwell.

No connection has been traced between the Windsors of Stanwell and Sir William de Windsor, baron Windsor [q. v.], the husband of Alice Perrers. The Stanwell family claim descent from Walter Fitz-Other (*fl.* 1087), who held that manor at the time of Domesday and was warder of Windsor Castle, whence he derived the name Windsor. His third son, GERALD DE WINDSOR (*fl.* 1116), was constable of Pembroke Castle (*Itin. Kambriæ*, pp. 89, 91), and steward to Arnulf, earl of Pembroke [see under ROGER DE MONTGOMERY, *d.* 1093?], in whose service he saw much fighting in Pembroke. He was sent to king Murtagh in Ireland to ask his daughter's hand for Arnulf, married Nest or Nesta [q. v.], mistress of Henry I, and was father of William Fitzgerald, Maurice Fitzgerald (*d.* 1176) [q. v.], David (*d.* 1176) [q. v.], bishop of St. David's, and Angharad, mother of Giraldus Cambrensis [q. v.], the historian; he was thus the reputed ancestor of the numerous Geraldine families (see, besides the articles referred to, FREEMAN, *Norman Conquest*, v. 210, and *William Rufus*, ii. 96–7, 101, 108–110, 425, 451 and the authorities there cited).

It was from Gerald's eldest brother William that the Windsors of Stanwell claimed

descent. That manor remained in the hands of the family until Henry VIII compelled Andrew Windsor (1474 ?–1543), whom he had in 1529 summoned to parliament as first Baron Windsor of Stanwell, and made keeper of his wardrobe (see *Letters and Papers of Henry VIII*, vols. i–xvi. passim), to exchange it for Bordesley Abbey, Worcestershire. By his wife Elizabeth, eldest sister of Edward Blount, second lord Mountjoy, he was father of William Windsor, second baron (1499?–1558), whose widow married George Puttenham [q. v.], and pestered the council for many years with suits against him for maintenance (*Acts P. C.* vols. xii–xvi. passim); William's son Edward, third baron (1532–1575), was father of Frederick, fourth baron (1559–1585), and of Henry, fifth baron (1562–1615). The latter's son, Thomas, sixth baron (1590–1641), was created K.B. in June 1610, and was rear-admiral of the fleet sent to fetch Prince Charles from Spain in 1623; he married Catherine, youngest daughter of Edward Somerset, fourth earl of Worcester [q. v.], but died without issue. The barony thus fell into abeyance between the heirs of his two sisters, while the estates passed to his nephew, Thomas Windsor Hickman, who assumed the surname Windsor in lieu of Hickman, and was commonly known as Lord Windsor (cf. *Cal. State Papers*, Dom. 1649–50, p. 70; *Cal. Comm. for Compounding*, p. 1260).

Though little more than fifteen at the outbreak of the civil war, Windsor is said to have been captain of a troop of horse in the royalist army in 1642, and lieutenant-colonel in May 1645; these commissions do not appear in Peacock's 'Army Lists,' but possibly he was the Windsor serving in Bard's regiment of foot who was captured at Naseby on 14 June 1645 (Peacock, 2nd edit. p. 98). He compounded for his 'delinquency in arms' on 30 April 1646, and was described as having been 'concerned in' the articles for the surrender of Hartlebury Castle, Worcestershire (*Cal. Comm. for Compounding*, p. 1260). His fine, fixed at a sixth of his estate, was 1,100*l.*, which seems to have been paid. On 4 April 1649 he was reported to have gone to Flanders 'upon challenge sent him by an English gentleman named Griffith' (*Cal. State Papers*, Dom. 1649–50, p. 380). According to Sir Kenelm Digby, who gives the challenger's name as Griffin, the latter's letters to Windsor caused much merriment among the exiles at Calais (*ib.* p. 380), and the council of state requested the Spanish ambassador to prevent the duel. On 19 May 1651 he was summoned before the council of state and required to give a bond of 4,000*l.* with two sureties of 2,000*l.* to appear when called upon and 'not to do anything prejudicial to the present government' (*ib.* 1651, p. 207). On 2 Aug. 1653 he was granted a pass to go beyond seas, but for the most part he lived quietly in England, absorbed in a fruitless scheme to render the river Salwarpe navigable by means of locks, for the benefit of the salt trade at Droitwich. On 12 May 1656 he married at St. George's-in-the-Fields, London, Anne, sister of George Savile (afterwards Marquis of Halifax) [q. v.]

After the Restoration Windsor received on 16 June 1660 a declaratory patent determining in his favour the abeyance into which the barony of Windsor of Stanwell had fallen (G. E. C[okayne], *Complete Peerage*, vi. 257; *Egerton MS.* 2551, f. 27). He took his seat as seventh Baron Windsor in the House of Lords two days later, and in the same year was made lord lieutenant of Worcestershire. On 20 July 1661 he was appointed governor of Jamaica, with a salary of 2,000*l.* a year, though his commission was dated only from 2 Aug. following. He did not set out till the middle of April 1662 (Pepys, *Diary*, ed. Braybrooke, i. 342), but during the interval seems to have developed some fairly enlightened views upon the government of colonies (*Egerton MS.* 2395, ff. 301–303). He arrived at Barbados on 11 July, and there published his proclamations for the encouragement of settlers in Jamaica. Lands were to be freely granted; no one was to be imposed upon in point of religion, provided he conformed to the civil government; trade with foreigners was to be free; and all handicrafts and tradesmen were to be encouraged (*Cal. State Papers*, America and West Indies, 1661–8, Nos. 324, 335). He left on 1 Aug. for Jamaica, where he acted as governor for little more than ten weeks, part of which was occupied by an expedition to Cuba and the seizure of a Spanish fort there called St. Jago. But during this brief period Windsor claimed to have established an admiralty court, disbanded the roundhead army in Jamaica and remodelled its forces, called in all commissions to buccaneers and 'reduced them to certain orderly rules, giving them commissions to take Spaniards and bring them into Jamaica' (*ib.* No. 379; cf. arts. Modyford, Sir James and Sir Thomas; Morgan, Sir Henry). 'Being verie sick and uneasie,' he embarked for England on 20 Oct. 1662, leaving Sir Charles Lyttelton (1629–1716) [q. v.] as his deputy governor (*Present State of Jamaica*, 1683, p. 39). His com-

mission was revoked on 15 Feb. 1663–4, Sir Thomas Modyford being appointed his successor (*Cal. State Papers*, America and West Indies, 1661–8, Nos. 656, 735). Windsor's sudden return provoked from Pepys the remark that 'these young lords are not fit to do any service abroad,' and he was sceptical as to the reality of Windsor's achievements (*Diary*, ed. Braybrooke, ii. 109, 117, 134). Windsor himself pleaded ill-health, and his statement that he came back 2,000*l.* worse off than he went out supplies a further explanation (*Hatton Correspondence*, i. 46).

On 9 July 1666 Windsor was commissioned captain of a troop of sixty horse (Dalton, *Army Lists*, i. 76; *Cal. State Papers*, Dom. 1665–6, p. 490); it was, however, only a militia force, and was disbanded soon afterwards (*Savile Corresp.* p. 15). In June 1671, in return for a challenge which he believed John Berkeley, lord Berkeley of Stratton [q. v.], the lord lieutenant of Ireland, had sent him, Windsor challenged him at Kidderminster on his way to London (Berwick, *Rawdon Papers*, 1819, pp. 250–1; *Cal. State Papers*, Dom. 1671, pp. 346, 387). Berkeley declined the challenge and informed the king, who sent Windsor to the Tower. He was 'mightily complimented by visitts from all the towne, and stayed there, I think, about a fortnight, and then, released, came to Windsore and kissed the king's hand there. The councill would heare nothing in favour of him. They looked upon his challenge to a person in the employment of L[t] of Ireland as such an affront to ye king as nothing should have made him presume to resent it at that rate' (*Hatton Corresp.* i. 63).

In 1676 Windsor was appointed master of the horse to the Duke of York, and on 4 July 1681 was made governor of Portsmouth (Luttrell, i. 106). On 11 Nov. 1682 he was made governor of Hull, and on 6 Dec. following was created Earl of Plymouth, taking his seat on 19 May 1685. On 30 Oct. 1685 he was sworn of the privy council (*ib.* i. 362), a few days after the expulsion of his brother-in-law, the Marquis of Halifax, with whom he can have had but little sympathy (Foxcroft, *Life of Halifax*, i. 489). He died on 3 Nov. 1687 (*Addit. MS.* 28569, f. 180), and was buried on the 10th at Tardebigg, Worcestershire.

Plymouth's first wife, Anne Savile, died on 22 March 1666–7, and was buried at Tardebigg on 1 April following. He married, secondly at Kensington on 9 April 1668, Ursula, daughter of Sir Thomas Widdrington [q. v.], with the consent of her guardian, John Rushworth (1612?–1690) [q. v.] She was born on 11 Nov. 1647, and died on 22 April 1717. By her Plymouth had issue (1) Thomas (*d.* 1738), who served in the war in Flanders, was on 19 June 1699 created Viscount Windsor in the peerage of Ireland, and on 31 Dec. 1711 Baron Montjoy in the peerage of the United Kingdom, and left a son, Herbert, on whose death in 1758 these peerages became extinct; (2) Dixie (1672–1743), who was scholar of Westminster, fellow of Trinity College, Cambridge, member for that university in six successive parliaments, and brother-in-law of William Shippen [q. v.] (Welch, *Queen's Scholars*, p. 221); (3) Ursula, who married in 1703 Thomas Johnson of Walthamstow; and (4) Elizabeth, who married Sir Francis Dashwood, bart.

By his first wife Plymouth had issue a daughter, Elizabeth, and a son, Other Windsor, styled Lord Windsor from 1682 till his death on 11 Nov. 1684; his son Other (1679–1727) succeeded his grandfather as eighth Baron Windsor and second Earl of Plymouth (cf. Luttrell, *Brief Relation*, passim; Burnet, *Own Time*, 1766, iii. 376). His grandson, Other Lewis, fourth earl (1731–1777), maintained a voluminous correspondence with Newcastle, extant in British Museum Additional MSS. 32724–982. The earldom became extinct on the death of Henry, eighth earl, on 8 Dec. 1843. The barony eventually passed to Harriet, daughter of the sixth earl, who married Robert Henry, grandson of Robert, first lord Clive [q. v.]; her grandson, fourteenth Baron Windsor, was created anew Earl of Plymouth in 1905.

[Cal. State Papers, Dom. 1650–72, America and West Indies, 1661–8, passim; Brit. Mus. Lansd. MS. cclv. 112; Addit. MSS. 5504 f. 106, 5530 f. 82, 6707 f. 55, 12514, 29550–61, passim; Hist. MSS. Comm. 1st Rep. App. pp. 27, 56, 2nd Rep. App. p. 15; Lords' and Commons' Journals; Hatton Corresp. and Savile Corresp. (Camden Soc.), passim; Luttrell's Brief Relation; Pepys's and Evelyn's Diaries; Peacock's Army Lists; Dalton's Army Lists, i. 76, 298; Chester's London Marr. Licences, col. 1488; History of Jamaica, 1774, 3 vols. 4to; Tracts relating to Jamaica, 1800, 4to; Nash's Worcestershire; Tickell's History of Hull; J. M. Woodward's Hist. of Bordesley Abbey; Foxcroft's Life of Halifax, passim; Lodge's Peerage of Ireland, ed. Archdall; Burke's Peerage and Extinct Peerage; Doyle's Official Baronage; G. E. C[okayne]'s Complete Peerage.] A. F. P.

WINDSOR, Sir WILLIAM de, Baron Windsor (*d.* 1384), deputy of Ireland, was the son of Sir Alexander de Windsor of Grayrigg, Westmorland, and of Elizabeth (*d.* 1349), his wife. No connection has been proved between this family and that of the

Windsors of Stanwell (G. E. C[okayne]'s *Complete Peerage*, viii. 183–4; Sir G. F. Duckett, *Duchetiana*, gives a full account of the descent of the Windsor family). William was of full age in 1349, and served in the French wars of Edward III.

Before 1369 Windsor had held a command in Ireland under Lionel of Antwerp, and claimed lands in Kinsale, Inchiquin, and Youghal (*King's Council in Ireland*, p. 326). In that year he was appointed the king's lieutenant in Ireland, and had a grant of a thousand marks a year (Dugdale, *Baronage*, i. 509). He at once set to work to reduce the Dublin border clans, but in 1370 had to leave them in order to attempt the rescue of the Earl of Desmond, who had been taken prisoner by the O'Briens (Gilbert, *Viceroys of Ireland*, p. 230). To secure even partial order Windsor had been compelled to adopt measures of doubtful legality; at a parliament of 1369, failing to induce its members to promise new customs to the king, he extorted from the prelates, who met separately, a grant for three years, and afterwards had enrolment made in the chancery records that they were given in perpetuity to the crown. The colonists appealed to Edward III, and, in answer to their petition, the king on 10 Sept. 1371 forbade Windsor, who had returned to England in March, to levy the sums for which he had exacted grants, ordered the enrolment to be erased, and on 20 Oct. formally rebuked him for his extortions, which he bade him make good (*Fœdera*, vol. iii. pt. ii. pp. 922, 924, 928, 942). The mayor of Drogheda, arrested by Windsor's command, was released (*ib.* p. 930), and on 20 March 1373 an inquisition was held at Drogheda into Windsor's extortions in Meath and Uriel (*ib.* pp. 977, 978, 979). Alice Perrers, who afterwards became Windsor's wife, had in 1369, when he first became viceroy, received from him the amount destined for the expenses of his expedition and the payment of his men (for date of her marriage with Windsor, see art. Perrers, Alice).

On Windsor's withdrawal from Ireland anarchy broke out. Accordingly on 20 Sept. 1373 Edward reappointed him to the viceroyalty (*Fœdera*, vol. iii. pt. ii. p. 990). He was commanded to levy the grants formerly promised at Baldoyle and Kilkenny, and to co-operate with Sir Nicholas Dagworth [cf. art. Perrers, Alice]. In 1374, on the refusal of a parliament at Kilkenny to make a grant at Dagworth's request, Windsor issued writs bidding clergy and laity to elect representatives, finance them, and send them to England to consult Edward on an aid to be taken from Ireland [cf. art. Sweetman, Milo]. Meanwhile Newcastle, on the frontier of Wicklow, was taken by the Irish. The government sent help by sea to the garrison in the castle of Wicklow, but the council, meeting at Naas, forbade Windsor to move further south because it left the north in peril. Windsor could carry on the war only by levying forced subsidies of money and provisions.

Early in 1376 Windsor gave up his viceroyalty, and was summoned to England to consult with the king. On 29 Sept. 1376 he was granted 100*l.* a year for life from the issues of the county of York. On 14 Dec. pardon was granted him 'for having harboured Alice Perrers, who was banished in 1377, and license granted for her to remain in the realm as long as she and her husband please.' On 23 Oct. 1379 Sir John Harleston was directed to deliver up to Windsor the custody of Cherbourg (Walsingham, *Hist. Angl.* i. 427; *Chron. Angliæ*, p. 255; *Fœdera*, iv. 73). In the same year Windsor was sent on the expedition to help the Duke of Brittany against France (Walsingham, *Hist. Angl.* i. 134), receiving large grants of land, most of which had been forfeited by Alice Perrers (Dugdale, *Baronage*, i. 509; *Cal. Pat. Rolls*, 1377–81, p. 503; *Rot. Parl.* iii. 130 *a*).

In 1381–2, 1382–3, 1383–4, Windsor had summons to parliament as a baron (Dugdale, i. 509). In 1381 and 1382 he took a leading part in putting down the peasants' revolt, especially in the counties of Cambridge and Huntingdon, being granted special authority with this object, and made a special justice and commissary of the peace in Cambridge. On 13 March 1383 he was referred to as a 'banneret.' Further grants, previously made to Alice Perrers, were in 1381, 1383, and 1384 extended to him.

Windsor died at Haversham in Westmorland on 15 Sept. 1384, heavily in debt to the crown. The barony became extinct. His will was dated Haversham, 15 Sept., and proved on 12 Oct. 1384. He left no legitimate issue. His nephew, John de Windsor, who was one of his executors, seized most of his estates, and had many disputes with his widow [see Perrers, Alice]. He left certain lands to William of Wykeham [q. v.], which the bishop eventually appropriated to the use of his great foundation at Winchester (*Cal. Pat. Rolls*, 1381–2, p. 577). In Ireland John de Windsor did not succeed in obtaining his uncle's lands; for William's estates in Waterford were adjudged to his two sisters—Christiana, wife of Sir William de Moriers of Elvington, Yorkshire; and Margaret, wife of John Duket, 'his nearest

heirs and of full age' (*King's Council in Ireland*, p. 326).

[Rymer's Fœdera, vol. iii. (Record edit.); King's Council in Ireland, Walsingham's Gesta Abbatum S. Albani and Hist. Angl. i. (all above in Rolls Ser.); Cal. Pat. Rolls, 1377–81 and 1381–5; Rot. Parl. ii. iii.; Nicolas's Testamenta Vetusta; Dugdale's Baronage, i. 509; G. E. C[okayne]'s Complete Peerage, viii. 183–4; Gilbert's Viceroys of Ireland; Duckett's Duchetiana, pp. 268–83; Duckett's 'Manorbeer Castle and its Early Owners' in Archæologia Cambrensis, 4th ser. xi. 137–45; Notes and Queries, 7th ser. vol. vii.] M. T.

WINDUS, JOHN (*fl.* 1725), author of 'A Journey to Mequinez,' was the historian of a mission despatched by George I in 1720 under Commodore Charles Stewart, with a small squadron and the powers of a plenipotentiary, to treat for a peace with the emperor of Morocco. The squadron sailed on 24 Sept. 1720, and in the following May a conference was held between the ambassador's party and the Basha Hamet Ben Ali Ben Abdallah at Tetuan. A treaty of peace, by which piracy was prohibited and the English prisoners released, was signed at Ceuta in January 1721, and Windus thereupon returned to England in Stewart's flagship, the Dover. Windus utilised the four months he spent on land in 'Barbary' to collect materials for an account of the Moors, and in 1725, with a dedication to 'James, earl of Berkley, vice-admiral of England,' he published 'A Journey to Mequinez, the residence of the present Emperor of Fez and Morocco' (Albumazer Muley Ishmael), London, for Jacob Tonson, 1725, 8vo.

No work on Morocco had hitherto appeared in English, with the exception of the somewhat meagre 'West Barbary' (1671) of Lancelot Addison [q. v.], and much interest was excited by Windus's book. An influential list of subscribers was obtained, and the volume rapidly went through several editions, and was pirated in Dublin. The author was assisted in his task by M. Corbière, who had at one time resided at the Moorish court, and the work was illustrated by engravings by Fourdrinier, the plates being dedicated to William Pulteney, Lord Cobham, the Duke of Argyll, and other distinguished persons. It was reprinted in the 'Collection of Voyages' of 1767, in the 'World Displayed' (1774, vol. xvii. 12mo), and in Pinkerton's 'Collection of Voyages' (1808, vol. xv. 4to). It was drawn upon to a large extent by Thomas Pellew [q. v.] in his 'History and Adventure in South Barbary,' written in 1739, and to some extent also in Thomas Shaw's 'Travels or Observations relating to several parts of Barbary and the Levant' (1738, folio). The description of the manners of the people and the methods of the government renders the book 'a curiosity,' as it was pronounced by James Boswell and by Stevenson (*Cat. of Voyages and Travels*, No. 598).

[Windus's Journey to Mequinez; Blackwood's Magazine, xxxi. 205; Budgett Meakin's Moorish Empire, 1899; Playfair's Bibliography of Morocco, 1892; an interesting supplement to Windus is supplied in John Braithwaite's History of the Revolutions in the Empire of Morocco, 1729.] T. S.

WINEFRIDE (Welsh, *Gwenfrewi*) is the name of a legendary saint supposed to have lived in the seventh century. She is said to have been the daughter of Teuyth or Temic ap Eliud, of princely lineage, belonging to Tegengle, North Wales. Teuyth gave land to St. Beino, and put his daughter under his teaching. A chieftain, Caradoc ap Alaric or Alan, cut off the maiden's head, and when it touched the ground a spring appeared, namely, St. Winefride's Well or Holywell, Flint. The head was reunited to the body, and Winefride became abbess of Gwytherin.

There is no evidence that this legend is older than the twelfth century, in the course of which, about 1140, Robert of Shrewsbury [q. v.] found her relics, claimed them for Shrewsbury, and wrote her life. Leland's statement that a monk Elerius wrote a contemporary life is uncorroborated. A Welsh life, probably of the middle of the twelfth century (printed by Rees in *Cambro-British Saints*, pp. 16, 17, 198–209, 303), does not mention the translation of the relics, but otherwise closely resembles Robert's life.

[Robert's life is given in Surius, iv. 20, and Capgrave; Fleetwood's Life and Miracles of St. Winefride, with her Litanies; Hardy's Descr. Cat. i. i. 179–84, and the article in the Dict. of Christian Biogr.] M. B.

WINFRID, afterwards called BONIFACE (680–755), saint. [See BONIFACE.]

WING, VINCENT (1619–1668), astronomer, was the eldest son of Vincent Wing (1587–1660) of North Luffenham, Rutland, where he was born on 9 April 1619. The family was of Welsh origin. By his own exertions he acquired some knowledge of Latin, Greek, and mathematics, 'consuming himself in study.' In 1648 he became known as joint author, with William Leybourn [q.v.], of 'Urania Practica.' In the following year he published independently 'A Dreadful Prognostication,' containing predictions 'drawn from the effects of

several celestial configurations.' His 'Harmonicon Cœleste' appeared in 1651; his chief and a most useful work, entitled 'Astronomia Britannica,' in 1652 (2nd ed. 1669). This was a complete system of astronomy on Copernican principles, and included numerous and diligently compiled sets of tables. A portrait of the author was prefixed. It was followed in 1656 by 'Astronomia Instaurata,' and in 1665 by 'Examen Astronomiæ Carolinæ,' exposing the alleged errors of Thomas Streete, who promptly retaliated with 'a castigation of the envy and ignorance of Vincent Wing.'

Wing issued ephemerides for twenty years (1652–1671), the 'exactest' then to be had, according to John Flamsteed, who maintained 'a fair correspondence' with him (Rigaud, *Correspondence of Scientific Men*, ii. 86). He also wrote for the Stationers' Company an almanac styled 'Olympia Domata,' the annual sale of which averaged 50,000 copies. The publication was continued by his descendants at irregular intervals until 1805.

Wing resided at North Luffenham, but occasionally 'sought the society of the learned' in London. He attended so zealously to his business as a land surveyor that, 'riding early and late, in all kinds of weather,' he contracted a consumption, of which he died on 20 Sept. 1668, aged 49. 'He was a person,' says his friend and biographer John Gadbury, 'of a very ready, ripe, and pungent wit; and had good judgment and memory thereunto annexed.' Although of an uncontentious disposition, he defended himself with spirit against the attacks of 'troublesome and ambitious persons.' Sides were taken in these disputes; Flamsteed speaks of Wing's 'sectaries.' A convinced astrologer, he edited in 1668 George Atwel's 'Defence of the Divine Art,' drew the scheme of his own nativity published in Gadbury's 'Brief Relation,' and is said to have made a correct forecast of his death. His will was dated a fortnight before. He was buried at North Luffenham. The 'Olympia Domata' for 1670 was edited by his elder son, Vincent Wing; and the numbers for 1704 to 1727 by his nephew, John Wing of Pickworth, Rutland, coroner of that county, who published in 1693 'Heptarchia Mathematica,' and in 1699 an enlarged version of his uncle's 'Art of Surveying,' supplemented by 'Scientia Stellarum,' the 'Calculation of the Planets' Places,' &c.

Tycho Wing (1696–1750), astrologer, a grandson of John Wing, taught the 'arts and sciences mathematical' at Pickworth in 1727, and edited the 'Olympia Domata' from 1739 onward. He was coroner of Rutland from 1727 to 1742. William Stukeley [q. v.] notes in his diary that he 'spent many agreeable hours at Stamford and Pickworth with Mr. Tycho Wing and Mr. Edmund Weaver, the great Lincolnshire astronomer.' Tycho visited Stukeley in London in March 1750, and died at Pickworth on 16 April ensuing. He married, on 18 April 1722, Eleanor, daughter of Conyers Peach, of Stoke Dry, Rutland, and had a family of five sons and one daughter. A portrait of him, painted in 1731 by J. Vanderbank, is in the hall of the Stationers' Company, London. One of his descendants, John Wing (1752–1812) of Thorney Abbey, Cambridgeshire, agent to the Duke of Bedford, became in 1788 the object of scurrilous attacks in connection with a proposed new tax on the North Level. Another Tycho Wing (1794–1851), also of Thorney Abbey, married Adelaide Basevi, niece of Lord Beaconsfield's mother.

[Gadbury's Brief Relation of the Life and Death of Mr. Vincent Wing, London, 1669; Green's Pedigree of the Family of Wing, 1486–1886; Notes and Queries, 3rd ser. x. 374, 424, 8th ser. ii. 48; Hutton's Phil. and Math. Dictionary (1615); Bromley's Cat. of Engraved Portraits; Weidler's Hist. Astronomiæ, p. 515; Lalande's Bibl. Astr.; Watt's Bibl. Brit.; Granger's Biogr. Hist. of England.] A. M. C.

WINGATE, EDMUND (1596–1656), mathematician and legal writer, second son of Roger Wingate of Sharpenhoe in Bedfordshire and of his wife Jane, daughter of Henry Birch, was born at Flamborough in Yorkshire in 1596 and baptised there on 11 June (*Par. Reg.*) He matriculated from Queen's College, Oxford, on 12 Oct. 1610, graduated B.A. on 30 June 1614, and was admitted to Gray's Inn on 24 May. Before 1624 he went to Paris, where he became teacher of the English language to the Princess (afterwards Queen) Henrietta Maria. He had learned in England the rule of proportion recently invented by Edmund Gunter [q. v.], which he introduced into France and communicated to the chief mathematicians in Paris. Being importuned to publish in French, he agreed to do so; but his book had to appear in a hurried and incomplete form in order to obtain priority of appearance, an advocate in Dijon to whom he had communicated the rule in a friendly manner having already commenced to make some public use of it. He was in England on the breaking out of the civil war, sided with the parliament, took the covenant, and was made justice of the peace

for the county of Bedford. He was then residing at Woodend in the parish of Harlington. In 1650 he took the 'engagement,' became intimate with Cromwell, and one of the commissioners for the ejection of ignorant and scandalous ministers. He represented the county of Bedford in the parliament of 1654–5. He died in Gray's Inn Lane, and was buried in St. Andrew's, Holborn, on 13 Dec. 1656. He left no will. Administration was granted to his son, Button Wingate, on 28 Jan. 1657.

Wingate married, on 28 July 1628, at Maulden, Elizabeth, daughter and heir of Richard Button of Wootton in Bedfordshire, by whom he had five sons and two daughters.

His publications, which were numerous, include: 1. 'L'usage de la règle de proportion en arithmétique,' Paris, 1624; in English as 'The Use of the Rule of Proportion,' London, 1626, 1628, 1645, 1658, 1683 (rectified by Brown and Atkinson). 2. 'Arithmetique Logarithmetique,' Paris, 1626. In English as 'Λογαριθμοτεχνία, or the Construction and Use of the Logarithmeticall Tables,' London, 1635 (compiled from Henry Briggs [q. v.]) 3. 'The Construction and Use of the Line of Proportion,' London, 1628. 4. 'Of Natural and Artificiall Arithmetique,' London, 1630, 2 parts. Part i. had been designed 'onely as a key to open the secrets of the other, which treats of artificial arithmetique performed by logarithms,' and had therefore not been made sufficiently complete to stand alone as a text-book of elementary arithmetic. This defect was remedied by John Kersey the elder [q. v.] under the superintendence of Wingate, and a second edition appeared in 1650 as 'Arithmetique made easie.' Wingate himself re-edited part ii., which was published in 1652 as 'Arithmetique made easie. The second book.' The first book ran through many editions, the expression 'natural arithmetic' being discarded for that of 'common arithmetic,' London, 1658, 1673 (6th edit.); 1678 (7th edit.); 1683 (8th edit. and the last edited by Kersey the elder); 1699 (10th edit. edited by Kersey the younger); 1704 (11th edit. with new supplement by George Shelley); 1708, 1713, 1720, 1753 (edited by J. Dodson), and 1760. 5. 'Statuta Pacis: or a Perfect Table of all the Statutes (now in force) which any way concern the office of a Justice of the Peace,' London, 1641, 1644 (under the initials 'E. W.') 6. 'An Exact Abridgment of all the Statutes in force and use from the beginning of Magna Carta,' London, 1642, 1655, 1663 (continued by William Hughes), 1670, 1675, 1680, 1681, 1684, 1694, 1703, 1704, 1708. 7. 'Justice Revived: being the whole office of a country Justice of the Peace,' London, 1644, 1661 (under initials 'E. W.') 8. 'Ludus Mathematicus,' London, 1654, 1681. The book is the description of a logarithmic instrument, of the nature of which it is difficult to form an idea without even a drawing of it (under initials 'E. W.') 9. 'The Body of the Common Law of England,' London, 1655 (2nd edit.), 1658, 1662, 1670, 1678. 10. 'The Use of a Gauge-rod,' London, 1658. 11. 'Maximes of Reason,' London, 1658 (cf. Preston, *Popular and Practical Introduction to Law Studies*, 1845, p. 579). 12. 'The Clarks Tutor for Arithmetick and Writing . . . being the remains of Edmund Wingate,' London, 1671, 1676. 13. 'The Exact Constable with his Original and Power in the Office of Churchwardens,' London, 1660 (2nd edit.), 1682 (6th edit.) (under initials 'E. W.')

In 1640 he published an edition of 'Britton' [see Breton, John le]. In this he made corrections from some better manuscript than that used in the 1530 publication, but unfortunately placed them in an appendix, reprinting the text in its corrupt form. He supplied an entire chapter (lib. iv. chap. 5) which had previously been omitted, placing it also in the appendix. He also edited the works of Samuel Foster [q. v.], and Wood assigns to him a work entitled 'Tactometria . . . or the Geometry of Regulars,' probably a republication of John Wyberd's book, which appeared under the same title in 1650 (Wood, *Athenæ*, iii. col. 425; cf. Chalmers, *Biogr. Dict.*)

[Visitations of Bedfordshire (Harl. Soc.); Foster's Alumni Oxon. 1500–1714; Foster's Admissions to Gray's Inn, p. 134; Wood's Athenæ (Bliss), iii. 423–4; Hutton's Philosophical and Mathematical Dictionary; Willis's Notitia Parliamentaria, iii. 259; prefaces to Wingate's work; De Morgan's Arithmetic Books; Blaydes's Genealogia Bedfordiensis, pp. 2, 3, 196, 204, 329–30, 337; Biographie Universelle; Kennett's Register, p. 787; Worrall's Bibliotheca Legum; Registers of Flamborough parish, per the Rev. H. W. Rigby.] B. P.

WINGATE or WINYET, NINIAN (1518–1592), controversialist. [See Winzet.]

WINGFIELD, Sir ANTHONY (1485?–1552), comptroller of the household, born probably about 1485, was son of Sir John Wingfield of Letheringham, Suffolk, by his wife Anne, daughter of John Touchet, sixth baron Audley [see under Touchet, James, seventh Baron]. The father, whose younger brothers, Sir Humphrey, Sir Richard, and Sir Robert, are separately noticed, was the

eldest son of Sir John Wingfield [see under WINGFIELD, Sir HUMPHREY], was sheriff of Norfolk and Suffolk in 1483, in which year he was attainted, but was restored on Henry VII's accession in 1485, and served as sheriff in 1497.

Anthony first appears as commissioner for the peace in Suffolk on 28 June 1510. Like his uncles, he served in the campaign in France of 1513, and was knighted for his bravery on 25 Sept. (*Harl. MS.* 6069, f. 112). On 7 Nov. following he was pricked for sheriff of Norfolk and Suffolk, but six days later was discharged from holding the office; his name appears on the roll in 1514, and he served as sheriff from November 1515 to November 1516. He accompanied Henry VIII to the Field of the Cloth of Gold and to his subsequent meetings with Charles V in 1520 and 1522. He served under his cousin, Charles Brandon, duke of Suffolk, in the campaign in France in 1523, approved of Henry's religious changes, and officiated at the coronation of Anne Boleyn. He represented Suffolk in the 'Reformation' parliament from 1529 to 1535, but on 15 Dec. 1544 was returned for Horsham. He again served under Suffolk during the northern rebellions of 1536, and was a commissioner for the dissolution of the monasteries in Suffolk, receiving in 1537 grants from the lands of Campsie Priory and, in 1539, the priories of Woodbridge and Letheringham. In the latter year he became vice-chamberlain, captain of the guard, and member of the privy council, at which he was a constant attendant for the rest of his life. He was elected K.G. in April 1541. His capacity as vice-chamberlain necessitated his presence at the court functions of the time, and as captain of the guard he arrested Cromwell at the council-board in August 1540, and conducted Surrey to the Tower on 12 Dec. 1546. Henry VIII made him an assistant-executor of his will, and left him 200*l.*

Under Edward VI he represented Suffolk in parliament from 26 Sept. 1547 till his death, arrested Gardiner on 30 June 1548, joined in Warwick's conspiracy against Somerset, and was despatched by the council on 10 Oct. 1549 to arrest the Protector at Windsor. This he effected on the morning of the 11th, conveying Somerset to the Tower three days later. He was rewarded by being promoted comptroller of the household on 2 Feb. 1549–50 in succession to Paget, and in May 1551 was appointed joint lord lieutenant of Suffolk. He died at Sir John Gates's house in Bethnal Green on 15 Aug. 1552, and was buried in great state on the 21st, apparently at Stepney (MACHYN, pp. 23, 24, cf. note on p. 326). A memorial inscription is extant in Letheringham church, and a fine portrait, by Juan Pantoxa, preserved at Powerscourt, is reproduced in Lord Powerscourt's 'Muniments of the Wingfield Family.' His will, dated 13 Aug. 1552, was proved on 15 April 1553.

Wingfield married Elizabeth, eldest daughter of Sir George Vere and sister of John de Vere, fourteenth earl of Oxford, and left a large family; the eldest surviving son, Sir Robert (*d.* 1597), was father of Sir Anthony (*d.* 1605) and grandfather of Sir Anthony (*d.* 1638), first baronet; another son, Richard, was father of Anthony Wingfield (1550?–1615?) [q. v.] and of Sir John Wingfield (*d.* 1596) [q.v.], and a third, Anthony (*d.* 1593), was usher to Queen Elizabeth.

[Letters and Papers of Henry VIII, vols. i–xvi.; State Papers, Henry VIII, 11 vols.; Cal. State Papers, Dom. 1547–80; Addit. MSS. 25114 ff. 333, 344, 346, 27447 f. 77; Cotton. and Harl. MSS. passim; Nicolas's Proc. Privy Council, vol. vii.; Dasent's Acts P. C. vols. i–iii.; Lit. Rem. of Edward VI (Roxburghe Club); Official Ret. Memb. of Parl.; Chron. of Calais, pp. 22, 31, 33, 42, Rutland Papers, pp. 32, 37, Wriothesley's Chron. ii. 27, 33, Troubles connected with the Prayer-Book, ed. Pocock, passim (all these in Camden Soc.); Strype's Works (General index); Gough's Index to Parker Soc. Publ.; Davy's Suffolk Collections; Ellis's Original Letters; Notes and Queries, 1st ser. passim; Burke's Extinct Baronets; Lodge's Irish Peerage, ed. Archdall; and Powerscourt's Wingfield Muniments, 1894, which, though 'fiated' as correct by the College of Arms, contains various errors.] A. F. P.

WINGFIELD, ANTHONY (1550?–1615?), reader in Greek to Queen Elizabeth, born probably in or soon after 1550, was the third son of Richard Wingfield of Wantisden, Suffolk, by his wife Mary, younger sister of the famous 'Bess of Hardwick,' countess of Shrewsbury [see TALBOT, ELIZABETH]. Sir Anthony Wingfield (1485?–1552) [q. v.] was his grandfather, and Sir John Wingfield (*d.* 1596) [q. v.] was his brother. He matriculated as a pensioner of Trinity College, Cambridge, in 1569, appears to have been entered as a student of Gray's Inn in 1572, and was elected scholar of Trinity in 1573. He graduated B.A. in 1573–4, was elected fellow of his college in 1576, and commenced M.A. in 1577. Possibly through the influence of his uncle Anthony (*d.* 1593), usher to Queen Elizabeth, he was appointed reader in Greek to the queen. On 16 March 1580–1 he was elected public orator at Cambridge, and in 1582 he accompanied Peregrine Bertie, lord Willoughby

de Eresby [q. v.], on his embassy to Denmark, but in October of the same year he was appointed proctor at Cambridge. On 21 March 1588–9 he was granted leave of absence by his university on going abroad in the queen's service, and on condition that he supplied a deputy public orator; this post he resigned on 25 Sept. 1589. On 19 Jan. 1592–3 the archbishop of York wrote to the Earl of Shrewsbury promising to 'take care that Anthony Wingfield shall be returned a burgess for one of the towns belonging to the see' (*Talbot MSS.* I, fol. 158), and in the following month he was elected for Ripon.

Wingfield's relationship to Bess of Hardwick makes it probable that he was the correspondent of the earls of Shrewsbury, whose name frequently occurs in the Talbot manuscripts in the College of Arms (cf. *Hist. MSS. Comm.* 13th Rep. App. ii. 21); and he may have been the Anthony Wingfield who on 25 Jan. 1594–5 became joint lessee of the prebends of Sutton, Buckingham, Horton, and Horley, all in Lincoln Cathedral (*Cal. State Papers*, Dom. 1595–7, p. 5). About the end of Elizabeth's reign, through the influence of the Countess of Shrewsbury or of her stepson, William Cavendish (afterwards first Earl of Devonshire), to whom Wingfield was related on his father's side, he was appointed tutor to Cavendish's two sons, William (afterwards second Earl of Devonshire [q. v.]) and (Sir) Charles, the mathematician. About 1608 Thomas Hobbes [q. v.], the philosopher, succeeded to this position, and Wingfield drops out of notice, though he is mentioned in the 'Talbot Papers' in 1611 (Lodge, *Illustrations*, iii. 281–2). He probably died about 1615, leaving no issue, and being unmarried, unless he was the Anthony Wingfield who was licensed to marry Anne Bird on 4 April 1575 (Chester, *London Marriage Licences*, col. 1489).

Nash in his 'Strange News' 1592 (ed. McKerrow i. 303) assigned to 'M. Winkfield' a Latin comedy (first acted in 1581) called 'Pedantius, comœdia olim Cantabrig. acta in Coll. Trin.' (London, 1631, 12mo). Anthony is the only Wingfield of Trinity College, Cambridge, who could have written it; but an early MS. in Caius College, Cambridge, attributes the piece to Edward Forsett [q. v.], another fellow of Trinity at the time. The ascription of the play to Thomas Beard [q. v.] is an error (cf. *Pedantius*, ed. Moore Smith, 1905, introd.) Wingfield has Latin letters in 'Epistolæ Academiæ' (ii. 468 sqq.), Latin verses in the university collection on Sir Philip Sidney's death, and an epigram on 'The Peer Content,' often printed (Lodge, *Illustr.* iii. 176).

It is almost impossible to distinguish the scholar with certainty from his uncle, two first cousins, two nephews, and several second cousins (one of whom, created a baronet in 1627, died in 1638), all of them named Anthony, and it is possible that the member for Ripon was (Sir) Anthony Wingfield (*d.* 1605), who had previously sat for Orford in 1572, Dunwich in 1584 and 1586, and Suffolk in 1588 (*Official Return*, i. 411, 415, 420, 425; cf. D'Ewes, *Journal*, p. 432; he was sheriff of Suffolk in 1597–8). The Anthony Wingfield who was employed with (Sir) William Waad [q.v.] in collecting evidence against Philip Howard, first earl of Arundel [q.v.], was probably the usher to Queen Elizabeth (*Egerton MS.* 2074, ff. 9 sqq.) The Captain Anthony Wingfield who saw much service in the Netherlands, and went on the expedition in 1589 against Spain, of which he wrote an account (printed in Hakluyt, *Voiages*, 1599, II. ii. 134–55, where he is styled 'colonel'), probably belonged to a different branch of the family, the Wingfields of Portsmouth (cf. *Acts P.C.* vol. xvi–xix. passim; *Cal State Papers*, Dom. 1591–4, p. 405).

[Davy's Suffolk Collections, s.v. 'Wingfield of Crowfield,' in Brit. Mus. Addit. MS. 19155; Talbot MSS. in the College of Arms, H. f. 167, I. f. 158, L. ff. 354, 398, O. f. 105, P. f. 1019; Cooper's Athenæ Cantabr. ii. 448, 555; Lodge's Illustrations; Foster's Alumni Oxon. 1500–1714; Powerscourt's Wingfield Muniments, 1894.] A. F. P.

WINGFIELD, EDWARD MARIA (*fl.* 1600), colonist, born about 1560, was the son of Thomas-Maria Wingfield of Stoneley, Huntingdonshire, who married a lady named Kerrye of a Yorkshire family. He was grandson of Sir Richard Wingfield (1469?–1525) [q. v.] of Kimbolton Castle, lord deputy of Calais. Thomas was the son of Sir Richard Wingfield, and was godson of Cardinal Pole and Queen Mary, whence the second christian name, Maria, which survived in the family for several generations.

Edward served in Ireland and in the Low Countries, and was one of those to whom the original patent of Virginia was granted on 10 April 1606. He alone among those patentees whose names are mentioned in the instrument sailed with the first party of colonists on New Year's day 1607 [see Smith, John, 1580–1631]. The list of the council was sealed up, to be opened after landing. Wingfield was among its members, and on 13 May was elected president. On 27 May, while leading an exploring party, Wingfield was 'shot clean through his beard' by an Indian, but escaped unhurt. He soon fell out with his colleagues, and on 10 Sept. 1607 was deposed. Soon after this

he was sued by John Smith and another of the party for slander, the case was tried by the council and Wingfield was cast in heavy damages. Although a good soldier and an honourable man, Wingfield seems to have been wholly unfitted for his post. He was evidently self-confident, pompous, and puffed up by a sense of his own superior birth and position, unable to co-operate with common men and unfit to rule them. Moreover, as the Spanish government was known to be bitterly hostile to the colony and to be plotting against it, those interested in the undertaking were naturally distrustful of a Roman catholic. In April 1608 Wingfield returned to England. He appears to have been living, unmarried, at Stoneley in Huntingdonshire in 1613.

Wingfield wrote a pamphlet entitled 'A Discourse of Virginia.' This was a complete account of the proceedings of the colonists in Virginia from June 1607 till Wingfield's departure. It is in the form of a journal, but is in all probability an amplification of a rough diary kept at the time. Though cited by Purchas in the second edition of his 'Pilgrimes' (1614, p. 757), the work remained in manuscript till it was discovered in the Lambeth Library by the Rev. James Anderson, author of the 'History of the Church of England in the Colonies.' The discovery was made between the publication of the first edition of Anderson's 'History' in 1845 and that of the second in 1856. The manuscript was then edited by Dr. Charles Deane, the New England antiquary, and published in the 'Archæologia Americana' (1860, iv. 67–163), a hundred copies being also issued separately on large paper.

[Wingfield pedigree in the Visitation of Huntingdonshire, ed. Ellis (Camd. Soc.) 1849, p. 112; Lord Powerscourt's Muniments of the Ancient Family of Wingfield, 1894, pp. 5, 7; Wingfield's own Discourse; Smith's History of Virginia; Cal. State Papers, Colonial, Amer., and West Indies, i. 5, 6; Brown's Genesis of the United States; Winsor's Hist. of America, iii. 155; Neill's English Colonisation in America, chap. i.] J. A. D.

WINGFIELD, Sir HUMPHREY (*d.* 1545), speaker of the House of Commons, was the twelfth son of Sir John Wingfield of Letheringham, Suffolk, by Elizabeth, daughter of Sir John FitzLewis of West Horndon, Essex. Sir John Wingfield, the father of four daughters and twelve sons, of whom Sir Richard (1469?–1525) and Sir Robert are noticed separately, had been sheriff of Norfolk and Suffolk in 1443–4 and again in 1461. He was knighted by Edward IV in 1461, and made a privy councillor. In 1477 he was appointed a commissioner to treat with the French ambassadors at Amiens. He died on 10 May 1481. His wife's will, dated 14 July 1497, was proved on 22 Dec. 1500.

Humphrey was educated at Gray's Inn, where he was elected Lent reader in 1517. He had been on the commission of the peace both for Essex and Suffolk since 1509 at least. Charles Brandon, duke of Suffolk [q. v.], was a cousin of the Wingfields [see Wingfield, Sir Richard], Humphrey being one of his trustees; and probably through his influence Wingfield was introduced at court. In 1515 he was appointed chamberlain to Suffolk's wife Mary, queen of France, and was apparently resident in her house. On 28 May 1517 he was nominated upon the royal commission for inquiring into illegal inclosures in Suffolk (see Leadam, *Domesday of Inclosures*, 1897, i. 3). He appears to have acted in 1518, together with his eldest brother, Sir John Wingfield [see under Wingfield, Sir Anthony], as a financial agent between the government and the Duke of Suffolk. On 6 Nov. 1520 he was pricked high sheriff of Norfolk and Suffolk, and on 14 Nov. was appointed a commissioner of gaol delivery for Essex. In 1523 and 1524 he was a commissioner of subsidy for Suffolk and for the town of Ipswich. On 26 June 1525 he was appointed a commissioner of assize for Suffolk. On 5 Feb. 1526 he was a legal member of the king's council. He is mentioned in a letter dated 25 March 1527 as 'in great favour with the cardinal;' and he took an active part in the establishment of the 'cardinal's college' at Ipswich in September 1528. On 11 June 1529 he was nominated by Wolsey one of a commission of twenty-one lawyers presided over by John Taylor (*d.* 1534) [q. v.] to hear cases in chancery, and on the following 3 Nov. he was returned to parliament for Great Yarmouth.

In 1530 the fall of Wolsey brought with it the forfeiture of his college at Ipswich, and Wingfield was consulted as one of 'the best counsel,' with a view to securing the exemption of the college from the penalties of Wolsey's præmunire. On the other hand, he was nominated by the crown on 14 July 1530 a commissioner to inquire into Wolsey's possessions in Suffolk. In this capacity he, sitting with three other commissioners at Woodbridge, Suffolk, returned a verdict on 19 Sept. that the college and its lands were forfeited to the king. He was at the same time high steward of St. Mary Mettingham, another Suffolk college, and under-steward in Suffolk of the estates of St. Osyth, Essex.

On 9 Feb. 1533 the commons presented

Wingfield to the king as their speaker. According to Chapuys, the king 'conferred on him the order of knighthood' on this occasion. He is styled 'Sir' in a petition of this year, and frequently afterwards, though, according to the list in Metcalfe's 'Book of Knights' (p. 71), he was not dubbed before 1537. During his speakership were passed the acts severing the church of England from the Roman obedience and affirming the royal supremacy. There can be little doubt that Wingfield was in full sympathy with Henry's policy. He appears to have received from the crown a salary of 100*l.* a year 'for attendance,' an addition, doubtless, to the 'wages' found by his constituency.

Parliament was dissolved on 4 April 1536. On the outbreak of the northern rebellion in 1536 Wingfield was one of the Suffolk gentry upon whom the government relied for aid. He justified Cromwell's opinion of him by his zeal to suppress the seditious incitements of the friars and other disaffected ecclesiastics. He was nominated in 1536 a commissioner for the valuation of the lands and goods of religious houses in Norfolk and Suffolk. For these services he was rewarded by a grant in tail male, dated 29 June 1537, of the manors of Netherhall and Overhall in Dedham, Essex, and all the lands in Dedham belonging to the suppressed nunnery of Campsie, Suffolk, also of the manor of Creppinghall in Stutton, Suffolk, and all lands there belonging to the late priory of Colne Comitis (Earls Colne) in Essex. According to a letter written by him to Cromwell soon after this grant he would, but for it, 'have had to begin the world again,' having 'lost half his living by his wife's death.' On 4 July 1538 he was nominated upon a special commission of oyer and terminer for treasons in six of the eastern counties. He was also commissioned to survey the defensive points of the coast when in 1539 there were apprehensions of an invasion. He was among the knights appointed to receive Anne of Cleves in January 1540. After the conviction of the Marquis of Exeter he received a grant of a lease of his lands in Lalford Says, Ardelegh, Colchester, and Mile-End, in Essex and Suffolk.

Wingfield died on 23 Oct. 1545 (*Inq. post mortem*, 16 Jan. 1546). He married between 1502 and 1512 Anne, daughter and heiress of Sir John Wiseman of Essex, and widow of Gregory Adgore, Edgore, or Edgar, serjeant-at-law. His son and heir, Robert, married Bridget, daughter of Sir Thomas Pargiter, knt., alderman and lord mayor of London in 1530. His daughter Anne married Sir Alexander Newton. Wingfield's arms are still in the fourth window on the north side of Gray's Inn Hall.

[Brewer and Gairdner's Cal. of Letters and Papers, For. and Dom. Hen. VIII, vols. i–xvi.; Metcalfe's Visitation of Suffolk (1882), 1561 p. 80, 1612 p. 176; Visitation of Huntingdonshire, 1613 (Camden Soc. 1849); Anstis's Register of the Garter (1724), ii. 230; Lodge's Peerage of Ireland, ed. Archdall, 1789, v. 268; Manning's Lives of the Speakers (1850), pp. 177–82; Douthwaite's Gray's Inn (1886), pp. 47, 127, 131; Official Return Memb. Parl.; Powerscourt's Wingfield Muniments.] I. S. L.

WINGFIELD, Sir JOHN (*d.* 1596), soldier, was the third son of Richard Wingfield of Wantisden in Suffolk, and Mary, daughter and coheiress of John Hardwick of Derby, sister of Elizabeth (Talbot), grandcountess of Shrewsbury [q. v.] (*Visitation of Huntingdon*, Camd. Soc. p. 129). His brother Anthony, reader in Greek to Queen Elizabeth, is separately noticed. Having apparently for some time previously served as a volunteer against the Spaniards in Holland, he was appointed captain of foot in the expedition conducted thither by the Earl of Leicester in December 1585 (*Cal. Hatfield MSS.* v. 240), and, being wounded in the action before Zutphen on 22 Sept. 1586 (*ib.* vi. 570), he was for his bravery on that occasion knighted by Leicester (Stow, *Annals*, p. 739). He was one of the twelve knights 'of his kindred and friends' that walked at the funeral of Sir Philip Sidney on 16 Feb. 1587, and, returning to the Netherlands, was appointed governor of Gertruydenberg. His position, owing to the jealousies existing between the English auxiliaries and the States, and the mutinous condition of the garrison for want of pay, was neither an easy nor an agreeable one. Nevertheless, with the assistance furnished him by his brother-in-law, Peregrine Bertie, lord Willoughby de Eresby [q.v.], he managed to hold out successfully during 1588, and even to assist materially in forcing Parma to raise the siege of Bergen in November. But a rumour early in the following year that he intended to hand over the place to the Spaniards brought Maurice of Nassau before the town with a demand for its surrender. Wingfield indignantly denied the intended treason imputed to him, offering to prove its falsehood with his sword against any man and in any place whatever. Nevertheless, either because he had not the will or the power to prevent it, Gertruydenberg was on 10 April 1589 delivered up to the Spaniards (Motley, *United Netherlands*, ii. 389, 517, iii. 97; Markham, *Fighting Veres*, pp. 138–40).

Returning to England with his wife and newly born child, Wingfield served as master of the ordnance under Sir John Norris (1547?–1597) [q. v.] in Brittany against the forces of the league in 1591, and the following year he is mentioned as being in charge of the storehouse at Dieppe (*Cal. State Papers*, Dom. 1591–4, pp. 57, 218). He was one of the committee appointed in 1593 for conference touching the relief of poor maimed soldiers and mariners (*Hatfield MSS.* iv. 295); and in June 1596 he sailed on board the Vanguard, as camp-master with the rank of colonel, in the expedition under the Earl of Essex against Cadiz. After the attack on the Spanish fleet, in which he bore his share (Markham, *Fighting Veres*, p. 227), he was one of the first to enter the town; but despising the warning of Sir Francis Vere not to expose himself recklessly without his armour, he was struck down by a shot in the market-place just when all resistance ceased (*Cal. State Papers*, Dom. 1595–7, pp. 191, 249, 272; Motley, *United Netherlands*, iii. 364). He was buried with military honours in the principal church in Cadiz (Camden, *Annals*, 1615, ii. 119), and the following year the queen granted his widow an annuity of 100*l.* (*Cal. State Papers*, Dom. 1595–7, p. 454). Wingfield married, about 1582, Susan, sister of Peregrine Bertie, lord Willoughby de Eresby, and widow of Reginald Grey, fourth earl of Kent, by whom he had one son, Peregrine, born in Holland.

[Authorities quoted; Powerscourt's Wingfield Muniments, p. 30.] R. D.

WINGFIELD, LEWIS STRANGE (1842–1891), traveller, actor, writer, and painter, third and youngest son of Richard Wingfield, sixth viscount Powerscourt, by his wife, Lady Elizabeth Frances Charlotte, eldest daughter of Robert Jocelyn, second earl of Roden, was born on 25 Feb. 1842, and educated at Eton and Bonn. He was intended for the army, which he relinquished only at the request of his mother, subsequently Marchioness of Londonderry, who knew the delicacy of his constitution and feared the risks of the profession. Of a remarkably adventurous disposition and volatile nature, he engaged in a strange and varied succession of pursuits, few of which were prosecuted long. On 21 Aug. 1865 he was at the Haymarket Theatre Roderigo to the Othello of Ira Aldridge, the Iago of Walter Montgomery, and the Desdemona of Madge Robertson (Mrs. Kendal). He had previously played in burlesque. Besides making many whimsical experiments, such as going to the Derby as a negro minstrel, spending nights in workhouses and pauper lodgings, becoming attendant in a madhouse and in a prison, he travelled in various parts of the east, and was one of the first Englishmen to journey in the interior of China. His first published work was 'Under the Palms in Algeria and Tunis,' 1868, 2 vols. During the Franco-German war he went to Paris, where he stayed through the siege, attending the wounded and qualifying as a surgeon. During the siege he communicated by balloon and otherwise with the 'Times,' the 'Daily Telegraph,' and other newspapers. After returning to London he went back to Paris immediately on hearing of the trouble with the commune, and remained there until its suppression by the Versailles troops. Having taken a house, No. 8 Maida Vale, with a large studio attached, he devoted himself to painting, and became a member of the Royal Hibernian Academy. Between 1869 and 1875 he exhibited four domestic scenes at the Royal Academy, and one at the Suffolk Street Gallery. He arranged during his stay in Paris for a panorama of the siege to be exhibited in London, and forwarded to England designs executed by various French artists. The failure of an American financier brought the scheme to nothing.

After abandoning painting, Wingfield took to designing costumes for the theatres, and was responsible for the dressing of many Shakespearean revivals, including 'Romeo and Juliet' at the Lyceum for Miss Mary Anderson, and 'Antony and Cleopatra' at the Princess's for Mrs. Langtry. For a time Wingfield contributed theatrical criticisms to the 'Globe' newspaper, under the title 'Whyte Tyghe.' For Madame Modjeska he adapted Schiller's 'Mary Stuart,' produced at the Court on 9 Oct. 1880. He also wrote some unacted dramas. He tempted fortune in many other forms of literature. 'Slippery Ground,' a novel in 3 vols., appeared in 1876; 'Lady Grizzle: an Impression of a momentous Epoch,' 1878, 3 vols.; 'My Lords of Strogue: a Chronicle of Ireland from the Convention to the Union,' 1879, 3 vols.; 'For Good or Evil' appeared in 'Eros; Four Tales,' vol. i. 1880; 'In Her Majesty's Keeping,' 1880, 3 vols.; 'Gehenna, or Havens of Unrest,' 1882, 3 vols.; 'Abigail Rowe: a Chronicle of the Regency,' 1883, 3 vols.; 'Notes on Civil Costume in England,' 1884, 1 vol. 4to; 'Barbara Philpot: a Study of Manners,' 1886, 3 vols.; 'Lovely Wang: a Bit of China,' 1887, 12mo; 'The Curse of Koshin: a Romance,' 1888, 8vo; 'Wanderings of a Globe-trotter in the Far East,' 1889, 8vo; and 'The Maid of Honour: a Tale of the Dark Days of

France,' 1891, 3 vols. Some of the foregoing works reached second editions. Wingfield is also responsible for 'Her English Dress,' lectures issued by the International Health Exhibition, 1884. In the course of his travels he brought home many curios, the most important being a life-size figure of a mounted Japanese soldier in armour, said to be unique in Europe. Wingfield delighted in military service, and whenever war seemed imminent applied to be attached as war correspondent to the staff, a privilege more than once granted him. After joining the English army in the Soudan in 1884, he was long in hospital in Egypt. From this illness he never quite recovered. He took, for his health, a voyage to Australia, from which he returned, as it seemed, fortified. He died, however, at 14 Montague Place, London (whither he had moved from Mecklenburgh Square), on 12 Nov. 1891, and was buried in Kensal Green cemetery. He married, on 16 June 1868, Cecilia Emma, fourth daughter and fifth child of John Wilson Fitzpatrick, first baron Castletown.

In everything but his friendships Wingfield was capricious and unstable, turning from one pursuit to another, and wearying of everything, except writing, so soon as he had mastered its difficulties. His work under the conditions is creditable, and though it was never held to show his best, probably did so. His life was a sustained romance. In appearance he was slim and delicate-looking, and possessed a clear complexion and a thin and feminine but musical voice.

[Personal knowledge and communicated information; Times, 14 Nov. 1891; Athenæum, 21 Nov. 1891; Graves's Dict. of Artists, 1895; Scott and Howard's Blanchard.] J. K.

WINGFIELD, Sir RICHARD (1469?–1525), soldier and diplomatist, born about 1469, is variously given as the tenth, eleventh, twelfth, and thirteenth son of Sir John Wingfield of Letheringham, Suffolk, by Elizabeth, daughter of Sir John FitzLewis of West Horndon, Essex [see Wingfield, Sir Humphrey]. Sir Robert Wingfield [q.v.] was his elder brother. Cooper states that he was educated at the university of Cambridge, though at what college does not appear. A passage in a letter of 10 July 1516 suggests that he afterwards proceeded to the university of Ferrara. After the university he probably studied law at Gray's Inn, in the windows of which hall his arms were in Dugdale's time twice blazoned (*Orig. Jurid.* pp. 300, 307). According to Polydore Vergil he was one of the commanders against the Cornish rebels in 1497. He was an esquire of the body at the meeting of Henry VII with the Archduke Philip in 1500. On 10 March 1505 he arrived at Rome on a pilgrimage, accompanied by an illegitimate brother, Richard Urry (*Collect. Top.* v. 66). Before 14 Nov. 1511 he was a knight, being on that date appointed marshal of Calais, i.e. apparently of the castle there. His first appointment as a diplomatist was on 20 Dec. 1512 as junior commissioner, with Sir Edward Poynings, John Yonge, master of the rolls, and Sir Thomas Boleyn, to arrange a holy league between the pope, England, Arragon and Castille, Maximilian, Prince Charles, and Margaret of Savoy. Wingfield with Poynings was despatched to the Netherlands [see Poynings, Sir Edward]. From February to April 1513 he resided at Malines, keeping Wolsey informed from time to time of the state of the military preparations. The treaty providing for a joint invasion of France was signed by the four commissioners at Malines on 5 April 1513.

Wingfield then returned to his post at Calais, and was appointed knight-marshal there. On 16 May he was at Brussels, to which place he was probably despatched to further the suit of Charles Brandon, duke of Suffolk [q. v.], for the hand of Margaret of Savoy (cf. *Cotton. MS.* Titus, B. 1; *Chron. of Calais*, pp. 68–76). From Brussels he hastened back to report his mission to Henry.

He was again at Brussels on 4 June, when he left for Antwerp to arrange for the passage of German mercenaries to Calais. These arrived on 18 June, probably under his command (*Chron. of Calais*, p. 12). His services were recognised by his promotion to be joint-deputy, or, as it had formerly been styled, captain of Calais, with Sir Gilbert Talbot on 6 Aug. 1513 (*ib.* p. xxxviii; cf. art, Wingfield, Sir Robert). The pay of the deputyship was 204*l.* per annum, and the deputy exercised general military jurisdiction except over the castle. On 19 Feb. 1514 he was one of the commissioners appointed 'to levy men for the king's army in the dominions of the emperor and the Prince of Castille.' But he was soon entrusted with a more delicate mission, being sent in June to Margaret of Savoy with the ostensible object of concluding arrangements for the marriage of the king's sister Mary with Prince Charles (afterwards Charles V). Overtures for the hand of the English princess had, however, already been made by Louis XII. By 27 June the rumour had reached the Netherlands. On 11 Sept. Henry sent his excuses, but Margaret's vexation made Wingfield's situation intolerable, and he sent urgent requests for recall. His desire was not granted until on 14 Jan. 1515

he was accredited with the Duke of Suffolk and Nicholas West [q.v.] on a special embassy to France to congratulate Francis I on his accession. It was on this occasion that Suffolk married the French queen (widow of Louis XII), but that step was known to neither of his brother envoys.

Wingfield accompanied Mary of France from Calais to England on 2 May (*Letters and Papers*, iii. 4406; *Chron. of Calais*, p. 17), perhaps to press his claim to exemption from the act just passed resuming royal grants. The claim was not allowed, but he remained at Calais, apparently discharging his former duties, and appears to have been the 'master deputy' instructed to report on the French naval preparations in August 1515. About the same time he was instructed by Henry, in a despatch addressed to him as 'deputy of Calais,' to proceed on a fresh mission to Francis I. He was directed among other matters to advance the project of an interview between the two sovereigns, and to pave the way for overtures for the surrender of Tournay. He was back at Calais in September. He was by no means a subservient official, for he more than once refused to execute orders he judged prejudicial to Calais until after reconsideration by the king.

In June 1516 Wingfield, with Cuthbert Tunstall [q. v.], was again accredited to the court of Brussels. Charles had on 23 Jan. succeeded to the crown of Castille, and Henry was anxious to secure his friendship. Wingfield was commissioned to invite him to visit England on his way from the Netherlands to Spain, and to offer him a loan of 20,000 marks (13,333*l.* 6*s.* 8*d.*) towards his expenses. The offer was declined, and on 1 Sept. Wingfield returned to Calais, resuming his functions as deputy and as continental intelligencer to Wolsey. On 26 Aug. he was appointed commissioner to sit at Calais on 1 Sept. 1517 and adjudicate the disputes between English and French merchants. On 5 May and again on 5 Nov. 1518 Wingfield was nominated, together with the treasurer and secretary of Calais, to receive payment of instalments of 50,000 francs each due to Henry under the convention with Louis XII on his marriage with the Princess Mary. On 4 March 1519 Wingfield received a grant in tail male of the reversion of the manors of Donyngton, Cretyngham, Clopton Halle, and Ilkettyshall, Suffolk, upon the death of Elizabeth, countess of Oxford. Before 15 May he resigned his post as deputy of Calais, receiving a grant of 200*l.* a year for life. On the 25th he left Calais 'most honourably spoken of by all there,' amid the 'weeping eyes' of the inhabitants. He proceeded to Montreuil, probably to confer with the French commissioners as to the meeting of the two kings. On his return to England he was one of the four 'sad and ancient knights' placed by the council in the king's privy chamber with the duty of checking his extravagance (Hall, p. 598). He was also appointed, with Sir Edward Belknap and Sir John Cutte, an inspector of ordnance.

Wingfield's high favour with the king, who designated him one of his 'trusty and near familiars,' led to his appointment early in 1520 as successor to Sir Thomas Boleyn, the English ambassador at the court of France. His salary was fixed at 1*l.* a day. He left England on 4 Feb. His despatch to Wolsey, giving an account of his reception by Francis I at Cognac, is dated 8 March. The arrangements for the projected interview between Henry and Francis were incorporated in a treaty which Wingfield negotiated by means of constant personal interviews with Francis. At the Field of the Cloth of Gold (7 June) Wingfield rode as a knight of the king's chamber. When Francis grew suspicious of the purport of the subsequent interview between Henry and the emperor at Gravelines (5 July), Wingfield employed all his diplomacy to keep him in good humour, protesting on his knees by his bedside for an hour at a time the devotion of Henry and Wolsey to his person and his interest. Francis, who had vainly hoped to be admitted to participate in the meeting, rivalled Wingfield in the extravagance of his assurances. In August Wingfield received permission to return home on private affairs, but before doing so was instructed, together with Jerningham, his successor, to communicate to Francis Henry's version of the overtures made by Chièvres at Gravelines to detach him from the French alliance. He was now employed, as before, in the inspection of military stores. On 10 Jan. 1521 he and Sir Weston Browne reported on the armament of the king's great ship, the Henry Grace à Dieu.

In the spring of 1521 Wingfield was selected to act as Henry VIII's representative in mediating between Francis and Charles V. His instructions were to urge on Charles the impolicy of war and the advantages of England's mediation. Wingfield arrived at Worms at the close of May, and obtained the emperor's consent to Henry's mediation. But on 1 June he wrote from Mayence that Charles had just heard of the invasion of Navarre by the French, and demanded 'such aid as was secured by the treaties between' Henry and himself. At the end of a fortnight Charles's passion on account of the French invasion had had time to cool, and on

15 June Wingfield wrote from Brussels that Charles would accept mediation provided restitution were made. On 22 June the emperor requested Wingfield to return to England and present to Henry a memorial of his case against Francis. It is apparent from the emperor's language that Wingfield had ingratiated himself with him as successfully as he had done with Francis I and Louise of France. He left Brussels on 22 June. But a few days after his return to England two envoys from the emperor arrived with the intelligence that Charles had reverted to his first mind and claimed Henry's aid in active hostilities against the French. Wolsey remarked that 'Wingfield's despatch disagreed with their charge,' and resolved to send Wingfield back again to persuade Charles to a more pacific temper. Wingfield arrived at Antwerp on 10 July 1521, accompanied by the emperor's two envoys, and found Charles still bent on an invasion of France, and still insisting on the active aid of England. By 22 July Wingfield seems to have become aware that Wolsey's secret intention was to cajole Francis, and prepare to act with the emperor. Towards the end of October Wolsey sent Sir Thomas Boleyn and Sir Thomas Docwra to Charles to solicit him to enter into a truce with France; they were instructed to take Wingfield's advice on the method of executing their mission. The three ambassadors followed the emperor to Courtrai on 24 Oct. In the same month Knight was appointed to succeed Wingfield, but the latter still remained at Oudenarde with his two colleagues, wrestling with the emperor's obstinate refusals of truce, and writing almost daily despatches to Wolsey, who was determined not to let him go until some conclusion was brought to the negotiations. About 16 Dec. Wingfield and Spinelly, who acted as his colleague after the departure of Boleyn and Docwra on 17 Nov., accompanied the emperor to Ghent. At last, on 8 Jan. 1522, the emperor himself requested Wingfield to leave at once for England upon a diplomatic mission. Wingfield replied, as he had done on the similar occasion in the previous June, that for him to leave his post without Henry's permission would be a breach of rule; but, as before, he consented, Charles explaining to Henry the circumstances of the case. Charles further requested Wolsey to bestow the Garter upon Wingfield, and announced his intention of pensioning him. Wingfield's promotion to the Garter took place in the following year (Anstis, ii. 232). He returned to Antwerp on 4 May 1522, with instructions to persuade the emperor to accept Wolsey's offer of mediation. He was also to arrange for the emperor's visit to England on his way to Spain. Wingfield probably accompanied Charles, who reached Dover on 26 May 1522. His services were now employed by Henry upon a commission under the Earl of Surrey, lord high admiral, for recruiting the royal navy by impressing ships of the merchant service and certain Venetian vessels to act as convoy for the emperor's voyage to Spain. He also accompanied the fleet which burnt Morlaix and the English army on its incursion into France. At the end of 1523 Wingfield probably returned to England with Suffolk and the principal military commanders.

Wingfield utilised the opportunity of his return to claim and receive rewards for his services. On 20 Nov. 1522 he was granted the castle and manor of Kimbolton, and on 1 Sept. 1523 the neighbouring manor of Swyneshede, lands in Swyneshede and Tylbrook, Huntingdonshire, the manor of Hardewyke, and lands in Hardewyke, Overdene, and Netherdene, Bedfordshire, also forming part of the late Duke of Buckingham's forfeited estates. At Kimbolton he built 'new fair lodgings and galleries' (Leland, *Itin.* v. 2). On 14 April 1524 he was made chancellor of the duchy of Lancaster. In the course of the years 1523–4 he was nominated upon the commission of the peace for no fewer than twenty-five southern and midland counties. Wingfield had, according to his friend Hugh Latimer, 'a regard for literary men.' On the death (25 May 1524) of Sir Thomas Lovell [q. v.], high steward of the university of Cambridge, Wingfield solicited Henry's influence to procure him the post. The university had promised it to Sir Thomas More, but at the king's instance More withdrew his candidature and Wingfield was appointed. 'Who,' wrote Latimer to Dr. Grene, master of St. Catharine's, 'has more influence with the king than Wingfield?'

On 24 Feb. 1525 Francis I was defeated and captured at the battle of Pavia. At the end of March Wingfield and Tunstall were despatched by Henry to Spain [see under Tunstall, Cuthbert]. During this embassy Wingfield died at Toledo on 22 July 1525 (*Inq. post mortem*), and was buried by his own request at the church of the friars observants, San Juan de los Reyes.

Wingfield married, as her third husband, Katherine, daughter of Richard Woodvile, earl Rivers [q. v.], widow of Henry Stafford, duke of Buckingham [q. v.], and afterwards of Jasper Tudor, duke of Bedford [q. v.] This double connection with the king accounts for the confidence reposed in him. The marriage also supported his claims to share in the forfeited Buckingham estates.

The duchess died some time before 1513. Wingfield's second wife was Bridget, daughter and heiress of Sir John Wiltshire, comptroller of Calais. He had no children by the duchess; by his second wife he left four sons and four daughters. The 'Inquisitiones post mortem' found that at the time of Sir Richard's death his eldest son Charles was twelve years old; he obtained livery of his lands on 14 July 1535. Sir Richard's will is preserved in the prerogative court of Canterbury, and is dated 5 April 1525. His coat of arms is engraved in Anstis (ii. 235). At the time of his death he must have been at least fifty-six years of age (see HALL, *Chron.* p. 599). His widow married Sir Nicholas Hervey (COLLINS, ed. Brydges, iv. 145).

[State Papers (11 vols. 1830–52), vols. i. vi.; Brewer's Cal. of Letters and Papers, Foreign and Domestic, Henry VIII, vols. i–iv.; Gairdner's Letters and Papers of Richard III and Henry VII, 1863, 2 vols. (Rolls Ser.); Anstis's Register of the Garter, 1724, ii. 230–5; Hall's Chron. 1809; Visitation of Huntingdonshire (Camd. Soc.), 1849; Metcalfe's Visitations of Suffolk, 1882; Lodge's Peerage of Ireland, ed. Archdall, 1789, vol. v.; Rutland Papers (Camd. Soc.), 1842; Chron. of Calais (Camd. Soc.), 1846; Polydore Vergil, Basle, 1570; Ellis's Original Letters, 1825; Fiddes's Life of Cardinal Wolsey, 1726; Morant's Hist. of Essex, 1768; Cooper's Athenæ Cantabrigienses; Hasted's Kent, vol. i.; Dugdale's Origines Juridiciales, 1680; Powerscourt's Wingfield Muniments.] I. S. L.

WINGFIELD, SIR RICHARD, first VISCOUNT POWERSCOURT (*d.* 1634), was the elder son of Sir Richard Wingfield, governor of Portsmouth in the reign of Elizabeth (who, in turn, was the son of Lodovic, ninth son of Sir John Wingfield of Letheringham in Suffolk), and Christian, only daughter of Sir William Fitzwilliam of Milton, and sister of Sir William Fitzwilliam, lord-deputy of Ireland (*Visitation of Huntingdon*, Camden Soc. p. 129).

Trained up from his youth to the profession of a soldier, Wingfield first saw active service under his uncle, Sir William Fitzwilliam, in Ireland. For some years (1580–1586?) he held the post of deputy to the vice-treasurer of Ireland, Sir Henry Wallop. On 9 May 1584 he was specially appointed 'to make enquiry during six years . . . of all bishops and other spiritual persons who have obtained any benefice without paying the first-fruits since the second year of the queen, and to compound or proceed against them or their executors . . . retaining half the profits for himself' (*Cal. Fiants*, Eliz. No. 4378; cf. *Cal. State Papers*, Irel. Eliz. iii. 340, 403). He offered himself unsuccessfully as an undertaker for lands in the plantation of Munster in 1586, and, quitting Ireland apparently in this year, served for some time under Sir John Norris (1547?–1597) [q. v.] in the Netherlands. In 1589 he took part in the expedition to Portugal, and, in 1591 accompanied Norris into Brittany to assist Henry IV against the forces of the league, returning in December with despatches to England (cf. *A Journal of the Service in France against the Leaguers*, 1591, pp. 126, 131; *Belvoir MSS.* i. 291). Coming again to Ireland in 1595, he was wounded in the elbow during a skirmish with Tyrone's forces between Armagh and Newry on 4 Sept., in consequence of which he was invalided and allowed to retire to England (*Cal. State Papers*, Irel. Eliz. v. 382, 428), being before his departure knighted by the lord-deputy, Sir William Russell, in Christ Church, on 9 Nov. (*Cal. Carew MSS.* iii. 238). Recovering shortly from his wound, he took part, with the rank of colonel, in the expedition against Cadiz, under the Earl of Essex, in June 1596 (*Cal. State Papers*, Dom. 1595–7, pp. 221, 275).

Wingfield returned to Ireland apparently in 1600 with Lord-deputy Mountjoy. On 29 March in that year he was appointed marshal of the army in succession to Sir Richard Bingham, and at the same time admitted a member of the privy council (MORRIN, *Cal. Patent Rolls*, ii. 570). He took part that year in the campaign in Ulster (*Cal. Carew MSS.* iii. 465), and was present the year following at the siege of Kinsale. He was confirmed in his office of marshal by James I, and having in July 1608 been instrumental in suppressing the rising of Sir Cahir O'Dogherty [q. v.] by killing that chieftain, he was rewarded on 29 June 1609 by a grant of the district of Fercullen in co. Wicklow, erected into the manor of Powerscourt on 25 May 1611. As a servitor in the plantation of Ulster he obtained two thousand acres of land in the precinct of Dungannon, co. Tyrone, called the manor of Benburb; and from Pynnar's 'Survey' (HARRIS, *Hibernica*, i. 211), it appears that he did his duty in planting and building. He represented Downpatrick in the parliament of 1613, taking a prominent part in the contested election of Sir John Davies (1569–1626) [q. v.] as speaker; and in this same year he obtained a grant of lands in the plantation of Wexford, in the neighbourhood of Arklow, afterwards erected into the manor of Wingfield. In March the following year he was associated with Thomas Jones, archbishop of Dublin, in the government of Ireland during the temporary ab-

sence of Lord Chichester (*Cal. State Papers*, Irel. Jas. I, iv. 470), and on 1 Feb. 1619 (patent 19 Feb.) he was created viscount Powerscourt. In reference to this dignity Chamberlain wrote to Carleton on 6 Feb.: 'Sir Richard Wingfield, though eighty-eight years old and childless, has given Lord Haddington 2,000*l.* for an Irish viscountcy' (*Cal. State Papers*, Dom. 1619–23, p. 11). Probably eighty-eight is a mistake for sixty-eight, otherwise Wingfield must have lived to the age of a hundred and three. On 30 Sept. 1619 he was appointed a commissioner for the plantation of Longford and Ely O'Carroll, and was again lord justice on the retirement of Lord Grandison in May 1622 (*Cal. State Papers*, Irel. Jas. I, v. 350).

Wingfield died on 9 Sept. 1634, and having no issue by his wife Elizabeth, widow of Edward, lord Cromwell of Oakham in Rutland, was succeeded in the estate (the title becoming extinct) by his cousin, Sir Edward Wingfield, son of Richard, and grandson of George, third son of Lodovic.

Portraits of Wingfield and his wife, by Cornelius Janssen (?), are preserved at Powerscourt. That of Wingfield represents him wearing a scarf, in connection with which there is a family tradition how on returning to England in 1595, and being asked by Queen Elizabeth what he expected as his reward, he replied, 'The scarf which your majesty wears round your neck will be sufficient reward for me.'

[Lodge's Peerage, ed. Archdall, v. 268–72; Powerscourt's Wingfield Muniments, pp. 38–9 (not always accurate), and authorities quoted. There are a number of Wingfield's letters in the Cecil Correspondence preserved at Hatfield House, and other references are Webb's Compendium of Irish Biography; Meehan's Fate and Fortunes of the Earls of Tyrone and Tyrconnel; Hist. MSS. Comm. 7th Rep. p. 655, 8th Rep. p. 397.]

R. D.

WINGFIELD, Sir ROBERT (1464?–1539), diplomatist, born about 1464, was the seventh son of Sir John Wingfield of Letheringham, Suffolk. His brothers Sir Humphrey and Sir Richard (1469?–1525) are separately noticed. He was brought up by Anne, lady Scrope, his stepmother (Blomefield, *Norfolk*, i. 321). He first rose to favour under Henry VII, to whose aid he came, together with his brother Richard, against the Cornish rebels in 1497 (Grafton, *Chron.* p. 575; Polydore Vergil, p. 760). On 9 March 1505 he arrived at Rome on a pilgrimage (*Collect. Top.* v. 66). He was employed by Henry VII on a mission to the Emperor Maximilian before 1508, in January of which year he is mentioned as returning to England (Bernard Andr. p. 108). On 2 July 1509 he is mentioned as a knight, the occasion being a grant to him by Henry VIII of a rent of 20*l.* from the castle and town of Orford and the manor of Orford, and of the patronage of the Augustinian friars there, all being part of the forfeitures of Edmund de la Pole, earl of Suffolk [q. v.] Further grants followed, and on 10 Feb. 1511 he is styled 'councillor and knight of the body.'

In the same month Wingfield was despatched again on a mission to Maximilian, and in August following he and Silvester de Giglis [q. v.], bishop of Worcester, were nominated ambassadors to a council convoked by Julius II at the Lateran. The ultimate intention of the pope was to form a 'holy league' against France, to which Henry signified his adhesion on 17 Nov. The council was not actually opened till May 1512 (Creighton, iv. 150). Wingfield remained with the emperor at Brussels and elsewhere, and does not appear to have attended its sittings. On 30 Sept. Maximilian, hearing that Julius II was ill, appointed Wingfield and the bishop of Gurk his envoys to support the candidature of his nominee at Rome; but, exasperated at being left without means, Wingfield unceremoniously disappeared from the court of Brussels, ostensibly on a pilgrimage, but in reality to join his brother Sir Richard at Calais. Meanwhile he had been ordered to repair to the emperor, then in Germany, and on 9 March 1513 he was at the imperial court at Worms. On 18 April 1513 he was again at Brussels, whence he was on that day despatched back to the emperor at Augsburg to secure his adhesion to Henry VIII's scheme of a general confederacy against France. As a reward for his services he had already (14 July) received a joint grant in survivorship with his brother Sir Richard of the office of marshal of the town and marches of Calais. During the early autumn of 1513 he paid a brief visit to England, but in May 1514 he was at Vienna, whence he despatched repeated but generally vain appeals for money and for his recall. The success of the French arms in Italy in 1515 had, however, aroused the jealous resentment of Henry, who became yet more eager to unite Maximilian in a confederacy against France. Maximilian on his part was ready to sell himself to the highest bidder, while Wingfield, with whom hatred of the French was a master passion, was always persuaded that the emperor was devoted to the English interest. Wolsey, perceiving that the ambassador was duped by Maximilian, sent Richard Pace [q. v.] to act as a check upon

Wingfield's credulous indiscretion. An acrimonious correspondence ensued between Wolsey and Wingfield. Pace, too, ridiculed Wingfield's credulity, a circumstance which Wingfield discovered by opening Pace's correspondence during the latter's illness. He also feigned Pace's signature and seal to a receipt for money sent to Pace, by which device he obtained sole control of its distribution. He was perhaps reckoning for condonation of this audacious act on a splendid offer which the emperor commissioned him to lay before Henry. This was the creation of Henry as Duke of Milan and the resignation of the empire in his favour. Maximilian's real intention was to obtain supplies from Henry and to plunder the duchy of Milan in his name. Pace's insight prevented Henry falling into the trap. Henry in reply refused to provide any more money, and expressed his displeasure with Wingfield for having advanced sixty thousand florins to the emperor on his own responsibility. In the summer of 1516 Henry himself wrote to Wingfield an extraordinary letter of censure upon his credulous confidence in the emperor and his 'envy and malice' towards Pace, whom he had accused of betraying the secret of Maximilian's offer. A treaty was, however, drawn up between Henry and the emperor, dated 29 Oct. 1516, providing, *inter alia*, for the advance of forty thousand crowns by Henry, in return for the offer of the imperial crown, to be formally made by Wingfield and the cardinal of Sion. Wingfield received the emperor's oath on 8 Dec. 1516 with much self-gratulation on his success. Yet the ink was scarcely dry when Wingfield heard rumours that Maximilian had secretly subscribed to the obnoxious treaty of Noyon.

Wolsey, however, continued to employ Wingfield, and despatched him, together with Tunstall and the Earl of Worcester, to Brussels to negotiate with Charles (afterwards Charles V) a policy favourable to English interests. The mission succeeded in obtaining from Charles on 11 May 1517 a ratification of Henry's treaty with the emperor of the previous October. Wingfield left Brussels on 16 March to return to the imperial court, then in the Netherlands. On 5 June, having received instructions from Henry to follow Maximilian back to Germany, Wingfield wrote to the king a point-blank refusal. He was unpaid, his servants refused to remain with him, and he was under vows to make pilgrimages in England. On 18 Aug. he was at Wenham Hall, Suffolk. Exasperation and gout had made him reckless. 'Infamy,' he wrote to Wolsey, 'would hang over' the king and cardinal if a merchant who had advanced money on his guarantee as ambassador were not satisfied. The arrears of Wingfield's salary, amounting to 224*l.* for seven weeks, were paid in the following December.

During the next two and a half years Wingfield appears to have remained in retirement in England. The first sign of the king's returning favour is a grant, in which he is recited to be 'a king's councillor,' of an annuity of a hundred marks out of the tonnage and poundage in the port of London, on 14 Aug. 1519. In November 1520 he vacated his post of joint-deputy of Calais (*Chron. of Calais*, p. xxxviii), and apparently in December 1521 was appointed ambassador at Charles V's court. He was now not only a king's councillor but 'of the privy council' and vice-chamberlain. He arrived at Brussels on 8 Feb. 1521–2. He apparently accompanied Charles to England in July. But on 14 Aug. he again crossed the Channel as an ambassador, on this occasion to the court of Margaret of Savoy at Brussels. His instructions were to induce Margaret to lend active assistance to the projected operations of Charles and Henry against France. He returned to England in May 1523, but in August was appointed to a command in the Duke of Suffolk's army for the invasion of France. He seems to have taken no part in the campaign, remaining apparently in Calais, of the castle of which he was appointed lieutenant by the influence of Wolsey.

After the battle of Pavia (23 Feb. 1525) preparations were made by Henry for an invasion of France. Wingfield was nominated (11 April) upon the council of war under the Duke of Norfolk, and was at the same time despatched, together with Sir William Fitzwilliam, to the court of Brussels to concert measures with the regent of the Netherlands. A series of evasive negotiations followed, and when Henry's projects of a joint invasion of France had given place to an alliance with that power (30 Aug.), it fell to Wingfield to extenuate the change of policy by dilating on the necessity of international peace for the extirpation of Lutheranism, the spread of which gave him great concern. In May 1526 he returned to Calais, of which place he was appointed deputy on 1 Oct. 1526. He appears to have remodelled the municipality by introducing into it, as the representatives of the crown, the military officers who supervised its defences; this oligarchical change was made on instructions from home, and subsequently led to much dissatisfaction, into which

Wingfield was in 1533 one of the commissioners appointed to inquire. In the autumn and winter of 1530–1 he largely added to the defences. His successor, Lord Berners, was appointed deputy of Calais on 27 March 1531 upon the terms that he should pay Wingfield a hundred marks yearly during his tenure of office. He continued to reside in Calais, of which he became mayor in 1534. He had a valuable property in the outskirts of the town, four thousand acres in extent, which he had rented of the crown since 1530 for 20*l.* per annum. It had been a marsh, which Wingfield drained, thereby impairing the defences of the town. Upon the adverse report of a commission on the matter, the houses Wingfield had built were destroyed and the sea let in. Wingfield's grievance against Lord Lisle, who had succeeded Berners as deputy, culminated in a quarrel in December 1535 as to the relative rights of the mayor and deputy. The king supported Lisle, and Wingfield was threatened with expulsion from the council. This was followed in July 1536 by the introduction of a bill into parliament for the revocation of Wingfield's grant. The bill passed the commons, but with difficulty, and was withdrawn, Wingfield being persuaded to surrender his patent to the king on 25 July. In return for this, and as a very inadequate compensation for his losses, Wingfield received a grant on 1 Feb. 1537 of lands in the neighbourhood of Guisnes of the yearly rental value of 56*l.* Wingfield, however, now brought an action at Guisnes against the minor officials concerned in the destruction of his property. Lisle stayed the proceedings, and Wingfield retaliated by procuring the election of Lisle's enemy, Lord Edmund Howard, as mayor of Calais. Howard was, however, displaced, and Wingfield in January 1538 renewed his action before the courts at Westminster.

Wingfield died on 18 March 1539. His will, dated 25 March 1538, was proved on 12 Nov. 1539. Its provisions are set out in Anstis (ii. 229). He married Joan, widow of Thomas Clinton, lord Clinton and Say, who survived him, but left no issue.

Wingfield's credulity, pedantry, pride, and contentiousness are graphically described by Brewer. He was, like his brothers, a man of superior education and proficient in French as well as in German. He is said by Anstis to have caused to be printed at Louvain about 1513 a book entitled 'Disceptatio super dignitate et magnitudine Regnorum Britannici et Gallici habita ab utriusque Oratoribus et Legatis in Concilio Constantiensi.' He was patron of the college of Rushworth or Rushford, Norfolk. In 1520 he was specially admitted at Lincoln's Inn (*Registers*, i. 39). During the greater part of his life he was a strenuous opponent of Lutheranism, but on 25 Feb. 1539, shortly before his death, he wrote Henry a letter extolling his ecclesiastical policy and lamenting his own 'former ignorance.'

[Brewer and Gairdner's Cal. of Letters and Papers, Foreign and Domestic, contains hundreds of despatches to and from Wingfield and other references to him. See also Cal. State Papers, Spanish and Venetian series; Grafton's Chron., ed. H. Ellis, 1812; Chron. of Calais (Camden Soc.), 1846; Bernardi Andreæ Annales Hen. VII (Rolls Ser.), 1858; Polydore Vergil's Historiæ Anglicæ (Leyden), 1651; Ashmole's Institution of the Garter, 1672; Anstis's Register of the Garter, 1724, 2 vols.; Lodge's Peerage of Ireland, ed. Archdall, 1789, vol. v.; Collectanea Topographica, 1837 vol. iv., 1838 vol. v.; Visitation of Huntingdonshire (Camden Soc.), 1849; State Papers of Henry VIII (1830–52), vols. i. ii. vii. viii.; Brewer's Reign of Henry VIII, 1884, 2 vols.; Creighton's Hist. of the Papacy, 1887, vol. iv.; Powerscourt's Wingfield Muniments.]

I. S. L.

WINGHAM or WENGHAM, HENRY DE (*d.* 1262), bishop of London, was born at Wingham in Kent. He was probably at first a clerk in the exchequer, as 200*l.* was entrusted to him in 1241–2 to be expended in the king's service, and in 1245–6 he and John de Grey, justice of Chester, were assigned to assess the tallage of that city. He was then one of the king's escheators (*Excerpt. e Rot. Fin.* i. 458–64, ii. 4–36). He was appointed chamberlain of Gascony, and in 1252 he was sent to inquire into the complaints of the Gascons against the government of Simon de Montfort. The king seems to have suspected him of being too favourable to the Gascons, for he sent another commission to make renewed inquiry (Matt. Paris, v. 277, 288–9; Bémont, *Simon de Montfort*, p. 339). Wingham was also employed on two embassies into France. As early as 2 July 1253 he was probably connected with the chancery, and on 5 Jan. 1255 the great seal was delivered into his custody (Madox, i. 68–9; Matt. Paris, v. 485).

When, on 10 May 1256, the election of Hugh de Belisale to the bishopric of Ely was quashed by the efforts of the king and the archbishop of Canterbury, Wingham was recommended by Henry without his consent. He dissuaded the king from pressing the matter (Matt. Paris, v. 589, 635). He received, however, in 1257 the chancellorship of Exeter, and soon after-

wards was promoted to the deanery of St. Martin's. He was one of the twelve nominated on the king's side to draw up the provisions of Oxford in June 1258, and was continued in his office on swearing not to put the seal to any writ which had not the approbation of the council as well as the king.

On the flight of Ethelmar de Lusignan, bishop of Winchester, the king's half-brother, in 1259, the monks elected Wingham his successor. Anxious not to offend the king, he at first refused the honour, but afterwards prevailed on the king to accept him if Ethelmar did not succeed in obtaining consecration from the pope (Matt. Paris, v. 731). He soon afterwards, however, accepted the bishopric of London. He was elected on 29 June 1259, received back the temporalities on 11 July, was consecrated on 15 Feb. 1260, and on 18 Oct. retired from the chancery. The king allowed him to keep his deanery and ten valuable prebends and rectories. He died on 13 July 1262, and was buried in his own cathedral. Another Henry de Wingham was prebendary of Newington and archdeacon of Middlesex in 1267, when he died (Le Neve, ii. 327, 417).

[Godwin, De Præsulibus Angliæ (1616), p. 241; Hennessy's Nov. Rep. Eccl. Londin.; Le Neve's Fasti, ed. Hardy; Bémont's Rôles Gascons; Devon's Issues from the Exchequer; Madox's Hist. of the Exchequer; Foss's Judges of England, and authorities cited in text.] W. E. R.

WINI (*d.* 675?), bishop of London, was an Englishman, and probably a West-Saxon by birth, though consecrated by bishops of Gaul. He was made bishop of the western portion of the West-Saxons, with his see at Winchester, by Cenwalh [q. v.], king of the West-Saxons, though Agilbert already held the West-Saxon bishopric, having his see at Dorchester in Oxfordshire. Offended by this intrusion, Agilbert left his diocese, and Wini became sole bishop of the West-Saxons (Bede, *Hist. Eccl.* iii. 7). Wini's intrusion is given by the chronicler under 660, but he says that Wini held the see for three years; he was certainly holding it in 665, and Florence of Worcester dates his expulsion 666; Dr. Bright adopts the chronicler's date 660. Bishop Stubbs suggests 663, which is apparently with good reason maintained by Mr. Plummer. When, probably in 666, Ceadda or Chad [q. v.] came to him for consecration during a vacancy of the see of Canterbury, Wini performed the rite with the assistance of two British bishops, whom he invited to join him in spite of their holding to the Celtic Easter (*ib.* c. 28). He was expelled from his bishopric by Cenwalh in 666, for what reason is not known; he went to Wulfhere, king of the Mercians, and bought from him the see of London. He was not present at the synod of Hertford held by Theodore in 673. Rudborne preserves a legend that repenting of his simony he retired to Winchester, and lived there in penitence for the last three years of his life (*Anglia Sacra*, i. 192). This is exceedingly doubtful, for Bede says that he remained bishop of London until his death, which is supposed to have taken place in 675, the year of the consecration of his successor, Erkenwald [q. v.]

[Bede, as quoted, ed. Plummer, see notes in vol. ii. 146–7; A.-S. Chron. ann. 660, 664; Flor. Wig. ann. 660, 666, 675 (Engl. Hist. Soc.); Bright's Early English Church Hist. pp. 209–10, 241, 245, 247, 275, ed. 1897; Stubbs's Reg. Sacr. Angl. p. 5, ed. 1897; Haddan and Stubbs's Councils, &c., iii. 121 *n.*] W. H.

WINKWORTH, CATHERINE (1827–1878), author, was born in London at 20 Ely Place, Holborn, on 13 Sept. 1827. She was the fourth daughter of Henry Winkworth, a silk merchant, the youngest son of William Winkworth, an evangelical clergyman and a member of a Berkshire family. Her mother, Susanna Dickenson, was daughter of a Kentish yeoman farmer. In 1829 the Winkworths removed to Manchester, and there Catherine's education was chiefly carried on by governesses at home; she studied also under the Rev. William Gaskell and Dr. James Martineau. The family was always on intimate terms with the Gaskells, and Catherine declared that she owed to Mr. Gaskell her knowledge of English literature and her appreciation of style. On 21 April 1841 her mother died, and in 1845 her father married, as his second wife, Miss Leyburn. In the spring of that year Catherine went to Dresden to join an aunt who was living there in order to educate her daughters, and her residence there (she stayed until July 1846) gave an impetus to her study of German. In 1850 her father built himself a house at Alderley Edge, about fifteen miles from Manchester, where the family lived for about twelve years.

In 1853 Catherine published the first series of her 'Lyra Germanica,' translations made by herself of German hymns in common use. The first edition was soon sold out, and by 1857 the book was in a fifth. There have been twenty-three editions since. In 1858 a second series was published, and that volume has had twelve editions. A selection appeared in 1859. Catherine Winkworth's translations of German hymns are very

widely used, and have done more to influence the modern use in England of German hymns than any other version. The translations are always faithful, and at the same time poetical.

Baron Bunsen suggested that the German hymn-tunes should be given, and in 1862 appeared 'The Chorale Book for England,' with music arranged by (Sir) William Sterndale Bennett [q. v.] and Otto Goldschmidt. A supplement to the 'Chorale Book' was published in 1865.

In consequence of pecuniary losses the Winkworths in 1862 removed to Clifton, where Catherine, in addition to literary work, threw herself heart and soul into the movement for the promotion of the higher education of women. She joined the committee formed for that object in 1868, and in 1870 became its secretary. Her main business was to find suitable lecturers, and here she had eminent success. Among those who gave discourses during her term of office were J. A. Symonds, Professor Nichol, F. W. Myers, Dr. Creighton, and Professor Bonamy Price. Classes were established to aid women who were preparing for the Cambridge higher local examination, and they had likewise a great success. The association took a large part in assisting the establishment of Bristol University College, and at Catherine Winkworth's death her friends raised a sum with which they founded in her memory two scholarships for women at the college. She was likewise governor of the Red Maids' school, Bristol, one of the promoters of the Clifton High school for girls, and from 1875 until her death a member of the council of Cheltenham Ladies' College. On 15 May 1869 her father died. In 1872 she went with her sister Susanna to Darmstadt, accompanying Miss Carpenter and Miss Florence Hill as delegates to the German conference on women's work, presided over by the Princess Alice.

Miss Winkworth died suddenly of heart disease on 1 July 1878 at Monnetier (near Geneva) in Savoy, whither she had gone to take charge of an invalid nephew. She was buried there. A monument to her memory was erected in Bristol Cathedral.

Other works by Catherine Winkworth are: 1. 'Life of Amelia Wilhelmina Sieveking from the German' (the first half was translated by Miss Winkworth, who revised the whole; the second by a lady unnamed), 1863. 2. 'The Principles of Charitable Work as set forth in the Writings of A. W. Sieveking,' 1863. 3. 'The Christian Singers of Germany,' 1866; 1869. 4. 'Life of Pastor Fliedner, the Founder of the Kaiserswerth Sisterhood of Protestant Deaconesses, translated from the German,' 1867. 5. 'Prayers from the Collection of Baron Bunsen,' 1871.

Her eldest sister, Susanna Winkworth (1820–1884), translator, was born in London on 13 Aug. 1820, and received much the same education as her sister Catherine. About 1850 Susanna told Mrs. Gaskell that she would like to translate the life of Niebuhr. Mrs. Gaskell mentioned this to Bunsen, who encouraged the idea. A meeting with Bunsen followed at Bonn, where Susanna stayed from August 1850 until May 1851. The acquaintance so begun influenced the literary work of both Susanna and Catherine. At one time indeed Susanna worked as a sort of literary secretary to Bunsen. Regarding the biography of Niebuhr, it was at first intended merely to translate Mme. Hensler's memoir, and to incorporate from her collection of his letters and essays those that seemed suitable. But so much fresh information was gained at Bonn that Susanna's book is, to all intents and purposes, an original work. It was refused by Longman and Murray, but was finally published in 1852 by Chapman & Hall in three volumes. The first edition sold rapidly. The second edition, published in 1853, incorporates the miscellaneous essays. In 1854 Susanna published her translation of the 'Theologia Germanica,' which takes its place beside the 'Imitation' in the literature of devotion. The treatise had been first discovered by Luther, and was published by him in 1516. The translation was made at the suggestion of Bunsen, whose letter to the translator is prefixed to the volume (cf. Bunsen, *Memoir*, ii. 342–6). Charles Kingsley provided a preface (cf. Kingsley, *Letters and Memories*, i. 423–7), and he wrote in 1856, 'Your "Theologia" is being valued by every one to whom I have recommended it' (*ib.* i. 498). A third edition appeared in 1859, and it has been since republished. In 1855 Miss Winkworth completed the 'Life of Luther' commenced by Archdeacon Hare. The volume really consists of explanatory matter to Gustav Koenig's historical engravings. All following section xiv. is Miss Winkworth's work. There was a second edition in 1858. In 1856 Miss Winkworth translated Bunsen's 'Signs of the Times,' and received 150*l.* for the work. Again, at Bunsen's suggestion she translated in 1857 Tauler's 'Sermons.' Bunsen wrote on 14 Sept. 1859 that Miss Winkworth sacrificed her health in her labours over Tauler. 'Her historical treatment of the subject (he said) is admirable; she had, one may say, as good as *no*

forerunner' (Bunsen, *Memoir*, ii. 510). In 1858 she published a little book entitled 'German Love from the Papers of an Alien.' The author was Professor Max Müller, who refused at that time to allow his name to appear. Her translation of Bunsen's 'God in History' was published in three volumes, 1868–70.

Miss Winkworth was a philanthropist as well as author and translator. She worked among the poor of Bristol, and in her district visiting was struck by the difficulty poor people found in getting decent lodgings. She therefore rented several houses in the poorest part of the town, put them into proper repair, and let them out in tenements. She was thus the first in Bristol to make efforts for the better housing of the poor. In 1874 she formed the company which built Jacob's Wells industrial dwellings, managing them herself till the time of her death. She took also a great interest in the education of women, and in 1878 succeeded her sister Catherine as governor of the Red Maids' school, and member of the council of Cheltenham Ladies' College. Susanna was for some years a unitarian, but returned to the English church in 1861.

Susanna Winkworth died at 21 Victoria Square, Clifton, on 25 Nov. 1884, being buried in the churchyard of St. John's Church.

Among the friends and correspondents of the two sisters other than those already mentioned were Harriet Martineau, the Hares, F. D. Maurice, Mazzini, Professor Max Müller, Carlyle, and Jenny Lind.

[Memorials of two sisters: Susanna and Catherine Winkworth, ed. by their niece, Margaret J. Shaen, 1908; Allibone's Dict. of Engl. Lit. with Supplement; Julian's Dict. of Hymnology, p. 1287; Letters and Memorials of Catherine Winkworth, ed. Susanna Winkworth, privately printed, 1883; private information.]

E. L.

WINMARLEIGH, Baron (1802–1892). [See Wilson-Patten, John.]

WINNIFFE, THOMAS (1576–1654), bishop of Lincoln, born and baptised at Sherborne, Dorset, in 1576, was son of John Winniffe (1540 ?–1630), who was buried on 28 Sept. 1630 in Lambourne church, Essex (*Addit. MS.* 5994, f. 186 *b*). He matriculated from Exeter College, Oxford, on 22 Feb. 1593–4, and was elected fellow in 1595; he graduated B.A. on 12 July 1598, M.A. on 17 May 1601, B.D. on 27 March 1610, and D.D. on 5 July 1619, being incorporated in that degree at Cambridge in 1628. In August 1605 he was one of those who disputed in moral philosophy before James I, his queen, and Prince Henry on the occasion of their visit to Oxford (Nichols, *Progresses of James I*, i. 536). He is said to have been subsequently chaplain to Prince Henry, though his name does not appear in Birch's list of the prince's chaplains. On 5 May 1608 he was admitted to the rectory of Willingale-Doe, Essex, and on 15 June following to that of Lambourne in the same county, and on 30 June 1609 he resigned his fellowship at Exeter, having livings above the statutable value.

After Prince Henry's death Winniffe became chaplain to Prince Charles, but on 7 April 1622, when the Spaniards were overrunning the Palatinate, he gave offence by a sermon denouncing Gondomar, and comparing Spinola with the devil (Birch, *Court of James I*, ii. 304; *Cal. State Papers*, Dom. 1619–23, p. 376). He was sent to the Tower, but repented and appealed to the Spanish and imperial ambassadors, at whose intercession he was released a few days later. On 17 Sept. 1624 he was nominated dean of Gloucester, being installed on 10 Nov. following. He remained chaplain to Charles after his accession, and on 8 April 1631 was nominated dean of St. Paul's in succession to Dr. John Donne (1573–1631) [q. v.], who bequeathed him 'the picture called the "Skeleton," which hangs in the hall;' he was also one of the three to whom Donne is said to have left his 'religious MSS.' (Gosse, *Life of Donne*, 1899, ii. 295, 298, 360). Winniffe was elected dean of St. Paul's on 18 April; he also held the prebend of Mora in that cathedral. On 15 March 1633–4 he took the oath as an ecclesiastical commissioner.

On the translation of Bishop John Williams (1582–1650) [q. v.] from Lincoln to York on 4 Dec. 1641, Winniffe was selected to succeed him. The nomination is said to have been intended to gratify parliament on the ground of Winniffe's alleged puritan tendencies; but on 30 Dec. Francis Rous [q.v.] moved in the House of Commons for the postponement of Winniffe's consecration 'till a settled government in religion be established in this kingdom' (*Speech of Francis Rowse*, London, 1642, 4to), and Winniffe's house in Westminster is said to have been destroyed by a mob, whose leader, Sir Richard Wiseman, was killed. He was elected on 5 Jan. 1641–2, and was consecrated on 6 Feb.; he retained the deanery of St. Paul's, but resigned his livings in Essex.

The outbreak of the civil war, however, did not leave him long in possession of his see, though according to his own account he

'was always at his house at Buckden, in parliamentary quarters, and submitted to all the ordinances, and was never charged with delinquency' (*Cal. State Papers*, Dom. 1654, p. 56). In November 1646 all bishops' lands were vested in trustees for the benefit of the commonwealth, and Winniffe retired to Lambourne. Early in 1654, on his petition to Cromwell, his arrears were paid up to November 1646; during his retirement he gave active assistance to Brian Walton [q. v.] in the preparation of the 'Polyglot Bible.' He died at Lambourne, according to Smyth's *Obituary*, on 20 Sept. 1654, and was buried within the altar-rails of the church. His will was proved 28 Sept. following (Prerog. Ct. Cant. 11 Alchin; see also *Lands. MS.* 985 f. 212, *Addit. MS.* 5840 p. 421, and 5994 f. 186, and Willis's *Cathedrals*, ii. 69). According to Bishop Gauden 'nothing was more mild, modest, and humble, yet learned, eloquent, and honest than Bishop Winniffe' (*Suspiria Eccl. Angl.* 1659, p. 614). He was unmarried, and gave the advowson of Lambourne, which he had purchased, to his nephew, Peter Mews [q. v.], who was educated at Winniffe's expense, and was afterwards bishop of Winchester.

[Authorities cited; Wood's Athenæ Oxon. ed. Bliss, ii. 111, 545, iii. 296, 434, 468, iv. 813, 826; Foster's Alumni Oxon. 1500–1714, s.v. 'Wynnyff;' Boase's Reg. Coll. Exon. pp. civ, 85, 86, 370; Le Neve's Fasti Eccl. Angl. ed. Hardy; Hennessy's Nov. Rep. Eccl. Londin. 1898; Notes and Queries, 6th ser. vi. 244; Stubbs's Reg. Sacr. Angl. ed. 1897; Hist. MSS. Comm. 13th Rep. App. ii. 121 (Duke of Portland's MSS.), and Buccleuch and Queensberry MSS. i. 291; Walker's Sufferings of the Clergy; Hutchins's Dorset, iv. 211–12, 262; Gardiner's Hist. iv. 305; Camden's Annales, s.a. 1622, and Brewer's Court and Times of James I and Charles I.] A. F. P.

WINNINGTON, Sir FRANCIS (1634–1700), lawyer, lineally descended from Robert Winnington, lord of the manor of Winnington, Cheshire, and only son of Francis or John Winnington, who settled at Powick, near Worcester, was born in Worcester city on 7 Nov. 1634. He was admitted commoner at Trinity College, Oxford, in 1655, and on 28 Nov. 1656 was entered at the Middle Temple. On 9 Feb. 1660 he was called to the bar *ex gratia*, chosen bencher on 24 June 1672, autumn reader 1675, and treasurer on 29 Oct. 1675. Winnington went the Oxford circuit, his family having considerable influence in the district, and his rise in the profession was rapid. Prince Rupert engaged him as standing counsel, and in 1672 he was created king's counsel and attorney-general to the Duke of York. On 17 Dec. 1672 he was knighted.

Winnington's fee-book from 1671 was preserved at his seat of Stanford Court in Worcestershire, and it shows that his income from the law in 1675 exceeded 4,000*l.* In December 1674 he was created solicitor-general, and by the king's command he was returned to Parliament for the borough of Windsor on 19 Feb. 1676–7. He supported in 1678 the exclusion bill, and for this vote was deprived in January 1678–9 of the office of solicitor-general, and at the dissolution in that month lost his seat at Windsor. He represented Worcester city in the three parliaments of February 1678–9, September 1679, and March 1680–1, and the borough of Tewkesbury from November 1692 to July 1698. He refused to be raised to the bench in April 1689, but he was chairman of ways and means in the parliament which ended in October 1695.

Winnington died on 1 May 1700, and was buried in the old church of Stanford, a monument being erected to his memory. By his first wife, Elizabeth Herbert of Powick, he had an only daughter, Elizabeth, married in 1676 to Richard Dowdeswell, M.P., his colleague in the representation of Tewkesbury. His second wife was Elizabeth, third and youngest sister and coheiress of Edward Salwey of Stanford Court, and their issue was four sons and two daughters. Thomas Winnington [q.v.] was his grandson. He purchased the shares of the elder sisters in the estate of Stanford, and in 1674 he bought the leasehold interest under the crown of the manor of Bewdley. The Elizabethan mansion of Stanford Court was burnt on 5 Dec. 1882, and the valuable books and manuscripts in the old library were destroyed (*Hist. MSS. Comm.* 1st Rep. app. pp. 53–5). An oval miniature portrait of Winnington in oil colours, by an unknown artist, is in the National Portrait Gallery, London; another portrait by Lely belonged in 1866 to the family (*Cat. First Loan Exhib.* No. 933).

He was famed until the age of sixty-four for his skill in riding and for his love of sport. Lord Somers was his pupil in the law, and had the run of his chambers. Winnington's success in pleading is coupled by Garth with that of South and Onely in preaching (*Dispensary*, canto v.) A letter from him is in Warner's 'Epistolary Curiosities' (1st ser. pp. 103–4).

[Burke's Peerage; Nash's Worcestershire, i. 368–9; Murray's Worcestershire Handbook; Notes and Queries, 2nd ser. vii. 65; Luttrell's Hist. Relation, i. 6, 522; Le Neve's Knights,

p. 282; Williams's Parl. Hist. of Gloucestershire, pp. 244–5, and Worcestershire, p. 99; Cooksey's Lord Somers, p. 25.] W. P. C.

WINNINGTON, THOMAS (1696–1746), politician, born on 31 Dec. 1696, was the grandson of Sir Francis Winnington [q. v.], and second son of Salwey Winnington, many years member of parliament for Bewdley, who married on 24 July 1690 Anne, second daughter of Thomas Foley of Great Witley, and sister of Thomas, lord Foley [see under Foley, Thomas]. He was educated at Westminster school and at Christ Church, Oxford, where he matriculated on 25 April 1713. In 1714 he was admitted student at the Middle Temple. He was said, while at Christ Church, to have been called 'Penny' Winnington, from his meanness of disposition; a name so printed occurs among the subscribers to Bishop Smalridge's 'Sixty Sermons' (1724).

At a by-election on 31 Jan. 1725–6 Winnington was returned to parliament for the borough of Droitwich, and represented it continuously until 1741. He was then elected both for it and the city of Worcester, and preferred to sit for the latter constituency, which he represented until his death. Though 'bred a tory,' he soon became a zealous whig, and one of Walpole's chief supporters, being rewarded for the change by appointment to high office. He was lord of the admiralty from May 1730, and in 1735 Lord Hervey pressed Walpole to put him into the treasury as 'from his party knowledge and application of infinite use in the House of Commons;' but he was then not liked by either king or queen, and Walpole, much to Winnington's resentment, would not promote him on that occasion. From May 1736 to 1741 he served at the treasury, he was cofferer of the household from April 1741 to 1743, and paymaster-general of the forces from December 1743 to 1746. On 27 April 1741 he was created a privy councillor. In August 1743, on Pelham's appointment as prime minister, Walpole, then Lord Orford, wrote to him, 'Winnington must be had.' When the king endeavoured in 1746 to form an administration under Lords Bath and Carteret, he relied on Winnington being chancellor of the exchequer and leading the House of Commons, but Winnington at his interview with George II thrice declined to accept the post. Next day the king told him that as the honestest man in his service he should have the honour of making the reconciliation between the sovereign and the Pelhams (Coxe, *Pelham*, i. 93, 111, 197, 288, 291).

Winnington led a life of gallantry, and in mature life loved expense. Audrey, lady Townshend, was one of his friends, and her wishes often guided his action. He was possessed of a very strong constitution, and seemed destined for a great position in politics; but he died prematurely on 23 April 1746, through the erroneous treatment of his medical attendant, Thomas Thomson, M.D. Towards the end of March he had been ill with a cold, and on his return from the country on 6 April was suffering from fever. He was then subjected to excessive purgings and bleedings. The notoriety of the case produced pamphlets from Thomson, J. Campbell, M.D., William Douglas, M.D., and from an anonymous hand in the 'Genuine Tryal of Dr. Nosmoth.'

Winnington married, on 6 Aug. 1719, Love, daughter of Sir James Reade, bart., of Brocket Hall, Hertfordshire. She died on 25 June 1745, and their only child, Francis Reade Winnington, was born and died in 1720. On the death of her only brother in 1712 the family estates were partitioned among the sisters, and the estate of Brocket fell to her share. At Winnington's death it was divided between his two sisters. It afterwards became celebrated as the residence of Lord Melbourne and Lord Palmerston. Winnington was buried in Stanford church, and a marble monument by Roubiliac was erected to his memory by Sir Charles Hanbury Williams [q. v.], his friend, and Sir Edward Winnington, his heir. The lines on it were by Williams, in whose works are many references to Winnington. In sending the news of his death to Mann, Horace Walpole spoke of Winnington as 'one of the first men in England from his parts and from his employment,' without an equal in public life, and as marked out to be the prime minister of England. His wit was 'ready and quick as it was constant and unmeditated,' but he lost reputation at times through affecting to laugh at his own want of principle. After his death there appeared 'An Apology for the Conduct of a late celebrated Second-rate Minister from 1729 to 1746. Written by himself and found among his papers,' the object of which was to prove that Winnington acted in the interest of the Jacobites. His executors thought it necessary to advertise the spuriousness of this tract, and it was formally answered by several writers, including 'the author of the "Jacobite's Journal,"' i.e. Henry Fielding.

Winnington's portrait by Van Loo is in the Guildhall, Worcester; he is depicted in his robes as recorder of the city; a portrait

in enamel by Zincke is in the National Portrait Gallery, London. A print of him, 'from an original at Pontypool Park, was published on 1 Feb. 1802' (Coxe, *Monmouthshire*, p. 240). He is one of the six persons in Hogarth's portrait group belonging to the Earl of Ilchester (*Exhib. of Old Masters*, 1889, No. 143).

[Nash's Worcestershire, i. 368–70; Notes and Queries, 4th ser. v. 317, 370, 408; Foster's Alumni Oxon.; Williams's Parl. Rep. of Worcestershire, pp. 102, 131; Walpole's George II (1846 ed.), i. 174; Walpole's Letters, i. passim, ii. 7–8, 19–20; Gent. Mag. 1745 p. 332, 1748 p. 56; Ballantyne's Carteret, p. 394; Hervey's Memoirs (1884 edit.), ii. 158–64; New Foundling Hosp. for Wit, vi. 146–7; Almon's Anecdotes, iii. 393–5.] W. P. C.

WINRAM, GEORGE, Lord Libbertoun (*d.* 1650), Scottish judge, son of James Winram of Liberton in Midlothian, was admitted advocate on 20 Dec. 1620. He was a friend of James Hamilton, third marquis (afterwards first Duke) of Hamilton [q. v.], and after the abolition of episcopacy by the general assembly in 1638 he undertook the dangerous task of presenting the assembly's petition to the king in London. On receiving the petition Charles replied bitterly, 'When they have broken my head, they will put on my cowl.' During his stay in England Winram was active in the cause of the covenant. His public letters, which were liable to be opened, 'were full of great feares and English braggs;' but in his secret communications he made the Scots acquainted with the king's real weakness (Baillie, *Letters and Journals*, i. 115, 187). He was one of the commissioners for Midlothian in the parliaments of 1643 and 1649, and was a member of numerous parliamentary committees. On 26 Aug. 1643 he was nominated colonel of one of the regiments to be raised in Midlothian for the English war (*Acts of Scottish Parl.* vi. i. 52), and on the same day he was appointed a member of the committee to which it was entrusted to put the country in a posture of defence (*ib.* vi. i. 57). He was a member of the various committees appointed to carry on the war and to administer the functions of the executive. He was also selected by the general assembly as one of their representatives at the Westminster assembly of divines, and on 23 Feb. 1647 he received an allowance from parliament in that capacity, which on 25 March was ordered to be discontinued when the Earl of Lauderdale reached London (*ib.* vi. i. 704, 813). In February 1649, when the execution of Charles I rendered a breach with England probable, Winram was again nominated colonel of one of the regiments to be raised in Midlothian (*ib.* vi. ii. 186, 187, 317, 411). In the same year eight of the ordinary lords of session were removed, and Winram was one of those appointed in their stead on 8 March (*ib.* vi. ii. 283; Balfour, *Annals*, iii. 390).

In the meantime profound dissatisfaction was felt in Scotland at the course of events in England. Parliament, under the influence of Hamilton, resolved to attempt to open negotiations with Charles II, whom already on 5 Feb. they had conditionally proclaimed at Edinburgh. On 6 March Winram was chosen one of the commissioners to treat with Charles. The conditions proffered, however, were so severe that Charles, who had hopes in Ireland, declined to accede to them, and the deputation returned in June without success (Baillie, iii. 86–8, 510–21; *Acts of Scottish Parl.* vi. ii. 232; Balfour, *Annals*, iii. 408). In the course of the summer, however, Charles made new overtures to Argyll, and on 7 Aug. Winram was appointed to reopen negotiations. When, however, his instructions came to be drawn, they proved so unbending in the matter of the covenant that he refused to undertake the mission (*Acts of Scottish Parl.* vi. ii. 538, 739, 740; Balfour, iii. 417; Baillie, iii. 90). He was finally induced to set out in October when the news of Cromwell's success in Ireland raised hopes that Charles would prove less obdurate. Winram's reluctance to undertake the mission is not surprising, for Sir John Berkeley in a letter to Hyde remarks: 'I believe Libbertoun will think he hath made a good voyage if he escape with a broken pate. The gallants in Jersey talkt of throwing him over the wall.' He sailed from Leith on 11 Oct., passed through Holland, where he held conferences with the English presbyterian exiles, and, accompanied by their agent, Silius Titus [q. v.], found Charles in Jersey. Charles was desirous of uniting the covenanters, engagers, and royalists in Scotland in one common movement, and, feeling that his presence would greatly assist such a project, he showed himself less obdurate than formerly on the matter of conditions. Winram returned to Edinburgh on 2 Feb. 1649–50, with the intelligence that Charles would receive commissioners for further treaty at Breda (Balfour, iv. 2, 5). In conjunction with John Kennedy, sixth earl of Cassilis [q. v.], and the other delegates, he took part in the conferences at Breda, and, although hindered by the presence of such a zealot as John Livingstone [q. v.], among the commissioners, signed the final agree-

ment off Heligoland on 21 June 1650. On returning to Scotland he joined the army and fought in the battle of Dunbar on 3 Sept., where he was so severely wounded that he died eight days later (Balfour, iv. 98).

[Brunton and Haig's Senators of the College of Justice, 1832, pp. 341–2; Balfour's Annales of Scotland, 1825, vols. iii. and iv.; Acts of the Parliaments of Scotland, vol. vi. passim; Letters and Papers illustrating the Relations between Charles II and Scotland in 1650, ed. Gardiner (Scottish Hist. Soc.); Baillie's Letters and Papers (Bannatyne Club), index; Clarendon State Papers, 1773, vol. ii. App.; Masson's Life of Milton, iv. 180; Carlyle's Works, xv. 198, 230; Foster's Scottish Members of Parliament; Records of the General Assemblies of 1646 and 1647 (Scottish Hist. Soc.), 1892 passim; Hoskins's Charles II in the Channel Islands, 1854, ii. 358–62, 372; Select Biographies (Wodrow Soc.), 1845, i. 169–81; Cal. Clarendon State Papers, ii. 4, 32, 38, 39, 51, 57, 65, 66; Cal. State Papers, Dom. 1650, p. 157.] E. I. C.

WINRAM, WYNRAM or WINRAHAM, JOHN (1492?–1582), Scottish reformer, descended from the Winrams or Winrahams of Kirkness or Ratho, Fifeshire, was born about 1492. Entering the college of St. Leonard's, St. Andrews, in 1513, he graduated B.A. 17 March 1515. As early at least as 1528 he was an inmate of the Augustinian monastery of St. Andrews, of which he became third prior in 1534 and sub-prior in 1536, the prior being Lord James Stewart (afterwards Earl of Moray), who was then in his minority.

At the trial of George Wishart (1513?–1547) [q.v.] in 1546 Winram preached the opening sermon, the subject being 'Heresy,' which he very safely defined as 'a false opinion defended with pertinacitie, cleirlye repugning to the word of God' (summary in Knox, *Works*, i. 150–151, and in Lindsay of Pitscottie's *Chronicle*, pp. 459–60). In reality the sermon contained nothing to which Wishart himself would not have been willing to subscribe, and the general and colourless character of its propositions indicated at least a tendency towards toleration. That Wishart believed the sub-prior to be favourably disposed towards him may be inferred from the fact that while waiting in the castle of St. Andrews before execution it was for him he sent in order to make his confession. 'Go, fetch me,' he said, 'yonder man that preached this day, and I will make my confession unto him' (Knox, i. 168). Knox is unable 'to show' what Wishart said 'in this confession,' but Lindsay affirms that Winram informed Beaton that Wishart had declared his innocence and asked the consent of Beaton that he should 'have the communion,' which was refused (*Chronicle*, p. 476).

In regard to Knox, Winram adopted a similarly impartial attitude. He was present at Knox's first sermon preached in the chapel of the castle of St. Andrews in 1547, and, after the sermon, called him before a convention of the grey and black friars in the yard of St. Leonard's, not 'to hear as judge, but only familiarly to talk.' After arguing with Knox in a very half-hearted fashion, Winram left further discussion in the hands of Arbuckle, the grey friar; but Knox represents his own triumph in the argument as complete; and although the friars resolved that, as an antidote to Knox's teaching, every learned man in the city, beginning with the sub-prior, should preach a series of sermons in the parish kirk, the sermons, according to Knox, were 'penned so as to offend no man' (*Works*, i. 193–201). Winram was present at the meeting of the provincial council held in Edinburgh in November 1549, at which special resolutions were passed for reforming the lives of the clergy (Robertson, *Stat. Eccles. Scot.* ii. 82–4); and by some he is supposed to have been the author of the catechism, known generally as Archbishop Hamilton's, approved by a provincial council held at Edinburgh in January 1552.

Although present at the trial of Walter Milne in 1558 and at a provincial council held in 1559, Winram cast in his lot with the reformers as soon as their cause seemed likely to prevail; and, being nominated by the lords superintendent of Fife, 9 July 1560, he was admitted at St. Andrews 13 April 1561. He is sometimes included among those to whom was entrusted the compilation of the first confession of faith; but, on the contrary, it was to him and William Maitland of Lethington that the confession was submitted for revision, and they mitigated 'the austeritie of maynie words and sentences which seemed to proceed rather of some evil-conceived opinion than of any sound judgment' (Randolph to Cecil, 7 Sept. 1560, in Knox, vi. 120). He was present at the parliament at which it was ratified, and spoke in its support (Randolph to Cecil, 19 Aug. *ib.* vi. 118), and, after the ratification, was appointed one of a commission to draw up the 'Book of Discipline' (*ib* ii. 128).

Winram is described by Quentin Kennedy as 'wonderfullie learnit baith in the New Testament, Auld Testament, and mekle mair [much more]' ('Ane Compendious Reasoning,' in *ib.* vi. 167), and it is very

clear that he was more of a scholar than a controversialist. He seems not to have been specially enamoured of the puritanic Calvinism of the leading Scottish reformers, and in his final adherence to the Reformation he was probably influenced mainly by considerations of expediency. At nearly every general assembly from 1562 to 1570 complaint was made against him as superintendent for slackness in visitation and preaching; and his 'immersion in worldly affairs' also gave offence to the more censorious.

As prior of Portmoak Winram was present at the Perth convention of 27 July 1569 (*Reg. P. C. Scotl.* ii. 2). He also attended the convention held at Leith in January 1572, at which the creation of the 'tulchan' bishops was authorised; and under the new arrangement he was made archdeacon of the diocese, resigning the superintendentship of Fife to the new archbishop, and being designated instead superintendent of Strathearn. When Knox declined to inaugurate the new archbishop of St. Andrews, Winram, at the conclusion of Knox's sermon, undertook that duty (Calderwood, iii. 206–7). On the death of the archbishop in 1574 he resumed the superintendentship of Fife. As prior of Portmoak he attended a convention at Holyrood House, 5 March 1574, and on 29 July 1580 he conveyed the priory of Portmoak to St. Leonard's College, St. Andrews. He died 28 Sept. 1582. Winram was married, 12 July 1564, to Margaret Stewart, relict of Ayton of Kinaldy.

[Histories by Knox, Buchanan, Leslie, and Calderwood; Reg. P. C. Scotl. vols. ii–iii.; Wodrow's Biographical Collections; Hew Scott's Fasti Eccles. Scot. ii. 822–5.] T. F. H.

WINSLOW, EDWARD (1595–1655), governor of Plymouth colony, born at Droitwich, near Worcester, on 18 Oct. 1595, grandson of Kenelm Winslow (*d.* 1607) of Kempsey, was the son of Edward Winslow (1560–1630 ?), who married as his second wife, at St. Bride's, London, on 4 Nov. 1594, Magdalene Ollyver. In 1617 young Edward Winslow 'left his salt-boiling' and went to Leyden, attracted possibly by the fame of the university there. He soon joined the English church (Brown, *Pilgrim Fathers*, 1895, p. 131), and at Leyden on 16 May 1618 he was married by John Robinson (1576 ?–1625) [q. v.], the pastor of the English congregation, to Elizabeth Barker of Chetsum. In July 1620, with his wife and three servants, he sailed from Delft Haven in the Speedwell to Southampton, and thence in the Mayflower, having decided to cast in his lot with the pilgrims to the new world. Hutchinson states that he was a gentleman of the best family of any of the Plymouth planters (*Hist. of Massachusetts*, i. 172), and this statement is borne out by the prefix of 'Mr.' to his name in the 'Covenant' drawn up by the settlers in November 1620 before their disembarkation at Cape Cod. His wife died on 24 March 1620–1, and on 12 May following he married Susannah (whose maiden name was Fuller), widow of William White, and mother of Peregrine White (*d.* 1704), the first English child born in New England. In the summer of 1621 and the spring of the following year Winslow was one of the two colonists selected to visit the sachem, Massasoit, at Pokanoket, on a diplomatic errand. On a second visit to this sachem at Sowams, though his knowledge of therapeutics was of the slenderest, he managed to cure Massasoit of a distemper (March 1623), and so to gain his goodwill towards the colonists. On 10 Sept. 1623 Winslow sailed for England in the Ann as agent for the colony, and while in London published a narrative of the settlement and a history of its transactions from December 1621, under the title 'Good News from New England; or a True Relation of Things very remarkable at the Plantation of Plimoth in New England' (1624, pp. 66, sm. 4to). In it he significantly warns idlers, beggars, and persons with 'a dainty tooth' from attempting to join the colony. In March 1624 he returned in the Charity from England, taking with other necessaries three heifers and a bull, the first neat cattle exported from the old country to the new. In the summer of 1624 he revisited England to represent the transactions and the needs of the colony to the adventurers. During his absence, at the annual election of 1624 Governor William Bradford (1590–1657) [q.v.] having prevailed on the people of Plymouth to increase the number of assistants to five, Winslow was first elected to this office, in which he was continued by successive appointments until 1647, with the exception of 1633, 1636, and 1644, when he was chosen governor. In 1635 he undertook another agency to England for the two colonies of Plymouth and Massachusetts, partly to obtain moral support for the New England plantations against the threatened intrusion of the French on the east and the Dutch on the west, and partly to answer complaints which had been preferred against the colony of Massachusetts and against Winslow in particular by Thomas Morton, a disaffected colonist who had returned to England and obtained the ear of Laud (see Bradford, *Hist.* ap. iv. *Massa-*

chusetts Hist. Coll. iii.; cf. Doyle, *English in America*, i. 161). The special charges brought against Winslow were that he, not being in holy orders but a mere layman, had taught publicly in church and had celebrated marriages. He admitted his occupation of the pulpit 'for the edification of the brethren,' but pleaded that he had solemnised marriages only as a civil contract in his capacity as a magistrate, and in the absence of a licensed minister. For these offences he was in July committed by Laud's order to the Fleet prison. Thence in November he addressed a petition to the privy council (*Cal. State Papers*, Colonial, 1574–1660, p. 157), which procured his release and his consequent return to New Plymouth.

Winslow was chosen governor again for 1636 and also for 1644, and two years later the colony of Massachusetts prevailed upon him to return to England in their behalf to answer some not ill-founded complaints of cruelty, raised by Samuel Gorton and others, and to defend them against the charges of religious intolerance and persecuting tendency by which they were assailed (*Life and Letters of John Winthrop*, 1867, ii. 347). His Plymouth associates, including Bradford, appear to have disapproved of his mission (Bradford, *Hist.* 1650, ad fin.; Goodwin, *Pilgrim Republic*, 1888, chap. lv.) He sailed from Boston in October 1646, and was not destined again to revisit the settlement which he had made in Marshfield, and to which he had given the name of Careswell, after the ancestral seat of the Vanes. Upon arriving in London he lost no time in issuing a harsh answer to the party of toleration in 'Hypocrisie Unmasked: by a True Relation of the Proceedings of the Governor and Company of the Massachusetts against Samuel Gorton, a notorious Disturber of the Peace.' Appended to this was a chapter entitled 'A Brief Narration of the True Grounds or Cause of the First Plantation of New England,' which supplied the first connected account in print of the preparations in Leyden for removal to America, and incidentally preserved the substance of John Robinson's farewell address to the departing portion of his flock. The whole tract was reissued without change in 1649 as 'The Danger of tolerating Levellers in a Civill State' (the supplementary chapter was reprinted in Young's 'Chronicles of the Pilgrims,' 1841). John Child and William Vassall [see under Vassall, John], whose ideas of toleration were considerably in advance of his time, assailed Winslow's championship of New England religious policy in 'New England's Jonas cast up at London' (1647), and Winslow, who held the pen of an able controversialist, retorted in his pungent 'New England's Salamander' (1647, pp. 29, 8vo).

In the meantime Winslow had attended several meetings of the commissioners for the affairs of New England. In answer to the charge that the Massachusetts rulers were intolerant or arbitrary, he had been specially instructed to say that they had four or five hundred express laws as near the laws of England as may be, and when they had no law they judged by the word of God; while in reference to the offending scheme for a general government for New England, he was to assert for that colony the autonomous rights given them by their charter (cf. Winthrop, *Journal*, ed. Savage, ii. 306). The Earl of Warwick and Sir Henry Vane, both friends of New England, were now on the committee, and Winslow appears to have made a very favourable impression both for his clients and for himself; this was confirmed by the active assistance he gave to the puritan movement for propagating the gospel in New England. A charter of incorporation for a society with this object bears date 27 July 1649, and Winslow dedicated to the parliament in this same year a little tract called 'The Glorious Progress of the Gospel amongst the Indians of New England.' His friend 'President Steele' (of the new Gospel Society) wrote to the New England commissioners that Winslow was unwilling to be longer kept from his family, but that his great acquaintance and influence with members of parliament required his longer stay. During his four years' service Massachusetts had paid him only 300*l.*; in view of his labours for the Indians he now received an additional 100*l.* But the 'courtly pilgrim' found more remunerative employment in England. He was appointed a member of the committee for compounding, and when, in April 1650, the committees were reorganised, he was put upon the joint board of 'The Committee for Sequestration and Advancement of Money and for compounding with Delinquents' at a salary of 300*l.* a year (*Cal. Proc. Comm. Advance of Money*, 1888, Pref. p. xi). In September 1651 the council ordered a hundred narratives of the battle of Worcester to be delivered to him for transmission to New England (*Cal. State Papers*, Colonial, 1574–1660, p. 362). During March and April 1652 he was endeavouring, but apparently without complete success, to obtain an exclusive grant for New Plymouth of the whole of the river Kennebec (*ib.* pp. 376, 378, 379). In July upon his petition a supply of ammuni-

tion was sent to New England, and a thousand swords by way of arming the colonists against the Dutch (*ib.* p. 386). In 1653 he issued his last tract, 'A Platform of Church Discipline in New England' (London, 4to). In June 1654 he was one of the commissioners appointed to determine the value of the English ships seized and destroyed by the king of Denmark, for which restitution was to be made, according to the treaty of peace made with the Protector on 5 April. When Cromwell despatched the naval expedition against the Spanish in the West Indies under Penn and Venables, he appointed Winslow as chief of the three civil commissioners, Daniel Searle and Gregory Butler being the other two, who were to accompany and advise with the commanders. He was allowed a fixed salary of 1,000*l.* per annum, 500*l.* being paid him in advance (*ib.* p. 419). During the passage of the fleet from Hispaniola, whence it was repulsed, to Jamaica, which it captured, Winslow died of a fever, aggravated by the intense heat, on 8 May 1655 (O.S.) He was buried at sea with a salute of forty-two guns. The following pious doggerel was inscribed to his memory, and perpetuated in Morton's 'Memorial' (1669):

The eighth of May, west from Spaniola's shore,
God took from us our grand commissioner,
Winslow by name; a man in chiefest trust
Whose life was sweet and conversation just.

By his second wife, Susannah, he had, with other issue, an only son, Josiah Winslow (1629–1680), who became a distinguished man in the colony; was a magistrate, governor, and in 1675 commander of the New England forces in the Indian war (see *Cal. State Papers*, Colonial, Addenda). Edward Winslow's widow survived until 1680, when she was buried in the Winslow burying-ground at Marshfield.

The first colony owed much to Winslow, whose popularity as an administrator was strikingly attested by an appeal from several Barbadeans that he should be appointed their governor in place of Lord Willoughby. His birth and breeding gave him an advantage over most of his fellow emigrants, and Winthrop and the New England council did wisely in deputing him upon a mission to the English parliament, among the members of which he moved as one of themselves. Cromwell recognised his value and his integrity and kept him constantly employed in responsible posts.

Winslow's dark features and dignified figure are well portrayed in an oil painting executed in England in 1651, when he was fifty-six years old. The original, which is the only authentic likeness of any of the 'Mayflower pilgrims,' is now the property of a descendant, Isaac Winslow (cf. *Mass. Coll.* vii. 286, and *Proc.* x. 36). Engravings, not distinguished by uniformity as regards likeness, have been executed for Young's 'Chronicles of the Pilgrim Fathers,' Moore's 'American Governors,' Bartlett's 'Pilgrim Fathers,' Morton's 'Memorial' (Boston, 1855), Winsor's 'History of America' (iii. 277), and Appleton's 'Cyclopædia.' Winslow's chair is engraved for Young's 'Chronicles' (p. 238); this and other relics are preserved in Pilgrim Hall at (New) Plymouth. Winslow's estate of Marshfield subsequently passed into the possession of Daniel Webster.

In addition to the works mentioned, Winslow was joint author with Governor William Bradford (1590–1657) [q.v.] of the 'Diary of Occurrences' or chronicle of the Cape Cod colony (November 1620 to December 1621), which was printed in London as 'Journal of the Beginning and Proceeding of the English Plantations settled at Plymouth in New England,' with a preface signed by G. Mourt. Mourt's 'Relation,' as it is often described, was abridged by Purchas in his 'Pilgrimes,' and reproduced in the abbreviated form in 'I Massachusetts Historical Collections,' viii. 203–9; the parts of the original omitted in the abridgement were published in 'II Massachusetts Historical Collections,' ix. 26–74; the whole was printed in Young's 'Chronicles,' and separately, with notes by W. T. Harris, New York, 1852. Winslow's 'Good Newes' (mentioned above) was in continuation of Mourt's 'Relation.' Copies of all Winslow's tracts are in the British Museum Library.

[Full biographies of Winslow are given in Belknap's American Biographies (1794–8), in J. B. Moore's Memoirs of American Governors (New York, 1846, i. 93–138), and in D. P. Holton's Winslow Memorial (New York, 1877, vol. i. Introd.) Numerous details as to the family are to be found in the New England Hist. and Geneal. Register, 1850, 1863, 1867, 1870, 1872, 1877, and 1878, and in Savage's Genealog. Dict. of First Settlers in New England.] T. S.

WINSLOW, FORBES BENIGNUS (1810–1874), physician, ninth son of Thomas Winslow, a captain in the 47th regiment of foot, and his wife, Mary Forbes, was born at Pentonville in August 1810. His father was a direct descendant of Edward Winslow [q.v.] The family lost their American property in the war of independence and came to England. After education at University College, London, and at the Middlesex Hospital, where he was a pupil of Sir Charles Bell

[q. v.], he became a member of the Royal College of Surgeons of England in 1835, and graduated M.D. at Aberdeen in 1849. He had to pay the expenses of his own medical education, and did so by acting as a reporter for the 'Times' in the gallery of the House of Commons, and by writing small manuals for students on osteology, and on practical midwifery. In 1839 he published anonymously 'Physic and Physicians,' in two volumes, a collection of miscellaneous anecdotes about physicians and surgeons; and in 1840 'The Anatomy of Suicide,' an endeavour to demonstrate that most suicides are not criminal, but are victims of mental disease. This was followed in 1843 by 'The Plea of Insanity in Criminal Cases,' and in 1845 by 'The Incubation of Insanity.' He was now regarded by the public as an authority in cases of insanity, and in 1847 opened two private lunatic asylums at Hammersmith, where he employed the humane method of treating lunatics which is now universal, but was then regarded as on its trial. He founded the 'Quarterly Journal of Psychological Medicine' in 1848, and continued it for sixteen years. When the Earl of Derby was installed as chancellor of the university of Oxford, the honorary degree of D.C.L. was conferred on Winslow on 9 June 1853. He continued to write numerous papers on insanity and on its relation to the laws, and in 1860 published 'On the Obscure Diseases of the Brain and Mind,' a work containing many interesting cases. In 1865, after recovering from a serious illness, he wrote 'Light and its Influence' and a short essay 'On Uncontrollable Drunkenness.' He was examined before a committee of the House of Commons in 1872 on this subject. The frequent establishment of the plea of insanity in criminal cases was largely due to his influence, and he was called as a witness in many celebrated trials. He died at Brighton on 3 March 1874, and was buried at Epping. The 'Medical Circular' for 16 March 1853 contains his portrait, engraved from a daguerreotype. One of his sons, Lyttelton Stewart Winslow, graduated in medicine and pursued the same studies.

[British Medical Journal, 1874, vol. i.; Medical Circular, 1853, vol. ii.; Lancet, 14 March 1874; Journal of Psychological Medicine, 1875, vol. i., edited by L. S. Winslow, M.D.; Works.]

N. M.

WINSOR, FREDERICK ALBERT (1763–1830), one of the pioneers of gas-lighting, son of Friedrich Albrecht Winzer, was born in Brunswick in 1763. There is some reason to suppose that he was educated in Hamburg, where he early acquired English, and he seems to have resided in England before 1799. He appears to have been primarily a company-promoting 'expert,' but he was specially interested in the question of economic fuel, and in 1802, being then in Frankfort, he made a visit to Paris expressly to investigate the thermo-lamps which Philippe Lebon (*d.* 1804) had first exhibited in 1786, and for which he had obtained a brevet in 1799. William Murdock [q. v.] had been working in England upon somewhat similar lines (traced in the first instance, he admits, 'by Dr. John Clayton, as far back as 1739'), and his experiments first yielded gas as a practical illuminant between 1792 and 1798, when he erected gasworks at the well-known Soho manufactory of Boulton & Watt, near Birmingham. A like project had been entertained by Archibald Cochrane, ninth earl of Dundonald [q. v.], in 1782–3; but, except in the case of Murdock and Lebon, experiments in gas-lighting had not progressed further than 'philosophical fireworks,' such as were exhibited by a German named Diller (*d.* 1789) in London. Diller appears to have taken his 'fireworks' to Paris and exhibited them to the Académie des Sciences (see *Journal de Physique*, September 1787). Similar 'fireworks' were exhibited by Cartwright at the Lyceum Theatre in May 1800 (*Times*, 17 May). The inhabitants of London were, nevertheless, extremely sceptical as to the feasibility of gas-lighting when Winsor returned to England at the close of 1803 and commenced a series of lectures at the Lyceum Theatre (for an advertisement of the lectures see *Times*, 21 Sept. 1804). He kept secret as a profound mystery his method of procuring and purifying the gas; but he showed the method of conveying it to the different rooms of a house. He exhibited a chandelier 'in the form of a long flexible tube suspended from the ceiling communicating at the end with a burner, designed with much taste, being a cupid grasping a torch with one hand and holding the tube with the other.' He explained how the form of the flame could be modified, and demonstrated that the flame was not liable to be extinguished by wind or rain, that it produced no smoke, and did not scatter dangerous sparks. His perseverance and sanguine temper are said to have been of the greatest service in making the matter known to the public, but he was deficient both in chemical knowledge and in mechanical skill. He obtained a hold over the mind of a retired coach-maker named Kenzie, who lived in Queen Street, Hyde Park, and this patron lent him his premises for gasworks.

On 18 May 1804, being then 'of Cheapside, merchant,' Winsor obtained a patent (No. 2764) for an 'improved oven, stove, or apparatus for the purpose of extracting inflammable air, oil, pitch, tar, and acids, and reducing into coke and charcoal all kinds of fuel' (*Ann. Reg.* 1804, p. 825). Towards the close of 1806 Winsor removed his exhibition to 97 Pall Mall, where early in 1807 he 'lighted up a part of one side of the street, which was the first instance of this kind of light being applied to such a purpose in London' (Matthew, *Hist. Sketch of Gas-Lighting*, 1827). His gas was sneered at as offensive, dangerous, expensive, and unmanageable, but Winsor was not deterred from his purpose. Besides a number of bombastic pamphlets and advertisements, he issued at the close of 1807 a flaming prospectus of 'The New Patriotic Imperial and National Light and Heat Company.' He calculated that if the operations which he proposed were properly conducted the net annual profits would amount to over 229,000,000*l.*, and that after giving over nine-tenths of that sum towards the redemption of the National Debt, there would still remain a total profit of 570*l.* to be paid to the subscribers for every 5*l.* of deposit.' Winsor is said to have raised nearly 50,000*l.* by subscription, but, large as was the amount, he was not enriched by it, for the whole was expended upon his projects. The retort in which he distilled was 'an iron vessel, similar to a pot with a lid, well fitted and luted to the top of it. To the centre of the lid a pipe was fixed to convey the gas to his condensing vessel, which was a circular cistern, made of a conical form, broader at the bottom than at the top; it was divided into two or three separate compartments, and the plates that formed the division were perforated with a great number of holes, in order to spread the gas as it passed through them, to purify it from the sulphuretted hydrogen and ammonia.' But this operation was very imperfectly performed, and the gas, being burnt in an extremely impure state, emitted a pungent smell. To improve this he had recourse to lime as a purifier, with moderately successful results. His pipes were mostly of lead, only those parts which connected them with the burners being made of copper, and his burners were argands, jets, and batswings. On 20 Feb. 1807 Winsor obtained a second patent (No. 3016) for a new gas furnace and purifier; his later patents (Nos. 3113 and 3200) for refining the gas so as to deprive it of all disagreeable odour during combustion are dated 3 March 1808 and 7 Feb. 1809. On 3 Aug. 1809 he obtained a patent (No. 3253) for 'a fixed and moveable telegraphic lighthouse, for signals of intelligence in rain, storm, and darkness.'

In 1809, after having moderated the terms of his prospectus, Winsor supported the Light and Heat Company's application to parliament for a charter. The application was opposed by William Murdock and James Watt the younger. Henry Brougham on their behalf launched the shafts of his ridicule against the financial side of the scheme as expounded in Winsor's advertisements, and Walter Scott wrote that he must be a madman who proposed to light London with smoke. The bill was thrown out, but the 'Westminster Gas Light and Coke Company,' as the corporation now termed themselves, obtained their act on 9 June 1810. They were henceforth advised, not by Winsor, but by Samuel Clegg [q. v.], an old disciple of Murdock.

Winsor proceeded to Paris in 1815, his 'brevet d'importation' being dated 1 Dec. 1815, and he set to work at once to found a gas-lighting company in that city. In order to conciliate French opinion, he stated that in 1802 he had been one of the first to render tribute to Lebon as the original inventor of the gas oven (*Journal des Débats*, 9 July 1823). In January 1817 he lit up the Passage des Panoramas with gas, which he applied next to the Luxembourg and the Odéon arcade, but his company made small progress and was liquidated in 1819. Little further advance seems to have been made in Paris until the formation of the Manby-Wilson company about 1828. With this firm Winsor is not known to have been connected. He died at Paris on 11 May 1830 (*Times*, 17 May), and was buried in the cemetery of Père la Chaise. A cenotaph was erected to his memory in Kensal Green cemetery with the inscription, 'At evening time it shall be light.—Zach. xiv. 7.'

A son, Frederick Albert Winsor, 'junior' (1797–1874), of Shooter's Hill, born at Vienna in 1797, married, in June 1819, Catherine Hunter of Brunswick Square, London (*Monthly Mag.* xlvii. 564). He was called to the bar from the Middle Temple on 31 Jan. 1840, and obtained a patent (No. 9600) for the 'production of light' as late as January 1843. An excellent linguist, he was for many years director and secretary of the French Protestant Hospital. He died on 7 June 1874, aged 77 (*Law Times*, 18 July).

Winsor's publications include: 1. 'Description of the Thermo-lamp invented by Lebon of Paris, published with remarks by F. A. W—— of London,' in parallel

columns of English, French, and German, Brunswick, 1802, 4to; dedicated to Charles William Ferdinand, duke of Brunswick. This was reissued in English alone with some additions in 1804 as 'Account of the most ingenious and important National Discovery for some Ages.' 2. 'The Superiority of the New Patent Coke over the use of Coals in Family Concerns, displayed every Evening, at the Large Theatre, Lyceum, Strand, by the New Imperial Patent Light Stove (F. A. Winsor, patentee),' [1806]. 3. 'Analogy between Animal and Vegetable Life. Demonstrating the beneficial application of the Patent Light Stoves to all Green and Hot Houses,' 1807. Winsor here calls himself 'Inventor and patentee of the gas lights.' 4. National Deposit Bank; or the Bulwark of British Security, Credit, and Commerce, in all times of Difficulty, Changes, and Revolutions,' 1807. 5. 'Mr. W. Nicholson's Attack in his "Philosophical Journal" on Mr. Winsor and the National Light and Heat Company, with Mr. Winsor's Defence; also a short History of some Piratical Attempts to infringe his Patent Right,' 1807. Some further pamphlets of minor importance are enumerated in the Patent Office Library catalogue.

[Matthews's Historical Sketch of the Origin, Progress, and Present State of Gas-Lighting, 1827, chap. iv. and Appendix; Annual Biogr. and Obituary, 1831, p. 508; Gent. Mag. 1830, ii. 89; The Report of Jas. Lud. Grant and trustees of the fund for assisting Mr. Winsor in his experiments, May 1808; John Taylor's Memoirs of my Life, 1832, i. 41; Croft's Kensal Green Cemetery, p. 20; Smiles's Invention and Industry, pp. 142–3; A Letter to a Member of Parliament from Mr. William Murdock, 1809, ed. Prosser, 1892; Samuel Clegg's Coal Gas, 1841, introduction; Gas Journal, 1883, xlii. 489 sq.; Nicholson's Journal, 1 Jan. 1807, p. 73; Ann. Reg. 1804 p. 825, 1807 p. 855, 1808 ii. 134; Chambers's Book of Days, i. 178; Notes and Queries, 6th ser. x. 206, xii. 494, 8th ser. ii. 85; London Magazine, December 1827; All the Year Round, 5 Oct. 1867; New York Engineering Magazine, vi. 223; Rees's Cyclopædia, 1819, art. 'Gas;' Penny Cyclopedia, xi. 86; Grande Encyclopédie, art. 'Éclairage;' notes kindly furnished by R. B. Prosser, esq.] T. S.

WINSTANLEY, GERRARD (*fl.* 1648–1652), 'digger' or 'leveller,' was a Lancashire man, but his parentage and birthplace have not been identified. He came into notice in April 1649 as the leader, with William Everard, of a small party of men who began cultivating some waste land at St. George's Hill, Walton-on-Thames, Surrey, asserting that it was 'an undeniable equity that the common people ought to dig, plow, plant, and dwell upon the commons, without hiring them or paying rent to any.' The diggers being removed by the authorities, Winstanley wrote 'A Letter to the Lord Fairfax and his Councell of War, with divers Questions to the Lawyers and Ministers,' 1649, 4to; reprinted in 'Harleian Miscellany' (ed. Park, viii. 586). Everard, in conjunction with Winstanley and others, wrote a pamphlet, 'The True Levellers Standard,' 1649, in defence of these proceedings, and was afterwards imprisoned at Kingston. Winstanley, along with John Barker and Thomas Star, was also arrested, and he was sentenced to pay 9*l.* 11*s.* 1*d.* for fine and costs. The three men then addressed an 'Appeal to the House of Commons, desiring their Answer: whether the Common People shall have the quiet enjoyment of the Commons and Waste Land, or whether they shall be under the will of Lords of the Mannor still,' 1649.

Winstanley also published the following tracts on the same matter: 1. 'A Vindication of those whose Endeavours is only to make the Earth a Common Treasury, called Diggers,' 1649. 2. 'A Watchword to the City of London and the Armie,' 1649. 3. 'A Declaration from the Poor Oppressed People of England,' 1649. 4. 'A New Yeers Gift to the Parliament and Armie: shewing what the Kingly Power is, and that the Cause of those they call the Diggers is the Life and Marrow of that Cause the Parliament hath declared for and the Army fought for,' 1650. 5. 'An Appeal to all Englishmen to judge between Bondage and Freedome,' 1650. 6. 'The Law of Freedom in a Platform, or True Magistracy Restored. Humbly presented to Oliver Cromwell . . . wherein is declared, what is Kingly Government, and what is Commonwealth's Government,' 1652. An interesting memorial to the council of state was presented by Winstanley and John Palmer in vindication of the diggers in 1649 (wrongly dated in *Cal. State Papers*, Dom. 1653-4, p. 338). A stirring 'Digger's Song,' probably written by Winstanley, is printed in the 'Clarke Papers' (ii. 221). His writings mentioned above show him to have been an absolute socialist. In the scheme which he gravely put before Cromwell in the 'Law of Freedom' there were to be no lords of manor, lawyers, landlords, or tithe-supported clergy; nor was the use of money to be allowed. Mr. G. P. Gooch, in his 'English Democratic Ideas in the Seventeenth Century' (1898, pp. 206–26), shows that Winstanley was often a clear-headed teacher of communistic principles, then strange but now familiar.

In the following religious treatises he ex-

pressed his views against the old and then existing systems of Christian belief and ecclesiastical government. He was a universalist, and his works are perhaps the earliest in English in which that doctrine is enforced: 1. 'The Breaking of the Day of God,' 1648; some editions 1649. 2. 'The Mysterie of God concerning the whole Creation, Mankinde,' &c., 1648; another edit. 1649. 3. 'The Saints Paradise, or the Fathers Teaching the only Satisfaction to Waiting Souls,' 1649. 4. 'Truth lifting up his Head above Scandals, wherein is declared what God, Christ, Father, Sonne, Holy Ghost, Scriptures, Gospel, Prayer, Ordinances of God, are,' 1649 and 1650. 5. 'The New Law of Righteousness Budding Forth, in restoring the whole Creation from the Bondage of the Curse,' 1649. The above five tracts were collected and published together in December 1649. 6. 'Fire in the Bush. The Spirit Burning, not Consuming, but Purging Mankinde,' 1650. In the dedication, to his 'Countrymen of the county of Lancaster,' prefixed to the 'Mysterie of God,' he describes himself as not a learned man. Thomas Comber, afterwards dean of Durham, in his 'Christianity no Enthusiasm,' 1678, attempted to show that Winstanley and his associates were the real founders of the quaker sect.

[Article by W. A. Abram in Palatine Notebook, iii. 104, iv. 95; Whitelocke's Memorials, 1732, pp. 396–7, 448; Nath. Stephens's Plaine and Easie Calculation of the Name of the Beast, 1656, p. 267; Carlyle's Cromwell, pt. v., 'The Levellers;' Clarke Papers, ed. Firth (Camden Soc.), ii. 211, 217; Gardiner's Commonwealth and Protectorate, 1894–7, i. 47, ii. 5; Hazlitt's Collections and Notes, ii. 652, iii. 267; Russell Smith's Cat. of Topogr. Tracts, 1878, p. 376; Notes and Queries, 8th ser. xii. 185; Brit. Mus. Cat.; Co-operative News, 13 April 1895, p. 361; notes kindly supplied by the Rev. A. Gordon.] C. W. S.

WINSTANLEY, HAMLET (1698–1756), painter and engraver, the second son of William Winstanley, a reputable tradesman in Warrington, Lancashire, 'who brought up all his children to good school learning,' was born at Warrington in 1698. In 1707 he was placed under the tuition of Samuel Shaw, rector of the parish and master of the Boteler free grammar school of his native town. The remarkable talent shown by the young Hamlet in rough drawings which he made with crayons attracted the notice of John Finch, rector of Winwick and brother of the Earl of Nottingham. He gave the boy free access to his collection of paintings and every encouragement to pursue the career of an artist, finally smoothing the way for him to study in London at the academy of painting, founded in 1711, in Great Queen Street, Lincoln's Inn Fields, under the auspices of Sir Godfrey Kneller. He remained in London three years, deriving great benefit, as he always fully acknowledged, from the personal supervision of Kneller, and returned to Warrington in 1721 upon an express commission to paint the portrait of Sir Edward Stanley. The success of this portrait led to his introduction to James Stanley, tenth earl of Derby, and the earl was so pleased with Winstanley's work that he ordered him to come and paint for him at his seat at Knowsley. During the next two years he painted several landscapes and portraits, including one of the earl, and, says a contemporary memoir written either by himself or by his brother, Peter Winstanley, 'he merited esteem so much that his lordship advised him and gave him noble exceeding good encouragement to go to Rome in 1723, as he did, to compleat his study in painting, as perfect as possible to be attained. And in order thereto his lordship got letters of credit, and recommendation for Mr. Winstanley to a certain cardinal at Rome, to whom his lordship sent a present of a large whole piece of the very best black brad cloth that London could produce, with a prospect to introduce Mr. Winstanley into what favours he had occasion for, to view all the principal paintings, statues, and curiositys of Rome, and to copy some curious pictures (that could not be purchas'd for money) which Lord Derby had a desire of, and he employed him while he stayed at Rome and at Venice awhile, in all about two years, for he came home in 1725.' While at Rome he heard of the death of Kneller, whom he referred to as 'a particular friend, his great master.' The sketches of Rome and studies of antique figures drawn by Winstanley, while bearing very distinctly the impress of the taste of the period, exhibit some masterly qualities. The British Museum purchased two fine examples of pen and wash drawings by Winstanley in 1870. He executed large copies of the 'Graces,' by Raphael, in the Farnesina Palace at Rome, and of the 'Triumph of Bacchus,' by Caracci, in the Farnese. His etchings from pictures by old masters (including Ribera, Rembrandt, Vandyck, Carlo Dolci, Tintoretto, Titian, Rubens, Snyders, and Salvator Rosa), in the possession of the Earl of Derby, fully entitle him to the high place assigned him in Walpole's 'Catalogue' of early engravers in England. These etchings, executed for the most part during 1728–9, were bound together in a

portfolio known as the 'Knowsley Gallery,' with an obsequious dedication to the Earl of Derby. Walpole does not seem to have known Winstanley as a portrait-painter, but the portraits he executed of the Stanleys, of John Blackburne, of Samuel Peploe, bishop of Chester, and Jonathan Patten of Manchester, are said to be most faithful likenesses. Several of his portraits have been etched or engraved; that of the Earl of Derby was retouched by Gerard Van der Gucht to enhance the effect; the portrait of Edward Waddington [q. v.], bishop of Chichester, painted in 1730, was engraved in mezzotint by Faber; and that of Francis Smith, the architect, by A. N. Haecken (Dodd, *Manuscript Memoirs of English Engravers*). A few of his landscape and other subjects are at Knowsley, and Winstanley also made etchings of Sir James Thornhill's paintings in the dome of St. Paul's Cathedral. He spent his later years at Warrington, where he built Stanley Street, and named it after his patrons at Knowsley. He died at Warrington on 18 May 1756. A tombstone in Warrington churchyard thus commemorates his burial: 'Hamlet Winstanley, second son of William & Ellen Winstanley, an eminent portrait-painter, 20 May 1756, aged 61.' His collections of copper-plates and prints are stated by Walpole to have been sold by auction at Essex House on 18 March 1762.

A three-quarter-length portrait of Hamlet Winstanley in painting dress, by the artist himself, dated in 1730, was engraved in mezzotint by G. Faber, and was engraved in line by J. Thompson for Walpole's 'Anecdotes of Painting,' 1888, iii. 235 (cf. J. C. Smith, *Brit. Mezzo. Portraits*, p. 445).

[Biographical Memoranda, made in 1776 by Peter Winstanley, and contributed to Notes and Queries (5th ser. viii. 404) with some comments by (Sir) George Scharf (these particulars are wrongly assigned in the index to 'Herbert' Winstanley); Addit. MS. 33407, f. 159; Rylands's Local Gleanings, 1877, p. 637; Memoir of Hamlet Winstanley, Warrington, 1883; Brit. Mus. Cat. The notices in Walpole's Anecdotes and in Redgrave wrongly assume that the painter was the son of Henry Winstanley, the engineer and engraver.] T. S.

WINSTANLEY, HENRY (1644–1703), engineer and engraver, baptised at Saffron Walden on 31 March 1644, was eldest son of Henry Winstanley (*d.* 1680) of Saffron Walden. William Winstanley [q. v.] was his uncle. In 1665 he was a 'porter' in the service of James Howard, third earl of Suffolk [q.v.] He was employed on Suffolk's buildings at Audley End, and when, early in 1666, Suffolk sold the place to Charles II, Winstanley was transferred to the king's service, and became clerk of the works there and at Newmarket (Braybrooke, *Audley End*, pp. 89–266). Winstanley engraved and published a set of twenty-four plans and views of Audley End, one of which bears date 1676. The completed set were dedicated in 1688 to James II, the Earl of Suffolk (former owner), and Sir Christopher Wren. The original issue (18¼ in. by 14 in.) was followed by a smaller set in quarto (Braybrooke, p. 86), and the plates were afterwards reissued as a supplement to the 'Britannia Illustrata' of Johannes Kip [q. v.] Winstanley obtained a certain notoriety from the whimsical mechanisms with which he embellished or encumbered his house at Littlebury in Essex; he was also the inventor and proprietor of a place of entertainment known as the Water Theatre at the 'lower end of Piccadilly.'

Either on the strength of this reputation or at his own suggestion, he was permitted in 1696 to furnish the authorities of Trinity House with a design for a lighthouse to be placed on the Eddystone rock off Plymouth. The design was accepted, but his first project was succeeded by one, if not two, modifications. The solid base, twelve feet high and fourteen feet in diameter, was, after two years' work, increased to a diameter of sixteen feet, and the superstructure was erected to a total height of eighty feet from rock to vane. At this stage the building is said to have been drawn on the spot by Jaaziell Johnston, and an engraving of the drawing is given in Smeaton's 'Edystone Lighthouse.' In June 1697, while working at Eddystone, he was carried off by a French privateer, and the work destroyed. Early in July, owing to the admiralty's intervention, he was exchanged (Luttrell, *Brief Relation*, iv. 245, 247, 251). In the fourth year of the work the solid base was increased to a diameter of twenty-four feet, and its height raised to nearly twenty feet. In the same year (1700) the superstructure of the lighthouse appears to have been completed from a fresh design. The whole was a fantastic erection, largely composed of wood; the stonework of the base being bound with copper or iron. The engraving of the completed building as given by Smeaton is 'drawn orthographicaly' from a very rare perspective view made by Winstanley himself. The entire structure was swept away on the night of 26 Nov. 1703, carrying with it the unfortunate designer, who had gone out to superintend some repairs. John Smeaton [q. v.] suggests that an insufficient knowledge of cements was one cause of Winstanley's failure.

As late as 1712 the house at Littlebury and the 'Water Theatre' were maintained as shows by Winstanley's widow, and exhibited at a charge of twelvepence a head (*Notes and Queries*, 8th ser. ii. 466–7; *Essex Review*, 1893, ii. 63).

[Arch. Publ. Society's Dictionary; Smeaton's Edystone Lighthouse; Worth's History of Plymouth, 1890, pp. 146–7.] P. W.

WINSTANLEY, JOHN (1678?–1750), verse-writer, seems to have been an Irishman, and was born about 1678 (he himself states that he was sixty-seven years of age in 1745; *Poems*, 1751). Nothing is known of his career beyond the fact that he died in 1750, as stated in the preface to the second series of his poems, published under the editorship of his son in Dublin in 1751. He is described on the title-pages of his volumes as a fellow of Trinity College, Dublin, but he is not mentioned in Todd's 'List of Graduates.' His verse, which is often amusing and clever, seems to have escaped the attention of writers upon the eighteenth-century Irish writers. There is a fine engraved portrait of Winstanley prefixed to his 'Poems written occasionally,' Dublin, 1742, 8vo; among the subscribers were Swift, the Earl of Roscommon, Pope, and Colley Cibber.

[O'Donoghue's Poets of Ireland, pp. 262–3; O'Donoghue's Humour of Ireland.] D. J. O'D.

WINSTANLEY, THOMAS (1749–1823), scholar, born in 1749 at Winstanley in the parish of Wigan, Lancashire, was the son of John Winstanley of Winstanley. He entered Manchester grammar school on 25 June 1765, and matriculated from Brasenose College, Oxford, on 24 March 1768, graduating B.A. on 10 Oct. 1771, M.A. on 17 June 1774, B.D. on 6 Dec. 1798, and D.D. on 11 Dec. of the same year. He was elected a fellow of Hertford College, and on the death of Thomas Warton (1728–1790) [q. v.] he was elected Camden professor of history in 1790. In the same year he was presented by Sir John Honeywood to the living of Steyning in Sussex, which he resigned in 1792. On 17 May 1794 he was collated to the prebendal stall of Caddington Major in St. Paul's Cathedral, which he resigned in 1810, and in 1797 he was elected principal of St. Alban Hall, Oxford, on the death of Francis Randolph. On 3 April 1812 he was instituted vicar of the united parishes of St. Nicholas and St. Clement's, Rochester, and in 1814 he was chosen Laudian professor of Arabic. Winstanley was a distinguished scholar and well versed in modern languages. In 1780 he published at the Clarendon Press 'Ἀριστοτέλους περὶ Ποιητικῆς: Aristotelis de Poetica Liber' (Oxford, 8vo), with a Latin version, various readings, an index, and notes. This edition, which was based on the version published in 1623 by Theodore Goulston [q. v.], long remained a text-book in the university. Winstanley also edited the works of Daniel Webb [q. v.], under the title of 'Miscellanies' (London, 1802, 4to). Nearly the whole edition was destroyed by fire on 8 Feb. 1808. Winstanley died on 2 Sept. 1823, leaving issue. His portrait in oils is in possession of his descendants.

[Gent. Mag. 1823, ii. 643; Le Neve's Fasti Eccles. Angl., ed. Hardy; Foster's Alumni Oxon. 1715–1886; Admission Reg. of Manchester School (Chetham Soc.), i. 134–5, ii. 277; Hennessy's Novum Repert. Eccles. Londin.] E. I. C.

WINSTANLEY, WILLIAM (1628?–1698), compiler, born about 1628, was second son of William Winstanley of Quendon, Essex (*d.* 1687), by his wife Elizabeth. Henry Winstanley [q. v.] was his nephew. William was sworn in as a freeman of Saffron Walden on 21 April 1649. He was for a time a barber in London (Wood, *Athenæ Oxon.* ed. Bliss, iv. 763), but he soon relinquished the razor for the pen. 'The scissors, however, he retained, for he borrowed without stint, and without acknowledgment also, from his predecessors.' Much of his literary work commemorates his connection with Essex. He published under his own name a poem called 'Walden Bacchanals,' and he wrote an elegy on Anne, wife of Samuel Gibs of Newman Hall, Essex (*Muses' Cabinet*). There is little doubt that most of the almanacs and chapbooks issued from 1662 onwards under the pseudonym of 'Poor Robin' came from his pen. He was a staunch royalist after the Restoration, although in 1659 he wrote a fairly impartial notice of Oliver Cromwell (cf. *England's Worthies*). 'He is a fantastical writer, and of the lower class of our biographers; but we are obliged to him for many notices of persons and things which are recorded only in his works' (Granger, *Biogr. Hist. of Engl.* 5th ed. v. 271). His verse is usually boisterous doggerel in the manner of John Taylor (1580–1653) [q. v.] the water-poet. Winstanley was buried at Quendon on 22 Dec. 1698. He was twice married; he published an elegy on his first wife Martha, who died in January 1652–3 (*Muses' Cabinet*, p. 35). His second wife, Anne, was buried at Quendon on 29 Sept. 1691.

His compilations, some of which are now rare books, were: 1. 'The Muses Cabinet, stored with Variety of Poems,' London, 1655, 12mo, dedicated to William Holgate;

there are prefatory verses by John Vaughan. One epigram deals with John Taylor the water-poet, and there are lines on Sir Fleetwood Sheppard's 'Epigrams' (see BRYDGES, *Censura Literaria*, v. 129–31). 2. 'England's Worthies: select lives of most eminent persons' [including Flavius Julius Constantine and Cromwell], 1660, 8vo, 'principally stolen from Lloyd,' although free from signs of a partisan spirit (BRYDGES); 2nd ed., with the omission of the lives of the parliamentarians and substitution of others, 1684. 3. 'The Loyall Martyrology,' 1662, 8vo; 1665, 8vo; an appendix is entitled 'The Dregs of Treachery.' The work is dedicated to Sir John Robinson, lieutenant of the Tower of London. Besides forty-one 'loyal martyrs,' beginning with the Earl of Strafford, there are noticed 'Loyal persons slain,' 'Loyal Confessors,' 'Kings' Judges,' 'Accessory Regicides,' and 'Traytors executed since His Majesty's return.' 4. 'The Honour of the Merchant Taylors, wherein is set forth the Noble Acts, Valiant Deeds, and Heroic Performance of Merchant-Taylors in former Ages,' 1668, 8vo, with woodcuts (another edition, 1687, 4to). 5. 'New Help to Discourse; or Wit and Mirth intermixt with more serious Matters, by W. W.,' London, 2nd edit. 1672, and reissued 1680; 3rd edit. 1684, 12mo; 4th edit. 1696; 8th edit. 1721; 9th edit. 1733 (cf. *Notes and Queries*, 8th ser. ix. 489, x. 55). 6. 'Histories and Observations, Domestick or Foreign; or a Miscellany of Historical Rarities,' 1683, 8vo, dedicated to Sir Thomas Middleton; with new title, 'Historical Rarities and Curious Observations, Domestick and Foreign,' 1684, 8vo: a very miscellaneous collection of essays, including such topics as 'Memorials of Thomas Coriat' and 'Mount Etna in 1669.' 7. 'Lives of the most famous English Poets,' 1687, 8vo, dedicated to Francis Bradbury. The epistle to the reader shows some sympathy with poets and poetry, but Winstanley allowed his royalist prejudices to pervert his judgment so completely with regard to Milton that he wrote of him 'that his fame is gone out like a candle in a snuff and his memory will always stink' (p. 195). Edward Phillips, from whose 'Theatrum Poetarum' Winstanley freely borrowed without acknowledgment, is the subject of one memoir. Two hundred memoirs are supplied, the latest being Sir Roger L'Estrange. A copy in the British Museum has notes by Philip Bliss, including some transcribed from the manuscript of Bishop Percy.

An engraved portrait of Winstanley in an oval constructed of vines and barley was prefixed to later editions of his 'Loyall Martyrology,' with the date in the inscription '1667 æt. 39.' Another engraved portrait-bust standing between two pyramids was prefixed to his 'Lives of the Poets,' 1687.

The earliest volume published under the pseudonym of 'Poor Robin' was an almanac 'calculated from the meridian of Saffron Walden,' which is said to have been originally issued in 1661 or 1662. No copy earlier than 1663 now survives. It was taken over by the Stationers' Company, and it was continued annually by various hands till 1776. The identity of its original author has been disputed, but there is little doubt that he was William Winstanley. A claim put forward in behalf of the poet Robert Herrick is unworthy of serious attention. The discovery in the parish registers of Saffron Walden of the entry of the baptism on 14 March 1646–7 of Robert Winstanley (a nephew of William and a younger brother of Henry Winstanley [q.v.]) has led to the assumption that he, rather than his kinsman William Winstanley, was the writer of 'Poor Robin's' works, but it is very improbable that the almanacs, which date from 1662, were devised by a boy of fifteen; and apart from the resemblance between the names of Robin and Robert, there is no ground for associating Robert Winstanley with the 'Poor Robin' literature. On the other hand, William Winstanley is known to have assumed in other works than the almanac the pseudonym of 'Poor Robin,' and the verse with which the early issues of 'Poor Robin's Almanacs' are interspersed renders it probable on internal grounds that he was the inventor of that series. In 1667 a portrait of William Winstanley was subscribed 'Poor Robin,' with verses by Francis Kirkman, in a volume called 'Poor Robin's Jests, or the Compleat Jester' (*Huth Library Cat.*) This work, the most popular of 'Poor Robin's' productions apart from the almanac, was constantly reprinted. In an amended shape it was called 'England's Witty and Ingenious Jester, or the Merry Citizen and Jocular Countryman's Delightful Companion. In Two Parts. . . . By W. W., Gent.' (17th edit. 1718). 'W. W., Gent.,' are clearly William Winstanley's initials. An equally interesting volume in verse by 'Poor Robin,' in which the tone of John Taylor the water-poet is closely followed, was called 'Poor Robin's Perambulation from Saffron Walden to London performed this Month of July 1678' (London, 1678, 4to); the doggerel poem deals largely with the alehouses on the road, and may be assigned to William Winstanley.

Other works purporting to be by 'Poor

Robin' and attributable to Winstanley or his imitators are: 'Poor Robin's Pathway to Knowledge' (1663, 1685, 1688); 'Poor Robin's Character of France,' 1666; 'The Protestant Almanack,' Cambridge (1669 and following years); 'Speculum Papismi' (1669); 'Poor Robin's Observations upon Whitsun Holidays' (1670); 'Poor Robin's Parley with Dr. Wilde,' 1672, sheet in verse (Huth Library); 'Poor Robin's Character of a Dutchman,' 1672; 'Poor Robin's Collection of Ancient Prophecies,' 1672; 'Poor Robin's Dreams, commonly called Poor Charity' 1674 (sheet with cuts); 'Poor Robin 1677, or a Yea and Nay Almanac,' a burlesque on the quakers (annually continued till 1680); 'Poor Robin's Visions,' 1677; 'Poor Robin's Answer to Mr. Thomas Danson,' 1677; 'Poor Robin's Intelligence Reviv'd,' 1678; 'Four for a Penny,' 1678; 'A Scourge for Poor Robin,' 1678; 'Poor Robin's Prophecy,' 1678 (Brit. Mus.); 'Poor Robin's Dream . . . dialogue between . . . Dr. T[onge] and Capt. B[edloe],' 1681; 'The Female Ramblers,' 1683; 'Poor Robin's Hue and Cry after good Housekeeping,' 1687; 'Poor Robin's True Character of a Scold,' 1688 (reprinted at Totham Hall press, 1848); 'Curious Enquiries,' 1688; 'A Hue and Cry after Money,' 1689 (prose and verse); 'Hieroglyphia Sacra Oxoniensis,' 1702, a burlesque on the frontispiece to the Oxford almanac; 'New High Church turned Old Presbyterian,' 1709; 'The Merrie Exploits of Poor Robin, the Merrie Sadler of Walden,' n.d. (Pepysian Collection; reprinted Edinburgh, 1820, and Falkirk, 1822); 'Poor Robin's Creed,' n.d.

[Winstanley's Works; W. C. Hazlitt's Bibliographical Collections; Notes and Queries, 6th ser. vii. 320–1, a full bibliography of Poor Robin by H. Ecroyd Smith; Huth Libr. Cat.; Brit. Mus. Cat.; authorities cited.] S. L.

WINSTON, CHARLES (1814–1864), writer on glass-painting, born on 10 March 1814 at Lymington, Hampshire, was the eldest son of Benjamin Winston, rector of Farningham, Kent, by his wife Helen, daughter of Sir Thomas Reid, first baronet. His father, whose original name was Sandford, assumed that of Winston in accordance with a provision in the will of his maternal grandfather, Charles Winston, sometime attorney-general of Dominica. Having been educated at Farningham by his father and Weedon Butler, he became a student of the Inner Temple at the age of twenty, at first reading in the chambers of Samuel Warren [q. v.] He practised several years as a special pleader, and was called to the bar in 1845, after which he went the home circuit. He was much employed in arbitrations and drawing specifications of patents, his knowledge of machinery being much valued. He frequently acted as deputy county-court judge, particularly in Staffordshire for Serjeant Clarke.

Notwithstanding his large practice, Winston devoted much time to the study of the fine arts, more especially architecture and glass-painting. On the latter subject he became the leading English authority. Having in his youth made the acquaintance of Miller, the professional glass-painter, he applied the knowledge acquired from him in designing and assisting to construct a small coloured window in the chancel of Farningham church. He continued throughout his life to occupy himself with painting on glass in all its branches, theoretical and practical. The numerous tracings which he made of interesting and curious ancient glass were admitted by experts to have caught with great fidelity both the design and the colouring of the originals, and he was consulted in reference to the windows which were made for Glasgow Cathedral and St. Paul's. Towards the end of his life he gave himself up chiefly to the scientific side of his subject. He made numerous and elaborate chemical experiments with the assistance of his friend Charles Harwood Clarke, which led to a great improvement in the manufacture of coloured glass. He claimed also to have discovered the secret of the mediæval processes. At the same time he was strongly opposed to a servile imitation of mediæval models. A somewhat severe criticism of his opinions is contained in an article in the 'Edinburgh Review' for January 1867.

Winston was one of the earliest members of the Archæological Institute. His first published essay, an article on painted glass, appeared in volume i. of its journal. The nucleus of his first considerable work was a small manuscript circulated privately in 1838, in which he attempted to treat the subject of glass-painting by arranging it on the method of Thomas Rickman's 'Gothic Architecture.' In 1847, when further materials had been collected, he was persuaded by Parker to publish his results under the title of 'An Inquiry into the Differences of Style observable in Ancient Glass Paintings especially in England, with Hints on Glass Painting.' The second part of the work consists of plates executed by Philip Delamotte from Winston's own drawings. The work was reissued in 1867 with additional plates.

Winston's next publication was 'An In-

troduction to the Study of Painted Glass,' 1849, 8vo. His last work, issued posthumously in 1865, was 'Memoirs illustrative of the Art of Glass-Painting.' It is preceded by a biographical memoir with portrait, to which Winston's correspondence with Charles Heath Wilson [q. v.] between 1856 and 1864 is appended.

Winston died suddenly at his chambers in Harcourt Buildings, in the Temple, on 3 Oct. 1864. He had married, in the preceding May, Maria, youngest daughter of Philip Raoul Lempriere of Rozel Manor, Jersey. His collection of drawings was presented by his widow to the British Museum, after having been exhibited at the Arundel Society's rooms in 1865.

[Winston's Works; Gent. Mag. 1864, ii. 658–660; Catalogue of Drawings from Ancient Glass Paintings by Charles Winston, with brief Memoir by J. B. Waring, 1865.] G. Le G. N.

WINSTON, THOMAS (1575–1655), physician, son of Thomas Winston, a carpenter, of Painswick, Gloucestershire, and his wife Judith, daughter of Roger Lancaster of Hertfordshire, was born in 1575. He graduated M.A. at Clare Hall, Cambridge, in 1602, and continued a fellow of that college till 1617. He then studied medicine at Padua, where he attended the lectures of Fabricius ab Aquapendente, and at Basle, where he became a pupil of the celebrated Caspar Bauhin. He graduated M.D. at Padua, and was incorporated M.D. at Cambridge in 1608. He was admitted a licentiate of the College of Physicians in London on 9 March 1610, a candidate or member on 10 Sept. 1613, and was elected a fellow on 20 March 1615. He was ten times censor between 1622 and 1637. He was an active member of the Virginia Company, regularly attending its meetings in London until October 1621, and acting as one of the editors of 'A Declaration of the State of the Colonie and Affaires in Virginia,' published in 1620. He was elected professor of physic at Gresham College on 25 Oct. 1615, and held office till 1642. He then went suddenly to France, but returned in 1652. The speaker of the House of Commons, William Lenthall [q.v.], wrote to the Gresham committee on his behalf, and on 20 Aug. 1652 he was restored to his professorship, which he held till his death. He had a large practice as a physician, and always kept an apothecary, who followed him humbly. Meric Casaubon praises his learning (*Notes on Marci Antonii Meditationes*, 1634, p. 33). He died on 24 Oct. 1655, and after his death his 'Anatomy Lectures' were published in London in 1659 and 1664. They are well expressed, and show much anatomical reading as well as a practical acquaintance with the anatomy of man and of animals. He made no original discoveries, held the old erroneous opinion that there are openings in the septum between the ventricles, showed no acquaintance with Harvey's demonstration of the circulation, and believed that the arteries transmit vital spirit elaborated in the left ventricle as well as blood. He made no parade of learning, but was obviously well read in Galen and in Latin literature.

[Works; Ward's Gresham Professors; Munk's Coll. of Phys. vol. i.; Brown's Genesis of the United States.] N. M.

WINT, PETER DE (1784–1849), landscape-painter. [See De Wint.]

WINTER, Sir EDWARD (1622?–1686), agent at Fort St. George (Madras), was the son of William Winter and great-grandson of Admiral Sir William Winter [q. v.] He was born in 1622 or 1623, and went to India about 1630, probably under the charge of an elder brother, Thomas, who was chief of the Masulipatam factory in 1647. In 1655 Edward Winter was appointed to the same post, but three years later he was dismissed, whereupon he returned to England, reaching London in the summer of 1660. He had amassed a considerable fortune, and, as he brought home his wife and family, he probably had no intention of going again to the east. The East India Company, however, in reorganising their affairs upon the grant of their new charter (1661), needed the services of an energetic man versed in the affairs of the Coromandel coast, and were willing to forget their former grievances against his private trading. Accordingly, by a commission dated 20 Feb. 1661–2, Winter (who had been knighted at Whitehall on the 13th of that month) was appointed agent at Fort St. George, on an agreement to serve for three years from the date of his arrival (22 Sept. 1662).

Before long, however, he was involved in a violent quarrel with his council, while serious accusations of fraud were made against him in the letters sent home. The result was seen in the appearance (June 1665) of a new agent, in the person of George Foxcroft, who had been instructed to take over the administration at once, and to inquire into the charges brought against Winter and others. Foxcroft appears to have been a weak man, wholly unfitted for such a task; but under the influence of Jeremy Sambrooke, one of the members of his council, he commenced with some show of vigour. The

native brokers, who were accused of complicity in the frauds, were arrested and imprisoned; while, although Winter was treated with exceptional respect, there were rumours of an intention to seize him and send him to England for trial. Always a headstrong and passionate man, Winter was easily induced to use his personal popularity for the purpose of delivering a counter-stroke. A pretext was found in some incautious expressions used at table a month previously; and on 14 Sept. the chaplain, Simon Smythes (who had married a kinswoman of Winter), preferred a charge of treason against the agent and his son, and demanded their arrest. Winter appeared in support, and claimed that, as second in council (the rank assigned him by the company until the expiry of his covenant), the direction of affairs had lapsed to him. Both charge and claim were indignantly scouted, and, on attempting to harangue the garrison, Winter was confined in the fort. Matters being thus brought to a crisis, Winter, with another member of the council and the chaplain, signed a warrant for the arrest of the two Foxcrofts, and early next morning they were seized by the commander of the soldiers, though not without a scuffle, in which one of the members of council was mortally wounded. Winter was now released and assumed the direction of affairs, and for nearly three years Madras, the head settlement on the eastern side of India, passed entirely from the control of the company.

It was not until January 1666–7 that the news of what had taken place reached London, together with a rumour that Winter intended, if hard pressed, to make over the fort to the Dutch. An application was at once made to the king for an order to Winter to surrender the fort; but the latter had active friends at court, and it was not until April, after an investigation by a committee of the privy council, that a letter to the desired effect was signed by Charles II. It was now too late for a ship to be despatched to Madras that year, and all that could be done was to send the documents overland from Surat to Masulipatam. This course was taken, but without avail, as Winter refused to acknowledge the authenticity of the papers forwarded to him. Thus matters remained till the following year, when the company despatched six vessels armed with the royal authority to use force if necessary to effect the reduction of the fort. Madras was reached on 21 May 1668, and Winter, realising that further resistance was hopeless, surrendered on the following day, on a guarantee that the lives and property of himself and his adherents should be respected. Foxcroft was now released and reinstated in the government.

By special order from the privy council Winter was permitted to remain for a time at Madras to settle his estate; and it was not until the beginning of 1672 that he embarked for England. Upon his arrival a long wrangle commenced with the company, large sums being claimed on both sides. Eventually the question was referred to the arbitration of Lord Shaftesbury, who in June 1674 awarded Winter 6,000*l*. Later in the year Winter applied for permission to return to India to collect certain debts; but the company required so heavy a security that the idea was dropped.

Winter now settled down quietly at York House, Battersea. He appears to have purchased some plantations in Jamaica, and he also possessed property at Portsea. He died on 2 March 1685–6, and was buried in the parish church, where a handsome monument to his memory is still to be seen. The inscription is given (incorrectly) in Seymour's 'Survey of London,' 1735, and the monument itself is figured in Smith's 'Antiquities of London,' 1791. A bust of Winter, which surmounts the memorial, is the only likeness known. In his commission as agent Winter is styled knight and baronet, and he constantly used the double title during the period of his administration at Madras. He seems, however, to have had no right to the higher title, and it is not claimed in the inscription on his tomb.

He was twice married. The name of his first wife (whom he married in the East Indies) has not been traced; his second wife, whom he married on 20 Dec. 1682, was Emma Withe or Wyeth, widow (Chester, *London Marriage Licences*, 1491), daughter of Richard Howe of Norfolk. His will (Somerset House, Lloyd, 51) mentions a son Edward and two daughters, married in the East Indies, who apparently predeceased him.

[India Office Records, especially the Court Minutes of the East India Company and the correspondence with Madras; East Indies series in Record Office, vol. vii.; Bruce's Annals of the East India Company, vol. ii.; Diary of William Hedges (Hakluyt Society), vols. ii. and iii.; Wilson's Early Annals of the English in Bengal, i. 37–44; Winter's monument at Battersea and that of his brother in Fulham church.] W. F.

WINTER, Sir JOHN (1600?–1673?) secretary to Queen Henrietta Maria, born probably about 1600, was son and heir of Sir Edward Winter of Lydney, Gloucestershire, by his wife Anne, daughter of Edward

Somerset, fourth earl of Worcester [q. v.], whom he married on 11 Aug. 1595 (*Visitation of Gloucestershire*, Harl. Soc. p. 279; cf. *Hatfield MSS.* v. 379–80). Sir William Winter [q. v.], the admiral, was his grandfather, and Thomas Winter [q. v.], the 'gunpowder-plot' conspirator, was a relative.

John's career was dominated by the influence of his first cousin, Edward Somerset, second marquis of Worcester [q. v.], whose addiction to Roman catholic ideas and mechanical experiments he shared; he seems to have been a ward of the king (*Cal. State Papers*, Dom. 1619–23, p. 159). In June 1624 the government was informed of a great store of powder and ammunition kept at Raglan Castle (belonging to the Earl of Worcester) by John Winter and other papists (*ib.* 1623–5, p. 288). No importance was apparently attached to the report, for Winter was knighted on 7 Aug. following. He was mainly occupied in managing the ironworks and forestry in the Forest of Dean which he, like his father, leased from the king. They were evidently a source of great wealth, for during his eleven years' rule without parliamentary supplies Charles borrowed largely of Winter, who was also involved in prolonged litigation with his colessees (cf. *ib.* 1633–4 p. 576, 1635 p. 309, 1635–6 pp. 23–4, 77; *Hist. MSS. Comm.* 4th Rep. App. pp. 26, 45, 71, 74, 86, 89, 5th Rep. App. pp. 69, 71). His position brought him into contact with the riots at Skimmington in 1631 against the king's enclosures in the Forest of Dean, and as a reward for his suppression of the movement he was made deputy-lieutenant (*ib.* 1636–7, p. 268). Finally, on 21 March 1640, he was granted eighteen thousand acres in the forest on consideration of paying 10,000*l.* at once, 16,000*l.* annually for six years, and a permanent fee-farm rent of 1,950*l.* 12*s.* 8*d.* Want of money was Charles's primary motive in parting with these lands, which, besides containing the ironworks, were also the principal source of timber for the navy.

Meanwhile, in 1633, Winter had become an adventurer in, and member of the council of, the Fishing Company, which was part of Charles's attempt to enforce his supremacy in the Narrow Seas against the Dutch. In May 1638 he was, although 'a man never thought of,' appointed secretary to Queen Henrietta Maria (*Strafford Letters*, ii. 166), his nomination being taken as a proof that Charles had yielded to the queen's demand for Roman catholic servants. He was also made master of requests to the queen with a salary of 200*l.*, double that of an ordinary master; his function was probably not to decide matters in litigation, but to 'investigate petitions for personal satisfaction' (Leadam, *Court of Requests*, 1897, p. li).

Winter was one of the group, including Sir Kenelm Digby [q. v.] and Walter Montagu [q. v.], whose zeal for their faith was at least equal to their loyalty. During the troubles in the Forest of Dean his Roman catholicism had been charged against him, and Charles had in 1637 ordered that no indictment should be brought against him or his wife on account of their recusancy. In November 1640 in a popular squib his relationship to the gunpowder plotters was pointed out, and he was accused of having written for aid to the pope in the previous August (*Cal. State Papers*, Dom. 1640–1, pp. 126–7, cf. *ib.* 1639–40, p. 246). On 27 Jan. 1640–1 the House of Commons required his attendance to give an account of the money collected from Roman catholics for the war of 1639 (*Commons' Journals*, ii. 74; Gardiner, ix. 269), and on 16 March following petitioned for his removal from court. Charles paid no heed, and on 26 May a committee of the commons was appointed to administer to him the oaths of allegiance and supremacy (*Journals*, ii. 106, 158). On 15 Feb. 1641–2 his removal from court was voted, he being 'of evil fame and disaffected to the public peace and prosperity of the kingdom' (*ib.* ii. 433; Clarendon, *Rebellion*, bk. iv. § 222). On 16 March the house declared him unfit by reason of his recusancy to 'hold his bargain in the Forest of Dean,' and appointed a committee to examine his accounts; it failed to collect sufficient evidence for his indictment (*Cal. State Papers*, Dom. 1641–3, p. 353), but on 22 July required his attendance at the painted chamber.

In that month, however, Winter appears to have joined Hertford and Sir Ralph (afterwards Lord) Hopton [q. v.] in Somerset, and accompanied them during their campaign in the west. He, Hopton, and Sir John Stawell [q. v.] are said to have been arrested at Falmouth, brought to the commons' bar on 14 Oct., declared delinquents, and committed to the Tower (*The Examination of Sir Ralph Hopton, Sir John Winter, and Sir John Stowell*, London, 1642, 4to). The commons' journals do not confirm this statement, nor is it clear how Winter obtained his liberty, for early in 1643 he was lieutenant-colonel of the Welsh force raised by the Marquis of Worcester to oppose the parliamentarians in Gloucestershire. He strongly fortified his house at Lydney, and 'nimble in inferior businesses, and delighted rather in petty and cunning contrivances than in gallantry,' he 'maintained his den as the plague of the

forest and a goad in the side of this [the Gloucester] garrison' (CORBET, *Military Government of Gloucester*, 1645, pp. 26, 38, 59, 60). His 'iron mills and furnaces were the main strength of his estate and garrison' (*ib.* p. 89), and for more than two years he carried on with varying success this guerilla warfare. On 15 Oct. 1644 he was defeated at Tidenham, and 'forced down' a cliff two hundred feet high to the river, where he escaped in a small boat; subsequent legends declared that he leaped the whole distance, and the spot became known as 'Winter's Leap' (*ib.* pp. 113–17; ATKYNS, *Gloucestershire*, p. 282; RUDDER, p. 762). Eventually he was so hard pressed by (Sir) Edward Massey [q. v.] that in April 1645 he fired his house at Lydney and retired to Chepstow, of which he was for a time governor with three hundred men under his command (SYMONDS, *Diary*, p. 205; *Cal. State Papers*, Dom. 1644–5, pp. 42, 112, 301, 332; CORBET, passim). Thence he made his way to Charles at Oxford, and was by him sent to Henrietta Maria at St. Germains, where he had arrived in November (*Cal. Clarendon MSS.* i. 287).

Winter returned to England probably in 1646, and on 7 Nov. 1648 was excluded from pardon by the House of Commons. The lords, however, disagreed (*Commons' Journals*, vi. 71, 76, 78), and in February 1648–9, after Charles I's execution, Winter was selected as envoy to the Irish Roman catholics with the idea of extending some toleration to them and thus preventing their alliance with the royalists in Ireland (GARDINER, *Commonwealth and Protectorate*, i. 91, 93; CARTE, *Original Letters*, i. 224; *Cal. Clarendon State Papers*, ii. 8). The project came to nothing, and on 15 March the commons ordered Winter's banishment and the confiscation of his estates, which were given to Massey (*Journals*, vi. 164–5). He was allowed reasonable time to leave the country, but, failing to do so, he was arrested on 31 Aug. and committed to the Tower (*ib.* vi. 189; *Cal. State Papers*, Dom. 1649–50, p. 295; GARDINER, i. 192). On 6 May 1651 he was allowed the liberty of the Tower, and was offered leave to go abroad if he would make his submission to parliament. He refused, and on 17 Dec. 1652 was sent back to the Tower. Gradually, however, his confinement was relaxed, and on 14 Oct. 1653 he was allowed to reside anywhere within thirty miles of London. He employed his liberty and leisure in making experiments 'to char sea coal,' and Evelyn saw his works at Greenwich ferry in 1656 (*Diary*, i. 316, iii. 17). From the description he gives, Winter's idea was merely the production of coke, which, though profitable as a by-product of gas, can scarcely have been lucrative to Winter, who, however, set great store by it, and after the Restoration procured a monopoly for the invention.

In June 1660 he went to France to prepare for the queen dowager's return, and he retained his office as her secretary till her death in 1669. His remaining years were chiefly spent on his ironworks and forestry in Gloucestershire, and in litigation and other proceedings relating to them. His provision of timber for the navy brought him into frequent contact with Pepys, who thought him 'a man of fine parts' (*Diary*, ed. Braybrooke, i. 372, ii. 18, 176, 445, iii. 428, iv. 30). He is said to have been a 'great depredator' of the Forest of Dean, but as a colliery manager he was apparently successful. On 24 Feb. 1671–2 one of Williamson's correspondents wrote: 'The famous coal delfe near this city [Coventry], where so many thousands of pounds have been buried and so many undertakers ruined, is now by Sir John Winter's management brought into very hopeful condition, they getting coals in plenty' (*Cal. State Papers*, Dom. 1671–2, pp. 159, 181).

Winter died about 1673, leaving, by his wife Mary, several children, of whom the eldest, Sir Charles (*d.* 1698), succeeded him at Lydney. He was author of 'A True Narrative concerning the Woods and Ironworks of the Forest of Deane' (see WASHBOURNE, *Bibl. Gloucestr.* p. cxxviii), and of 'Observations on the Oath of Supremacy,' published posthumously (London, 1676, 4to), in which he maintained that taking the oath was compatible with Roman catholic orthodoxy. He also was to some extent a patron of literature, and John Tatham [q. v.], in dedicating his 'Fancies Theater' in 1640, describes him as 'the most worthy Mæcenas' (cf. BRYDGES, *Censura Lit.* ix. 360).

[Cal. State Papers, Dom. 1623–72, passim; Hist. MSS. Comm. 4th Rep. App. passim, 5th Rep. App. passim, 7th Rep. App. p. 486, 8th Rep. App. p. 124, 9th Rep. App. pp. 296, 297, 10th Rep. App. i. 55, 12th Rep. App. i. 294, 474, ii. 231, 275, 305, 13th Rep. App. ii. 249; Buccleuch MSS. i. 479; Strafford Letters, ii. 166; Brit. Mus. Addit. MSS. 5716 f. 11, 1891 ff. 306, 308, 324; Journals of the House of Lords and House of Commons, passim; Cal. Clarendon State Papers, i. 287, 305, ii. 8; Thurloe's State Papers; Corbet's Military Gov. of Gloucester, 1645; Washbourne's Bibl. Gloucestr. passim; Dr. George Leyburn's Memoirs, 1722; Sanderson's Hist. of Charles I; Dodd's Church Hist. iii. 59; Dircks's Life of the Marquis of Worcester, pp. 63–4; Metcalfe's Book of Knights;

Off. Ret. Members of Parl.; Atkyns's Gloucestershire, p. 282; Rudder's Gloucestershire, pp. 527, 762; Camden Soc. Misc. vol. viii.; H. G. Nicholls's Personalities of the Forest of Dean, 1863, pp. 112–27; Webb's Civil War in Herefordshire, 1879, passim; J. R. Phillips's Civil War in Wales, 1874, i. 257, 270, ii. 139; tracts by, and relating to, Winter in Brit. Mus. Libr.]

A. F. P.

WINTER, SAMUEL, D.D. (1603–1666), provost of Trinity College, Dublin, son of Christopher Winter, a yeoman from Oxfordshire, was born at Temple Balsall, a chapelry in the parish of Hampton-in-Arden, Warwickshire, in 1603. He early received religious impressions from the preaching of Slader, a puritan divine for whom his father had obtained the neighbouring chapel of Knowle. His mind being bent on the ministry, his father sent him in 1617 to King Henry VIII's school, Coventry, where Dugdale was his contemporary under James Cranford [see under CRANFORD, JAMES]. He proceeded to Queens' College, Cambridge, his tutor being John Preston, D.D. [q. v.] After graduating M.A., he placed himself under John Cotton (1585–1652), vicar of Boston, Lincolnshire, with a view to preparation for the ministry. Cotton found him a rich wife, and made him, in ecclesiastical theory, an independent. Recovering from a dangerous fever, he became perpetual curate of Woodborough, Nottinghamshire, developing there a considerable gift of preaching. He obtained a lectureship at York, but, owing to the civil war, left it in 1642 for the vicarage of Cottingham, East Riding, worth 400*l.* a year. Here he organised a church on the congregational model. With the leave of his church (URWICK, p. 57; the *Life*, 1671, erroneously says that he resigned his living), he went to Ireland as chaplain to the four parliamentary commissioners. They paid him 100*l.* a year, afterwards increased to 200*l.* He went about the country with them, preaching when in Dublin at Christ Church Cathedral, and adding a morning lecture at St. Nicholas's, to which he attracted the poor by a distribution of 'white loaves' after sermon.

On or before 3 Sept. 1651 the commissioners appointed him provost of Trinity College, in succession to Anthony Martin, bishop of Meath, who died of the plague in 1650. On 18 Nov. 1651 he performed the acts for B.D. On 3 June 1652 his appointment as provost was confirmed by Oliver Cromwell. The degree of D.D. was conferred upon him by special grace on 17 Aug. 1654, Henry Jones (1605–1682) [q. v.], bishop of Clogher, being vice-chancellor. Winter looked carefully after the college estates, making distant journeys for the purpose; he secured the appointment (24 Nov. 1656) of a lecturer in Hebrew, John Sterne or Stearne (1624–1669) [q. v.]; he made Greek and Hebrew imperative subjects (14 June 1659) for the B.A. degree, and he imported men of learning from England as fellows. He remitted none of his preaching engagements, adding a voluntary lecture every three weeks at Maynooth. Baxter's friend, John Bridges, induced him in 1655 to take the lead in forming a clerical association in which independents, presbyterians, and episcopalians could meet in amity (*Reliquiæ Baxterianæ*, 1696, ii. 169).

Richard Cromwell's parliament summoned Winter to London (13 Aug. 1659). He was retained as provost, and elected (28 Nov.) divinity lecturer. But on 29 March 1660 he was called upon by the 'general convention of Ireland,' on the petition of 'several of the scholars,' to produce the charter of the college, and a copy of the statutory oath to be taken by provosts. This oath Winter had not taken, and this circumstance seems to have been used by the 'general convention' as a means of setting him aside, the real ground being his politics as an independent (CARTE, *Ormonde*, 1736, ii. 200). The date at which Winter left Ireland is not certain. The college was in his debt, and the money he had advanced was never fully repaid. The government of the college was entrusted (6 Nov.) to Thomas Seele, a senior fellow, who was admitted provost on 19 Jan. 1661. The independent church which he had formed at St. Nicholas's was ministered to by Samuel Mather [q. v.], and is the church to the ministry of which James Martineau was ordained in 1828.

Henceforth Winter had no fixed abode, spending his time with friends at Chester and Coventry, and with his wife's relatives in Hertfordshire and Rutland. He fell ill on a fast day (13 Oct. 1666) in Rutland, preached privately the next Sunday, and then took to his bed, dying on 24 Dec. 1666. He was buried at South Luffenham, Rutland. He left 'a plentiful estate,' due to the good management of his second wife. His first wife was Anne Beeston (or Bestoe), by whom he had five sons. Three years after her death at Cottingham he married (before 1650) Elizabeth, daughter of Christopher Weaver, a woman of some property, and with strong anabaptist leanings. He published 'The Summe of Diverse Sermons preached in Dublin,' Dublin, 1656, 8vo (in favour of infant baptism). He was one of several joint authors of the life (1657) of John Murcot [q. v.]

[Life, 1671, by J. W. (probably his brother-in-law, Weaver); reproduced in great part in Clarke's Lives of Eminent Persons, 1683, i. 95; much abridged in Calamy's Account, 1713, p. 544; Calamy's Continuation, 1727, ii. 721; also abridged in Middleton's Biographia Evangelica, 1784, iii. 387 (with additions), and in Colvile's Worthies of Warwickshire, 1870, p. 831; Reliquiæ Baxterianæ, 1696; Armstrong's App. to Martineau's Ordination Service, 1829, p. 78; Pishey Thompson's Hist. of Boston, 1856, p. 784; Reid's Hist. of Presbyterian Church in Ireland (Killen), 1871, p. 556; Stubbs's Hist. of Univ. of Dublin, 1889, pp. 89 sq.; Urwick's Early Hist. of Trin. Coll. Dublin, 1892, pp. 57 sq.] A. G.

WINTER or WINTOUR, THOMAS (1572–1606), conspirator, born in 1572, was a younger brother of Robert Winter of Huddington, Worcestershire. They were descended from Wintor, the castellan of Carnarvon, their name being originally Gwyntour, and their crest a falcon mounted on a white tower. The family settled at Wych in the reign of Edward I, and there remained till Roger Wintor in the reign of Henry VI married the coheiress of Huddington and Cassy (Nash, *Worcestershire*, i. 591). George Winter, the father of Robert and Thomas by his first wife, Jane Ingleby, was the son of Robert Winter of Cavewell, Gloucestershire, by Catherine, daughter of Sir George Throckmorton of Coughton, Warwickshire (Foley, *Records*, vi. 573). The two brothers were thus related to both Robert Catesby [q. v.] and Francis Tresham [q. v.] Their sister married John Grant of Norbrook, Warwickshire, another of the gunpowder plotters.

Thomas was a short man, but 'strong and comely, and very valiant,' says his contemtemporary, Father Gerard, who adds that he had spent his youth well, was 'very devout and zealous in his faith, and careful to come often to the sacraments' (Gerard, *Narrative*, p. 58). For several years he served in the Netherlands, fighting in the army of the estates against Spain; but he had apparently quitted this service from religious scruples. He afterwards became secretary or agent of William Parker, fourth lord Monteagle [q.v.] He was an able man, an accomplished linguist, and was acquainted with foreign diplomatists. He was an inseparable friend of Catesby. A few weeks before Christmas 1600 he visited Rome for the jubilee. A Mr. Winter from Worcestershire is entered in the 'Pilgrims' Book' of the English College at Rome as having lodged there thirteen days from 24 Feb. 1601. In January 1602 Lord Monteagle and Catesby arranged that he should go into Spain to propose to Philip III an invasion of England in the following spring. The details of this negotiation are imperfectly known. A full statement written by Winter regarding his share in it was never made public, and is no longer extant; and the information extorted from Fawkes was at second hand. Winter, with Catesby and Tresham, had discussed the mission with Father Henry Garnet [q. v.] at White Webbs, a favourite resort of the jesuits, ten miles north of London; but Garnet, while he confessed to having written of the business to Father Joseph Cresswell [q. v.] in Spain, declared that he then believed its object was simply to obtain money for distressed catholics. Winter was accompanied on his journey by Father Oswald Greenway or Tesimond [q. v.] He spent some months at the Spanish court, but the political negotiations entrusted to him seem to have passed into the hands of Cresswell, who professed to be the representative of English catholics in Spain. Cresswell in the winter of 1602–3 urgently and persistently pressed upon the Spanish king the need of immediate intervention by arms to prevent the accession of James on the death of Elizabeth, which might take place at any moment. The plan of the Anglo-Spanish faction at that time (*i.e.* since July 1600) was to adopt as candidate for the English throne the infanta, with her husband the Archduke Albert, sovereigns of the Netherlands. Cresswell was kept waiting three months for his answer, when, on the advice of the Count Olivares (2 March 1603), it was resolved to drop the infanta as impracticable and to suggest to the English catholics that they should elect from their countrymen a candidate whom Spain would, on certain conditions, support (Martin Hume, *Sir Walter Ralegh*, 1897, pp. 235–9). Winter had returned to England before this decision had been formally announced.

Sir E. Coke declared (on the evidence of Fawkes) that Winter came 'laden with hopes' and with the promise of the Spanish king to send an army into Milford Haven and to contribute to the enterprise 100,000 crowns. But such report as Winter could give of the drift of Spanish policy may rather have added to the disappointment of his friends. He told Garnet, however, that Philip desired to have immediate information of the death of the queen. Meanwhile Garnet had shown to Winter, as well as to Catesby, Percy, and Father Oldcorne, the two briefs from Rome bidding catholics to withstand the succession of any one not a zealous catholic. With this on his mind, Catesby, after the accession of James, conceived the

gunpowder plot, and on All Saints' day 1603 sent for Thomas Winter, who was then with his brother at Huddington. Winter, however, was not able to meet his friend till January 1604, when he found him in the company of John Wright. It was then that Catesby propounded to Winter, and probably to Wright, his plan 'at one instant to deliver us from all our bonds without any foreign help.' On Winter making difficulties, Catesby suggested his going over to Flanders to see Juan de Velasco, the constable of Castile, who had arrived at Brussels about the middle of January to negotiate peace with England. Winter was to learn what the constable could or could not do to obtain toleration for catholics, and was to bring Fawkes over to England. Winter visited the constable with Hugh Owen, and, being convinced that no help could be expected from Spain, was introduced by Sir William Stanley (1548–1630) [q. v.] to Fawkes, whom he took back with him to London about Easter-time. The oath of secrecy was then taken by the three men, together with Percy and Wright, and the details of the plot communicated to them by Catesby.

Winter took a prominent part in the working of the mine under the parliament house, and afterwards in introducing powder into the cellar. The news of the Monteagle letter and the probable discovery of the plot reached him on Sunday, 27 Oct. 1605. He at once went to White Webbs, whither several of his confederates had retired, and tried in vain to persuade Catesby to save himself by flight. On the 31st he returned to London. On 4 Nov. Catesby rode away towards the appointed meeting-place at Dunchurch. Winter himself courageously remained behind till, on the morning of the 5th, fully satisfied that all was discovered, he followed his friends, overtaking Catesby at Huddington on Wednesday night, 6 Nov. The next evening the company of conspirators went to Stephen Littleton's at Holbeche, and there, on the morning of the 8th, prepared to resist the sheriff's officers who were in pursuit. In the encounter which followed Winter was the first struck, being shot by an arrow from a crossbow, which deprived him of the use of his arm; while Catesby, crying out, 'Stand by me, Tom, and we will die together!' fell mortally wounded. Winter was seized and carried prisoner to the Tower. He was the only one of the five original workers in the mine, besides Fawkes, who was in the hands of the government.

There is no evidence that Winter was subjected to torture. But on 21 Nov. Sir William Waad [q.v.], lieutenant of the Tower, wrote to Salisbury that 'Thomas Winter doth find his hand so strong, as after dinner he will settle himself to write that he hath verbally declared to your lordship, adding what he shall remember.' The confession which Winter actually made (extant at Hatfield and transcribed in *Brit. Mus. Addit. MS.* 6178) appears to have been originally written and dated on the 23rd, was perhaps exhibited before the commissioners, and was confirmed by Winter two days later, when it was endorsed by the attorney-general as 'delivered by Thomas Winter, all written with his own hand, Nov. 25, 1605.' On the 26th Waad reported moreover that 'Thomas Winter hath set down in writing of his own hand the whole course of his employment with Spain, which I send to your lordship herein enclosed' (cf. *Brit. Mus. Addit. MS.* 6178, pp. 581, 601). This last document, as has been said, has unfortunately disappeared, though a trace of it remains in the shape of a memorandum or note, dated the 25th, mentioning that Monteagle, Catesby, and Tresham were the projectors of this Spanish mission. Winter, with seven other conspirators, including his brother Robert, was put upon his trial on 27 Jan. 1606. On his condemnation he only begged that he might be hanged both for his brother and for himself. He was executed on Friday, 31 Jan.

The genuineness of Winter's confession has recently been disputed by Father Gerard, S.J., in his several ingenious attempts to throw doubt on the whole traditional story of the plot. The main features of the plot, indeed, rest upon evidence independent of that of Winter, but his confession, a long and important document of eight closely written folio pages, contains a connected narrative of the whole course of the conspiracy, with many picturesque incidents not found elsewhere. It would be out of place to enter into a detailed discussion of the question here. Father Gerard's principal arguments are that the confession is signed 'Winter,' not 'Wintour,' as in all other acknowledged signatures; that the handwriting is suspiciously similar to that of Winter before, but not after, the injury to his arm; and that the numerous corrections and erasures indicate the work of a forger copying a draft submitted to him. On the other hand, the difficulties in supposing such a forgery on the part of the government are overwhelming. Not only would Waad, Sir E. Coke, and Salisbury be implicated, but all the commissioners whose names are set down as attesting it in the printed copies published to the world, and three of these commis-

sioners were catholics or friendly to catholics. There is no reasonable motive to be assigned for such a superfluous and dangerous crime. There was evidence enough to hang the conspirators without it. The confession contains statements which the government would not think of putting into their mouths; and, on the other hand, it contains nothing of what the government most keenly desiderated—evidence to incriminate the priests. There was, moreover, no object in forging Winter's handwriting, seeing that no use was to be made of the original. The king himself was shown only a copy. The corrections and erasures referred to, besides being characteristic of Winter's writing, are in this case clearly those of an author, not of a copyist or forger. Indeed the one striking instance of apparent parablepsy, or skipping, adduced by Father Gerard—viz. that of writing inadvertently and afterwards erasing the word 'reasons' (which would make no sense as it stands, but occurs in its proper place, about the space of a line's length further on)—is rather a proof of genuineness. The word is plainly not 'reasons' but 'tearms,' which the writer erased to substitute 'oath.' The single unexplained difficulty is the unusual spelling of the signature, a difficulty which is far from being lessened by attributing it to an expert forger, who would certainly have before him specimens of Winter's usual signature.

Robert Winter (*d.* 1606), married to Gertrude, daughter of John Talbot of Grafton, is, as might be expected, not mentioned in connection with the conspiracy in his brother's confession. He was, however, admitted to the plot, together with his brother-in-law, John Grant, at Oxford by Thomas Winter and Catesby early in 1605, when the increasing cost of the undertaking required the aid of more wealthy confederates. He did not work at the mine, and the chief interest of his career lies in the adventures and hardships which he underwent after his flight from Holbeche ('A true historicall relation,' *Harl. MS.* 360; extracts in Jardine, ii. 89). On 6 Nov. the conspirators had spent some time at his house at Huddington. They thence rode to Holbeche, where Robert, less resolute than his younger brother, stole away before the encounter with the sheriff's men. In company with Stephen Littleton, he hid for two months in barns and poor houses in Worcestershire, and was finally run to earth at Hagley, the house of Humphrey Littleton. A proclamation had been issued for his capture on 18 Nov. He was in the Tower and under examination on 17 Jan., and on the 21st wrote a long letter to the commissioners (printed by Jardine, ii. 147) relating his share in the conspiracy. He was executed on 30 Jan., the day before his brother Thomas. Both brothers are depicted in Pass's engraving *ad vivum* of the gunpowder plot conspirators, now in the National Portrait Gallery, London.

John Winter, son of George, by his second wife, Elizabeth Bourne (Foley, *ib.*), was arraigned and condemned for conspiracy with his two half-brothers, but was executed at Worcester with Father Oldcorne and others on 7 April 1606.

[Besides Jardine's Narrative and other books already referred to, see Tierney's Dodd, iv. 7–9, 35–65, lii–liv; Condition of Catholics in the Reign of James I, containing Father Gerard's Narrative, edited by Father Morris, S.J., 1871; the Life of a Conspirator, being a biography of Sir Everard Digby, by one of his Descendants, 1895 (a carefully written and important book); Traditional History and the Spanish Treason of 1601–3, by the Rev. John Gerard (reprinted from the Month), 1896; What was the Gunpowder Plot? The traditional story tested by critical evidence, by John Gerard, S.J., 1897; What the Gunpowder Plot was (an answer to the preceding), by S. R. Gardiner, 1897; The Gunpowder Plot and Gunpowder Plotters, in reply to Professor Gardiner, by John Gerard, S.J., 1897; Thomas Winter's Confession and the Gunpowder Plot (with facsimiles), by the same; Letters in the Athenæum on Winter's Confession, by S. R. Gardiner, 26 Nov. 1897 and 10 Sept. 1898.] T. G. L.

WINTER, THOMAS (1795–1851), pugilist, styled 'Tom Spring,' was born at Witchend, near Fownhope, Herefordshire, on 22 Feb. 1795, his father being a butcher with a large business. After serving in his father's trade he, at the age of seventeen, made discovery of his fighting powers by gaining an unexpected victory over a local bully named Hollands. Two years later, in 1814, he accepted a challenge to fight Henley, a local boxer of repute, and vanquished him after eleven rounds. From this time he definitively took up boxing as a profession, and assumed the name of Tom Spring. Early in 1817 he went up to London, and on 9 Sept. met at Moulsey Hirst a Yorkshireman named Stringer, the stakes being forty guineas and a prize given by the Pugilistic Club. Spring won the match with some ease in thirty-nine minutes, after twenty-nine rounds, the last of which was said to have been the severest ever seen. He next fought the celebrated Ned Painter for two hundred guineas on Mickleham Downs on 1 April 1818, and achieved a victory after thirty-one rounds [see Painter, Edward]. Later in the year, on 1 Aug., he

met Painter a second time at Russia Farm. This was the one and only occasion on which he lost a match. By a chance blow he lost the sight of one eye, and bore a scar for the rest of his life. His reputation was firmly established after his next encounter, when, on 4 May 1819, at Crawley Down, he fought seventy-one rounds with Carter, during which the ropes were broken and both combatants went down several times. Spring won the victory by opposing science to the old-fashioned heavy hitting. He now went on a sparring tour in the west, in company with his friend Tom Cribb [q. v.], the champion. On his return he won an easy victory over Ben Burn on Wimbledon Common (20 Dec. 1819). A third match with Painter was arranged, but fell through, Painter forfeiting the stakes. Spring again met Burn on Epsom Downs (16 May 1820), and, though out of condition, once more displayed the superiority of his method. On 27 June of the same year he won a purse of 20*l.* for a fight with Joshua Hudson at Moulsey Hirst. On 20 Feb. 1821 he met and vanquished in twenty-six rounds, lasting fifty-five minutes, Tom Oliver [q. v.], winning 200*l.* After Cribb's retirement Spring claimed the championship of England, and challenged all comers for three months on 25 March 1821. He now married and retired for a time from the ring, in order to keep the Weymouth Arms in Weymouth Street, Portman Square. Early in 1823 he and Shelton underwent a week's imprisonment in default of bail for having acted as umpires in a match between Daniel Watts and James Smith on the Downs, near Brighton, when Smith died from congestion of the brain.

On 20 May 1823 Spring recommenced his career by fighting Neat of Bristol on Hinckley Down, near Andover, a match which had long hung fire, though eagerly desired by the boxing world. Spring won after eight rounds in thirty-seven minutes. He closed his career by winning two other victories and the sum of 1,000*l.* within the year. On 24 Jan. he met Langan, an Irishman, on the race-course at Worcester, the stakes being 300*l.* a side. Before the contest fifteen hundred people were thrown to the ground by the collapse of the grand stand, twenty being seriously injured. A severe and confused fight lasted two hours and twenty-nine minutes, and at the seventy-seventh round Langan was insensible. A long correspondence followed between the principals and their supporters in the pages of 'Pierce Egan's Life in London,' the defeated party contesting the validity of the victory. On 8 June, however, a second contest took place on a raised platform at Birdham Bridge, near Chichester, the stakes being five hundred guineas a side. The fight, which was declared 'one of the fairest battles ever witnessed,' lasted an hour and forty-nine minutes, and Spring again showed his superiority. He behaved with great humanity, and his opponent with incredible pluck. Not less than twenty thousand people are said to have been present. Spring now finally retired from the ring. He first kept the Booth Hall tavern at Hereford, till in 1828 he took over from Tom Belcher the Castle tavern, Holborn, where he spent the rest of his life. In 1823 he received from the townsmen in Hereford a handsome vase as a testimonial, and in April 1824 was presented with a silver cup at Manchester. In 1846, at a dinner presided over by Vincent George Dowling [q. v.], he was further presented by his admirers with a money testimonial and a silver gallon tankard.

Spring had a fine figure and a remarkable face and forehead. In his early years he stood as a model at the Royal Academy. His height was five feet eleven and a half inches, but he made it equal to more than six feet. His fighting weight was thirteen stone two pounds. He bore a high character for honesty and humanity, and his universal popularity is attested by a doggerel elegy, 'The Life and Death of Thomas Winter Spring.' He died of dropsy and heart disease at the Castle, Holborn, on 20 Aug. 1851, and was buried in Norwood cemetery, where there is a monument to him. He left one surviving son, who bore his father's name.

[Bell's Life in London, 24 Aug. 1851; Miles's Pugilistica (with portrait after G. Sharples, 1822, and other illustrations), ii. 1–51; The Great Battle between Spring and Langan (second fight), illustrated, 1824; Fistiana, pp. 115, 116; Gent. Mag. 1851, ii. 662–3.] G. Le G. N.

WINTER, or correctly WYNTER, Sir WILLIAM (*d.* 1589), admiral, of an old Brecknock family, was the elder son of John Wynter (*d.* 1546), merchant and sea-captain of Bristol, and (1545–6) treasurer of the navy. His mother was Alice, daughter and heiress of William Tirrey of Cork. His sister Agnes was second wife of Dr. Thomas Wilson (1525?–1581) [q. v.] It has been suggested that he was a near kinsman, possibly a brother, of Wolsey's mistress, the mother of Thomas Wynter [see under Wolsey, Thomas]. There is no evidence of this, though the friendly correspondence between Thomas Cromwell and John Wynter lends some support to the idea. William may be presumed to have served some sort of an apprenticeship to the sea under his father.

At an early age he entered the service of the crown; in 1544 he was in the expedition, carried in 260 ships, which burned Leith and Edinburgh; in 1545 in the fleet in the Channel under Lord Lisle [see DUDLEY, JOHN, DUKE OF NORTHUMBERLAND]; in the expedition to Scotland, under the protector Somerset in 1547; and 'the journeys to the islands of Guernsey and Jersey' in 1549 (*Defeat of the Spanish Armada*, ii. 311). On 8 July 1549 he was appointed surveyor of the navy in succession to Benjamin Gonson; and in August 1550 he superintended the removal of the ships from Portsmouth to Gillingham. In 1552 he commanded the Minion when she captured a French ship, as a reward for which 100*l.* was given to be divided among her crew of three hundred men. In 1553 he voyaged in the Levant. On 2 Nov. 1557 he was appointed master of the ordnance of the navy, which office, in addition to that of surveyor of the navy, he held for the rest of his life. In 1558 he was with the fleet under Edward Fiennes de Clinton (afterwards Earl of Lincoln [q. v.]) when it burnt Conquêt. In 1559 he commanded the fleet sent to the Forth with orders to watch for the French squadron and prevent any Frenchmen being landed in Scotland (cf. *Cal. Hatfield MSS.* vol. i.)

On 12 Nov. 1561 he bought the manor of Lydney in Gloucestershire from the Earl of Pembroke (FOSBROOKE, *Gloucestershire*, ii. 193), laying the foundation of his connection with Gloucestershire, which other later purchases strengthened. In 1563 he was, again with Clinton, in the fleet off Havre. On 12 Aug. 1573 he was knighted. In 1580 he commanded the squadron off Smerwick, and effectually prevented the escape of the Italian pirates. In 1588 he commanded, under Lord Henry Seymour, in the Narrow Seas, and joined the main fleet under Lord Howard off Calais on 27 July in time to propose the plan of driving the Spaniards from their anchorage by fireships, and to take a brilliant part in the battle off Gravelines on the 29th. 'My fortune,' he wrote to Walsingham, 'was to make choice to charge their starboard wing without shooting of any ordnance until we came within six score paces of them, and some of our ships did follow me. . . . Out of my ship there was shot five hundred shot of demi-cannon, culverin and demi-culverin; and when I was furthest off in discharging any of the pieces, I was not out of the shot of their harquebus.' Wynter himself received a severe blow on the hip by the overturning of a demi-cannon. It was the only time in his long career in which he had any hard fighting; but both before and after the battle his letters to Walsingham show that he understood, though he was probably the only man in the fleet who did fully understand, the completeness of the defence by the navy. Howard and Drake both seemed to think that, notwithstanding the defeat of the Spanish fleet, the Spanish army might still attempt the invasion. Wynter, calling up his recollections of the expedition to Leith in 1544, argued that to bring across thirty thousand men with their stores would require at the very least three hundred ships; and if the Dutch only furnished the thirty-six sail which they had promised, 'I should live until I were young again ere the prince would venture to set his ships forth' (*Defeat of the Armada*, i. 213–14).

In his official capacity as one of the principal officers of the navy, Wynter necessarily came into contact with (Sir) John Hawkins or Hawkyns [q. v.], the treasurer of the navy. There does not seem to have been any breach between the two, but there was no love lost, and Wynter had certainly something to do with the charges of dishonesty which were made against Hawkyns; in fact, on 8 Oct. 1588 he sent an autograph note to Lord Burghley accusing Hawkyns of extravagance and inefficiency. The burden of the complaints against Hawkyns was his partnership with a private shipbuilder to whom he dishonestly handed over government stores. If he did not do so, he had at any rate given good grounds for the suspicion, and he necessarily had enemies. The cause of Wynter's grudge against him does not appear, but it may be that Wynter felt aggrieved that he had not been made treasurer of the navy in 1577 instead of Hawkyns. The direct emoluments of the office were about double those of the two offices that Wynter held, and Wynter was unquestionably the more experienced man of the two, not only as a sailor, but still more as an official. Hawkyns's appointment was in fact a family job; and though Wynter must have known that such jobs were the rule, he may have thought them offensive when he himself was the victim of them.

Wynter died in 1589. He married Mary, daughter and heiress of Thomas Langton, and had issue four sons and four daughters. Edward, the eldest son, commanded the Aid with Drake in 1585–6, fought against the armada in 1588, probably as a volunteer in the Vanguard, represented Gloucestershire in the parliaments of 1589 and 1601, was knighted in 1595, and was sheriff in 1598–9. He was father of Sir John Winter [q. v.] William Wynter, the fourth son, commanded the Foresight with Drake in 1587, and again

in 1595; in 1588 he commanded his father's ship the Minion.

The Vanguard's lieutenant, John Wynter, who also commanded the Elizabeth with Drake in 1578, and returned through the straits of Magellan, was Wynter's nephew, the son of Wynter's brother George, who in 1571 bought the manor of Dyrham in Gloucestershire. Kingsley, in 'Westward Ho!' has confused the uncle and nephew, and speaks of the man who commanded the fleet at Smerwick as the same that turned back through the straits of Magellan (cf. *Cal. State Papers*, Simancas, iii. 340–1).

The name has been very commonly written Winter and Wintour; the admiral himself, his eldest son, and his brother spelt it Wynter.

[Visitations of Gloucestershire, pp. 273–4, and of Worcestershire, pp. 148–9 (Harl. Soc.); Atkyns's Gloucestershire; Rudder's Gloucestershire; Cal. of State Papers, Dom., East Indies, Foreign, and Simancas; Cal. Hatfield MSS. i–iii.; Acts of the Privy Council, i–xvi; Corbet's Drake and the Tudor Navy, 1898; Defeat of the Spanish Armada (Navy Records Soc.); Oppenheim's Administration of the Royal Navy; notes kindly supplied by Mr. Oppenheim.] J. K. L.

WINTERBOTHAM, HENRY SELFE PAGE (1837–1873), politician, born at Stroud on 2 March 1837, was second son of Lindsey Winterbotham, banker in that town, and grandson of William Winterbotham [q. v.], dissenting minister. He was educated at Amersham school, Buckinghamshire, and University College, London. His collegiate career was exceptionally brilliant. In 1856 he graduated with honours, and in 1859 became LL.D., and won in 1858 the Hume scholarship in jurisprudence, and in the following year the Hume scholarship in political economy and the university law scholarship. In 1860 he was called to the bar by the society of Lincoln's Inn, and speedily acquired a reputation in chancery practice. On 20 Aug. 1867 he was returned to represent Stroud, Gloucestershire, in the liberal interest, and, refusing to join the regular liberal party, took his seat among the more advanced politicians who then were sitting below the gangway. A speech which he shortly afterwards made on the abolition of university theological tests drew the attention of the house to his abilities, and from that day he was regarded as one of the coming leaders of his party. He was virtually the leader of the nonconformists in the House of Commons for some years, and took a prominent part in the education and other nonconformist movements. In March 1871 he joined the liberal ministry as undersecretary of state to the home department. His health was never robust, and the work of his office killed him. In the autumn of 1873 he fell seriously ill after addressing a meeting in Bristol, and went to Italy for a rest. He died at Rome on 13 Dec., and was buried in the protestant cemetery there. He was unmarried.

[Times, 15 and 22 Dec. 1873; Stroud Gazette; Independent; private information.] J. R. M.

WINTERBOTHAM, WILLIAM (1763–1829), dissenting minister and political prisoner, born in Aldgate, London, on 15 Dec. 1763, was sixth child of John Winterbotham, who had been a soldier in the Pretender's army. He was brought up by his maternal grandparents at Cheltenham. Returning to London in 1774, he got into trouble with his schoolmaster and was apprenticed to a silversmith. In 1784 he started in business for himself, and, having occasion during a severe illness to review the nature of some dissolute habits which he had contracted, prepared himself for the conversion which he underwent two years afterwards when he joined the Calvinist methodists. Next year he began to preach, and in 1789 became a baptist. In December that year he went to assist at How's Lane chapel, Plymouth. Here he preached on 5 and 18 Nov. 1792 the two sermons for which he was prosecuted for sedition. Feeling on the French Revolution was high in Plymouth at the time, and Winterbotham had also been engaged in some local dispute with the corporation. The sermons were political, as their occasion—the gunpowder plot and the revolution—demanded. He enunciated the democratic view of kingly authority, and referred to the political aspects of the prevailing distress. A prosecution was immediately talked of after the first was delivered, and, to put matters right, he preached the second. On 25 and 26 July 1793 he was tried at the Exeter assizes for both sermons, and a jury found him guilty. An anonymous gift of 1,000*l.* which reached him years afterwards was supposed to be the conscience money of one of the jurymen. On 27 Nov. he was sentenced to two years' imprisonment and a fine of 100*l.* for each sermon. He spent some of his time in the New Prison, Clerkenwell, but the conditions there were so disgusting that he successfully applied to be transferred, and was lodged in the state side of Newgate. While in prison he made the acquaintance of Southey, who frequently visited him. During one of those visits Southey left his drama of 'William Tell' in the hands of Winterbotham, request-

ing him to publish it in aid of the reform movement. Winterbotham, however, considered it utopian and injudicious, and the manuscript remained in his hands for twenty years, when it was stolen, copied, and published, much against Winterbotham's wish. He was released on 27 Nov. 1797, and went back to preach in Plymouth. In 1804 he removed to the neighbourhood of Stroud, Gloucestershire, and in 1808 to Newmarket, where he remained until his death on 31 March 1829.

On the day of his release from Newgate he married Mary Brend of Plymouth, by whom he had four sons and two daughters.

The two seditious sermons were published, London, 1794, and in the same year a report of his trial. From Newgate he wrote: 1. 'Historical, Geographical, and Philosophical View of the Chinese Empire,' London, 1795, 2 pts. 2. 'Historical, Geographical, Commercial, and Philosophical View of the American United States,' London, 1795, 4 vols. He also edited an edition of Dr. Gill's 'Body of Divinity' and two volumes of selected poetry.

[State Trials, xxii. 823, &c.; Rev. William Winterbotham by Mr. W. W. Winterbotham, printed for private circulation.] J. R. M.

WINTERBOTTOM, THOMAS MASTERMAN (1765?–1859), physician, born in 1764 or 1765, was the son of a physician at South Shields in the county of Durham. He graduated M.D. at Glasgow in 1792, succeeded his father in his practice at South Shields, and while still a young man was sent on a medical mission to Sierra Leone, where he spent seven years. He embodied his experiences in two very readable works. One, entitled 'Medical Directions for the Use of Navigators and Settlers in Hot Climates' (2nd edit. London, 1803, 12mo), had for its subject those sanitary observations which were the immediate object of the mission, and was translated into Dutch with the approval of the director-general of trade in the Dutch colonies; while the other, entitled 'An Account of the Native Africans in the Neighbourhood of Sierra Leone, to which is added an Account of the Present State of Medicine among them' (London, 1803, 2 vols. 8vo), contained his unofficial observations. The former work was commended by Southey in his 'History of Brazil,' and the latter was praised by Sydney Smith in the 'Edinburgh Review' (iii. 355). In preparing his book on Sierra Leone he was assisted by his friend Zachary Macaulay [q.v.], formerly governor of the colony. Winterbottom returned to South Shields before 1803, and passed the rest of his life in practice there. On the publication of the 'Medical Register' in 1859 in pursuance of an enactment of parliament, he was found to be the oldest physician included in its pages. He was well known in the north of England for his many acts of philanthropy. In his youth he was in hearty support of the abolition of the slave trade, and afterwards he advocated emancipation. He founded and endowed several local charities, including the Marine School of South Shields in 1837, the Master Mariners' Asylum and Annuity Society in 1839, and in 1849 the unmarried female servants' reward fund. He died at Westoe, near South Shields, on 8 July 1859. He was married, but left no issue. Besides the works mentioned, he was the author of several papers published in 'Medical Facts and Observations' between 1793 and 1800. He left more than five thousand philological books to Durham University.

[Gent. Mag. 1859, ii. 200; Allibone's Dict. of Engl. Lit.; Medical Directory and General Medical Register, 1859.] E. I. C.

WINTERBOURNE, WALTER (1225?–1305), cardinal, probably took his family name from one of the numerous villages called Winterbourne in the immediate proximity of Salisbury. He was born about 1225 at Old or New Sarum (Hoare, *Wiltshire*, vi. 616), and entered the order of friars preachers, or Dominicans. Fuller, drawing partly on Nicholas Trivet [q. v.] and partly on his imagination, says that Winterbourne was 'in his youth a good poet and an orator; when a man an acute philosopher . . . when an old man a deep controversial divine and skilful casuist.' Tanner's statement that he was ordained subdeacon in 1294 and priest in the following year can scarcely be correct. He seems to have graduated D.D., probably at Paris or at Oxford, and in 1290 was elected provincial of the Dominicans in England; he was succeeded in 1296 by Thomas Jorz [q. v.] As early as April 1294 he appears as a sort of remembrancer to Edward I (*Cal. Patent Rolls*, 1292–1301, pp. 68, 78, 80), but he is first described as the king's confessor on 8 Jan. 1298 (*ib.* p. 326). He made use of his influence to secure posts for his servants and benefices and pardons for his friends (cf. *ib.* pp. 396, 522, 1301–7 p. 63). In 1300 he accompanied Edward I to Scotland (Rymer, *Fœdera*, I. ii. 924).

On 21 Feb. 1304 Benedict IX, himself a Dominican, made Winterbourne cardinal of St. Sabina, in succession to William Macles-

field, Winterbourne's predecessor as provincial of the English Dominicans. When the news reached him Winterbourne was in attendance upon Edward I in Scotland, and on 4 April the king wrote from St. Andrews a letter of thanks to the pope for his confessor's preferment. He declined, however, to let Winterbourne proceed at once to Rome, requiring his presence for business that 'could not conveniently be transacted in his absence' (Rymer, i. ii. 964). On 9 July he granted Winterbourne's request that the Dominicans of Oxford might be licensed to dig stones in Shotover forest for the repair of their house. Benedict died in that month, and in October Winterbourne set out for Italy to participate in the election of a successor. The Spini of Florence were requested by Edward to provide a thousand marks for his expenses. On 28 Nov. he arrived at Perusium, where the conclave of cardinals had been sitting for some months (Baluze, *Vitæ Paparum Avenionensium*, 1693, i. 980). He took part in the election of Clement V, but on his way to join the new pope at Lyons he died at Genoa (other accounts say Geneva) on 26 Aug. or 25 Sept. 1305 (*ib.*; cf. Turon, *Hom. Ill. Dom.* 1743, i. 730; Quétif and Echard, i. 497). He was buried by Nicholas de Parato, cardinal-bishop of Ostia, in the Dominican church at Genoa; the statement that, in accordance with his wish, his remains were subsequently removed to Blackfriars Church, London, is disputed.

Winterbourne is said to have written 'Commentarii in quatuor sententiarum libros,' 'Quæstiones Theologicæ,' and 'Sermones ad clerum et coram rege.' Bale describes them as 'barbarous, poor, and frigid productions,' but no copies are known to be extant.

A later member of the family, Thomas Winterbourne (*d.* 1478), after holding many ecclesiastical preferments, including the archdeaconry of Canterbury, was on 25 Sept. 1471 elected dean of St. Paul's; he died on 7 Sept. or 7 Dec. 1478, being succeeded by William Worsley [q.v.] (Weever, *Funerall Mon.* p. 370; Dugdale, *St. Paul's*; Milman, *St. Paul's*; Le Neve, *Fasti*, ii. 313; Hennessy, *Nov. Rep. Eccles. Londin.* passim).

[Cal. Patent Rolls, 1292–1307, passim; Rymer's Fœdera (Record edit.); Walsingham's Hist. Angl. i. 105, and Rishanger's Chron. pp. 221, 227 (Rolls Ser.); Trivet's Chron. pp. 404–406 (Engl. Hist. Soc.); Leland's Collectanea; Bale, iv. 85; Pits, p. 389; Fuller's Worthies, ed. 1839; Prynne's Chron. Vindication, 1668, iii. 1046, 1115; Guido's Tractatus Magistrorum Ord. Prædicatorum; Baluze's Vitæ Paparum; Fabricius's Bibl. Med. Ævi Lat. iii. 346; Turon's Hom. Ill. Domin. 1743, i. 729–33; Tanner's Bibl. pp. 358, 781; Quétif and Echard's Scriptt. Ord. Prædicatorum, i. 496–7; Hoare's Modern Wiltshire.] A. F. P.

WINTERSEL, WINTERSHALL, WINTERSAL, or WINTERSHULL, WILLIAM (*d.* 1679), actor (the name is spelt in many different ways), was between 1637 and 1642 a member of Queen Henrietta Maria's company, acting at the private house at Salisbury Court or at the Cockpit. After the Restoration he joined the company of Thomas Killigrew (1612–1683) [q.v.], known as the 'King's Servants,' acting with them at the Red Bull and at the New House in Gibbons's Court in Clare Market during 1660, 1661, 1662, and part of 1663, before going to the Theatre Royal, the new theatre, subsequently to be known as Drury Lane. The first part to which his name appears is Antigonus in the 'Humorous Lieutenant' of Beaumont and Fletcher, with which, on 8 April 1663, the Theatre Royal first opened. Wintersel is believed to have been on 1 June 1664 Sir Amorous La Foole in the 'Silent Woman,' and on 3 Aug. Subtle in the 'Alchemist.' In 1665 he was the first Odmar in Dryden's 'Indian Emperor;' in 1666 he played the King in the 'Maid's Tragedy;' on 19 Oct. 1667 was the first John, king of France, in Lord Orrery's 'Black Prince,' and on 2 Nov. played the King in one or other part of 'King Henry IV.' He played on 1 May 1668 Sir Gervase Simple in the 'Changes, or Love in a Maze.' Don Alonzo in Dryden's 'Evening Love, or the Mock Astrologer,' was taken on 22 June 1668. In the two parts of Dryden's 'Conquest of Granada' he was in 1670 the first Selin, and in 1671 was the first Robatzy in Corey's 'Generous Enemies.' When in January 1672 the Theatre Royal was burnt down, Wintersel went with the company to Lincoln's Inn Fields, where, presumably, he was the first Polydamas in 'Marriage à la Mode,' Sir Simon Addlepot in Wycherley's 'Love in a Wood,' and in 1673 the Fiscal in Dryden's 'Amboyna, or the Cruelties of the Dutch.' In 1675 he was the original Otho in Lee's 'Nero,' Cornanti in Mrs. Centlivre's 'Love in the Dark,' and Arimant in Dryden's 'Aurenge-Zebe,' and in 1676 Bomilcar in Lee's 'Sophonisba.' In Lee's 'Mithridates, king of Pontus,' he was in 1678 the first Pelopidas. This is the last time his name can be traced to a piece. He died in July 1679.

Johnson, a character in the 'Rehearsal' (act ii. sc. i.), says, 'Mr. Wintershull has in-

form'd me of his play before.' A note in the key to the 'Rehearsal' says: 'Mr. William Wintershull was a most excellent, judicious actor, and the best instructor of others.' Davies chronicles that he was the first King in 'King Henry IV' after the Restoration, and says that he was so celebrated for the part of Cokes in Ben Jonson's 'Bartholomew Fair' that the public preferred him even to Nokes in the character. Dennis praises his Slender. Wintersel was held equally good in tragedy and comedy. Pepys, under date 28 April 1668, saw 'Love in a Maze' (the 'Changes'), and declares 'very good mirth of Lacy the clown, and Wintersell the country knight, his master.

[Genest's Account of the English Stage; Downes's Roscius Anglicanus; Buckingham's Rehearsal and Key; Wright's Historia Histrionica; Davies's Dramatic Miscellanies; Doran's Dramatic Annals, ed. Lowe; Fleay's History of the Stage; Pepys's Diary, ed. Wheatley.]

J. K.

WINTERTON, RALPH (1600–1636), physician, son of Francis Winterton, was born at Lutterworth, Leicestershire, in 1600. He was sent to Eton, and on 3 June 1617 was elected scholar of King's College, Cambridge, where he became a fellow on 3 June 1620. He matriculated in the university on 5 July 1617, graduated B.A. 1620, M.A. 1624. He suffered from sleeplessness and melancholia, and consulted the regius professor of physic, Dr. John Collins, who advised him to give up mathematics, at which he was then working, and to study medicine, and assured him he might thus erase from his mind the recollection of past ills. 'I did,' says Winterton, 'as he advised, and what he foretold took place' (Preface to *Aphorisms*). In 1625 he was a candidate for the professorship of Greek, when Robert Creighton [q.v.], who had for some time been deputy, was elected. He petitioned the visitor of King's College in May 1629, and on 20 Aug. was accordingly formally diverted to the study of physic, which he had already pursued for more than four years. He received the university license to practise medicine in 1631, and on 16 Sept. in that year petitioned King's College to grant him the degree of M.D. under its statutes. His request was refused, but was urged by John Hacket [q.v.], writing from Buckden on 25 Jan. 1632, on behalf of the bishop of Lincoln, and by Bishop John Williams (1582–1650) [q. v.] himself on 28 June 1632, as well as by the Earl of Holland on 28 Nov. 1633, but all without effect. Some conduct in hall on 15 Dec. 1631 and on 7 Aug. 1633 which may perhaps have been of the nature of acrid theological discussion seems to have been the ground for these refusals. A letter in which, on 12 Dec. 1633, W. Bray writes by Archbishop Laud's direction to Samuel Collins, provost of King's, signifies to the provost 'not his grace's pleasure but his desire that the provost would speedily and without any wayes of delay grant to Mr. Winterton his degree in the house.' It was granted within a fortnight.

In 1627 Winterton translated John Gerhard's 'Meditations,' in which he was encouraged by John Bowle, afterwards bishop of Rochester, and they were printed at Cambridge in 1631, and reached a fifth edition in 1638. His brother Francis was one of six hundred volunteers, commanded by the Marquis of Hamilton, who went to serve under Gustavus Adolphus, and his death at Castrin in Silesia in 1631 depressed Winterton so much that he sought relief by translating the 'Considerations of Drexelius upon Eternitie,' which was published at the Cambridge University press in 1636, and of which subsequent editions appeared in 1650 and 1658, 1675, 1684, 1703, 1705, and 1716. In 1632 he also translated and printed at Cambridge 'A Golden Chaine of Divine Aphorismes' of John Gerhard of Heidelberg. It contains commendatory verses in English by Edward Benlowes of St. John's College, and by four fellows of his own college, Dore Williamson, Robert Newman, Henry Whiston, and Thomas Page. In 1633 he published at Cambridge an edition of Terence, and an edition of the Greek poem of Dionysius 'De Situ Orbis,' with a dedication in Greek verse to Sir Henry Wotton [q. v.], provost of Eton. He had written a Greek metrical version of the first books of the aphorisms of Hippocrates in 1631, and early in 1633 published at Cambridge, with a dedication to William Laud, then bishop of London, 'Hippocratis Magni Aphorismi Soluti et Metrici.' Each aphorism is given in the original with the Latin version of John Heurnius of Utrecht, and is rendered into Latin verse and Greek verse. The Latin verses are by John Fryer (*d.* 1563) [q. v.], president of the College of Physicians in 1549, whose name appears on the title-page (*Epigrammata*, p. 38). The seven books of aphorisms are followed by epigrams in Latin or Greek in praise of Winterton's work by the regius professors of medicine at Cambridge and Oxford; by the president and seventeen fellows of the College of Physicians, of whom fourteen are Cantabrigians and three Oxonians; by Francis Glisson [q. v.], afterwards professor of physic; by members of every

college at Cambridge but one; by the professor of astronomy and members of several colleges at Oxford, concluding with twenty epigrams by members of King's College. Laudatory opinions in prose by the masters of Peterhouse, Christ's, and Trinity, and the president of Queens', and by two professors of divinity are prefixed, so that no medical work at Cambridge has ever received so high a degree of academical commendation. It led to Winterton's appointment as regius professor of physic in 1635, in which year the three regius professors at Cambridge—divinity, law, and physic—were all of King's College.

Winterton discharged the duties of his professorship with great care. The course for the M.D. degree was then twelve years, and improper efforts were often made to obtain incorporation after graduation in other universities. These he put a stop to, as he announces in a letter, dated 25 Aug. 1635, to Dr. Simeon Foxe, then president of the College of Physicians (Goodall). While preparing the Greek aphorisms he also worked at an edition of the 'Poetæ minores Græci,' based upon those of Henry Stephen (1566) and Crispin (1600), with observations of his own on Hesiod. He intended to have extended these, but was prevented by his appointment as professor. The book was published at Cambridge in 1635, with a dedication to Archbishop Laud, and subsequent editions appeared in 1652, 1661, 1671, 1677, 1684, 1700, and 1712. He published at Cambridge in 1631 Greek verses at the end of William Buckley's 'Arithmetica Memorativa,' and in 1635 verses in 'Carmen Natalitium,' and in 'Genethliacum Academiæ.'

Winterton made his will on 25 Aug. 1636, leaving bequests to his father, mother, brothers John, Henry, and William, and sisters Mary, Barbara, Fenton, and Ruth. To his brother John, who was a student of medicine at Christ's College, and who wrote verses in 'Carmen Natalitium,' he gave the medical works of Daniel Sennertus in six volumes, and of Martin Rulandus and the surgery of William Clowes the younger [q.v.], and his anatomy instruments. He died on 13 Sept. 1636 at Cambridge, and was buried at the east end of King's College chapel.

[Works; Extracts from records of King's College, Cambridge, kindly sent by Dr. M. R. James and Mr. F. L. Clarke; Extracts from records at Eton by H. E. Luxmoore; Letter from Rev. J. E. B. Mayor; Goodall's Royal College of Physicians of London, 1684, p. 443.] N. M.

WINTERTON, THOMAS (*fl.* 1391), theological writer, was a native of Winterton, Lincolnshire, and an Augustinian hermit of Stamford. He took the degree of doctor of theology at Oxford, and was in his youth a friend of Wycliffe, but afterwards he wrote against him. He became provincial of his order in 1389, and was re-elected in 1391. He wrote 'Absolutio super confessione Joannis Wyclif de corpore Christi in sacramento altaris,' of which several manuscripts are extant. It is the same work as 'De Eucharistiæ assertione' which Leland saw at St. Paul's (Dugdale, *St. Paul's*, p. 283; see *Harl. MS.* 31, and *Bibl. Reg. MS.* 7 B. iii. 6). The treatise was included by Thomas Netter [q. v.] in his 'Fasciculi Zizaniorum Johannis Wyclif,' and is printed in Shirley's edition of that work (Rolls Ser. 1858, pp. 181–238).

[Tanner's Bibliotheca.] M. B.

WINTHROP, JOHN (1588–1649), governor of Massachusetts, was born at Edwardston, Suffolk, on 12 Jan. 1587–8. His grandfather, Adam Winthrop (1498–1562) of Lavenham in Suffolk, a substantial clothier, who founded the fortunes of the family, was granted the freedom of the city of London in 1526, and was inscribed 'armiger' in 1548. He obtained by a grant of 1544 the manor of Groton, Suffolk, formerly belonging to the monastery of Bury St. Edmunds. He died on 9 Nov. 1562, aged 64, and was buried in Groton church (his will is in P. C. C. Chayre 2). A fine contemporary portrait of the worthy merchant and reformer is preserved in New York, and has been engraved by Jackman (*Life of Winthrop*, 1864, i. 20). By his wives Alice (Hunne) and Agnes (Sharpe) he left seven children. His third son, Adam Winthrop (1548–1623), the eventual owner of Groton Manor, was trained to the law, and was from 1594 to 1609 auditor of St. John's and Trinity colleges at Cambridge. He married, first, on 16 Dec. 1574, Alice (*d.* 1577), daughter of William Still of Grantham, and sister of Bishop John Still [q. v.] He married, secondly, on 20 Feb. 1579, Anne (*d.* 1629), daughter of Henry Browne of Edwardston, clothier, and by her had, with four daughters (one of whom married Emmanuel Downing, and was mother of Sir George Downing (1623?–1684) [q. v.]), an only son John, the future 'Moses of New England.' Some verses by Adam to his sister, 'the Lady Mildmay at the birth of her son Henery,' are preserved in a manuscript songbook of the sixteenth century (Harl. MS. 1598; they are printed by Joseph Hunter in *Mass. Hist. Coll.* 3rd ser. x. 152–4). Lady Mildmay gave her brother a serviceable

stone posset-pot, which is still preserved as a family heirloom. This same Adam was a typical Winthrop, a diligent inditer of letters and diaries (quaint fragments of which evince good sense and right feeling), and a great encourager of prophesying. He informs us that at Groton and the two neighbouring parishes of Boxford and Edwardston he managed within the limits of a single year to hear as many as thirty-three different preachers.

John Winthrop was admitted at Trinity College, Cambridge, on 2 Dec. 1602, but his academic course was interrupted when he was little over seventeen by his betrothal and marriage, on 16 April 1605, to Mary (1583–1615), daughter and heiress of John Forth of Great Stanbridge, Essex, in which place he settled and abode for some years. His eldest son, John, was born there on 12 Feb. 1606, and he had issue two more sons and two daughters by his first wife, with whom his sympathy appears to have been at times imperfect. She died and was buried at Groton on 26 June 1615. The religious impressions which so deeply imbued his whole life were derived by Winthrop during this period from Ezekiel Culverwell. His early piety, of the self-accusing puritanic type, was remarkable. The workings of his conscience were often curious. He was extremely fond of wild-fowl shooting with a gun, but conceiving from the fact that he was a very bad shot that the practice was sinful, he 'covenanted with the Lord' to give over shooting, except upon rare and secret occasions. He had no doubts as to the depraving effects of the 'creature tobacco' or the practice of drinking healths, and he combated both these infirmities in a more uncompromising fashion. He married, within six months of his first wife's death, Thomasine, daughter of William Clopton of Castleins Manor, near Groton (her marriage settlements are printed in 'Evidences of the Winthrops,' 1896, p. 22). She died on 7 Dec. 1616, just a year after marriage, and was buried in Groton church on 11 Dec. A detailed and powerful, if somewhat morbid, account of her deathbed is given by Winthrop in an autobiographical fragment (cited in *Life*, i. 79–89). After a period of great depression and diffidence, he married, thirdly, on 29 April 1618, at Great Maplested, Margaret (*d.* 1647), daughter of Sir John Tyndal, kt. Under her influence the tendency to undue religious introspection was gradually subdued, and Winthrop gained that moral ascendency among his puritan neighbours to which the depth of his character justly entitled him. A charming letter from his father to this fiancée, and a number of his love-letters to his third wife (nearly all written after marriage), are printed in the 'Life,' and the series was edited in 1893 by J. H. Twichell as 'Some Old Puritan Love-letters'). For some time past Winthrop had contemplated taking orders, but he was dissuaded from this course both by his father's advice and by his newly found married happiness. He began taking a more active part in his duties as a justice of the peace and lord of Groton Manor, and in 1626 he was appointed an attorney of the court of wards and liveries, of which Sir Robert Naunton [q.v.] had become master in 1623. He appears to have been admitted of the Inner Temple in November 1628 (*Members of Inner Temple*, p. 252), a fact which seems to indicate that his emigration was not the result of long previous deliberation.

John Winthrop had not joined any of the colonial companies as an adventurer, and the earliest intimation of his leaving the old world for the new is conveyed in a letter of 15 May 1629, in which he says: 'My deare wife, I am verylye persuaded God will bring some heavye affliction upon this lande, and that speedylye . . . if the Lord seeth it will be good for us, he will provide a shelter and a hiding-place for us and others, as a Zoar for Lott.' The dissolution of parliament in 1629 was the moving cause of his discontent, and his decision to cast in his lot with the emigrants was no doubt stimulated by the death of his mother and the loss of his post. He saw everything now through darkened glasses. The land seemed to him to be grown 'weary of her inhabitants.' The growth of luxury and extravagance, the increased expenses of education, and the difficulty of providing for children in the liberal arts and professions are all reflected upon in his correspondence at this time. 'Evil times,' he concluded, 'are coming, when the church must fly to the wilderness.' In June or July 1629 he was carefully preparing a statement of the 'Reasons to be considered for justifyeing the undertakers of the intended Plantation in New England, and for incouraginge such whose hartes God shall move to joyne with them in it.' In July he appears to have paid a visit to Isaac Johnson at Sempringham, and the matter was discussed in all its bearings between them. His 'Reasons' would seem to have been shown to Sir John Eliot and other prominent leaders of puritan feeling.

The emigration movement was greatly facilitated by the decision of the Old England proprietors to convert the Massachusetts plantation into a self-governing community, as the prospering Plymouth colony had virtually been from the commencement.

The company of Massachusetts was originally designed to be, like that of Virginia, a corporation established in England administering the affairs of an American colony. But on 28 July 1629 Matthew Cradock, governor of the Massachusetts Company, at a meeting held at the house of the deputy-governor, Thomas Goffe, in London, read certain propositions conceived by himself, giving reason for transferring the government from the council in London to the plantation itself. The authorities at Salem, now of several years' standing, had hitherto been subordinate to those of the company at home; on 26 Aug. 1629, at a meeting held at Cambridge, John Winthrop was one of the twelve signatories (including the names of Richard Saltonstall, Thomas Dudley, William Vassall, Increase Nowell, and William Pynchon, all of whom are separately noticed) to an agreement by which the framers pledged themselves to set sail with their families to 'inhabit and continue in New England, provided that the whole government, together with the patent for the plantation, be first by an order of court legally transferred and established, to remain with us and others which shall inhabit upon the said plantation.' On 20 Oct. it was announced by the court of the company that the transference of the government had been decided upon, and that same day, from among four nominees, John Winthrop was by general vote and show of hands chosen to be governor for the ensuing year.

After some five months of preparation, on 22 March 1629–30 four ships out of the eleven that the emigrants had chartered were ready to sail from Southampton, and upon that day Winthrop embarked with Saltonstall, and with Thomas Dudley, William Coddington [q. v.], and Simon Bradstreet [see under BRADSTREET, ANNE], upon the principal ship, the Arbella. Two of his younger children were with him, but his wife was obliged by reason of her pregnancy to postpone her departure for a little over a year. Winthrop and his comrades were delayed by contrary winds off the Isle of Wight for a fortnight, and they took the opportunity to promulgate the notable 'letter of farewell' to their fellow-countrymen, entitled 'The Humble Request of his Majesty's Loyall Subjects, the Governor and the Company, late gone for New England, to the rest of their brethren in and of the Church of England, for the obtaining of their Prayers and the removal of Suspicions and misconstruction of their Intentions.' While still at 'the Cowes' Winthrop also commenced that diary or journal (see below) which was continued thenceforth until the close of his career, and was destined to form the staple of all subsequent histories of the infant colony of New England. In the course of the voyage, which proved a tedious one, Winthrop further wrote a little work of edification entitled 'Christian Charitie. A Modell hereof.' The manuscript was presented to the New York Historical Society by Francis B. Winthrop, a lineal descendant of the author, and in 1838 it was printed by the Massachusetts Historical Society (*Collections*, 1838, 3rd ser. vii. 31).

After a voyage of sixty-six days the Arbella and her consorts came to an anchor in the harbour of Salem. On 17 June 1630 (O.S.) Winthrop definitely decided upon Charlestown (now the northern suburb of Boston) in preference to Salem as a residence. Here he was welcomed by John Endecott [q. v.], who made over to him the authority which he had exercised as acting governor since September 1628. The colony, which (exclusive of the Mayflower emigrants of Plymouth plantation, not incorporated in Massachusetts until 1691) numbered barely three hundred souls, was now increased at a bound to between two and three thousand. Winthrop drew up a church covenant on 30 July, and some five weeks later was driven by lack of water to quit Charlestown and to establish his headquarters upon the neighbouring peninsula of Shawmut, to which the name of Boston was given. A general court (the second) was held at Boston on 18 May 1631, when Winthrop was re-elected governor, and a most important decision was arrived at, to the effect that 'for time to come no man shall be admitted to the freedom of the body politic but such as are members of some of the churches within the limits of the same.' In May 1632 Winthrop was re-elected governor, and shortly after this date, in a letter from Captain Thomas Wiggin to Secretary Coke, we have a brief picture of the plantation and its chief ruler. The English there, 'numbering about 2,000, and generally most industrious, have done more in three years than others in seven times that space, and at a tenth of the expense. They are loved and respected by the Indians, who repair to the governor for justice. He [John Winthrop] is a discreet and sober man, wearing plain apparel, assisting in any ordinary labour, and ruling with much mildness and justice' (*Cal. State Papers*, Colonial, 1574–1660, p. 156). In September 1632, in his capacity as governor, Winthrop paid a ceremonious visit to the planters at Plymouth. About this same period an animated quarrel between the governor and his deputy, Thomas Dudley, was allayed

by Winthrop's pacific demeanour. An insulting letter from Dudley is said to have been returned by Winthrop with the remark, 'I am not willing to keep such an occasion of provocation by me.'

In 1634 the positions of Winthrop and Dudley (now reconciled) as governor and deputy were reversed. From July in this year the town records of Boston are extant as commenced in Winthrop's own hand. Their early pages record the provision of a common space and a free school for the town, and sumptuary laws against the wearing of lace and the use of tobacco in public. In May 1635 John Haynes was elected governor. Winthrop supported at this time the disciplinary banishment of Roger Williams. He was nevertheless in the following November called to account for dealing too remissly in point of justice. The ministers sided against him, and Winthrop acknowledged that he was 'convinced that he had failed in overmuch lenity and remissness, and would endeavour (by God's assistance) to take a more strict course hereafter' (*Journal*, i. 213). Articles were accordingly drawn up to the effect that there should be more strictness used in civil government and military discipline. These articles enjoined among other things that 'trivial things should be ended in towns, &c.,' that the magistrates should 'in tenderness and love admonish one another, without reserving any secret grudge,' and that the magistrates should henceforth 'appear more solemnly in public, with attendance, apparel, and open notice of their entrance into the court' (*ib.* p. 214). From this same year Winthrop abandoned as 'superstitious' the commonly received names of the days and months. In 1636 Sir Henry Vane was chosen governor, while Winthrop and Dudley were made councillors for life. The ferment raised by the 'antinomian' opinions of Anne Hutchinson came to a head in 1637. Vane championed a liberal and tolerant admission of the new opinions; Winthrop supported the ministers in their demand for a more repressive policy. The struggle was finally decided by Winthrop's election as governor in preference to Vane at a general court held at Newtown (now Cambridge) on 17 May 1637. Winthrop was in November instrumental in banishing Anne Hutchinson 'for having impudently persisted in untruth.' Two of her followers were disfranchised and fined, eight disfranchised, two fined, three banished, and seventy-six disarmed. In order to prevent a possible repetition of such an incident, the general court passed an order to the effect that 'none should be allowed to inhabit at Boston but by permission of the magistrates.' Winthrop defended the order in an elaborate paper. Vane replied in 'A Briefe Answer' (so called), to which Winthrop rejoined. In the meantime Vane had left for England, the governor providing for his 'honourable dismission.'

After a two years' interval Winthrop resumed the governorship in 1642, in which year the functions of deputies and magistrates in the general court were differentiated, and the first 'commencement' of Harvard College in Cambridge was recorded. In 1638 Winthrop had invited out to Boston his nephew (Sir) George Downing, who was educated at the newly founded college. In this same year as governor he had shrewdly evaded the demand of the commissioners of plantations for the return of the company's charter. In 1643 the plantation was divided into the four shires of Suffolk, Norfolk, Essex, and Middlesex. Both Groton and Winthrop were commemorated by place-names. In the same year the four New England colonies of Massachusetts and Plymouth, Connecticut and New Haven, were confederated under a written agreement. In 1645 Winthrop, being then deputy-governor, was arraigned for exercising a strained and arbitrary authority, and the charge acquired some seriousness from the fact that it was supported by a minister; but he was eventually acquitted, and the minister and his followers fined. On his acquittal he made a speech famous in the annals of Massachusetts, and cited by De Tocqueville as containing a noble definition of liberty. In May 1646 Robert Child and six others addressed to the court a remonstrance, complaining that as non-church members they were excluded from the civil privileges of Englishmen. But Winthrop, now again governor, was staunch in his support of the religious oligarchy, and drew up (4 Nov.) a 'stiff declaration.' The petitioners declaring their intention of carrying their appeal to parliament, Child was arrested by Winthrop's order, and (with his followers) imprisoned and heavily fined. The remainder of his tenure of the chief magistracy, which terminated only with his life, was uneventful, save for the death of his faithful Margaret on 14 June 1647. She was a woman, wrote a contemporary, 'of singular prudence, modesty, and virtue, and specially beloved and honoured of all the country' (her life has been sketched by James Anderson in 'Memorable Women of Puritan Times,' 1862, and forms the subject of a separate memoir by Alice M. Earle, 1895).

Winthrop married, as his fourth wife, early in 1648, Martha, daughter of Captain William Rainsborough, and widow of Thomas Coytmore. Her estate was a welcome relief to his necessities, for he had spent much of his substance on the colony, and through the roguery of a bailiff his estate had dwindled almost to vanishing point.

Winthrop himself died on 26 March 1649. He was buried in the King's Chapel graveyard, Boston, on 3 April, when a funeral salute was fired by the Ancient and Honourable Artillery Company of Boston. A funeral 'Elegy' was printed by 'Perciful Lowle.' Winthrop gave thirty-nine books (for a list see *Life*, 1867, App.) to Harvard. During his last illness it is related that his old colleague Thomas Dudley waited upon Winthrop to urge him to sign an order for the banishment of a heterodox citizen, but he refused, saying he had done too much of that work already (G. Bishop, *New England Judged*, 1661, p. 172). By his first and third wives Winthrop had large families. His eldest son, John, is separately noticed. His eldest son by his third wife, Stephen Winthrop (1619–1658), came to England in 1646, became a colonel in Cromwell's army, sat for Banff and Aberdeen in the assembly of 1656, but died in London two years later.

Between the ancestor worship of the majority of American historians and the reactionary views of one or two writers who protest against this tendency, it is difficult to arrive at a true delineation of Winthrop. His letters to his wife show him to have been tender and gentle, and that his disposition was one to inspire love is proved by the affection those bore him who had suffered much at his hands, Williams, Vane, and Coddington among them. 'A great lover of the saints, especially able ministers of the gospel,' he was the wisest champion the clergy could have had; but they drove him far and forced him into severe and even rancorous measures of discipline from which his judgment and heart alike recoiled. His tendencies in early life were liberal, but in America, especially after the rebuke for lenity in 1635, he grew narrower. His claim to eminence as a statesman must rest not upon brilliant or original intellectual qualities, but upon his good judgment, his calm unvindictive temper, and the purity of his moral character. In the hall of historical statues in the Capitol at Washington a statue of him was placed beside that of John Adams to represent Massachusetts. The commissioners responsible for this choice, in their report of February 1866, said with justice of John Winthrop: 'His mind, more than any other, arranged the social state of Massachusetts; Massachusetts moulded the society of New England.'

In addition to this statue there is a second of Winthrop in the chapel at Mount Auburn (figured in *Life*, 1867, vol. ii.), and a third in bronze was unveiled at Boston on 17 Sept. 1883. Two original portraits of Winthrop are extant: one, doubtfully attributed to Van Dyck, in the senate chamber of Massachusetts state house (copies in Memorial Hall, Cambridge, Boston Athenæum, and elsewhere); a second in the hall of the American Antiquarian Society at Worcester (a replica of this is at New York). Both have been frequently engraved. The family also possess a miniature, which is, however, inferior both in quality and preservation. A vignette portrait appeared upon the covers of the early issues of the 'Atlantic Monthly.' A number of relics and memorials are in the hands of descendants. Winthrop's house at Boston, subsequently occupied by the historical antiquary Thomas Prince, was demolished by the British troops and used as fuel in 1775. The 'Old South' church at Boston now marks the site.

For over a hundred years from the date of the governor's death no mention was made of Winthrop's 'Journal.' Although it was largely drawn upon by Hubbard in his 'History' (1680) and by Cotton Mather in his 'Magnalia,' it was cited by neither, and was first mentioned by Thomas Prince on the cover of the first number of his 'Annals' (1755, vol. ii.) The manuscript journal, in three volumes, seems to have been procured from the Winthrop family. Two volumes were returned to them and edited by Noah Webster (Hartford, 1790). A third volume was subsequently discovered in the Prince Library in 1816, and all three were given to the Massachusetts Historical Society. The complete document was published in 1825–6 under the editorial care of the genealogist James Savage, under the title 'The History of New England. By John Winthrop, first Governor of the Colony of the Massachusetts Bay.' A second edition with few alterations appeared at Boston in 2 vols. 1853. Some severe but not altogether undeserved strictures upon the editing were passed in 'A Review of Winthrop's "Journal," as edited by James Savage.' The 'Journal,' to give it its original and appropriate title, is an invaluable document, no less for its historical detail than as a revelation of puritan modes of thought and administration.

[R. C. Winthrop's Life and Letters of John Winthrop, vol. i. 1864, vol. ii. 1867; *A* Short

Account of the Winthrop Family, Cambridge, 1887; Whitmore's Notes on the Winthrop Family, Albany, 1864; Hunter's Suffolk Emigrants (ap. Mass. Hist. Coll. 3rd ser. vol. x.); Winthrop Papers in Mass. Hist. Collections, 3rd ser. vol. vii., 4th ser. vol. vi., 5th ser. vol. viii.; Muskett's Suffolk Manorial Families; Davy's Suffolk Collections in Brit. Mus. Addit. MS. 19156; Cotton Mather's Magnalia; Winsor's Memorial Hist. of Boston (1883), vol. i.; Winsor's Hist. of America, vol. iii.; Palfrey's History of New England; Goodwin's Pilgrim Republic, 1888, passim; Adams's Massachusetts, its Historians and its History, 1894, passim; Doyle's English in America: the Puritan Colonies; The Fifth Half Century of the Arrival of John Winthrop (Commem. Exercises of the Essex Institute), Salem, 1880; Lowell Institute Lectures, 1869; Gardiner's History of England, vol. vii.; Brooks Adams's Emancipation of Massachusetts, Boston, 1887; Bancroft's History of the United States, vol. i.; Tyler's History of American Literature, i. 128–36; Blackwood's Mag. August 1867; Atlantic Monthly, January 1864.] T. S.

WINTHROP, JOHN, the younger (1606–1676), governor of Connecticut, the eldest son of John Winthrop [q. v.], governor of Massachusetts, by his first wife, was born at Groton Manor, Suffolk, on 12 Feb. 1605–6. He was educated at the grammar school, Bury St. Edmunds, and was admitted a student at Trinity College, Dublin, but his name does not appear upon the roll of graduates (which commences in 1591). In November 1624 he was admitted of the Inner Temple (*List of Students Admitted*, 1547–1660, p. 241), but he found the law little to his taste. In the summer of 1627 he joined the ill-fated expedition to the Isle of Rhé under the Duke of Buckingham. After this he travelled for some time in Italy and the Levant, and was at Constantinople in 1628. In November 1631 he joined his father in New England. In 1634 he was chosen one of the assistants, and held this office in 1635, in 1640 and 1641, and again from 1644 to 1649. In 1633 Winthrop took a leading part in the establishment of a new township at Agawam, afterwards called Ipswich. In the following year Lord Saye and Sele, Lord Brooke, Lord Rich, Richard Saltonstall, and eight other leading men of the puritan party, having obtained a large tract of land by a patent from Lord Warwick and the New England Company, dated 19 March 1631–2, established a settlement on the river Connecticut, and appointed Winthrop governor. But the projected settlement was little more than a factory protected by a fort, and when emigrants from Massachusetts founded the colony of Connecticut the earlier settlement was absorbed in it. It is not clear how long Winthrop's connection with the settlement lasted, but it was evidently at an end in 1639, since the patentees had another agent acting for them; nor does Winthrop seem to have lived there. In 1641 Winthrop was in England. Two years later he started ironworks in Connecticut, which, however, came to nothing. In 1646 he began planting at Pequot (afterwards known as New London), and he moved his principal residence thither in 1650. In 1651 he was chosen one of the magistrates of Connecticut. In 1659 Winthrop was elected deputy-governor of Connecticut, and in the following year governor, a post which he retained till his death in 1676; his salary was fixed in 1671 at 150*l.* per annum. In 1662 Winthrop came to England bearing with him a loyal address from the government of Connecticut to the king, and a petition for a charter. Winthrop made himself acceptable at court. His taste for natural science secured his nomination as a fellow of the Royal Society (August 1662), and brought him into contact with influential men, and to this was largely due his success in obtaining a favourable charter (sealed on 10 May 1662) for Connecticut. He was also able to secure the incorporation of Newhaven with Connecticut. He contributed two papers to the 'Philosophical Transactions'—one on 'Some Natural Curiosities from New England' (v. 1151), and a second on 'The Description, Culture, and Use of Maize' (xii. 1065). At the close of 1675 he went to Boston as one of the commissioners of the united colonies of New England.

Winthrop died on 5 April 1676 at Boston, where he was buried in the same tomb with his father. He married, on 8 Feb. 1631, his first cousin, Martha Fones. She died in 1634, and he married, in 1635, while in England, Elizabeth, daughter of Edmund Read of Wickford, Essex, a colonel in the parliamentary army. By his first wife he had no children; by his second wife (she died at Hartford, Connecticut, on 24 Nov. 1672) he had two sons and five daughters. The eldest son, Fitz John, born on 14 March 1638, served under Monck in Scotland, but returned to New England and was governor of Connecticut from 1698 till his death in 1707. The other son, Waitstill, born on 27 Feb. 1641–2, returned to Massachusetts, and became chief justice of that colony. He died at Boston on 7 Nov. 1717. Much of the correspondence between John Winthrop the younger and his two sons is published

in the 'Massachusetts Historical Collection,' 4th ser. vols. vi. and vii., 5th ser. vol. viii. A portrait is in the gallery of the Massachusetts Historical Society; it is reproduced in 'Winthrop Papers' (vol. vi.), in Bowen's 'Boundary Disputes of Connecticut,' in Winsor's 'History' (iii. 331), and elsewhere.

[Massachusetts Hist. Soc. Collections (esp. 3rd ser. vols. ix. and x.); Winthrop's Hist. of New England; Life and Letters of John Winthrop by Robert C. Winthrop; Benjamin Trumbull's Hist. of Connecticut, 1797, i. 363; J. H. Trumbull's Public Records of the Colony of Connecticut, 1850–2, vols. i. and ii.; Palfrey's Hist. of New England; Evidences of the Winthrops of Groton, 1896, p. 27; Thomson's Hist. of the Royal Soc.; Brit. Mus. Addit. MS. 19156, f. 24.] J. A. D.

WINTON, EARLS OF. [See SETON, GEORGE, third earl, 1584–1650; SETON, GEORGE, fifth earl, *d.* 1749; MONTGOMERIE, ARCHIBALD WILLIAM, 1812–1861.]

WINTON, ANDREW OF (*fl.* 1415), Scottish poet. [See WYNTOUN.]

WINTOUR. [See also WINTER.]

WINTOUR, JOHN CRAWFORD (1825–1882), landscape-painter, was born in Wright's Houses, Edinburgh, in October 1825. His father, William Wintour, was a working currier; his mother, Margaret Crawford, a farmer's daughter. At an early age Wintour exhibited a talent for drawing, and, entering the Trustees' Academy, he made rapid progress and became a favourite with his master, Sir William Allan [q. v.] From the time he was seventeen he maintained himself by miniature and portrait painting, and by making anatomical diagrams for the university professors. He also painted a few figure pictures, notably one or two of fairy subjects, which, although immature in many ways, are remarkable for beauty of colour and grace of composition. About 1850, however, he turned his attention to landscape, in which he found his real vocation. At first his landscapes were somewhat flimsy and superficial, but during the next few years he seems to have come under the influence of John Constable (1776–1837) [q. v.], and his work gained in strength and evinced a closer study of nature. In 1859 Wintour was elected an associate of the Royal Scottish Academy, and two years later he spent the autumn in Warwickshire. From this date his pictures became more personal in feeling, broader and more expressive in handling, and richer in colour and composition.

Wintour's art occupies a distinct place in Scottish landscape painting. Beginning with his own feeling for nature, he received an impulse from Constable, which resulted in effects similar in kind to those of the French romantics of 1830, who had also been influenced by the English painter's work. Perhaps his finest period was about 1870, when he painted the 'Moonlight' at Killiecrankie and the 'Border Castle;' but, while his latest pictures were often careless in draughtsmanship and handling, his special qualities of colour and design culminated in the 'Gloamin on the Eye,' painted two years before his death. For a number of years his health had been failing, his self-control was not what it might have been, his associates were not of the best, and when, on 29 July 1882, he died, medical examination revealed a tumour on the brain. An exhibition of nearly 150 of his pictures and drawings was held in Edinburgh in 1888. The catalogue contains a portrait of Wintour, reproduced from a photograph, and a critical and biographical note by P. McOmish Dott.

Wintour was married to Charlotte Ross, but had no family. His widow survived him a few months.

[Catalogue of Loan Exhibition of Wintour's Works, 1888; Scottish Art Review, July 1888; Academy, 16 June 1888; Blackwood's Magazine, March 1895; information from relatives.] J. L. C.

WINTRINGHAM, CLIFTON (1689–1748), physician, baptised at East Retford in Nottinghamshire on 11 April 1689, was the son of William Wintringham, vicar of East Retford, by his wife Gertrude, daughter of Clifton Rodes of Sturton, son of Sir Francis Rodes, bart., of Barlborough, and great-grandson of the judge, Francis Rodes [q. v.] He was educated at Jesus College, Cambridge, and on 3 July 1711 was admitted an extra licentiate of the College of Physicians, settling at York, where he practised with great success for more than thirty-five years. In 1746 he was appointed one of the physicians in the York county hospital. He died at York on 12 March 1747–8, and was buried at St. Michael-le-Belfry in that city three days later. He was twice married. By his first wife, Elizabeth, daughter of Richard Nettleton of Earls Heaton in Yorkshire, he had a son, Sir Clifton Wintringham, bart., who is separately noticed.

Wintringham was the author of several medical works 'full of good sense and practical information' (MUNK): 1. 'Tractatus de Podagra, in quo de ultimis vasis et liquidis et succo nutritio tractatur,' York, 1714, 8vo. 2. 'A Treatise of Endemic Diseases,' York, 1718, 8vo. 3. 'An Essay on Contagious

Diseases, more particularly on the Small Pox, Measles, Putrid, Malignant, and Pestilential Fevers,' York, 1721, 8vo. 4. 'Observations on Dr. Freind's "History of Physick,"' London, 1726, 8vo [see FREIND, JOHN]. 5. 'Commentarium Nosologicum, morbos epidemicos et aëris variationes in urbe Eboracensi locisque vicinis per decem annos grassantes complectens,' London, 1727, 8vo; 2nd edit. by his son, 1733. In 1752 his 'Works,' collected from the original manuscripts by his son Clifton, were published in two octavo volumes with large additions and numerous emendations.

[Munk's Coll. of Phys. ii. 34; Gent. Mag. 1748 p. 139, 1749 p. 46.] E. I. C.

WINTRINGHAM, SIR CLIFTON (1710–1794), bart., physician, born at York in 1710, was the son of Clifton Wintringham [q. v.] He was educated at Trinity College, Cambridge, graduating M.B. in 1734, and M.D. in 1749. Soon after graduating M.B. he entered the army medical service. In 1749 he was appointed physician to the Duke of Cumberland, whom he attended in his last illness. In 1756 he was nominated jointly with (Sir) John Pringle [q.v.], physician to the hospital for the service of the forces of Great Britain. In 1762 he was gazetted physician in ordinary to George III. He was knighted in the same year on 11 Feb., and on 25 June 1763 was admitted a fellow of the College of Physicians. In 1770 he served the office of censor, and on 7 Nov. 1774 he was created a baronet. On 5 Dec. 1786 he was nominated physician-general to the forces. On 23 Dec. 1792 he was elected a fellow of the Royal Society, and he was also a member of the Société Royale de Medécine de France. Wintringham died at his house in the Upper Mall, Hammersmith, on 10 Jan. 1794. By his wife Anna he left no issue.

Wintringham was the author of: 1. 'An Experimental Enquiry concerning some Parts of the Animal Structure,' London, 1740, 8vo. 2. 'An Enquiry into the Exility of the Human Body,' London, 1743, 8vo. 3. 'Notationes et Observationes in Richardi Mead Monita et Præcepta Medica,' Paris, 1773, 8vo. 4. 'De Morbis quibusdam Commentarii,' vol. i. 1782, vol. ii. 1791, London, 8vo. He also edited 'The Works of the late Clifton Wintringham, physician, at York' (London, 1752, 2 vols. 8vo). Two autograph letters from Wintringham to the Duke of Newcastle are preserved in the British Museum (Addit. MS. 32965, ff. 375, 378).

[Munk's Royal Coll. of Phys. ii. 250–2; Nichols's Lit. Anecdotes, iii. 144, 503, ix. 75; Gent. Mag. 1794, i. 92; Burke's Extinct Baronetcies; Thomson's Hist. of the Royal Soc. 1812, App. p. xliii; Ann. Reg. 1765 i. 137, 1766 i. 71, 117, 1768 i. 196, 1770 i. 171; Townsend's Calendar of Knights, 1838.] E. I. C.

WINWOOD, SIR RALPH (1563?–1617), diplomatist and secretary of state, born about 1563 at Aynhoe in Northamptonshire, was the son of Richard Winwood. His grandfather, Lewis Winwood, was at one time secretary to Charles Brandon, duke of Suffolk. His father was described in the university registers as 'plebeius.' He owned no land, and possibly was a tenant on the Aynhoe estate which belonged to Magdalen College, Oxford. On his death, before 1581, his widow Joan married John Weekes of Buckingham, yeoman of the guard. She died (May 1617) five months before her son, Ralph Winwood, and was buried in the chancel of Aynhoe church in the tomb of her first husband, Richard Winwood.

Ralph matriculated from St. John's College, Oxford, on 20 Dec. 1577, aged fourteen. In 1582 he was elected a probationer-fellow of Magdalen College, and retained that position till 1601. He graduated B.A. 15 Nov. 1582 and M.A. 22 June 1587. A month after the last date he was granted permission to study civil law, and on 2 Feb. 1590–1 he proceeded to the degree of B.C.L. In 1592 he was proctor of the university, and soon afterwards left Oxford for travel on the continent. On his return his accomplishments were recognised by the Earl of Essex, who recommended him for diplomatic employment. In 1599, 'at Lord Essex's command,' he was nominated secretary to Sir Henry Neville [q.v.], ambassador to France. Neville was much in England, and as a partisan of Essex was dismissed from his post in 1601. Winwood, who performed most of the duties of the embassy in Neville's absence, was appointed his successor. He was chiefly occupied in reporting the progress of the quarrel between Henry IV and the Duc de Bouillon, but he found time to correspond with Sir Henry Savile respecting his projected edition of Chrysostom's 'Commentaries.' In June 1602 he was superseded by Sir Thomas Parry, but at the wish of Sir Robert Cecil, the queen's secretary, who had a 'good conceit of him and his services,' he remained till the end of the year in Paris in order to instruct Parry in the business of the embassy. In February 1602–3 he was finally recalled, and soon afterwards was nominated English agent to the States-General of Holland. He arrived at The Hague in July 1603, and, in accordance with old treaty arrange-

ments with England, was at once sworn in as councillor of state in the assembly of the States-General.

As a staunch protestant, Winwood sympathised with the political and religious principles of the Dutch republic. He loathed Spain and the house of Austria, and he sought as far as his instructions permitted him to support the republic and the princes of the German union in their policy of hostility to Spain. He strongly urged the states to refuse permission to catholics to dwell within their jurisdiction. 'Let the religion be taught and preached in its purity throughout your provinces without the least mixture,' said Sir Ralph Winwood in the name of his sovereign. 'Those who are willing to tolerate any religion whatever it may be, and try to make you believe that liberty for both is necessary in your commonwealth, are paving the way towards atheism' (Motley, *United Netherlands*, iv. 491–2).

Winwood revisited England in 1607, and on 28 June of that year was knighted by the king at Richmond. He returned to The Hague in August, together with Sir Richard Spencer, in order to represent England at the conferences which were to arrange a treaty between Holland and England, and to suggest terms of peace between Holland and Spain after a strife of forty years. Prince Maurice had little faith in James I's and his ambassadors' protestations of good will to the republic, and Winwood and his colleague were warned by the English government to encourage the states to renew the war in Spain if they should find that they were resolute against peace (commission to Winwood and Spencer, 10 Aug., Rymer, xvi. 662; instructions, Winwood, ii. 329). Finally a general pacification was arranged, and the treaty of the states with England was signed by Winwood and Spencer on 26 June 1608. It was stipulated that the debt of the states to England, then amounting to 818,408*l.* sterling, should be settled by annual payments of 60,000*l.* Winwood did not expect to remain abroad longer. His London agent, John More, took a house for him at Westminster, and he entered into negotiations for the hire of a country house, so as to be near his friend Sir Henry Neville. But threatening movements in Germany, where war between the protestant and catholic princes was imminent, led to the imposition on Winwood of new duties on the continent.

The succession to the duchies of Juliers and Cleves was hotly disputed. In the autumn of 1609 Winwood was sent to Düsseldorf, in order to join the French ambassador, Boissise, in mediation between the protestant princes and the emperor, who alike laid claim to the territory. His task was difficult. James was anxious for peace. 'My ambassadors,' he wrote, 'can do me no better service than in assisting to the treaty of this reconciliation.' But no peace was possible, and Winwood returned to The Hague to enlist four thousand men in James I's service to fight against the emperor in behalf of the protestant claimants to the duchies. Nor were the internal affairs of the Dutch republic proceeding as James wished. In August 1609 Winwood delivered to the assembly of the states James I's remonstrance against the appointment to the professorship of theology at Leyden of Conrad Vorstius, a champion of Arminianism and Arianism. Little attention was paid to his protest at the moment. Subsequently Winwood was directed to negotiate a closer union between James and the protestant princes of the empire. The elector palatine was to marry James I's daughter Elizabeth. To show that something more than a merely family alliance was intended, James directed Winwood to attend a meeting of the German protestants at Wesel in the beginning of 1612, and to assent to a treaty by which the king of England and the princes of the union agreed upon the succours which they were mutually to afford to one another in case of need (28 March; Rymer, xvi. 714).

The death in 1612 of the Earl of Salisbury, with whom Winwood's relations had grown unsatisfactory of late, opened to him the prospect of employment at home. In July he was in England, and was employed by James in writing letters for him. The friends who sympathised with his religious and his political views deemed it desirable that he should become James's secretary. But at the end of July he was ordered to return to The Hague, and he stayed there till September 1613. He remained in name English agent at The Hague till March 1614, but did not leave England again.

Winwood lost no opportunity of paying court to the favourite, Rochester. At the close of 1613, when Rochester, just created earl of Somerset, was entertained, with his newly married wife (the divorced Countess of Essex), by the aldermen of London, the bride sent to Winwood to borrow his horses, on the ground that she had none good enough for her coach on such an occasion. Winwood answered that it was not fit for so great a lady to use anything borrowed, and begged that she would accept his horses as a present (*Court and Times of James I*, i. 284, 287). Somerset's friendship, which was thus cemented, proved of avail. On 29 March 1614 Winwood was appointed secretary of

state and took the oaths (GARDINER, ii. 332). A few days later he entered the House of Commons as member for Buckingham. On 7 April he received the post of secretary for life.

Winwood's duties included leadership of the House of Commons during the few months in the spring of 1614 that parliament sat. He was wholly untried in parliamentary life, and was not of the conciliatory temperament which ensures success in it. The chief question that exercised the House of Commons was James I's claim to levy impositions without their assent. On 11 April 1614 Winwood moved a grant of supplies, and read over the list of concessions which the king was prepared to make; but the grant was postponed. On 21 May 1614 Winwood spoke in support of the theory that the power of making impositions belonged to hereditary, although not to elective, monarchs. Parliament was soon afterwards dissolved without any settlement with the opposition being reached; it did not meet again in Winwood's lifetime.

The king's want of money embarrassed his ministers. His debts amounted to 700,000*l.*, and Winwood next year urged on him the wisdom of making some concession to the parliamentary opposition. On 25–28 Sept. 1615 the council debated the question of obtaining a liberal grant from a parliament to be summoned anew for the purpose. Winwood expressed a wish that a special committee might examine the impositions, and suggested that assurance should be given to the parliament that whatever supplies it might grant should be employed upon the public service, and in no other way. But the proposal was not accepted. On 24 Jan. 1615–1616 Winwood's responsibilities were reduced by the appointment of Sir Thomas Lake to share with him the post of secretary. Thenceforth less satisfactory means of raising money were adopted, and by them Winwood personally benefited. In 1616 the need for providing Lord Hay with funds for his mission to Paris was met by the sale of peerages. The sum obtained by the first sale—to Sir John Roper—was handed to Hay. The proceeds of the second sale—to Philip Stanhope—was divided equally between the king and Winwood, who received 10,000*l.* and was promised 5,000*l.* more when the next baron was made.

Winwood had not maintained personal relations with Somerset after he assumed office, and in 1616 was much occupied in arranging for the trial of the earl and countess and their accomplices on a charge of murdering Sir Thomas Overbury four years before. There is no ground for the widespread suspicion that Winwood in any way connived at the murder of Overbury. There is no reason to doubt his statements in his letter to Wake (15 Nov. 1615, *State Papers*, Savoy): 'Not long since there was some notice brought unto me that Sir Thomas Overbury . . . was poisoned in the Tower, whilst he was there a prisoner; with this I acquainted His Majesty, who, though he could not out of the clearness of his judgment but perceive that it might closely touch some that were in the nearest place about him, yet such is his love to justice that he gave open way to the searching of this business.' Winwood throughout the proceedings exerted himself in the interests of justice. Far less creditable were his relations in his latest years with Sir Walter Ralegh. Winwood was largely responsible for the release of Ralegh in 1616, and for the grant to him of permission nominally to make explorations in South America, but really, although covertly, to attack and pillage the Spanish possessions there. Winwood's hatred of Spain was the moving cause of his conduct, but the expectation of pecuniary gain was not without influence on him. For carrying out the filibustering design Ralegh was executed, but before that result was reached Winwood died, and his complicity was unsuspected while he lived. It is certain that had his life been spared he would have suffered Ralegh's fate.

Early in October Winwood fell ill of fever. Mayerne attended him, and it is said bled him 'too soon.' He died on 27 Oct. 1617 at his London residence, Mordant House, in the parish of St. Bartholomew the Less, in the church of which he was buried. He left a nuncupative will.

According to Lloyd, Winwood was 'well seen in most affairs, but most expert in matters of trade and war.' His fanatical hatred of Spain impaired his statesmanship, and led him into doubtful courses, as his relations with Ralegh prove. He sought to do his duty as far as his narrow views permitted, but a harsh and supercilious demeanour prevented him from acquiring popularity. By his best friends his manner was allowed to be unconciliatory. The story of a trivial quarrel between him and Bacon in 1617 illustrates his temperament on its good and bad sides. Winwood, coming into a room where Bacon was, found a dog upon his chair. He struck the animal. 'Every gentleman,' Bacon remarked, 'loves a dog.' A few days afterwards Bacon fancied that Winwood pressed too close to him at the council-table, and bade him keep his distance. When, some months later, the queen,

who took Winwood's part in the quarrel, asked Bacon what was its cause, he answered 'Madam, I can say no more than that he is proud, and I am proud' (Goodman, *Court of James I*, i. 283; Chamberlain to Carleton, 5 July 1617; *State Papers*, Dom. James I, xcii. 88). Finally the king reconciled the two men, and said that Winwood had never spoken to him to any man's prejudice—a strong testimony in his favour.

In July 1603 Winwood married Elizabeth, daughter and coheiress of Nicholas Ball of Totnes, and stepdaughter of Sir Thomas Bodley, who had married the lady's mother in 1587. By patents dated in 1615 and 1617 he was granted by James I for himself and his heirs male the office of keeper of 'the capital, messuage, and park of Ditton' in Buckinghamshire. On 24 Feb. 1629–1630 the widow Lady Winwood purchased a grant in fee of Ditton Park, and in 1632 her son Richard bought Ditton Manor. Winwood left three sons and two daughters, all minors at the date of his death. The eldest surviving son, Richard (1603-1688), who became owner of Ditton Park and Manor, was elected M.P. for New Windsor in 1641, April 1660, 1678–9, 1679, 1681. A daughter Anne married, in 1633, Edward Montagu, second baron Montagu. Her son, Ralph Montagu (afterwards first Duke of Montagu) [q.v.], inherited her brother Richard's estate of Ditton on his death without issue in 1688.

A portrait of Winwood by Van Miereveldt is in the National Portrait Gallery, London.

Winwood amassed a vast official correspondence and many documents of state, which passed to his grandson, the Duke of Montagu. The greater part of it is now at Montagu House, London, in the library of the Duke of Buccleuch; it includes a few papers anterior and posterior to Winwood's official career. In 1725 Edmund Sawyer published in London (3 vols. folio) an imperfect selection from Winwood's papers, together with extracts from the papers of Winwood's contemporaries, Sir Henry Neville, Sir Charles Cornwallis, Sir Dudley Carleton, Sir Thomas Edmonds, William Trumbull (*d.* 1635), and Francis (afterwards Lord) Cottington. Sawyer's work bore the title: 'Memorials of Affairs of State in the Reigns of Queen Elizabeth and King James I, collected chiefly from the Original Papers of the right honourable Sir Ralph Winwood, knight, sometime one of the principal Secretaries of State.' The letters printed by Sawyer begin in 1590 and end in 1614, before Winwood became secretary of state. Sawyer's first paper belonging to the Winwood collection is dated in 1600. The whole extant Winwood collection at Montagu House is calendared in the historical manuscripts commissioners' report on the manuscripts of the Duke of Buccleuch, vol. i. (1899). Some of the papers printed by Sawyer are missing, but a vast number of Winwood's letters, which Sawyer omitted, are noticed in the report.

[Introduction to Report on the Manuscripts of the Duke of Buccleuch and Queensberry, 1899 (Hist. MSS. Comm.); Chalmers's Dictionary; Wood's Athenæ Oxon.; Bloxam's Register of Members of Magdalen Coll. Oxford, 1873, pp. 210 seq.; Spedding's Letters and Life of Bacon, 1890, vols. ii–vii.; Gardiner's Hist. of England (1603–42), 1883, vols. i–ii.; Motley's Hist. of United Netherlands, 1876, vol. iv.; Granger's Biogr. Hist. of England; Lloyd's Worthies.]

S. L.

WINZET, WINYET, or WINGATE, NINIAN (1518–1592), Scottish controversialist, was born in Renfrew in 1518. Families of the same name held property and rented lands in Glasgow and the vicinity. He was educated at the university of Glasgow, according to Mackenzie (*Lives and Characters of the most Eminent Writers of the Scots Nation*, 1708–22, iii. 148), and Ziegelbauer (*Historia Rei Literariæ Ordinis S. Benedicti*, iii. 360, 361, Augsburg and Würzburg, 1754); but the registers of Glasgow in 1537 give the name of 'William Windegait,' who became a bachelor, then master, of arts in 1539, and remained at the university till 1552 in a subordinate capacity and as assistant to the rector. William probably changed his name to Ninian (*Certain Tractates*, vol. i. Introd. pp. xii–xvi, xliv, xcviii, ed. Hewison, 1888, Scottish Text Soc.) when he was ordained priest in 1540. Winzet was appointed master of the grammar school of Linlithgow in 1551–2, and subsequently provost of the collegiate church of St. Michael there. He remained a staunch supporter of the old order during the Reformation era, and being an independent thinker, with feelings and views very similar to those of the 'old catholic' school of this century, tried to stem the reformation of the church from within.

The arrival of Knox in 1559 moved Winzet to dispute face to face with the reformer 'afor the haill court,' and to write polemics on the questions then at issue, which he afterwards collected into 'The Buke of Four Scoir Thre Questions.' In the summer of 1561 Winzet was ejected from his office for refusing to sign the protestant confession of faith. He loitered about Queen Mary's catholic court, and issued from the press at Edinburgh in May 1562

'Certane Tractatis [three in number] for Reformatioun of Doctryne and Maneris set furth at the desyre and in the name of the afflictit Catholikis of inferiour ordour of Clergie and layit men in Scotland.' In July appeared his pamphlet 'The Last Blast of the Trompet of Godis VVorde aganis the vsurpit auctorite of Johne Knox.' He seems to have been acting as the queen's chaplain at this time. In September he was exiled and proceeded to Antwerp, where in 1563 he published a translation of the 'Commonitorium' of Vincent of Lerins. From Louvain and Antwerp he issued in the Scots vernacular, in 1563, 'The Buke of Four Scoir Thre Questions,' as a challenge to the Scots reformers, and from Antwerp also issued translations of patristic writers now lost. In Paris, from 1565 to 1570, he studied, became a preceptor in arts in the university, and published a translation of Benoist's 'Certus Modus.' In 1571 he visited England and entered Queen Mary's service, thereafter proceeding to Douay to study theology.

Pope Gregory in 1577 instituted Winzet abbot of the Benedictine monastery of St. James at Ratisbon, the duties of which he began on 9 Aug. He revived this ancient decayed seminary of learning, and by introducing the old Scots method of instruction soon restored its celebrity. There he published in 1581 'In D. Paulum Commentaria;' in 1582 'Flagellum Sectariorum' and 'Velitatio in Georgium Buchananum,' the latter being a reply to Buchanan's 'De Jure Regni apud Scotos;' and probably at the same time a translation of the Catechism of Canisius.

Winzet died on 21 Sept. 1592, and was buried in the monastery, where in the church (Kirche des Schotten-Klosters zu S. Jakob) his effigy and epitaph are preserved. His more important works are mentioned above; a fuller list is given in the Scottish Text Society's reprint of the 'Certain Tractates,' vol. i. pref. p. lxxv.

[Ziegelbauer's Historia, ut supra; Mackenzie's Lives and Characters, ut supra; Certane Tractatis, &c., by Niniane Winzet (Maitland Club reprint, 1835), with Life by John Black Gracie; Irving's Lives of Scotish Writers, 1839; Bellesheim's Geschichte der katholischen Kirche in Schottland, 1833, vol. ii. (translated by D. O. H. Blair, 1887); Certain Tractates, &c., by Ninian Winzet, edited for Scottish Text Society, with Life, by J. King Hewison, 1888, 1890, 2 vols. and authorities there cited.] J. K. H.

WIREKER, NIGEL (*fl.* 1190), satirist. [See NIGEL.]

WIRLEY, WILLIAM (*d.* 1618), herald. [See WYRLEY.]

WISDOM, ROBERT (*d.* 1568), archdeacon of Ely, probably belonged to the family of that name settled at Burford, Oxford, where one Simon Wisdom was a great benefactor and reputed founder of the free grammar school. Another Simon Wisdom (*d.* 1623) of Burford, an alumnus of Gloucester Hall, Oxford, was author of various religious tracts, and of 'An Abridgement of the Holy History of the Old Testament,' London, 1594, 8vo (WOOD, *Athenæ*, ed. Bliss, ii. 337). A Gregory Wisdom was sent to the Tower on 21 May 1553 for spreading reports about Edward VI's health (*Acts P. C.* ed. Dasent, 1552–4, p. 275).

Robert, who is claimed as one of the four eminent writers produced by St. Martin's, Oxford, is said (COOPER) to have been educated at Cambridge, though no details of his academical career are forthcoming, except that he was B.D. of some university, and he would more naturally be assumed to have been at Oxford, where he was one of the earliest preachers of the Reformation and was on that account compelled to leave the city. Tanner says that he became rector of Stisted in Essex; but his name does not appear in the list of rectors, and probably he was only curate. About 1538 his religious opinions brought him into collision with Stokesley, bishop of London, and in 1540 he was accused of heresy before Stokesley's successor, Bonner; he was committed by the council to the Lollards' Tower, whence he wrote an answer to the thirteen articles laid to his charge (extant in *Harl. MS.* 425, art. 3, and printed in STRYPE'S *Ecclesiastical Memorials*, I. ii. 570–1). Foxe makes him parish priest of St. Margaret's, Lothbury, and Strype of St. Catherine's (*sic*), Lothbury, in 1541, when he is said to have been forced to recant at St. Paul's Cross; the date is apparently an error for 1543, on 14 July of which year his recantation took place (WRIOTHESLEY, *Chron.* i. 142; FOXE, ed. Townsend, v. 496, and app. No. xii.) He was then curate to Edward Crome [q. v.] at St. Mary's Aldermary, and there is no record of his having held any benefice in London (cf. HENNESSY, *Nov. Rep. Eccl.* 1898).

Wisdom's companion in misfortune was Thomas Becon [q. v.], and with Becon he retired into Staffordshire, where they were hospitably received by John Old [q. v.] (BECON, *Works*, vol. i. pref. pp. viii–ix, vol. ii. pp. 422–3; STRYPE, *Cranmer*, i. 397–8). He continued to preach Reformation doc-

trines, chiefly in the south of England, and his success again brought him under the notice of the privy council. On 24 May 1546 two yeomen of the chamber were sent to arrest him, with what success does not appear (*Acts P. C.* ed. Dasent, 1542–7, p. 424). In any case, the accession of Edward VI soon restored him to liberty, and during his reign he was appointed vicar of Settrington in Yorkshire. He was one of the candidates suggested by Cranmer on 25 Aug. 1552 for the archbishopric of Armagh (Cranmer, *Works*, ii. 438; *Lit. Remains of Edward VI*, ii. 488; Strype, *Cranmer*, i. 393, ii. 906). On Mary's accession Wisdom fled abroad, ultimately settling at Frankfort, where he sided with Coxe in his defence of the English liturgy against Knox and William Whittingham [q. v.] In 1559 he returned to England, and in the autumn was restored to his living at Settrington (Strype, *Annals*, I. i. 246). On 29 Feb. 1559–60 he was collated to the archdeaconry of Ely (Le Neve, *Fasti*, i. 352), to which were annexed the rectories of Haddenham and Wilburton. He preached at court on 27 March 1560, and at St. Paul's Cross on 7 April (Machyn, pp. 229, 230), and in the convocation of 1562 voted for the six puritan articles (Strype, *Annals*, I. i. 489, 504; Burnet, *Reformation*, ed. Pocock, II. ii. 481). He died in September 1568, and was buried at Wilburton on the 28th, and not, as has been supposed, in Carfax, Oxford (Fletcher, *Hist. of St. Martin's*, 1896, p. 55). Margaret Wisdom, who was buried at Wilburton on 24 Sept. 1567, was probably his wife; and the names of four children also occur in Wilburton parish register.

Wisdom's 'Postill . . . upon every Gospell through the year . . . translated from Ant. Corvinus,' was published at London (1549, 4to). His metrical translation of the 125th Psalm was in use as late as 1693, and a metrical prayer is prefixed to the old version of the Psalms at the end of Barker's bible (see Boswell, *Johnson*, ed. G. B. Hill, v. 444). He also wrote some verses upon the death of the dukes of Suffolk, 1551, and others prefixed to the second edition of Bale's 'Scriptores.' Among the manuscripts at Emmanuel College, Cambridge, are Wisdom's 'Revocation of his Retractation,' 'Summ of all such doctrine' as he had preached, and translation of two sermons by Tilemann 'Heshusius.' His expositions upon the Psalms and Ten Commandments, which do not appear to have survived, were of some repute among early reformers, though his poetic defects earned him the ridicule of Sir John Denham, Sir Thomas Overbury, Sir John Birkenhead, and Samuel Butler (Warton, *Hist. Engl. Poetry*, iii. 149, 150; Brydges, *Cens. Lit.* x. 12), while Bishop Corbet addresses him (*Poems*, ed. Gilchrist, p. 228) as

> Thou once a body, now but air,
> Archbotcher of a psalm or prayer,
> From Carfax come.

[Authorities cited in text and in Cooper's Athenæ Cantabr. i. 259–61; Tanner's Bibl. Brit.-Hib.; Ritson's Bibl. Anglo-Poetica; Gough's General Index to Parker Soc. Publ.; Strype's works (General Index); Foxe's Actes and Mon. ed. Townsend; Fletcher's Hist. of St. Martin's, Oxford, pp. 53–5; Rawlinson MS. C 21 f. 205; Notes and Queries, 2nd ser. vii. 80, 3rd ser. ii. 89, 9th ser. v. 473.] A. F. P.

WISE, FRANCIS (1695–1767), archæologist, son of Francis Wise, mercer, of Oxford, was born in the parish of All Saints, Oxford, on 3 June 1695. He was educated at New College school and at Trinity College, Oxford, being admitted commoner on 3 Jan. 1710–11. He became scholar of his college on 31 May 1711, probationer fellow on 12 June 1718, and full fellow a year later. He graduated B.A. 1714, M.A. 1717, and B.D. 1727. In December 1719 he was appointed under-keeper of the Bodleian Library, and about this time he collated a manuscript in the Laud collection for the 1729 edition of Plutarch's 'Lives.'

Wise was ordained deacon by the bishop of Oxford at Cuddesdon on 3 Sept. 1721, and priest at the public ordination at Oxford on 24 Sept. 1721. He took pupils at this time, and among them was Francis North (afterwards Baron and Earl of Guilford), who conferred on him in 1723 the curacy of Wroxton in Oxfordshire, and bestowed on him early in 1726 the small donative of Elsfield, about three miles from Oxford, where he much improved the residence and laid out the grounds in a fantastic manner. A view of the place is given in the tailpiece of the preface to his work on coins (1750). Later in 1726 the same patron presented him to the vicarage of Harlow in Essex, but after a few months he resigned the living, as he preferred to dwell at Oxford, where he had been appointed in April 1726 to the post of keeper of the archives.

On 2 Dec. 1729 Wise stood for the librarianship at the Bodleian Library, but after a party contest, in which he was the whig candidate, was defeated by fifteen votes (*Rel. Hearnianæ*, 1857 edit. ii. 711–713). His connection with the library did not thereupon cease, for so late as 1746 special payments were made to him for

work done in cataloguing and arranging the books given by Nathaniel Crymes. He published in 1738 'A Letter to Dr. Mead concerning some Antiquities in Berkshire, particularly shewing that the White Horse is a Monument of the West Saxons.' This was answered by 'Philalethes Rusticus' (sometimes said to be Rev. William Asplin, at other times a layman called Bumpsted) in 1740 in a tract called 'The Impertinence and Imposture of Modern Antiquaries display'd,' in which he attributed to Wise a design to alter the arms of the royal family, sneered at his eulogies of Alfred, and pointed out that he had omitted to praise the reigning monarch. Wise resented these attacks, believing that they might damage his chance of future preferment. An anonymous defence of him, 'An Answer to a Scandalous Libel intituled "The Impertinence and Imposture, &c."' (1741), was published by the Rev. George North, and he himself issued in 1742 'Further Observations upon the White Horse and other Antiquities in Berkshire.'

Wise was appointed by his college to the rectory of Rotherfield Greys, near Henley-on-Thames, on 7 Aug. 1745, thus vacating his fellowship in 1746. From 10 May 1748 he was Radcliffe librarian at Oxford. These preferments he retained, with that of Elsfield, until his death. He was elected F.S.A. on 6 April 1749, and collected an excellent library, particularly rich in works of northern literature. In 1754 Thomas Warton and Johnson, who liked his society, paid him several visits at Elsfield, and Wise took much interest in obtaining for Johnson from his university the degree by diploma of M.A. (Wooll, *Joseph Warton*, p. 228). He became 'a cripple in every limb' from the gout, and died at Elsfield on 5 Oct. 1767, being buried in the churchyard, but without stone or monument. He gave during his lifetime many coins to the Bodleian Library, and after his death his sister gave to the Radcliffe Library 'a large and valuable cabinet of his medals.'

The other works of Wise comprised: 1. 'Annales rerum gestarum Ælfredi Magni auctore Asserio Menevensi,' 1722. A copy, with many notes, supposed to be by William Huddesford [q. v.], is in Gough's 'Oxfordshire' (57) at the Bodleian Library. The editing is 'unusually careful,' but the authenticity of the original has often been questioned (*Speaker*, 18 March 1899, pp. 313–14). 2. 'Epistola ad Joannem Masson de nummo Abgari regis,' 1736. 3. 'Nummorum antiquorum Scriniis Bodleianis reconditorum Catalogus,' 1750; dedicated to Lord Guilford. 4. 'Some Enquiries on the First Inhabitants, Language, Religion, Learning, and Letters of Europe, by a Member of the Society of Antiquaries in London,' 1758; signed at end 'F. W. R. L.' 5. 'History and Chronology of the Fabulous Ages,' 1764; also anonymous and similarly signed. This had been drawn up for some years, having been read to Johnson and Warton to their amusement. Printed letters to and from him are in Nichols's 'Literary Anecdotes' (v. 452, ix. 617), Nichols's 'Literary Illustrations' (iii. 632–7, iv. 206–7, 225–6, 433–55, 668–9); two of his manuscript letters are in Gough's 'Berkshire' (5, Bodl. Libr.)

Wise assisted Warton in his 'Life of Dr. Bathurst.' The passages stated by Thomas Warton in his 'Life of Sir Thomas Pope' (1st and 2nd edits. pref.) to have been copied by Wise from other manuscripts are forgeries by some one (Blakiston in *Engl. Hist. Rev.* xi. 282–300). In reference to them Mr. Blakiston calls Wise 'a competent, perhaps too competent, archæologist.'

[Foster's Alumni Oxon.; Gent. Mag. 1767, p. 524; Nichols's Lit. Anecd. ii. 512, v. 527–8; Lit. Illustr. iv. 479–80; Boswell's Johnson, ed. Hill, i. 273–82, 322; Madan's Western MSS. (Bodl. Libr.) iv. 189, 259; Macray's Bodl. Libr. 2nd ed. pp. 34, 199, 207, 221, 372, 484; Blakiston's Trin. Coll. pp. 194, 196; information from Rev. H. E. D. Blakiston of Trinity College.] W. P. C.

WISE, HENRY (1653–1738), gardener to William III, Anne, and George I, was born in 1653, and claimed descent from Richard Wise of Cadiston, Warwickshire. He studied horticulture under George London, and during the reign of James II was admitted as sole partner in London's lucrative nursery at Brompton, the largest at that time near London. Shortly after William III's accession Wise was appointed deputy-ranger of Hyde Park and superintendent of the royal gardens at Hampton Court, Kensington, and elsewhere. In April 1694 Evelyn speaks of the methodical manner in which the 'noble nursery' at Brompton was cultivated, and he describes another visit to Wise's plantations and gardens on 2 Sept. 1701. Besides the royal gardens, London and Wise directed most of the great gardens of England, including Blenheim, Wanstead, Edger, and Melbourne in Derbyshire. This last was a splendid example of the French style of formal garden handed down to London by his master Rose, who had studied under André Le Nôtre, the French gardener of Charles II. The Melbourne gardens were remodelled from designs by Wise between 1704 and 1711, including a bosquet after the Versailles pattern, and 'a water-piece.'

Meanwhile, on the death of William III, Anne committed the royal gardens to the care of Wise in preference to London, who had the mortification of seeing the demolition of all the box-work which he had designed at Hampton Court in conformity with the Dutch taste. In 1706 London and Wise laid out a town garden at Nottingham for Count Tallard, the French general who had fallen into Marlborough's hands at the battle of Blenheim. A description of this garden was appended to London and Wise's 'The Retir'd Gard'ner, being a translation of "Le Jardinier Solitaire"' [from the French of the Sieur Louis Liger], or rather a combination of two French manuals on gardening, with a small admixture of original matter (for Jacob Tonson, 2 vols. 8vo, 1706). In one of his papers in the 'Spectator,' ridiculing the newly introduced opera, Addison writes, on 6 March 1711: 'I hear there is a treaty on foot with London and Wise (who will be appointed Gardeners of the Play-house) to furnish the Opera of "Rinaldo and Armida" with an Orange Grove; and that the next time it is acted, the Singing Birds will be personated by Tom-Tits.' In the same journal, on 6 Sept. 1712, Addison describes the partners as 'the heroic poets' of gardening, citing the upper garden at Kensington as a signal example of their skill. By this time the famous nursery at Brompton had passed into the hands of a gardener named Swinhoe; but Wise had not yet definitely quitted his profession, for in 1714 he was reappointed head-gardener to George I. In 1709 Wise had bought the estate and mansion of the Priory, Warwick, where he spent his declining years. He died at Warwick on 15 Dec. 1738, being then 'worth 200,000*l.*,' and was buried in St. Mary's Church. By his wife, Patience Banks, he had issue Matthew (*d.* 12 Sept. 1776), Henry, and John. Horace Walpole visited the Priory, and declares that he unintentionally offended one of the sons by asking him if he had planted much. A portrait of the gardener is in the possession of the Wise family of Woodcote in Warwickshire.

Elwin represents Pope's 'Fourth Moral Essay' on false taste as especially directed against Wise; but Wise was less a typical representative of the formal Dutch style than his predecessors and teachers, though he was one of the last upholders of the old French tradition against the innovations of Bridgeman and Kent. In addition to the 'Retir'd Gard'ner' Wise collaborated with London in 'The Compleat Gard'ner, or Directions for cultivating and right ordering of Fruit Gardens and Kitchen Gardens,' abridged and improved from John Evelyn's translation from the French of J. de La Quintinye (London, 1699, 1704, 1710, 1725, enlarged).

[Gent. Mag. 1738 p. 660, 1818 ii. 392; Hist. Reg. 1738 (Chron. Diary); Burke's Landed Gentry; Colvile's Warwickshire Worthies; Switzer's Ichnographia Rustica, 1718; Beeverell's Les Délices de la Grande Bretagne, Leyden, 1727; Johnson's Hist. of English Gardening, 1829, pp. 124, 145, 146; Sedding's Garden Craft, p. 102; Hazlitt's Gleanings in Old Garden Lit. 1887; Hazlitt's Collections and Notes; Smith's Hist. Recollections of Hyde Park, p. 36; Law's Hampton Court; Blomfield and Thomas's Formal Garden in England, 1892, pp. 65, 76, 119, 162; Manning and Bray's Surrey, ii. 191; Walpole's Correspondence, vi. 442, vii. 337; Pope's Works, ed. Elwin and Courthope, iii. 180, v. 183, ix. 118; Delany's Corresp. i. 146, 148, 190, 202, 472; Evelyn's Works, ii. 341, 379.] T. S.

WISE, JOHN RICHARD DE CAPEL (1831–1890), author and ornithologist, born in 1831, was eldest son of John Robert Wise (1792–1842), British consul-general in Sweden, by his wife Jane, daughter of Richard Ellison of Sudbrooke. The eldest branch of the Wise family has been long seated at Clayton Hall, Staffordshire. John Wise (1751–1807), the author's grandfather, was a younger son; he was recorder of Totnes, and married Elizabeth, sister of Robert Hurrell Froude, archdeacon of Totnes, the father of James Anthony Froude the historian. After attending Grantham grammar school, Wise proceeded to Lincoln College, Oxford, whence he matriculated on 15 March 1849 at the age of eighteen. He took no degree, and left the university to travel abroad. Deeply interested in ornithology, he began at an early age to collect birds' eggs, and he devoted much energy through life to perfecting his collection. At the same time all aspects of nature attracted him, and wherever he wandered he studied carefully the zoology, botany, and scenery of the district. Nor did he neglect the dialect of the inhabitants. He was also a devoted student of literature, and wrote both prose and verse with directness and feeling.

On returning to England he wandered through country districts, frequently changing his residence and maintaining little communication with his friends. In 1855 he published a pamphlet of poems called 'Robin Hood,' and in 1857 a lecture on 'The Beauties of Shakespeare,' which he delivered at Stratford-on-Avon. In 1860 he issued a novel in two volumes called 'The Cousin's Courtship;' but it achieved little success. Repeated visits to the neighbourhood of Shakespeare's birthplace suggested a diffe-

rent kind of literary work—a description of the local scenery, the natural history, the literary associations and dialect of Stratford-on-Avon. Wise's wide reading in Shakespeare's works, his powers of observation, and his skill as a naturalist, gave genuine charm to his volume on 'Shakspere: his Birthplace and its Neighbourhood' (1861), which was published in December 1860. There were twenty-five illustrations engraved by W. J. Linton, and a tentative glossary of words to be found in Shakespeare which were peculiar to Warwickshire districts. This book Wise followed up next year in a volume in the same vein called 'The New Forest: its History and its Scenery; with sixty-two Views by Walter Crane' (December 1862, sm. 4to; 2nd ed. 1863; 3rd ed. 1867; and 4th ed. 1883, with twelve additional etchings by Heywood Sumner). Wise walked through the district with Mr. Crane, then a lad of sixteen, and the young artist's illustrations of the sylvan scenery are excellent. The book, which includes a glossary of local words, is admirable also from the naturalist's point of view, and remains a standard work. Wise's friend George Henry Lewes favourably reviewed it, on its appearance, in the 'Cornhill Magazine' (December 1862).

Wise, who held advanced views on religion and politics, came to know Dr. John Chapman, editor of the 'Westminster Review.' For many years he wrote the section on 'Belles-Lettres' in that magazine, but withdrew suddenly owing to political differences with Chapman. His relations with the 'Westminster' brought him the acquaintance of George Henry Lewes and George Eliot. Subsequently he was a contributor to the 'Reader,' a weekly periodical which also advocated advanced views. To the 'Cornhill Magazine' Wise contributed in July 1865 an admirable paper on 'The Poetry of Provincialisms.'

It is said that in 1870 he went out as a newspaper correspondent to the Franco-German war, and met with many stirring adventures. Subsequently he resumed his wanderings in England. In 1875 he was settled at Sandsend, near Whitby. Some years later he had migrated to Edwinstow, Nottinghamshire, whence he explored Sherwood Forest, with the apparent intention, which he abandoned, of writing on it in the same manner as he had written on the New Forest. In 1881 he came into some property by the death of his mother's brother, Henry Ellison, author (under the pseudonym of Henry Browne) of 'Stones from a Quarry' (1875). A part of his newly acquired wealth he expended in the production of an elaborate volume called 'The First of May: a fairy Masque,' which he dedicated to Charles Darwin (1881, oblong folio). The text, a collection of lyrics from Wise's pen, was elaborately illustrated by Mr. Walter Crane. Mr. Crane's fifty-two designs, of which a transcription of the author's text by the artist formed part, were finely reproduced in photogravure. Wise's name did not appear in the volume, which was financially unsuccessful. His latest years were passed at Lyndhurst in Hampshire, and there he died, unmarried, on 1 April 1890, aged 59. He was buried in Lyndhurst cemetery.

[Private information.] S. L.

WISE, MICHAEL (1646?–1687), musician and composer, was born in Wiltshire not earlier than 1646, if he was, as generally stated, one of the first set of the children of the Chapel Royal in 1660, and in 1663 lay-clerk of St. George's, Windsor. On 6 April 1668 he was appointed organist and master of the choristers of Salisbury Cathedral; on 6 Jan. 1675-6 he was admitted gentleman of the Chapel Royal, and entered as a counter-tenor from Salisbury. When attending Charles II on his progresses, Wise was said to have claimed the privilege of playing the organ in any church visited by his majesty. The charge against Wise of active participation in the schemes of the country party (1680) cannot stand after a careful examination of the 'Wiltshire Ballad' (*Bagford Ballads*, p. 741), and that contemporary rumour gave Wise the credit of being a loyal abhorrer is evident from the tory preacher's approval of the musician's ready wit (cf. *Modern Fanatick*, 1710, p. 50). His absence from the coronation procession of 1685 has given rise to the belief that social or political misconduct had led to his dismissal; but in a great representative ceremony it was inevitable that a singer holding appointments at Westminster and the Chapel Royal should abandon one or the other choir, and no fewer than twelve singers were thus represented by substitutes (Sandford, *Coronation of James II*, p. 70). On 27 Jan. 1686–7 Wise was appointed almoner and master of the boys at St. Paul's Cathedral.

Wise's character for conviviality and uncertain temper (Ebsworth) is best supported by the manner of his end. He quarrelled one night with his wife, and rushed out of his house at Salisbury only to stumble upon a watchman, who returned his assaults by a blow from a bill, fracturing Wise's skull. He died on 24 Aug. 1687, and was buried near the great west door of Salisbury

Cathedral (Bumpus). His first wife, Jane, the daughter of Robert Harward, died on 10 July 1682, aged 30, and was buried in the churchyard. The administration grant of Wise's goods, of 28 Sept. 1687, gives the names Jane and Harward as those of two elder children, while his youngest girl bears the name of a second and surviving wife, Barbara, and not Margaret, as erroneously stated by Hoare. She renounced probate, and the children, all minors, were placed under the guardianship of John Hopkins *clericus*.

Dr. Aldrich is said to have composed the second part of the anthem, 'Thy beauty, O Israel,' on the death of Wise (Bumpus).

Wise, Blow, and Humphrey, who were all trained together by Henry Cooke, form a transition school of English church music, and constitute a link between the foreign style which, encouraged by the king, struggled for mastery after the Restoration, and the original genius of Henry Purcell, for whose bold new harmonies and modulations they paved the way.

Among published music by Wise are: 1. 'Old Chiron thus preached.' 2. Catches in the 'Musical Companion,' 1667. 3. 'I charge you, O Daughters,' in Dering's 'Cantica Sacra,' 1674. 4. 'New Ayres and Dialogues,' 1678. 5. 'I will sing,' in Langdon's 'Divine Harmony,' 1774. 6. Six Anthems in Boyce's 'Cathedral Music,' 1849, viz. 'Prepare ye the way,' *a* 4; 'Awake, put on,' *a* 3; 'The Ways of Sion,' *a* 2; 'Thy Beauty, O Israel,' *a* 4; Awake up, my Glory,' *a* 3; 'Blessed is he,' *a* 3. Several of these anthems have also been republished in Novello's 'Collections.'

The following remain in manuscript: 1. In Tudway's 'Collections:' 'O praise God,' *a* 3; 'Behold how good,' *a* 3; 'I will sing a new Song,' *a* 4; 'How are the Mighty fallen!' Morning and Evening Service in D (*Harl. MSS.* 7338, 7339). 2. 'Open me the Gates,' *a* 3; 'Comfort ye' (ascribed to Wise or Aldrich) (*Addit. MS.* 17840); 3. Bass part: 'Have Pity on me;' 'By the Waters;' 'Thy Strength, O Sion' (*ib.* 17784). 4. Alto part: 'Christ rising again' (*ib.* 17820). 5. Organ part: 'Arise, O Lord;' 'I will arise;' 'The Lord is my Shepherd,' *a* 2 (*ib.* 30932). 6. 'Catches' (*ib.* 17481, 22099). 7. Song, with Chorus, 'Justly now let's tribute pay' (*ib.* 33234). 8. Service in E flat, at Christ Church Cathedral, Dublin. 9. 'Gloria in excelsis,' and ten Anthems, besides those published by Boyce, at Ely Cathedral. 10. Anthems in the Gloucester Cathedral Library. 11. 'Christ being risen,' composed by Wise for Easter, and for a long time in use instead of 'Venite' at Salisbury Cathedral. Other volumes of his church music are in the British Museum Additional MSS. 30933, 31344–5, 31404, and 31460; and of secular music in Additional MSS. 30382 and 31462.

[Hawkins's Hist. of Music, 2nd edit. ii. 719; Burney's Hist. of Music, iii. 454; Grove's Dict. of Music, iv. 334, 476; Old Cheque-book of the Chapel Royal, pp. 16, 129, 218; Bumpus's Organists and Composers, p. 270; Hoare's Wiltshire, vi. 634; Harris's Salisbury Epitaphs; P. C. C. Admon. Grants; Registers of Salisbury Cathedral, through the courtesy of the Rev. Precentor Carpenter.] L. M. M.

WISE, WILLIAM FURLONG (1784–1844), rear-admiral, son of George Furlong Wise of Woolston, Devonshire, by Jane, sister of Vice-admiral James Richard Dacres (1749–1810) and of Vice-admiral Sir Richard Dacres (1761–1837), was born at Woolston on 21 Aug. 1784. He entered the navy in February 1797 on board the Astræa frigate with his uncle Richard Dacres, and served, for the most part, with him, or with James Richard Dacres, on the home station, the coast of France, and in the West Indies, till promoted to be lieutenant of the Franchise at Jamaica on 1 May 1804. He continued in the Theseus and afterwards in the Hercule, flagships of James Richard Dacres, commander-in-chief at Jamaica, till promoted (1 Nov. 1805, confirmed 22 Feb. 1806) to be commander of the Drake, from which he was moved in April to the Elk; on 18 May 1806 he was posted to the Mediator, and invalided from her in July 1807. In November 1813 he commissioned the Granicus of thirty-six guns, which after nearly three years on the home station and the coast of Portugal was one of the ships with Lord Exmouth at the bombardment of Algiers on 27 Aug. 1816 [see Pellew, Edward, Viscount Exmouth], in which she took a part beyond what was expected from a frigate, and sustained a loss of sixteen killed and forty-two wounded. On 21 Sept. 1816 Wise was nominated a C.B. In January 1818 he was appointed to the Spartan, which he commanded on the home station and in the West Indies till 1821. He had no further service, but became a rear-admiral on 23 Nov. 1841, and died at his residence in Plymouth, after a week's illness, on 29 April 1844. He married, on 16 June 1810, Fanny, only daughter of William Grenfell.

[Marshall's Roy. Nav. Biogr. v. (suppl. pt. i.) 151; Gent. Mag. 1810 i. 586, 1844 ii. 208, 338; Service book in the Public Record Office.] J. K. L.

WISEMAN, NICHOLAS PATRICK STEPHEN (1802–1865), cardinal-archbishop of Westminster, born at Seville on 2 Aug. 1802, was younger of the two sons by a second marriage of James Wiseman, an Irish catholic who had settled as a merchant in Spain. The family claimed descent from Capel Wiseman, protestant bishop of Dromore, third son of Sir William Wiseman, bart., and great-grandson of Sir John Wiseman, one of the auditors of the exchequer in the reign of Henry VIII. The family baronetcy is now represented by Sir William Wiseman of Lynton in Bedfordshire. The cardinal's father married, first, Mariana Dunphy, the daughter of a Spanish general; by her he had three daughters, of whom Marianne married Thomas Tucker, and their only child became the wife of William Burke of Knocknagur, and mother of the present Sir Theobald Burke, and of Thomas Henry Burke [q.v.], under-secretary of state for Ireland. The cardinal's father while on a visit to London married, in the church of SS. Mary and Michael in the Commercial Road, London, on 18 April 1800, his second wife, Xaviera, daughter of Peter Strange of Aylwardston Castle, co. Kilkenny. Two sons and a daughter were the result of the union. The elder son was named James, and the younger was the cardinal. Frances, the youngest child, married Count Andrea Gabrielli, of Fano, councillor of state under the papal government; she was mother of Count Randal Gabrielli. The cardinal's mother lived for many years at Fano, where the poet Browning met her in 1848.

Wiseman's parents returned from London to Seville early in 1802. On 3 Aug. in that year, the day after his birth, he was baptised at the church of Santa Cruz in that city. His paternal uncle, Patrick Wiseman, was his sponsor; 3 Aug. was commemorative of St. Stephen, whence his names Patrick and Stephen. While he was still an infant his mother laid him on one of the altars of Seville Cathedral, where he was solemnly consecrated to the service of the church. His father died suddenly of apoplexy at Seville in 1804. The young widow, with her three children, left Spain in 1805 for Waterford. There they remained two years, during which the boys received instruction at a local boarding-school. On 23 March 1810 Nicholas and his elder brother entered St. Cuthbert's College at Ushaw, near Durham. Thomas Eyre (1748–1810) [q.v.], the president, died just two months after the boys' arrival. His post was temporarily filled for a year by the vice-president, John Lingard the historian. Despite the disparity in years, Wiseman and Lingard then laid the foundation of a lifelong friendship. Wiseman studied syntax and rhetoric under Charles Newsham, afterwards president of Ushaw. Wiseman describes himself as appearing 'dull and stupid' to his companions when not in class, as never having 'said a witty or clever thing while at college,' but he was always reading and thinking while others played. 'No pastime,' as Cardinal Manning said of him at his funeral, was 'so sweet as a book.' It was only in his last year at St. Cuthbert's that his name appeared at the top of his class.

Before leaving St. Cuthbert's Nicholas made up his mind to become a priest. A cottage not far from the college on the road to Durham is still pointed out as that in which he took shelter from a terrific thunderstorm, in the course of which he is said to have received his religious vocation. Before quitting St. Cuthbert's, on 28 Sept. 1818, at the age of sixteen, Nicholas received the four minor orders. He was to complete his education at the English College at Rome. Embarking at Liverpool on 2 Oct. for Italy with five other clerical students from Ushaw, Wiseman reached Rome on 18 Dec. 1818. Six days afterwards the six youths were admitted to an audience at the Quirinal by Pius VII, to whom they were presented by Robert Gradwell [q. v.], rector of the newly reconstituted English College in the Via di Monserrato. At his own wish, Nicholas began at an early date to study at the Sapienza the Syriac and other oriental languages. Already in 1820 he was *inter pares* for the second prize in schola physico-mathematica, and also obtained the second prize 'in schola physico-chimica.' In 1822 he gained first prize in dogmatic theology, and the second prize in scholastic theology. Again, in 1823, he took the first prize in dogmatic and was 'laudatus' in scholastic theology, winning also the first prize in Hebrew. On 27 July 1823 Wiseman in a public discussion undertook to answer twelve objections, and to maintain as many as four hundred propositions. Cardinal Capellari (afterwards Gregory XVI) and the Abbé de Lamennais were among the auditors. In 1824 he was created doctor in divinity 'cum præmio.' On 18 Dec. of that year he was ordained subdeacon, on 23 Jan. in the following year deacon, and on 19 March 1825 priest.

By a special rescript of Leo XII, Wiseman was appointed assistant to the Abbate Molza, who was compiling a Syriac grammar, anthology, and lexicon, with the encouragement of the pope. In 1828 the result of

Wiseman's researches appeared under the title 'Horæ Syriacæ, seu Commentationes et Anecdota res vel Litteras Syriacas spectantia, tomus i.,' and it at once won him a European reputation among oriental scholars, although his interpretation of some Syriac texts were controverted by Samuel Lee (1783–1852) [q. v.] In this work he first described the Syriac version known as the Karkaphensian Codex of the Old Testament, which was preserved in the Vatican library. At the time that he was engaged in these researches he suffered the only temptation, according to his own account, of his life, from 'venomous suggestions of a fiend-like infidelity,' but the trial proved temporary and never recurred.

In October of the year in which Wiseman's 'Horæ Syriacæ' was published, Leo XII nominated him professor supernumerary in the two chairs of Hebrew and Syro-Chaldaic in the Roman Archigymnasium of the Sapienza, with the provisional assignment of one hundred scudi until the chairs fell vacant.

Meanwhile, in November 1827, Wiseman became vice-rector of the English College, and next year was appointed rector upon the election of Gradwell by propaganda (19 May 1828) as coadjutor to Bishop James Yorke Bramston [q. v.] He held the office of rector for twelve years, and the English College under his guidance enjoyed a new era of activity. He welcomed and entertained a throng of celebrated persons. He won high reputation as a preacher, and Leo XII appointed him special English preacher at Rome. In 1833 John Henry Newman [q. v.] came with Richard Hurrell Froude [q. v.] to consult Wiseman, hitherto a stranger to them both, as to the course they ought to pursue in the spiritual crisis through which the Anglican church was passing.

During the Lent of 1835 Wiseman delivered in the drawing-room of Cardinal Thomas Weld [q. v.] in the Palazzo Odescalchi a course of twelve lectures chiefly dealing with geology, 'On the Connection between Science and Revealed Religion.' In the following year the lectures were published in two volumes, and awakened widespread interest and much discussion. The book is a powerful exposition and defence of the orthodox position, and has been repeatedly reissued. A French translation appeared in 1841, and it is included in Migne's 'Démonstrations Évangéliques' (1843–53).

Later in 1835 Wiseman returned to England. He had arranged to exchange duties for a twelvemonth with the Abbate Baldaconni of the Sardinian embassy chapel in Lincoln's Inn Fields. In December 1835 he began a course of 'Lectures on the Principal Doctrines and Practices of the Catholic Church' at the Sardinian embassy chapel, which he repeated at the request of Bishop Bramston in the Advent and Lent of the following year at St. Mary's, Moorfields. These lectures were published in 1826, and excited much public attention, not only in England but in France and America. Lord Brougham was conspicuous among Wiseman's hearers when they were first delivered. In May 1836, in association with Daniel O'Connell and Michael Joseph Quin [q. v.], Wiseman founded under his own direction a catholic quarterly magazine, with the title of the 'Dublin Review.' Quin was the first editor. Outside catholic circles Wiseman's literary abilities were fully recognised, and he was invited to write the article on the catholic church in the 'Penny Cyclopædia.'

In October 1836 Wiseman returned to the English College in Rome. During the following Lent he published 'Four Lectures on the Offices and Ceremonies of Holy Week, as performed in the Papal Chapels,' and delivered at the college 'Eight Lectures on the Body and Blood of Our Lord in the Blessed Eucharist,' London, 1836, 8vo. Thomas Turton [q.v.] assailed Wiseman's treatment of the last subject, and Wiseman retorted to him and other critics in a published 'Reply' (1839).

By Wiseman's advice Gregory XVI increased the number of vicars-apostolic in England in 1839, and in the following summer Wiseman was appointed coadjutor to Dr. Walsh, the vicar-apostolic of the Midland district, but was almost immediately transferred to the newly created central district. On 8 June 1840 he was consecrated the bishop of Melipotamus *in partibus* by Cardinal Fransoni in the chapel of the English College at Rome, and was also appointed president of Oscott College. He took up his duties there on 16 Sept. 1840. The Oxford movement was at the time in full progress, and Wiseman's writings and actions largely influenced its development. His article in the 'Dublin Review' on 'St. Augustine and the Donatists' was pronounced by Newman 'the first real hit from Romanism.' Preaching at Derby, Wiseman argued that 'there is a natural growth in every institution,' and defined the position of the Roman church in much the same manner as Newman in his 'Essay on Development.' In February 1841 'Tract XC' was published. Later in the year Wiseman addressed a published 'Letter' to Newman, besides contributing several papers on the illogical position of the tractarians to the 'Dublin Review;' these were collected

into a volume called 'High Church Claims' (1841).

In 1846 Pius IX was elected supreme pontiff, and he inaugurated his reign by a general amnesty and a complete reform of the pontifical government. Wiseman visited him in Rome next year. He returned to England as Pio Nono's diplomatic envoy to Viscount Palmerston in the year of revolution (1848). At his instance Lord Palmerston sent Lord Minto to Italy. In the same year Wiseman became pro-vicar-apostolic of the London district, and next year succeeded to the vicariate-apostolic on the death of his superior, Dr. Walsh. Already a re-establishment by the pope of the Roman catholic hierarchy in England was talked of, but events were delayed by reason of the revolutions of 1848. Wiseman sought to prepare the way for the new *régime* by fusing the old and unchanging with the new and progressive elements in English catholicism. In the spring of 1850 the news came that he was to be made a cardinal. On 6 Aug. he was summoned by the pope to Rome, and there learned quite unexpectedly that the hierarchy in England was to be restored without further delay. On 29 Sept. the pope issued an apostolic letter to that effect, as well as a papal brief elevating Wiseman to the dignity of archbishop of Westminster. Next day, in a private consistory, the new archbishop was created a cardinal, with the title of St. Pudentiana. The announcement of the pope's act was made to English catholics by Wiseman in a published 'Pastoral appointed to be read . . . in the Archdiocese of Westminster and the Diocese of Southwark.' He further explained his new position in 'Three Lectures on the Catholic Hierarchy, delivered in St. George's, Southwark' (1850). The news of the pope's action excited throughout the protestants of Great Britain a frenzy of indignation which Wiseman's first pastoral failed to allay. In August 1851 parliament identified itself with the popular outcry against 'papal aggression,' and passed into law the 'ecclesiastical titles bill,' which prohibited the catholics from assuming the title of bishops under a penalty of 100*l*. The statute, however, remained a dead letter, and was repealed in 1872. Wiseman issued a powerful 'appeal to the reason and good feeling' of the English people, and the antagonism which he, in the capacity of reviver of the Roman catholic hierarchy, had provoked gradually subsided. For fourteen years he ruled the province of Westminster benignly, and lived down the events which marked the inauguration of his archiepiscopate.

Wiseman still found time for literature. In 1854 he published 'Fabiola, or the Church of the Catacombs,' a charming story of the third century, which was widely read. The archbishop of Milan wittily said of it that 'it was the first good book that had had the success of a bad one.' The book was written as Wiseman slowly journeyed towards Rome during illness. It was popular in Italy, where no fewer than seven translations (one of them by the author) were published. It was translated besides into most of the European languages, and into many of the Asiatic. It has taken its place as a classic of catholicism. In 1858 Wiseman issued another popular work, called 'Recollections of the last Four Popes' (Pius VII, Leo XII, Pius VIII, and Gregory XVI). An adverse 'Answer' to the book appeared in a volume from the pen of Alessandro Gavazzi in the same year. Soon afterwards Wiseman produced a drama in two acts, called 'The Hidden Gem,' written for the jubilee of his old college of St. Cuthbert's. After its publication, in 1858, it was acted in a Liverpool theatre during the following year.

In the autumn of 1858 the cardinal made a public tour through Ireland, where he was received with enthusiasm. A volume of sermons, lectures, and speeches delivered on the occasion appeared in 1859. Meanwhile he gained wide repute as an admirable lecturer on social, artistic, and literary topics. 'The Highways of Peaceful Commerce have been the Highways of Art,' a lecture delivered to Liverpool merchants, and a lecture 'On the Connection between the Arts of Design and the Arts of Production,' addressed to Manchester artisans, were published in a single volume in 1854. On 30 Jan. 1863 he lectured at the Royal Institution in London on 'Points of Contact between Science and Art' (London, 1863, 8vo), and subsequently at the same place on Shakespeare. A fragment of the last lecture, edited by his successor, Cardinal Manning, was published posthumously in 1865 (German transl. Cologne, 1865). A lecture delivered in 1864 at the South Kensington Museum on 'Prospects of Good Architecture in London,' and another on 'Self-Culture' delivered at Southampton in 1863, were also published soon after their delivery.

In 1855 George Errington [q. v.], a man of iron will, was translated from Plymouth to become coadjutor to the archbishop of Westminster; but Wiseman and his coadjutor were of different temperaments, and the pope in 1862 severed Errington's connection with the Westminster archdiocese.

Wiseman died at his town house, 8 York

Place, Portman Square, on 15 Feb. 1865. On Tuesday the 21st the body was conveyed to the pro-cathedral at Moorfields—now (1900) in course of demolition—where Henry Edward Manning, Wiseman's successor in the archbishopric, preached the funeral oration in the presence of the principal catholic ambassadors of Europe and the dignitaries of the catholic church in Great Britain and Ireland. The interment took place in Kensal Green cemetery amid an extraordinary demonstration of public mourning. In 1868 it was resolved to build in Wiseman's memory a catholic cathedral in Westminster. Land was acquired, but building operations were not begun until after Cardinal Vaughan became archbishop of Westminster in 1892. The street at Seville in which Wiseman was born was renamed on his death, by order of the town council, 'Calle del Cardenal Wiseman.'

Besides the works mentioned and numerous separate sermons, lectures, and pastorals, Wiseman published 'Essays on Various Subjects,' chiefly from the 'Dublin Review' (1853, 3 vols. 8vo, and with biographical introduction by J. Murphy, 1888), and 'Sermons on our Lord Jesus Christ,' Dublin, 1864, 8vo.

Wiseman's reputation was worldwide. He was conspicuous for rare intellect and abilities, for 'the general justice of his mind,' for the suavity of his demeanour, and the wide range of his literary and artistic knowledge and sympathies. As a linguist and scholar he was especially distinguished. He was often called the English Mezzofanti. Speaking of his linguistic facility to the present writer, he once said that, if he were allowed to choose his own path westwards, he could talk all the way from the most eastern point of the coast of Asia to the most western point of the coast of Europe. The poet Browning attempted an unfavourable interpretation of Wiseman's character in his 'Bishop Blougram's Apology' (first published in Browning's 'Men and Women,' 1855); 'Sylvester Blougram,' Browning's bishop, was undoubtedly intended for Wiseman, but Blougram's worldly and self-indulgent justification of his successful pursuit of the clerical career in the Roman catholic church, although dramatically most effective, cannot be accepted as a serious description of Wiseman's aims in life or conduct. According to Father Prout, Wiseman in 'The Rambler' temperately reviewed 'Men and Women' on its publication, and favourably noticed 'Bishop Blougram's Apology' as a masterly intellectual achievement, although he regarded it as an assault on the groundworks of religion.

Wiseman was in youth tall, thin, and comely. Macaulay described him in middle age as 'a ruddy, strapping ecclesiastic,' in a certain sense resembling the famous master of Trinity, William Whewell [q. v.] Three portraits are reproduced in Mr. Wilfrid Ward's 'Biography,' viz. a full-length water-colour picture of him as Monsignor Wiseman; an engraving from the painting by J. R. Herbert; and a photograph taken of the cardinal in 1862. A magnificent gold medal, bearing Wiseman's portrait, was presented to him in 1836, in commemoration of his visit to England when rector of the English College at Rome.

[A full biography of the cardinal was undertaken, on Cardinal Vaughan's selection, by Mr. Wilfrid Ward thirty-two years after the cardinal's death, and was published in 1897 in two volumes. Personal recollections of the writer of the present memoir; Brady's Episcopal Succession, 1877, iii. 369–81; White's Life of Cardinal Wiseman; Lord Houghton's Monographs, 1873, pp. 39–61; Canon Morris's Last Illness of Cardinal Wiseman; Men of the Time, 5th edit. 1862; Ann. Reg. 1865, ii. 217.]

C. K.

WISEMAN, RICHARD (1622 ?–1676), surgeon, born in London between 1621 and 1623, was possibly the illegitimate son of Sir Richard Wiseman, bart. (*d.* 1643), of Thundersley Hall in Essex. About January 1637 he was apprenticed at the Barber-Surgeons' Hall to Richard Smith, surgeon. His master was probably a naval surgeon, for as soon as Wiseman's apprenticeship was ended, but before he was admitted to the freedom of the company, he seems to have entered the Dutch naval service at a time when that nation was engaged in war with Spain. Here he saw much active service, but in 1643, or early in 1644, he joined the royalist army of the west, then under the nominal command of the Prince of Wales. He was present at the surprise of the Weymouth forts on 9 Feb. 1644–5. He remained in Weymouth during the siege, and subsequently seems to have accompanied the troops into Somerset and Cornwall, for he was present at the siege at Taunton, and took part in the fighting of Truro. The army was then under the general command of Lord Hopton, and Wiseman seems to have been especially attached to the guards, for he describes how they were beaten, and how he himself ran away in May 1645. After the rout at Truro, he says that he was the only surgeon who continuously attended Prince Charles from the west of England to Scilly, and afterwards to Jersey, France, Holland, and Scotland. He was at first merely attached to the

troops in attendance upon the prince, but when Surgeon Pyle returned to England from Jersey, perhaps upon a political mission, Lord Hopton seems to have recommended Wiseman as a proper person to become the prince's immediate medical attendant. Wiseman therefore accompanied Prince Charles from Jersey to France, and from France to The Hague, where news arrived in February 1649 of the execution of Charles I. From The Hague Wiseman accompanied Charles II to Breda, thence to Flanders and back to France, arriving at St. Germains in August 1649. He then went to Jersey again, and when Charles left Holland in June 1650 Wiseman accompanied him to Scotland. He was taken prisoner at Worcester (3 Sept. 1651) and marched to Chester. He was kept in captivity for many weeks, though he was occasionally permitted by the governor to exercise his professional skill.

Having procured a pass, he arrived in London about February 1651–2, and at once made himself free of the Barber-Surgeons' Company. His admission to the freedom was 'per servicium,' and it is dated 23 March 1651–2. He then acted for a time as assistant to Edward Molines of St. Thomas's Hospital, but soon set up in practice for himself, living in the Old Bailey at the sign of the King's Head, where he was much frequented by the royalists from all parts of the kingdom. Early in 1654 he was rearrested on a charge of assisting Read, one of his patients, to escape from the Tower, and in March 1654 he was sent a prisoner to Lambeth House (now Lambeth Palace). It appears that during his imprisonment he was permitted to practise, and that he owed his liberty to the intercession of his friends.

There seems to be some ground for supposing that Wiseman spent a part of his time in the Spanish navy between the period of his release from Lambeth and the eve of the Restoration. His writings, however, show that he did not leave London for at least two years after his imprisonment, and he was in England again at some time in 1657. Yet he says that he served for three years in the service of the Spanish king, a part of the time being spent in the tropics and some part at Dunkirk, then held by the Spaniards.

Early in 1660 he seems to have returned to his house in the Old Bailey, where he was living at the time of the return of Charles II; but shortly after the Restoration he moved westward to Covent Garden, then recently built, and forming an outskirt of London. Ten days after the arrival of Charles II in London, on 8 June 1660, Wiseman was made 'surgeon in ordinary for the person.' The appointment was made at the instance of the king himself, for it was supernumerary to the regular establishment, and it was not until 5 Aug. 1661 that Wiseman was formally appointed surgeon by royal warrant at the usual salary of 40*l.* a year. He was promoted to the grade of principal surgeon and serjeant-surgeon to the king on 15 Feb. 1671–2, and on 25 March he was duly sworn into office. In June 1661 a grant of an annuity or pension of 150*l.* a year had been conferred upon him, and it was renewed in February 1674–5, with the statement that it was a pension for life, and that it was to commence from 25 March 1671–2. He was elected a member of the Barber-Surgeons' court of assistants in 1664, and in the following year was appointed master of the company, though he had never filled the subordinate offices of warden. He died suddenly at Bath about 20 Aug. 1676, but was buried at the upper end of the church of St. Paul in Covent Garden, London, on 29 Aug.

Wiseman's first wife, named Dorothy, died on 23 Feb. 1674, and was buried in the chancel of St. Paul's Church, Covent Garden; his second wife was Mary, daughter of Sir Richard Mauleverer of Allerton Mauleverer in Yorkshire, and granddaughter of Sir Thomas Mauleverer [q. v.] the regicide. His only child was a posthumous son, who was buried near his father in November 1678. His widow married Thomas Harrison of Gray's Inn, the lawyer who settled her husband's affairs, and died in February 1678.

Wiseman deserves notice as the first of the really great surgeons who lifted the surgical profession from its state of subordination to the physicians. His work was continued by Samuel Sharp (1700?–1778) [q. v.], by Percivall Pott [q. v.], and by John Hunter (1728–1793) [q. v.], until the social position of a surgeon was sufficiently high to enable the sovereign to confer hereditary rank upon him as in the case of Sir Astley Paston Cooper and Sir Benjamin Brodie. Wiseman was professionally the descendant of the great surgeons of the reign of Elizabeth, Clowes, Gale, and perhaps Read and Halle. Like them, he was essentially a clinical observer; unlike them, it is possible to find in his writings some trace of a scientific spirit. His cases are clearly described, and their treatment is carried out to a successful issue upon a rational plan. A fervent royalist, he believed in the royal touch for the cure of scrofula even when it was applied through so degenerate a hand as that of his master. He believed too in the miracles

wrought by the blood of Charles I, yet he married the granddaughter of a regicide.

A miniature in watercolours, dated 1660, by Samuel Cooper, is at Belvoir Castle in the possession of the Duke of Rutland, and is the picture of a man aged about forty years. A life-size half-length in oval attributed to Sir Balthazar Gerbier (1591–1667) is in the secretary's office at the Royal College of Surgeons of England in Lincoln's Inn Fields. It represents Wiseman about ten years older than Gerbier's portrait, and obviously in delicate health.

Wiseman's works are written in so plain and simple a style that they were selected by Dr. Johnson, in the compilation of his dictionary, as a mine of good surgical nomenclature. They are: 1. 'A Treatise of Wounds,' London, 1672, 8vo (printed by Richard Royston). 2. 'Severall Chirurgical Treatises,' London, 1676, fol. (Royston and Took); 2nd edit. 1686; 3rd edit. 1696; 4th edit. 1705; 5th edit. 1719; 6th edit. 1734. A pirated edition was published by Samuel Clement at the Swan in St. Paul's Churchyard in 1692. It is called the second edition, but it seems to have been made by printing a new title-page and inserting it into copies of the 1676 and 1686 editions.

[Longmore's Biographical Study of Richard Wiseman, London, 1891; manuscript account by the late James Dixon; contributions towards a memoir of Richard Wiseman, Medical Times and Gazette, 1872, ii. 441; Asclepiad, 1886, iii. 231–255; Wiseman's Works.] D'A. P.

WISHART, GEORGE (1513?–1546), Scottish reformer, was a cadet of the family of Wishart of Pittarrow, near Montrose [cf. WISHART, ROBERT], but whether he was a younger son of James Wishart of Pittarrow, who was justice clerk between 1513 and 1520, or his nephew, both of which conjectures have been made, is uncertain. The supposed date of his birth is taken from the inscription '1543 ætatis suæ 30' on a portrait which belonged to Archibald Wishart, W.S., Edinburgh, who died in 1850, and is now in the National Portrait Gallery, Edinburgh. It is believed by good judges to be genuine, though its ascription to Holbein, who died in 1543, is very improbable. Wishart first appears on record as witness to a charter by John Erskine (1509–1591) [q.v.] of Dun on 20 March 1535 (*Great Seal Register*, No. 1462), in which he is styled 'Master G. Wishart;' and, as he is unlikely to have acted as witness under the age of twenty-one, his birth can scarcely have been later than 1514, and so corroborates the date on the portrait. It has been conjectured that he was educated and graduated in arts at King's College, Aberdeen; his designation on the above portrait as master appears to show he had taken a degree in arts. Alexander Petrie [q.v.], in his 'Compendious Church History,' 1662, says he heard when young, 'from very antient men,' that Wishart 'had been a schoolmaster at Montrose, and there did teach his disciples the New Testament in Greek.' If so, it was no doubt at the grammar school of that town, whither Erskine of Dun had brought in 1534 a Frenchman, Marsilier, to teach Greek, the first introduction of that language into the schools of Scotland. Wishart probably acted as assistant after learning the language from Marsilier. Richard, the father of James Melville [q.v.], is said in his son's diary to have been one of Wishart's companions at Montrose. Petrie also relates that in 1538 Wishart was summoned on a charge of heresy by John Hepburn, bishop of Brechin, for teaching the Greek New Testament, and fled the country, but after six years returned 'with more knowledge of the truth and more zeal.'

In 1538, or more probably in 1539, a Scotsman, Wishart, is mentioned in two English documents as lecturing in Bristol, at that date in the diocese of Worcester, of which Hugh Latimer [q.v.] was then bishop. He was accused of heresy by John Kerne, dean of Worcester, and sent to the archbishop of Canterbury, by whom, the bishops of Bath, Norwich, and Chichester, and other doctors, he was convicted and condemned; he bore his fagot (i.e. recanted his heresy) on 15 July in the church of St. Nicholas, and on 20 July in Christ Church (RICART, *Kalendar*, Camden Soc., p. 55; cf. *Letters and Papers of Henry VIII*, XIV. i. 184, 1095). It has been doubted by Dr. Grub (*Ecclesiastical History of Scotland*) whether these documents refer to George Wishart; but as they name George 'Wischarde,' a Scotsman born (the difference in spelling the name meaning nothing at that date), and correspond precisely to the time when he fled from Scotland, where also he had been accused of heresy, the inference is strong that they do. Dr. McCrie, in his 'Life of Knox,' through the miswriting of the word 'nouther' as 'mother' in the copy sent him of the Bristol entry, was misled into the belief that Wishart's heresy was a denial, not of the merit of Christ, but of the Virgin Mary; but Dr. Lorimer (*Scottish Reformation*, 1860) corrected this by inspection of the original record, which has been also correctly printed in Seyer's 'Memoirs of Bristol.' It may be doubted, however, whether the denial of the merit of Christ attributed to Wishart was not the misrepresentation of

his accusers. No similar charge was brought against him in Scotland either before or after his visit to Bristol.

Either in 1539 or in 1540 Wishart left England and visited probably both Germany and Switzerland. After his return he translated from the Latin the 'Confession of Faith of the Church and Congregation of Switzerland,' called the 'Helvetic Confession.' It was not printed till after his death, probably in 1548; it was reprinted in 1844 by David Laing in the 'Wodrow Miscellany' (i. 11), from a copy belonging to William Henry Miller of Craigentinny, which is believed to be unique. About 1543 Wishart returned to England and became a member of Corpus Christi College, Cambridge. One of his pupils, Emery Tylney, has left a graphic portrait of his person, habits, and character. 'Master George Wishart, commonly called Master George, of Benet's College, who was a man of tall stature, polled headed, and on the same a round French cap of the best, judged to be of melancholy complexion from his physiognomy, black-haired, long-bearded, comely of personage, well spoken after his country of Scotland, courteous, lovely, glad to teach, desirous to learn, and was well travelled; having on him for his habit a clothing never but a mantle or frieze gown to the shoes, a black Millian fustian doublet and plain black hosen, coarse new canvas for his shirts and white falling bands and cuffs at the hands, all the which apparel he gave to the poor, some monthly, some quarterly, as he liked saving his French cap, which he kept the year of my being with him. He was a man modest, temperate, fearing God, hating covetousness, for his charity had never end night, hour, nor day; he forbore one meal in three one day in four for the most part except something to comfort nature; he lay hard upon a puff of straw, coarse new canvas sheets which, when he changed, he gave away. . . . He loved me tenderly and I him for my age as effectually.' He went into Scotland, Tylney adds, 'with divers of the nobility that came for a treaty to King Henry VIII,' probably in July 1543.

The Scottish reformer has often been identified, even by Tytler and Burton, with the Wishart who was concerned in the plot to murder Cardinal Beaton (cf. *State Papers*, Henry VIII, v. 377; Haynes, *Burghley State Papers*, i. 32–3; *Hamilton Papers*, ii. 344; art. Wishart, Sir John). This Wishart had relations with Crichton, laird of Brunston in Midlothian, who was undoubtedly willing to engage in a plot to murder Beaton, and who became in 1546 an active supporter of the reformer when he made a preaching tour in that county. Froude (iv. 28) argues that, whether this was so or not, the murder of such a prelate as Beaton would not have been alien to the temper of such reformers as Wishart or Knox; and Bellesheim and Canon Dixon naturally adopt the identification (*Hist. Church of England*, 3rd ed. ii. 389–90). The evidence, however, is inadequate to identify the two Wisharts, and it has been shown not only that the name was common, but even that there was a George Wishart, merchant and baillie, of Dundee, who had allied himself with the plotters against the cardinal's life (Laing's edition of Knox's *History of the Reformation*, App. ix. p. 536; Maxwell, *Old Dundee*, p. 92). Such a part as the Wishart who came from the laird of Brunston in April 1544 played is, in spite of Froude's opinion, out of keeping with the character of George Wishart. There is no evidence that he returned to England in 1544. Nothing came of the Brunston plot, and the burning of Wishart preceded the assassination of the cardinal.

Petrie, who had private information, mentions that Wishart 'came home' in 1544, and this agrees with Knox. It is possible that by 'home' Petrie means Montrose, and not merely Scotland, whither Wishart seems to have returned about July 1543, for he goes on to say, 'He preached first in Montrose within a private house next to the church except one,' which had evidently been pointed out to Petrie. If he went to Montrose and began preaching there in 1544, it is extremely unlikely that he went back to England from East Lothian in the spring of the same year. He is credited by tradition with painting some frescoes in the house of Pittarrow, now destroyed, one of which showed a procession at Rome of the pope and cardinals, and had satirical verses written under it.

From this point till his death the life of Wishart has been told by John Knox, his disciple and intimate friend. Knox's vivid narrative may be relied on for facts within his personal knowledge or communicated to him by Wishart himself, or, as regards his trial and execution, by eye-witnesses, but must be received with caution when it contains inferences against Cardinal Beaton or prophecies attributed to Wishart. In 1545 Wishart went from Montrose to Dundee, where he preached on the epistle to the Romans, till Robert Myll, one of the principal men of the town, inhibited him in the name of Mary of Guise and the governor Arran. He came down from the pulpit into

the kirk, but not before he had threatened his adversaries with God's vengeance by fire and sword for interfering with His messenger. The earl marshal and other noblemen entreated him to stay. He declined and passed 'with all expedition' to Ayrshire, another centre of the reformers, where the lollards of Kyle had sown seed which had never been wholly rooted out by persecution. He was driven from Ayr by Dunbar, the bishop of Glasgow, who took possession of the church and preached against him, though the Earl of Glencairn and the gentlemen of Kyle supported him. Before leaving he preached at the market cross 'so notable a sermon that the very enemies themselves were confounded.' In Kyle he remained some time, preaching commonly at the kirk of Galston, residing at the house of Lockhart of Barrs in that parish. In summer he preached at Mauchlin, and being debarred from using the kirk by Campbell of Mongaswood and other catholic gentlemen, he preached from a dyke on the Muir, near Mauchlin, saying to his supporter Campbell of Kinzeancleuch, afterwards the devoted friend of Knox, that Christ is 'as potent in the field as in the kirk.' News having come that Dundee was suffering from the plague, he returned thither probably in August, and preached at the head of the East Port, the sick sitting or standing outside the port, from the text, 'He sent his word and healed them,' Psalm cvii. Not content with preaching, though this was his special office, he visited the plague-stricken and aided the poor. A desperate priest, Sir John Wighton, was, according to Knox, sent by the cardinal to murder him. Wishart, suspecting his design, drew the whinger out of his hand, but saved Wighton from the vengeance of his followers. He remained in Dundee till the plague ceased, and then passed to Montrose, where the cardinal, by a forged letter pretending to be an invitation from Wishart's friend John Kinnear of that ilk in Fife, tried to draw him into an ambuscade laid for him within a mile and a half from Montrose. Suspecting the plot, Wishart declined to go until his followers had examined the road and discovered the ambush. Wishart, when told, exclaimed, according to Knox, 'I know I shall finish this my life by this bloodthirsty man's hands, but it will not be in this manner.' Having trysted the gentlemen of the west to meet him at Edinburgh, he returned to Dundee and stayed a night at Invergowrie with 'a faithful brother,' James Watson, where also he prophesied his own early death and the triumph of the Reformation. Next day he went to Perth, and so by the Fife ferry crossed the Forth to Edinburgh. On Sunday, 10 Dec., he preached at Leith from the parable of the sowers. Continuously preaching in various parishes in the neighbourhood, he passed after Christmas to Haddington, where his audience, which had been large at his other sermons, diminished through the influence of Patrick Hepburn, third earl of Bothwell [q. v.] He stayed at the house of David Forres (afterwards general of the mint), and at Lethington with Sir Richard Maitland [q. v.], who was 'ever civil albeit not persuaded in religion.' Next day he received a note that the gentlemen who promised to come from Kyle to him could not come, and he told John Knox, then acting as tutor at Longniddry, who had been with him since he came to Lothian, that 'he wearied of the world.' He had again few hearers, and in his sermon he inveighed against their absence. Like Knox, he had full assurance of his own mission, and never spared the denunciation of his opponents. The same day, before midnight, he was seized by Bothwell in the house of Ormiston, to which he had been taken by Cockburn, its laird, Sandilands the younger of Calder, and Crichton of Brunston. He had refused the company of Knox, who attended him since he came to Lothian with a two-handed sword, saying to him, 'Return to your bairns, and God blesse you; one is sufficient for one sacrifice.' After supper he had spoken of the death of God's chosen children, asked his host and fellow guests to join in singing the fifty-first Psalm in Scots metre, and gone earlier than his wont to bed, praying 'God grant qwyet rest.' His rest was broken by Bothwell, who declared that opposition was vain, as the governor and cardinal, who were at Elphinston Tower, were coming after him. On a promise being given by Bothwell that he would preserve him from violence and not deliver him to the will of the governor or the cardinal, he surrendered. Bothwell took Wishart to Edinburgh, and then brought him back to his own house of Hales. There, soon after 19 Jan. 1545–6, on a warrant of the privy council, he delivered Wishart, who was transported to Edinburgh Castle. At the end of January the governor gave him up to the cardinal, who took him to the Sea Tower in his castle of St. Andrews, where he remained in strict confinement. On 28 Feb. he was tried by a convocation of bishops and other clergy.

Knox and Pitscottie both give a full account of the trial and articles of accusation brought forward by John Lauder, archdeacon

of Teviotdale, and Andrew Oliphant, with Wishart's answers from a tract printed by John Daye, and embodied in the first edition of Foxe's 'Book of Martyrs,' printed at Basle in 1559, with many affecting particulars of the last day of Wishart's life. The substance of Wishart's defence was an appeal to scripture from the leading doctrines of the catholic church on the mass, auricular confession, purgatory, the celibacy of the clergy, and the authority of the church, than which there could be in the eyes of his judges no more damning heresy. How far the narrative of the trial is accurate it would be hard to say. It was certainly embellished by Foxe and Knox with Wishart's prophecy of the cardinal's speedy death, which Pitscottie also gives: 'God forgive that yon man that lies so glorious on yon wall head; but within a few days he shall lye as shameful as he lyes glorious now.' Wishart was convicted of heresy, and burnt on 1 March 1545–6 on the ground at the foot of the castle wynd opposite the castle gate. His last words given by Knox were spoken to the executioner, to whose prayer for forgiveness Wishart answered, 'Come hither to me, and when he was come kissed his cheek, and said, "Lo, here is a token that I forgive thee. My harte, do thine office."'

Lindsay of Pitscottie (Scottish Text Society's edit. ii. 54, 56) mentions that the cardinal sent to the governor for a criminal judge to 'give doom on Master George if the clergy found him guilty,' and the governor wrote to the cardinal to continue the case until they had spoken together, but if he would not, that 'his own blood would be on his own head.' If this is true, Beaton accepted the responsibility. He seems certainly to have been present at the burning, watching it with the other bishops from the tower near the gate, nor is there any record of a sentence by a temporal judge. Beaton's murder was avowedly in revenge for Wishart's death, though some of the actors had other grievances.

Besides the portrait above referred to, there are portraits professing to be of George Wishart in the college of Glasgow, and in the Roman catholic college of Blairs, Aberdeenshire, which are of doubtful authenticity. Wishart's only known writing is the translation of the 'Helvetic Confession' above referred to. It has been conjectured that he may have had some share in an 'Order for Burial of the Dead' used at Montrose, also printed in the 'Wodrow Society Miscellany.'

[Tylney's Narrative in Foxe's Book of Martyrs, Knox's account of Wishart in his History of the Reformation, and Pitscottie's Chronicles are the primary and contemporary authorities; Laing's notes are, as always, instructive. There is, unfortunately, no account of Wishart on the catholic side, except that of Lesley in his History, which is very brief. Petrie, in his Compendious History of the Church (The Hague, 1662), adds a few particulars. By modern writers more than one controversy has been raised over Wishart's life, which of course could not be passed over by any church historian. Grubb's Ecclesiastical History is the most impartial. The late Professor Weir's article in the North British Review, 1868, and Professor Mitchell's note in his edition of the Gude and Godlie Ballates (Scottish Text Society, 1897); Rogers's Memoir of George Wishart, 1876; Hay Fleming's Martyrs and Confessors of St. Andrews; The Truth about George Wishart, by W. Cramond, 1898.] Æ. M.

WISHART, GEORGE (1599–1671), bishop of Edinburgh, was the younger son of John Wishart of Logie-Wishart, Forfarshire, and grandson of Sir John Wishart of that ilk. His father did not succeed to the property till 1629, and had settled in East Lothian, where George was born in 1599 (not 1609, as stated by Chambers). He is said to have studied at Edinburgh University, but his name does not appear in the roll of graduates. In 1612 a George Wishart matriculated at St. Salvator's College, St. Andrews, graduating in 1613, and it has been conjectured from this unusual circumstance that this was the future bishop, who had begun his course at Edinburgh and graduated at St. Andrews, though then only fourteen years old. It is supposed that he afterwards travelled on the continent, and acted as secretary to Archbishop John Spottiswood (1565–1637) [q. v.] According to Hew Scott (*Fasti*, iii. 724) he was presented by James VI to the parish of Monifieth, Forfarshire, on 26 Aug. 1624. Murdoch and Simpson (*Deeds of Montrose*, pref. p. viii) suggest that this is a clerical error for 1625; but as James VI died on 27 March 1625, Scott is probably correct, otherwise Charles I must have made the presentation. Wishart was ordained at Dairsie by Spottiswood in September 1625, and then entered on his charge at Monifieth. He continued there till 10 April 1626, when he was transferred to the second charge in St. Andrews, as colleague to Alexander Gledstanes, then minister of the first charge.

In the following year the Marquis of Montrose entered St. Andrews University, and there is evidence that Wishart then formed an acquaintance with him that had an important influence upon his career. He received the degree of D.D. from St. Andrews prior to October 1634, as he is so described in the

commission then appointed for the maintenance of church discipline. When the presbyterians obtained the ascendency, Archbishop Spottiswood and several of the bishops fled to England, and Wishart and others joined them at Morpeth. Thence Wishart went with Spottiswood to Newcastle, and probably to London. The general assembly of 1638 deposed the bishops, and in December 1638 the case of Wishart was before the assembly, as the congregation complained that he 'had deserted them above eight months,' but expressed willingness to have him back again. The matter was continued; but at length, in 1639, Wishart was deposed by the general assembly, having been absent for eighteen months. He returned with Spottiswood early in 1639 to Newcastle, and on 19 Oct. of that year he was appointed to a lectureship there in All Saints.

Scott (*Fasti*, ii. 394) states that in 1640 Wishart also held an afternoon lectureship at St. Nicholas, Newcastle, in conjunction with his other appointment. When the covenanters under Leslie besieged the town, Wishart was forced to flee; but after the departure of the Scots army on 25 Sept. 1641, he returned to Newcastle. From the journal of the House of Commons for 18 June 1642 it appears that he was 'dismissed from his preferment as a frequenter of taverns,' though this order seems to have been disregarded. On 12 May 1643, according to Brand's 'History of Newcastle,' Wishart was appointed (or reappointed) to the lectureship at St. Nicholas. He was certainly in Newcastle during the second siege of that place by Leslie from February to October 1644, for a manuscript volume of sermons written by him at that time is in the possession of the Rev. W. D. Macray of the Bodleian Library (*Hist. MSS. Comm.* 13th Rep. iv. 507). Newcastle fell into the hands of Leslie on 19 Oct., and Wishart was sent to Edinburgh with other captives, and imprisoned in the Thieves' Hole, the worst part of the Tolbooth. Wishart's house at Newcastle had been plundered, and his wife and five survivors of his nine children had been turned adrift. For nearly twelve months (October–August) he was confined in Edinburgh Tolbooth. On 28 Jan. 1645 he petitioned the Scottish parliament for 'some reasonable maintenance' for himself and family, which apparently was granted.

Montrose won the victory at Kilsyth on 15 Aug. 1645, and immediately sent orders for the release of the prisoners at Edinburgh. Wishart joined the royalist army at Bothwell, and was appointed chaplain to Montrose, then governor-general of Scotland. From this time Wishart was constantly with the army, and his narrative of the campaign is that of an eye-witness. After the decisive battle of Philiphaugh he accompanied the remnant of the troops, and shared in the dangers of Montrose's flight. On 3 Sept. 1646 Montrose, with Wishart and a few faithful companions, sailed from the harbour of Montrose and set out for Norway. Wishart remained with Montrose during his wanderings in Europe, and at length reached The Hague, where the story of the campaign of 1644–6 was written by Wishart. The dedication of this work is dated 1 Oct. 1647, and it has been conjectured, in default of precise information from the book itself, that the first edition was printed at The Hague. Shortly after this date Wishart obtained the chaplaincy of a regiment of Scots soldiers in the pay of the Prince of Orange. In 1650 he was minister to the Scots congregation at Schiedam, and he was in that office in 1652. It has been said, on slight evidence, that Wishart was chaplain to Elizabeth, queen of Bohemia, though it is more reasonable to suppose that she only extended her favour and protection to him. After the Restoration Wishart returned to England, and in September 1660 he was appointed lecturer at St. Andrews, Newcastle, but he seems to have at once passed to the more important charge of St. Nicholas, where he had formerly been lecturer. In April 1661 he applied to the Scots parliament for some assistance out of the vacant stipends in their gift, and he received a grant of 300*l*. On 1 June 1662 Wishart was consecrated bishop of Edinburgh. This position he retained till his death on 25 (?) July 1671. He was buried 'within the kirk of Holyrood house' on 29 July, and a Latin epitaph on a mural tablet beside his grave is still legible. He married, in early life, Margaret Ogilvy, supposed to be connected with the Airlie family, and had two sons.

Estimates of Wishart's character vary according to the religious convictions of different writers. Wodrow, with characteristic prejudice against prelacy, wrote: 'This man could not refrain from profane swearing, even upon the streets of Edinburgh; and he was a known drunkard. He published somewhat in divinity; but then, as I find it remarked by a very good hand, his lascivious poems, which, compared with the most luscious parts of Ovid, "De Arte Amandi," are modest, gave scandal to all the world.' Keith, on the other hand, describes

Wishart as 'a person of great religion,' who was 'held in great veneration for his unspotted loyalty;' and he relates that after obtaining the bishopric Wishart's benevolent spirit led him to remember and relieve the wants of presbyterian prisoners, being mindful of his own sufferings.

All the known works by Wishart are his Latin account of the campaigns of Montrose (1647), which passed into a third edition within four months; his Latin 'Anniversary Poem' on the death of Montrose (1651); and the manuscript sermons delivered at Newcastle in 1644. A passage in this manuscript refers to some work which the author had written on the question of the original language of St. Matthew's gospel; but this work is not known, though it may be the book referred to by Wodrow as 'somewhat in divinity.' The 'lascivious poems' which Wodrow mentions are quite unknown.

[The latest and best authority is Murdoch and Simpson's Deeds of Montrose (1893), which contains Wishart's Latin text, an English translation, and a full bibliography, together with a biography of Wishart as preface. The sketch of Wishart in Chambers's Eminent Scotsmen is very incorrect. Keith's Cat. of Bishops; Wodrow's Hist. of Church of Scotland, 1829 ed. i. 236; Lyon's Hist. of St. Andrews, ii. 13; cf. Napier's Memoirs of Montrose.] A. H. M.

WISHART, Sir JAMES (*d.* 1723), admiral, is first mentioned on 4 July 1689 as appointed captain of the Pearl. In 1690–1 he commanded the Mary galley, employed in convoying the trade to and from the Baltic; and in 1692 the 50-gun ship Oxford at the battle of Barfleur. In 1695 he was first captain to Sir George Rooke [q. v.] in the Queen; and in 1696–7 commanded the Dorsetshire of eighty guns, one of the grand fleet under John, lord Berkeley of Stratton (1663-1697) [q. v.], and, after his death, under Rooke. In 1699 he was captain of the Mary, in 1700 of the Windsor, in 1701 of the Expedition, and later in the year of the Dartmouth. These seem all to have been guardships during the peace; in 1702 he commanded the Eagle in the fleet off Cadiz and at Vigo under Rooke; in 1703 he was again Rooke's first captain in the Channel fleet. In the following January, when Captain William Whetstone [q. v.], who was a few days junior to Wishart on the post list, was promoted to be rear-admiral of the blue, Rooke took the matter up very warmly as an injustice to Wishart and a reflection on himself (Charnock, ii. 301–3; *Journal of Sir George Rooke*, pp. 258–62), and practically compelled Prince George, the lord high admiral, to promote Wishart, antedating his commission to 8 Jan., so as to restore his seniority; at the same time Wishart was knighted, apparently out of compliment to Rooke, with whom he continued through 1704 as first captain or, as it is now called, captain of the fleet. On 20 June 1708 Wishart was appointed one of the prince's council, an office which came to an end on the prince's death on 28 Oct.

On 20 Dec. 1708 he was promoted to be admiral of the blue. This revived the old question of his relative seniority, and Sir John Jennings [q. v.] and Sir John Norris (1660?–1749) [q. v.], who were both senior to him on the post list, and John Baker (1661–1716) [q. v.] and Sir Edward Whitaker [q. v.], who, though junior, had hoisted their flags as vice-admirals, were antedated to 17, 18, and 20 Dec., with special minutes that they took post before Wishart. By an order from the queen signified by Lord Bolingbroke on 8 Dec. 1713, these minutes were carefully obliterated, and can now only be read with great difficulty. On 20 Dec. 1710 Wishart, who had identified himself with the tories, was appointed one of the lords of the admiralty, and in February 1711–12 he was sent to Holland as commissioner to regulate the relative strength of the Dutch contingent of the fleet. On 8 Dec. 1713, the date of the obliterations, he was promoted to be admiral of the white squadron, and appointed commander-in-chief in the Mediterranean. He was M.P. for Portsmouth 1711 to 1715. On the accession of George I, however, he paid the penalty for dabbling in politics. He was summarily superseded from his command and had no further employment. His later years seem to have been passed at an estate which he had purchased with his own and his wife's money, near Bedale in Yorkshire. He died 31 May 1723 (Boyer, *Political State*, May 1723, p. 571).

[Charnock's Biogr. Nav. ii. 299; Official letters and commission and warrant books in the Public Record Office.] J. K. L.

WISHART, Sir JOHN, Lord Pittarrow (*d.* 1576), Scottish judge, was the eldest son of James Wishart of Cairnbeg in the parish of Fordoun, Kincardineshire, and grandson of James Wishart of Pittarrow in the same parish, clerk of the justiciary court and king's advocate. He succeeded his uncle, John Wishart, in the lands and barony of Pittarrow.

Wishart, like his grandfather, studied law at Edinburgh. It is conjectured with some probability that he was identical with the Wishart employed as an envoy to the English court in the conspiracy against Cardinal

Beaton. John was connected by marriage with James Learmont of Balcomie, the cardinal's avowed enemy, and it is surmised that while at Edinburgh he became acquainted with Alexander Crichton of Brunston, Norman Leslie [q. v.], and others who were engaged in the plot. The whole question of the identity of the envoy, however, is involved in doubt [see WISHART, GEORGE, 1513?–1547]. After succeeding to his paternal estates in 1545 he took no great share in public affairs for the next twelve years. On 14 March 1556–7 he joined Archibald Campbell, fourth earl of Argyll [q.v.], Alexander Cunningham, fifth earl of Glencairn [q.v.], Lord James Stewart (afterwards Earl of Mar and Earl of Moray) [q.v.], and John Erskine of Dun (1509–1591) [q.v.], in signing a letter to John Knox, who was then at Geneva, inviting him to return to Scotland (KNOX, *History*, 1846, i. 267–74). Knox accepted the invitation, but on reaching Dieppe in October he learned that the zeal of the reformers had considerably abated. He resolved to return to Geneva, but before leaving Dieppe he addressed letters of exhortation to the leading reformers and private epistles to Wishart and Erskine. On the receipt of these letters the two men called together the heads of the reforming party and urged them to immediate action. In consequence the reformers on 3 Dec. 1557 signed the 'band,' or first covenant, and confederated themselves under the name of the congregation for the destruction of the Roman catholic church in Scotland (cf. *Harl. MS.* 289, f. 7 *a*).

During the next few years Wishart continued one of the leading members of the congregation. When, on 24 May 1559, they met at Perth to concert resistance to the queen regent, Wishart and Erskine were deputed to assure the royal envoys that, while the members of the congregation cherished no disloyal intentions, they would firmly assert their privileges. On 4 June Wishart and Erskine had a conference at St. Andrews with Argyll and Lord James Stewart, who had been suspected of leanings towards the regent's party since the spoiling of the monasteries by the rabble in May. The result was favourable to the reformers, and Knox commenced an open onslaught on catholicism at St. Andrews, which was immediately followed by renewed iconoclastic outbreaks. Soon afterwards Wishart and William Cunningham of Cunninghamhead were appointed to negotiate with the queen regent, Mary of Guise, on the subject of liberty of worship. A second deputation, of which Wishart was one, failed to obtain more than vague promises, and they proceeded to demand the banishment of her French supporters from the kingdom. Finding it impossible to gain satisfactory assurances from her, the protestant lords met at Edinburgh in October and elected a council of authority, to which Wishart was chosen (*Cal. State Papers*, Scottish, 1547–63, p. 255). The members of this body drew up and subscribed a manifesto in which, in return for her duplicity, it was declared that Mary had forfeited the office of regent. In February 1559–60 he attended as commissioner the convention of Berwick, where the Duke of Norfolk, on behalf of Queen Elizabeth, agreed to support the congregation against the power of France, and terms of treaty were arranged (*ib.* pp. 313, 324). In April the English army reached Edinburgh, and Wishart was prominent in welcoming it and promising cordial co-operation (*ib.* p. 349). On 11 April he took part in a conference with the English envoys (*ib.* p. 357).

Wishart was named one of the commissioners of burghs in the parliament held at Edinburgh on 1 Aug. 1560 (*Acts of Scottish Parl.* ii. 526), and on 10 Aug. he was chosen a temporal lord of the articles (*Cal. State Papers*, Scottish, 1547–63, p. 458). This parliament ratified the confession of faith. The government of the state in the interval between the death of the queen regent and the arrival of Mary Stuart was entrusted to a body of fourteen chosen from twenty-four persons nominated by parliament, of whom six, including Wishart, were selected by the nobility, and eight by Mary. On 24 Jan. 1561–2 he was appointed a commissioner to value ecclesiastical property, with a view to compelling the Roman catholic clergy to surrender a third of their revenues. On 8 Feb. 1561–2 he was knighted on the occasion of the marriage of the Earl of Mar, and on 1 March he was appointed comptroller and collector-general of teinds, in which capacity he became a member of the privy council (*Reg. Scott. Privy Council*, ed. Burton, 1545–69, p. 21), where, however, he had sat as early as 6 Dec. 1660 (*ib.* Addenda, 1545–1625, p. 300). In this capacity he became paymaster of the reformed clergy, many of whom resented the scantiness of their stipends. According to Knox, the saying was current, 'The good laird of Pittarro was ane earnest professour of Christ; but the mekle Devill receave the comptrollar' (KNOX, *Hist.* ii. 311).

Wishart distinguished himself at the battle of Corrichie, near Aberdeen, on 5 Nov. 1562, by his services against the followers of the Earl of Huntly [see GORDON,

George, fourth Earl]. In the parliament held at Edinburgh on 5 June 1563 he was one of those appointed to determine who should be included in the act of oblivion for offences committed between 6 March 1558 and 1 Sept. 1560 (*Acts of Scottish Parl.* ii. 536).

While thus employed in state affairs Wishart did not neglect his private interests. Between 1557 and 1565 he obtained liberal grants of lands in Kincardineshire and Aberdeenshire. But his fortunes met with a sudden reverse. According to Knox, the queen hated him 'because he flattered her not in her dancing and other things.' In August 1565 he joined the Earl of Moray in opposing Mary's marriage with Lord Darnley, was denounced as a rebel, and compelled to fly to England, where he remained until the assassination of David Rizzio on 9 March 1565–6 and the alienation of Mary from Darnley enabled him to return. He received a royal pardon on 21 March, but he did not recover the office of comptroller, which was held by Sir William Murray (*d.* 1583) [q. v.] In 1567 he joined the confederacy against the Earl of Bothwell, and on 25 July subscribed the articles in the general assembly. On 19 Nov. he was appointed an extraordinary lord of session, and in October 1568 accompanied the regent Moray to York to support his charges against Mary (*Memoirs of Sir James Melville*, Bannatyne Club, 1527, p. 205). He preserved his loyalty during the Earl of Huntly's rebellion in 1568 [see Gordon, George, fifth Earl], and was appointed an arbitrator in regard to the compensation to be made to those who had suffered by it (*Reg. Scott. Privy Council*, 1545–69 pp. 645, 665, 667, 1569–1578 p. 9). Before Moray's assassination in 1570, however, he had left his party, and attached himself to that of the Duke of Châtelherault [see Hamilton, James]. In 1570 he was protected from debts incurred during his term of office as comptroller by an act of the privy council (*ib.* Add. 1545–1625, p. 320). In February 1572–3 he was appointed in the pacification between Châtelherault and the Earl of Morton [see Douglas, James, fourth Earl] one of the arbitrators to see that the conditions were carried out north of the Tay (*ib.* 1569–78, p. 195). He joined Sir William Kirkcaldy [q. v.] in Edinburgh Castle, and became constable of the fortress. He was one of the eight persons by whose assistance Kirkcaldy undertook to hold the castle against all assailants, and on the capitulation to Morton in May 1573 he became a prisoner (Spottiswoode, *Hist. of Church of Scotland*, Bannatyne Club, ii. 193). On 11 June he was denounced as a rebel, and his lands and goods conferred on his nephew John Wishart, 'son to Mr. James Wishart of Balfeeth.' He was also deprived of his judicial office, but on 18 Jan. 1573–4 he was reappointed an extraordinary lord of session, and on 20 March took his seat in the privy council (*Reg. Privy Council*, 1569–1578, p. 346). Wishart died without issue on 25 Sept. 1576. He married Janet, sister of Sir Alexander Falconer of Halkerton in Kincardineshire. He was succeeded in his estates by his nephew John Wishart, eldest son of James Wishart of Balfeith. In 1573 John Davidson (1549?–1603) [q. v.] dedicated to Wishart his poem on Knox, 'Ane Brief Commendatiovn of Vprichtnes.' The English ambassador, Thomas Randolph (1523–1590) [q. v.], had a very high opinion of Wishart, whom he described as 'a man mervileus wyse, discryte, and godly, withowte spotte or wryncle' (*Cal. State Papers*, Scottish, 1547–1563, p. 513). Wishart was one of those wittily portrayed in Thomas Maitland's squib representing a conference of the lords with the regent Moray [see under Maitland, Sir Richard, Lord Lethington].

[Rogers's Life of George Wishart, 1876, pp. 82–8; Register of the Scottish Privy Council, ed. Burton, 1545–78; Corresp. of Randolph in Cal. State Papers, Scottish, 1547–1563, ed. Bain; McCrie's Life of Knox, 1855, pp. 99, 185, 407, 430, 448; Knox's Works, ed. Laing, 1846, vols. i. ii.; Keith's Hist. of Scotland, 1734, pp. 96, 117–19, 315; Bannatyne's Memoriales (Bannatyne Club), pp. 911, 149, 308; Calderwood's Hist. of Scotland (Wodrow Soc.), vols. i–iii.; Brunton and Haig's Senators of the College of Justice, 1832, pp. 137–8.] E. I. C.

WISHART, ROBERT (*d.* 1316), bishop of Glasgow, belonged to the family of Wishart or Wiseheart of Pittarrow, Forfarshire, and was either nephew or cousin of William Wishart, bishop of St. Andrews and chancellor of Scotland. William Wishart was bishop-elect of Glasgow in 1270, but before he was installed he was transferred to the bishopric of St. Andrews, and Robert Wishart, then archdeacon of St. Andrews, was preferred to the see of Glasgow. No record exists of his early career, and his name first appears as bishop of Glasgow, in which office he was consecrated at Aberdeen in 1272 (*Chron. Melrose*). Wishart rapidly achieved a leading position among the prelates who directed affairs of state during the reign of Alexander III, and after that monarch's death on 16 March 1285–6 he was appointed one of the six guardians of the realm, the government of the land south of the Forth being

committed to Wishart, John Comyn, lord of Badenoch, and James, high steward of Scotland. The succession to the crown had been settled upon Margaret, the Maid of Norway, granddaughter of Alexander III, and daughter of Eric, king of Norway, who was then only three years old. So far as can be judged, Wishart remained true to her interests, and when Eric sent plenipotentiaries to England to consult with her grand-uncle, Edward I, as to the settlement of Scottish affairs, Wishart was invited by Edward to meet these commissioners at Salisbury. The treaty drawn up in 1289–90 left it in the power of Edward to detain the Maid in England until he was satisfied that Scotland was in a state of tranquillity. Meanwhile Edward had obtained a dispensation from the pope to enable his son Edward to marry the Scottish queen, as they were within the prohibited degrees; and when this project was announced to the Scottish parliament at Brigham, it was accepted readily, and Wishart appended his signature to a letter from the four surviving guardians informing Eric of their consent to the proposal (*Fœdera*, ii. 471). Wishart, bishop of Glasgow, and Fraser, bishop of St. Andrews, were thus won over to the support of Edward I; but James, the high steward, favoured the claims of Bruce, while Comyn was himself a claimant.

When news was brought to Scotland that Margaret of Norway had died in September 1290 on her way to assume the crown, Edward as lord-paramount placed John Baliol on the throne with the concurrence of Wishart, who swore fealty to Edward during his triumphal progress through Scotland in 1296. He was high in favour with the king in 1298, but the encroachments of Edward upon the liberties of Scotland, which had been apparently secured by the treaty of Salisbury, at length provoked Wishart to revolt, and he earnestly took up and prosecuted the cause of Robert Bruce. So active was Wishart's hostility to Edward that when he was captured in 1301 and thrown into prison he was not released until he had once more sworn fealty to Edward. His patriotism or love of intrigue soon led him to disregard this sacred obligation, and Edward wrote specially to Boniface VIII asking to have Wishart deprived of his see. To this the pope would not consent, but he directed a special missive to Wishart commanding him to desist from his opposition to Edward, and denouncing him as 'the prime mover and instigator of all the tumult and dissension which has arisen between his dearest son in Christ, Edward, king of England, and the Scots.' This remonstrance had no deterrent effect upon Wishart. He joined the little band of patriots under Wallace, and the animosity with which Edward regarded him is shown by the exclusion of Wishart from the fairly generous terms offered to the defeated Scots at Strathord in February 1303–4. Wishart next appears prominently in history as officiating at the coronation of Robert Bruce at Scone on 27 March 1306, when he supplied robes for the king from his own wardrobe. He shared the misfortunes of Bruce during that eventful year. After the battle of Methven, Wishart fled to the castle of Cupar in Fife, where he was captured by Aymer de Valence, earl of Pembroke, and sent 'fettered, and in his coat of mail,' as a prisoner to Nottingham. Thence he was removed to Porchester Castle and kept in strict confinement. Here he spent eight years in captivity, and while in prison he became blind. Not until after the battle of Bannockburn in 1314 did he regain his liberty, being one of the five prisoners exchanged for Humphrey de Bohun, fourth earl of Hereford [q. v.] Wishart returned to his diocese, and died there on 26 Nov. 1316, and was buried in Glasgow Cathedral, where his tomb, with a recumbent effigy, is still in existence.

In the character of Wishart the patriot was superior to the priest. Twice he swore allegiance to Edward, and twice he broke his vow when his country demanded his services. By a violation of the strict rules of the church, he granted absolution to Bruce for the slaughter of Comyn, though that murder had been committed on the steps of the altar. His defence of the liberty of Scotland was consistent and self-sacrificing; and he was held in high esteem by Robert Bruce, in whose interests he had surrendered everything.

[Keith's Cat. of Bishops, p. 143; Gordon's Scotichronicon, ii. 484; Eyre-Todd's Book of Glasgow Cathedral, p. 182 and other passages; Gough's Scotland in 1298, pp. 115 et seq.; Tytler's Hist. of Scotland, i. 25, 89, 94, 123; Rymer's Fœdera, i. 946 et seq.; Fordun; Winton; Hailes, passim.] A. H. M.

WISSING, WILLEM (1656–1687), portrait-painter, born at Amsterdam in 1656, studied painting under W. Doudyns at The Hague. After a short stay at Paris he came to England about 1680, and worked for Sir Peter Lely [q. v.] After Lely's death he became a formidable rival to Sir Godfrey Kneller for the patronage of the court and nobility. He painted the Duke of Monmouth more than once. On the accession of James II he became the favourite painter of that king and Mary of Modena. He was sent to Holland to paint the Prince and

Princess of Orange, and also painted the Princess Anne and her husband, Prince George of Denmark. Wissing was young and good-looking, and obtained a reputation for flattering ladies in their portraits. He is said to have taken by the hand those who had too pale a complexion, and to have danced them about the room until the colour came into their cheeks. His portraits of children were also much admired. He was specially employed by the Earl of Exeter, and while on a visit to him at Burghley House he died unexpectedly, on 10 Sept. 1687, in his thirty-second year. Wissing was buried in St. Martin's Church at Stamford, where a monument was erected to his memory. A large number of Wissing's portraits were engraved in mezzotint, and show greater charm than most of the works of his contemporaries. Matthew Prior [q.v.] wrote a poem 'To the Countess Dowager of Devonshire on a Piece of Wiessen's [*sic*], whereon were all her Grandsons painted.' His own portrait, by himself, was finely engraved in mezzotint by John Smith. In the National Portrait Gallery there are portraits by Wissing of Mary of Modena, Mary II, the Duke of Monmouth, Prince George of Denmark, John, lord Cutts, and the poet Earl of Rochester.

[Walpole's Anecdotes of Painting, ed. Wornum, with manuscript notes by G. Scharf; Redgrave's Dict. of Artists; De Piles's Lives of the Painters; Catalogue of the National Portrait Gallery.]

L. C.

WITCHELL, EDWIN (1823–1887), geologist, was born in June 1823, his father Edward Witchell of Nympsfield, Gloucestershire, being a yeoman of good standing. The boy showed an aptitude for study, and was placed at the age of thirteen in the office of a solicitor of Stroud, named Paris, to whom he was afterwards articled, and to whose practice he succeeded in 1847. Though fond of outdoor sports, and especially of hunting, Witchell gradually devoted more and more time to geology, perhaps incited thereto by George Julius Poulett Scrope [q. v.], M.P. for Stroud, for whom he acted as confidential agent for many years. From 1884 he suffered at times from angina pectoris, but he continued to work at his profession and at science till he died suddenly on a geological excursion at Swift's Hill, near Stroud, on 20 Aug. 1887.

He was elected F.G.S. in 1861, communicating papers to that society and to the 'Proceedings' of the Cotteswold Club (of which he was treasurer), about ten in all, and published a small book on the geology of Stroud (1882). He formed a good collection of fossils, which were often delineated by his own hand, and was an energetic promoter of science in his neighbourhood, where he won universal respect.

[Obituary notices in Quart. Jour. Geol. Soc. vol. xlix. Proceedings, p. 44, in Geol. Mag. 1887, p. 479 (from the Stroud News), and Royal Society's Catalogue of Scientific Papers.]

T. G. B.

WITHALS or WHITHALS, JOHN (*fl.* 1556), lexicographer, probably a schoolmaster, was author of an English-Latin vocabulary for children. The English words, with their Latin equivalents affixed, were classified under such headings as 'skie,' 'four-footed beastes,' 'the partes of housinge,' 'clothinge and apparell,' 'instrumentes of musicke,' and the like. A list of adjectives in alphabetical order is given at the end. The words reach a total of six thousand—a small number when compared with the nineteen thousand in Palsgrave's 'Lesclarcissement de la Langue Francoyse' (1530), an English-French dictionary, or with the twenty-six thousand in Richard Huloet's 'Abecedarium Anglo-Latinum,' 1552, or with the nine thousand in Peter Levins's English-Latin 'Manipulus Vocabulorum' (1570).

According to Herbert's edition of Ames's 'Typographical Antiquities,' the work was first printed by Wynkyn de Worde 'in the late house of William Caxton' about 1510, and was reissued in 1554 by Thomas Berthelet. No copies of these dates have been met with, and it seems doubtful if the book was sent to press before 1556. In that year the earliest edition now discoverable was published under the title: 'A Short Dictionarie for Yonge Beginners, gathered of good authours, specially of Columell[a], Grapald[i] and Plini. Anno 1556.' The colophon ran: 'Thus endeth this Dictionarie very necessarie for children. Compiled by Jhon Whithals. Imprinted at London by Jhon Kington for Jhon Waley and Abraham Vele, 1556' (4to, Brit. Mus.) The author claimed no personal acquaintance with his patron, Sir Thomas Chaloner the elder [q. v.], to whom the work was dedicated, but Chaloner was invited to aid in 'the finishing of this little book' 'after the manner of Sir Thomas Elyote.' The aim of the book was to 'induce children to the Latin tongue' and familiarise them in adult years 'bothe in disputacion' and familiar conversation with 'the proper and naturall woord.'

Withals's 'Short Dictionarie' became a standard school book. After being reissued by Wykes in 1562 and 1568, it was reprinted for the first of many times by Thomas Purfoot in 1572 with an appendix of phrases by

Lewis Evans (*fl.* 1574) [q. v.] The volume now bore the title, 'A Short Dictionarie most profitable for Yong Beginners. The seconde tyme corrected, and augmented with diverse Phrasys and other thinges necessarie thereunto added: by Lewys Euans.' Evans addressed a dedication to Robert Dudley, earl of Leicester. Purfoot's edition reappeared without change in 1581, 'the third time corrected.' In 1586 it was reissued with a second appendix, by Abraham Fleming [q. v.], of 'more than six hundred rythmicall verses, wherof many be prouerbial, some heretofore found in olde authours and othersome neuer before this time seene or read in the Latine tongue, as hauing their originall grace in English.' There was added to Evans's dedication to Leicester a Latin address by Fleming, 'Ad Philomusos de isto Dictionariolo nunc recens aucto,' and there were commendatory verses by Thomas Newton and S. H. This edition reappeared from Purfoot's press in 1599 and 1602. In 1608 a new edition, printed again by Purfoot, supplied a further appendix by William Clerk. In 1616 a reissue, which received final additions from an anonymous pen, bore the title, 'A Dictionarie in English and Latine deuised for the capacity of children and young Beginners. At first set foorth by M. Withals, with Phrases both Rhythmical and Prouerbial: recognised by Dr. Euans; after by Abr. Fleming, and then by William Clerk. And now at this last impression enlarged with an encrease of Words, Sentences, Phrases, Epigrams, Histories, Poeticall Fictions, and Alphabeticall Proverbs; with a Compendious Nomenclator newly added at the end.' This was reissued by Purfoot in 1623 and 1634. No later edition is known.

[Withals's Dictionarie in Brit. Mus. Library; H. B. Wheatley's Chronological Notices on the Dictionaries of the English Language in Philological Society's Transactions, 1865; British Bibliographer, ii. 582.] S. L.

WITHAM, GEORGE (1655–1725), Roman catholic prelate, born on 16 May 1655, was the third son of George Witham of Cliffe Hall, near Darlington, Yorkshire, by his wife Grace, daughter of Sir Marmaduke Wyvill, bart., of Constable Burton in that county (Foster, *Yorkshire Pedigrees*). Robert Witham [q. v.] was his brother. George entered the English College at Douay in 1666, and subsequently proceeded to the seminary of St. Gregory at Paris to take the theological degrees. Having graduated B.D. at the Sorbonne, he taught philosophy at Douay in the vacations of 1684 and 1685. He returned to Paris, and was created D.D. at the Sorbonne on 14 Aug. 1688. He taught theology at Douay from 1688 to 1692. After serving on the English mission at Newcastle-on-Tyne he was appointed vicar-general under Bishop James Smith in the northern district. In 1694 he was sent to Rome by Bishops Leybourne, Giffard, and Smith, and he continued to reside there as agent for the English vicars-apostolic until 1703, when he was nominated vicar-apostolic of the midland district of England, being consecrated at Montefiasconi to the see of Marcopolis *in partibus infidelium*. In 1715 he was translated to the northern district. He died at Cliffe Hall on 16 April 1725, and was buried at the parish church of Manfield.

His brother, Thomas Witham, D.D. (*d.* 1728), was educated at Douay and at the English seminary of St. Gregory at Paris. Being appointed one of the chaplains of James II, he came to London and discharged the duties of his office until the Revolution. He was created a Doctor of the Sorbonne on 25 April 1692, was superior of St. Gregory's seminary from 1699 to 1717, and died at Dunkirk on 8 Jan. 1728. He wrote 'A Short Discourse upon the Life and Death of Mr. George Throckmorton,' *sine loco*, 1706, 12mo, pp. 120, and a volume of manuscript sermons now in the possession of Mr. Joseph Gillow, who has prepared it for publication.

[Brady's Episcopal Succession, iii. 540; Catholic Mag. and Review (Birmingham, January–August 1833), iii. 73, 98; Notes and Queries, 1st ser. vii. 243, 390.] T. C.

WITHAM, ROBERT (*d.* 1738), biblical scholar, brother of Bishop George Witham [q. v.], received his education in the English College at Douay, where he was for several years professor of philosophy and divinity. Subsequently he was sent to England on the mission, and was much esteemed by his brethren. Upon the decease of Edward Paston [q. v.], president of Douay College, he was promoted to that dignity in 1714. Resuming his studies, he delivered lectures on divinity and was created doctor in that faculty by the university of Douay on 8 July 1692. He built a handsome church and erected a noble structure upon part of the ruins of the ancient college, and he was most diligent in promoting learning and discipline. He died on 29 May (N. S.) 1738.

He was the author of: 1. 'Theologia,' Douay, 1692, fol., containing the theses which he maintained on being created D.D. 2. 'Annotations on the New Testament of Jesus Christ, in which, 1. The literal sense is explained according to the Expositions of

the ancient Fathers. 2. The false Interpretations, both of the ancient and modern Writers, which are contrary to the received Doctrine of the Catholic Church, are briefly examined and disproved. 3. With an Account of the chief differences betwixt the Text of the ancient Latin Version and the Greek in the printed Editions and Manuscripts,' [Douay], 1730, 2 vols. 8vo. This work contains a translation of the whole of the New Testament. The preface is reprinted in the appendix to 'Rhemes and Doway' (1855) by Archdeacon Henry Cotton [q. v.], who says that the work 'stands in high favour with Roman catholics at present, both as to its text and its annotations.' The annotations were reprinted at Manchester in 1813 in Oswald Syers's 'Bible.' A reply appeared under the title of 'Popery an Enemy to Scripture. By James Serces, vicar of Appleby, Lincolnshire,' London, 1736, 8vo.

[Barnard's Life of Bishop Challoner, p. 67; Cotton's Rhemes and Douay; Dodd's Church Hist. iii. 488; Horne's Introd. to the Holy Scriptures (1846), v. 109.] T. C.

WITHENS or **WITHINS**, SIR FRANCIS (1634?–1704), judge. [See WYTHENS.]

WITHER or **WITHERS**, GEORGE (1588–1667), poet and pamphleteer, the eldest of three sons of George Wither, by his wife, Mary Hunt, apparently of Theddon, Hampshire (cf. *Poetry of Wither*, ed. Sidgwick, 1902, i. xvi sq.), was born at Bentworth, near Alton, Hampshire, on 11 June 1588. He refers to 'Bentworth's beechy shadows' in his 'Abuses stript and whipt.' The Wither family is said to have been originally settled in Lancashire, but five generations had been settled before the poet's birth in Hampshire. The eldest branch of the family was long settled at Manydown, near Wotton St. Lawrence. Richard Wither, the poet's grandfather, who was a younger son, married a daughter of William Poynter of Whitchurch, Hampshire, and her niece (daughter of her brother, Richard Poynter) married Ralph Starkey [q. v.], the archivist. From Starkey, whose wife was thus the poet's cousin, he is said to have received some early instruction. He derived his chief education from John Greaves, rector of Colemore, whose son, John Greaves [q. v.], was the great mathematician. To his 'schoolmaster Greaves' Wither addressed an affectionate epigram in 1613. Subsequently he proceeded to Magdalen College, Oxford, where he spent two years, 1604–6. His tutor, according to Aubrey, was John Warner (1581–1666) [q.v.], afterwards bishop of Rochester. He took no degree, and about 1610 settled in London in order to study law. In London the greater part of his long life was spent. After joining a minor inn of court he was entered at Lincoln's Inn in 1615.

Almost as soon as Wither settled in London he devoted his best energies to literature, and proved himself the master not only of a lyric vein of very rare quality, but also of a satiric temper which could often express itself in finely pointed verse. His friends soon included the most notable writers of the day. William Browne (1591–1643?) [q. v.] seems to have been his earliest literary associate, and through Browne he appears to have made the acquaintance of Michael Drayton. The earliest volume in the title-page of which his name figured was 'Prince Henries Obsequies or Mournefull Elegies upon his Death: with A supposed Interlocution betweene the Ghost of prince Henrie and Great Brittaine. By George Wyther' (London, printed by Ed. Allde, for Arthur Johnson, 1612, 4to; reprinted in 1617, and with the 'Juvenilia' of 1622 and 1633). This was dedicated in a metrical epistle to Sir Robert Sidney (afterwards Earl of Leicester) [q. v.] The elegies are in forty-five stanzas, each forming a sonnet, and the literary promise is high throughout. Next year Wither celebrated the marriage of the Princess Elizabeth with the elector palatine in a volume of 'Epithalamia: or Nuptiall Poems' (London, for Edward Marchant, 1612–13, 4to, 1620, 1622; London, 1633, 8vo). The poem pleased the Princess Elizabeth, whom Wither thenceforth reckoned his most powerful patron.

Less agreeable consequences attended another literary effort of the period. In 1611 he first, according to his own account, took notice of 'public crimes' (*Warning Piece to London*, 1662), and gave proof of his quality as a satirist. No publication by Wither dated in 1611 is known, but in 1613 appeared his 'Abuses stript and whipt. Or Satiricall Essayes by George Wyther. Divided into two Bookes' (London, printed by G. Eld for Francis Burton, 1613, 8vo). The dedication ran: 'To Him-selfe G. W. wisheth all happiness.' The satires are succeeded by a poem called 'The Scourge,' and a series of epigrams to patrons and friends, including his father, mother, cousin William Wither, and friend Thomas Cranley. A portrait by William Hole or Holle [q. v.] is dated 1611, and erroneously gives Wither's age as twenty-one. The book was popular (there were at least five editions in 1613, and others in 1614, 1615, and 1617, the last 'reviewed and enlarged'), but it gave on its first appearance serious offence to the authorities for

reasons that are not apparent. Each of the twenty satires discloses the evils lurking in abstractions like Revenge, Ambition, Lust, Weakness, and the like, and, although some of the anecdotal digressions may have had personal application, the clue is lost. Wither declared that he had, 'as opportunity was offered, glanced in general tearmes at the reproofe of a few thinges of such nature as I feared might disparage or prejudice the Commonwealth . . . [but] I unhappily fell into the displeasure of the state: and all my apparent good intentions were so mistaken by the aggrauations of some yll affected towards my indeauours, that I was shutt up from the society of mankind' (*The Schollers Purgatory*, Spenser Soc. pp. 2–3). Wither was committed to the Marshalsea prison, but the Princess Elizabeth is reported to have intervened on his behalf, and her intervention, supported by a poetic appeal to the king from Wither himself, procured his release after a few months. The poet's appeal was entitled 'A Satyre: Dedicated to His Most Excellent Maiestie' (London, printed by Thomas Snodham for George Norton, 1615, sm. 8vo; in some copies 'written' is found for 'dedicated').

Wither shed an unaccustomed lustre on the Marshalsea by penning some of his best poetry while a prisoner there. He had some hand in William Browne's pastoral poems. In the first eclogue of Browne's 'Shepherd's Pipe' (1614) he was introduced as an interlocutor under the name of 'Roget,' and to the same volume Wither contributed the second and fourth eclogues which were appended to Browne's work. In one of these Wither introduced his friends Christopher Brooke and Browne under the names of 'Cuttie' and 'Willy;' the other he dedicated 'to his truly loving and worthy friend Mr. W. Browne.' Fired by Browne's example, Wither straightway continued the 'Shepherd's Pipe' in a similar poem wholly of his own composition, which he entitled 'The Shepherd's Hunting.' This was published in 1615, and was described on the title-page as consisting of 'certaine eglogues, written during the time of the author's imprisonment in the Marshalsey' (London, printed by W. White for George Norton, 1615, 8vo; reprinted in the 'Workes,' 1620, and in 'Juvenilia,' 1622 and 1633). It was dedicated to the 'visitants' to his prison cell. The interlocutors were Browne, under the name of Willie, and the poet himself, under the name of Roget, a designation which he altered in editions subsequent to 1620 to Philarete. In the fourth eclogue appears, in his favourite seven-syllabled rhyming couplets (the metre of Milton's 'L'Allegro'), his classical eulogy of the gift of poetry for the wealth and strength it confers on its possessor. In 1616 Browne lauded Wither, in company with John Davies of Hereford, in the second song of the second book of 'Britannia's Pastorals' (ll. 323–6); to this volume Wither contributed commendatory verses.

'The Shepherd's Hunting' was succeeded by another little volume of charming verse entitled 'Fidelia,' a poetical lament in epistolary form from a desolate maiden forsaken by her lover. It seems to have been first printed in small octavo in 1615 for private circulation. A copy of the private edition is in the Bodleian Library. The edition was published for sale under the title 'Fidelia, written by G. W. of Lincolnes Inne, Gentleman' (London, printed by Nicholas Okes, 1617, 12mo). In an edition 'newly corrected and augmented,' dated in 1619, there were added for the first time two songs, one of them the matchless lyric 'Shall I wasting in despair' (a new edition of 1620 was printed by John Beale for Walkley, and it reappeared in the 'Juvenilia').

Of literary interest, although of far smaller literary value than 'Fidelia,' was the poem called 'Wither's Motto. Nec habeo, nec careo, nec curo' (London, printed for John Marriott, 1621, 8vo), which at once reached a second edition and achieved an extraordinary popularity. There is an engraved frontispiece with a whole-length figure of the author looking towards heaven. Wither, who confusingly dates its first appearance in 1618, says that about thirty thousand copies were printed and published within a few months (*Fragmenta Prophetica*, p. 47). It is a fluent series of egotistical reflections on the conduct of life, intermingled with some spirited sarcasm at the expense of the mean and vicious. Its sound morality recommended it to the serious-minded, and on the strength of it John Winthrop [q. v.] took a hopeful view of 'our modern spirit of poetry' (Winthrop, *Life and Letters*, 1864, p. 396). Some persons in high station deemed the poem a reflection on current politics and politicians, and Wither was for a second time ordered to the Marshalsea (*Court and Times of James I*, ii. 266). In the course of his examination he denied the charge of libel, and declared that Drayton had approved the poem in manuscript (*Cal. State Papers*, Dom. 1619–23, pp. 268, 274–5). It was admitted that the Stationers' Company had refused a license for the first edition, but that the second was licensed after some passages had been struck out. Wither was liberated with-

out undergoing formal trial. The 'Motto' had been defiantly dedicated 'To anybody,' and, falling under the notice of John Taylor (1580–1653) [q. v.] the water-poet, was good-humouredly satirised by that rhymester in 'Et habeo, et careo, et curo' ('I have, I want, I care'); it was also unimpressively criticised in 'An Answer to "Wither's Motto," by T.G.' [perhaps Thomas Gainsford, q. v.] Oxford, 1625.

Of equally admirable literary quality with 'Fidelia' was another love poem which was probably written at the same period. This was called 'Faire-Virtve, the Mistresse of Phil'Arete. Written by himself, Geo. Wither' (London, printed for John Grismond, 1622, 8vo; reprinted in 1633 with the 'Juvenilia' of that year). According to the prefatory epistle of John Marriott the stationer, this was one of Wither's earliest performances; imperfect copies had already gone abroad, and Wither had permitted the publication on condition that no author's name appeared. The poem is a rapturous panegyric (mainly in heptasyllabic rhyme) of a half-imaginary beauty.

'Faire Virtue' was Wither's final contribution to pure literature, and few of his later works fulfil his earlier poetic promise. Thenceforth his writings consist of pious exercises and political diatribes. Like his greater contemporary Milton, he became a convinced puritan, and he made it a point of conscience to devote his ready pen solely to the advancement of the political and religious causes with which he had identified himself. In the volume of pious poems called 'Halelujah' (1641) his old power seemed to revive, but nowhere else in the wide range of his religious verse did his thought or diction reach a genuinely poetic level. The long series of his religious works opened with a learned prose treatise in folio, entitled 'A Preparation to the Psalter' (London, printed by Nicholas Okes, 1619, folio, with the title-page engraved by Delaram, and a portrait of Wither from the same hand, which is now rarely found with the book; dedicated to Charles, prince of Wales). There quickly followed 'Exercises Vpon the first Psalme. Both in Prose and Verse' (London, printed by Edward Griffin for John Harrison, 1620, 8vo; dedicated to Sir John Smith, knt., son of Sir Thomas Smith, governor of the East India Company). A more ambitious venture of the same character bore the title 'The Songs of the Old Testament. Translated into English Measures: preserving the Naturall Phrase and genuine sense of the Holy Text: and with as little circumlocution as in most prose Translations. To every song is added a new and easie Tune, and a short Prologue also' (London, printed by T. S. 1621, 8vo; dedicated to the archbishop of Canterbury, Abbot).

Wither's reputation was now assured. Secular and religious critics were equally enthusiastic in his praises, and in 1620 his popularity was paid a very equivocal compliment. A collection of his compositions was surreptitiously issued under the title: 'The Workes of Master George Wither, of Lincolns-Inne, Gentleman, Containing Satyrs, Epigrammes, Eclogues, Sonnets and Poems. Whereunto is annexed a Paraphrase on the Creed, and the Lords Prayer' (London, printed by John Beale for Thomas Walkley, 1620, 8vo). Wither retorted by issuing an authentic collection of his finest works, called 'Jvvenilia. A collection of those Poemes which were heretofore imprinted, and written by George Wither' (London, printed for John Budge, 1622, 8vo, with an engraved title). There was a reissue of 1626 ('for Robert Allot'). A new edition of 1633 included 'Faire Virtue.' It is mainly on the contents of this volume that Wither's position as a poet depends.

Anxious to secure the full profits of his growing literary work, Wither sought an exceptional mode of guaranteeing his rights in his next volume. The book was called 'The Hymnes and Songs of the Church,' and Orlando Gibbons supplied 'the musick.' The volume was divided into two parts—the first consisting of 'Canonicall Hymnes,' adapted from scripture and other sources, and the second consisting of original 'Spirituall Songs' for various seasons and festivals. Wither asserts that he was engaged on the work for three years, and he obtained by letters patent on 17 Feb. 1623 for a period of fifty-one years, not only a grant of monopoly or full copyright in the work, but also a compulsory order directing its 'insertion' and 'addition' to every copy of the authorised 'Psalm-book in meeter' which the Stationers' Company enjoyed the privilege under earlier patents of publishing (Arber, iv. 12, seq.; cf. Rymer, *Acta Publica*, xvii. 454). The volume first appeared in 1623, in at least four forms. There was a 16mo impression 'printed for George Wither;' another in quarto, 'printed by the assignes of George Wither . . cum Privilegio Regis Regali;' a third in 8vo, 'printed by the assignes of George Wither, 1623, cum Privilegio Regis Regali;' and a fourth in folio 'printed by the assignes of George Wither.' The Stationers' Company regarded Wither's patent and independent method of business as a serious infringement of their privileges. Book-

sellers refused to bind up copies with the authorised psalter or to sell it in any shape, and warned their customers that it was an incompetent performance. Wither protested warmly, but with little avail. Unfortunately he did not carry with him the sympathy of all his fellow-craftsmen. He was still the friend of William Browne, of Richard Brathwaite, who applied to him the epithet 'lovely' in 1615, and of Drayton, to whose 'Polyolbion' (pt. ii.) he contributed in 1622 an enthusiastic commendation. But his successes were viewed with jealousy by Ben Jonson and his band of disciples. Alexander Gill the elder [q. v.] had quoted Wither's work with approval in his 'Logonomia Anglica' (1619), and Jonson had quarrelled in consequence with Gill, whose son retorted with violence. Jonson revenged himself by caricaturing Wither under the title 'Chronomastix' (that is, satirist of time) in the masque called 'Time Vindicated,' which was presented at court on Twelfth night 1623–4. Much sarcasm was here expended on Wither's quarrel with his printers, and finally Fame was represented as disowning him, despite the outcry of friends who deify him.

Wither vigorously stated his grievances against the booksellers in a highly interesting prose tract which he entitled 'The Scholler's Purgatory, discouered In the Stationers Commonwealth. . . . Imprinted for the Honest Stationers,' 12mo. There is no mention of date or place of publication. It was probably printed abroad about 1624. In the form of an address to the archbishop of Canterbury and the bishops assembled in convocation, Wither narrated with spirit the long series of wrongs which he and other authors of his day suffered at the hands of their publishers. The stationers sought to stop the publication. They moved the court of high commission to institute an inquiry. Wither was called upon to explain why he issued the volume without a license. He admitted that parts had been printed under his direction by George Wood, and boasted that the edition consisted of three thousand copies (*Cal. State Papers*, Dom. 1623–5, p. 143).

Wither was in London during the plague of 1625, and, despite the distractions of personal controversy, penned two accounts of it. One he called 'The Historie of the Pestilence or the proceedings of Justice and Mercy manifested an [*sic*] the Great Assizes holden about London in the yeare 1625.' This remains in a folio manuscript in the author's autograph in the Pepysian Collection at Magdalene College, Cambridge. At the same time he published a second treatise on the subject, as 'Britains Remembrancer: Containing a Narrative of the Plague lately past; a Declaration of the Mischiefs present; and a Prediction of Judgments to come (if Repentance prevent not),' 1628, 12mo. He was still under the stationers' ban. No license was obtainable for this book, and he caused it to be printed 'for Great Britaine' at his own risk, and, it is said, with his own hand (*Court and Times of Charles I*, i. 367). John Grismond undertook to sell copies. The impression consisted of four thousand copies. There is a long preliminary address to the king in verse and a 'premonition' in prose. The voluminous poem is itself in eight cantos of heroic rhymes. Vivid descriptions of the plague are interspersed with much wild denunciation of the impiety of the nation and anticipation of future trouble. Mindful of Jonson's onslaught, he referred to the 'drunken conclave' at which Jonson had denied him the title of poet. He claimed with much self-satisfaction in later years to have clearly foretold in this volume all the future misfortunes that the country witnessed in his lifetime.

A visit to the continent seems to have followed, and Wither appears to have been received in audience by his early patroness, the Princess Elizabeth, now the exiled queen of Bohemia. To her he gratefully dedicated his next publication, 'The Psalms of David, translated into Lyrick verse according to the Scope of the Original, and illustrated with a short Argument and a briefe Prayer or Meditation before and after every Psalme.' This was printed in the Netherlands by Cornelius Gerrits van Breughel in 1632, and formed a thick square octavo. As early as April 1625 he had visited Cambridge in order to find a printer for the work, but had met with none to undertake it (cf. *ib.* i. 12). Subsequently, in January 1633–4, Wither, in continuance of the warfare with the London stationers, summoned all or most of them before the council to answer for a 'contempt of the great seal' in their continued defiance of his patent of 1623. The judgment of the court disallowed that part of Wither's patent which directed that his 'Hymnes' should be bound up with the authorised 'Psalter' (*ib.* ii. 236). Immediately afterwards he made his peace with the publishers and his relations with them were thenceforth amicable.

The plates which were originally engraved by Crispin Pass for the 'Emblems' of Rollenhagius, and had appeared with mottoes in Greek, Latin, or Italian (Cologne, 1613; and Arnheim, 1616), were purchased in 1634 by Henry Taunton, a London publisher, with

a view to a reissue. Wither was employed by him to write illustrative verses in English. The volume appeared as 'A Collection of Emblemes, Ancient and Moderne; quickened with Metrical Illustrations, both Morall and Divine,' London, printed by A. M. for Henry Taunton, 1635, fol. (the only perfect copy known is in the British Museum).

About 1636 Wither retired to what he calls 'his rustic habitation,' a cottage under the Beacon Hill at Farnham (*Nature of Man*, 1636), and there devoted himself to the congenial study of theology. In 1636 he issued 'The Nature of Man. A learned and useful tract, written in Greek by Nemesius, surnamed the Philosopher . . . one of the most ancient Fathers of the Church.' The translation was not made from the Greek of Nemesius, but from two Latin versions. It was inscribed by Wither to his 'most learned and much honoured friend John Selden, esq.'

The political crisis of the following years drew Wither into public life. In 1639 he served as captain of horse in the expedition of Charles I against the Scottish covenanters. In 1641 he was sufficiently at leisure to produce his best work as a religious poet—the interesting collection of 273 'hymns,' entitled 'Halelujah: or Britans Second Remembrancer, bringing to remembrance (in praisefull and pœnitentiall Hymns, Spirituall Songs, and Morall Odes) Meditations advancing the Glory of God, in the practise of pietie and virtue' (London, 1641, 12mo). 'Halelujah' is one of the scarcest of all Wither's publications; only four copies are known, of which one is in the British Museum, and a second belongs to Mr. Huth. At the same date Wither repeated his old warning of the nation's impending peril in 'A Prophesie written long since for this year 1641,' London, n.d., 8vo (a reprint of the eighth canto of 'Britain's Remembrancer' of 1628).

In 1642 he sold such estate as he possessed and raised a troop of horse for the parliament. He placed on his colours the motto 'Pro rege, lege, grege' (cf. *Campo-Musæ*, frontispiece). On 14 Oct. 1642 he was appointed, by a parliamentary committee, captain and commander of Farnham Castle, and of such foot as should be put into his hands by Sir Richard Onslow [q.v.] and Richard Stoughton, for the defence of the king, parliament, and kingdom. But his government was of short duration. Wither knew little of military procedure, and under the advice, he declared, of his superiors he soon quitted the castle and drew away his men. He was subsequently captured by a troop of royalists, and owed his life to the intercession of Sir John Denham, who pleaded that 'so long as Wither lived he [Denham] would not be accounted the worst poet in England.' Wither thenceforth regarded Denham with very bitter feelings. Farnham Castle was soon reoccupied (on 1 Dec.) by the parliamentary general, Sir William Waller. Wither retained his position in the parliamentary army, became a justice of the peace for Surrey, and was promoted to the rank of major, but it is doubtful if he saw further active service. His chief energies were thenceforth devoted to procuring a livelihood. On 9 Feb. 1642–3, 2,000*l.* was granted him on his petition towards the repair of his plundered estate. Other payments were subsequently ordered by the parliament, but were not made.

Meanwhile he was busier than ever with his pen. In 1643 he published three tracts, all of which attracted attention. The earliest was 'Mercurius Rusticus: or a Countrey Messenger. Informing divers things worthy to be taken notice of, for the furtherance of those proceedings which concerne the publique peace and safety;' this was in opposition to a royalist periodical, similarly named, by Bruno Ryves [q.v.] Wither's second literary labour of 1643 was the poetic 'Campo-Musæ, or the Field-musings of Captain George Wither; touching his Military Ingagement for the King and Parliament, the Justnesse of the same, and the present distractions of these Islands' (London, 1643, 8vo; 1644, two editions; 1661); this was dedicated to the parliamentary commander, the Earl of Essex; in it Wither claimed to reconcile the king and parliament, while he narrated his personal difficulties. In 'Aqua Musæ' Wither's old opponent, John Taylor the water-poet, denounced the ambiguity of his attitude, describing him as a 'juggling rebell.' Taylor affirmed that he had loved and respected Wither for thirty-five years, 'because I thought him simply honest; but now his hypocrisy is by himself discovered, I am bold to take my leave of him.' Further aspersions on his conduct drew from Wither (also in 1643) his prose tract 'Se Defendendo: a Shield and a Shaft against Detraction. Opposed and drawn by Capt. Geo. Wither: by occasion of scandalous rumours, touching his desertion of Farnham-Castle; and some other malicious aspersions.'

Next year Wither experienced new embarrassments. He charged Sir Richard Onslow, whom he held responsible for his misfortunes at Farnham, with sending money privately to the king. Onslow retorted by depriving Wither of the nominal command

which he still held of the militia in the east and middle division of the county, and contrived his removal from the commission of the peace (August 1644). Wither denounced Onslow with virulence in his 'Justiciarius Justificatus,' and complaint was made to the House of Commons. The book was referred for examination to a committee on 10 April 1646, and on 7 Aug. it was voted to be 'false and scandalous.' Wither was directed to pay a fine of 500*l.*, and the book was burned at Guildford by the hangman (Whitelocke, p. 218). Subsequently, Wither states, the house discharged him 'both from the said fine and imprisonment without his petitioning or mediation for it' (*Hist. MSS. Comm.* 14th Rep. pt. ix., Onslow Papers, pp. 476–7).

Wither pursued his literary labours undismayed. In a flood of further tracts and poems he warned the House of Commons or the nation of coming danger in the Cassandra-like spirit of his 'Britain's Remembrancer' (cf. *Letters of Advice to the Electors*, 1644, prose; *Some Advertisements for the New Election of Burgesses*; *Speech without Doors*, 9 July 1644; *Vox Pacifica*, a long poem in four cantos, 1645, with a woodcut map of England, Scotland, and Ireland as frontispiece; *Speech without Doors Defended*, 1646; *Opobalsamum Anglicanum*, 1646; *Major Wither's Disclaimer: being a Disavowment of a late Paper, entituled 'The Doubtfull Almanack'* [prose], *lately published in the name of the said Major Wither*, 1646, 4to, prose; *What Peace to the Wicked?* 1646, 4to, a poem in short rhyming couplets, printed in double column, denouncing the clergy for the dissensions of 1645).

All his old prophecies of calamity were repeated in his tedious poem, 'Prosopopœia Britanica: Britain's Genius, or Good-Angel, Personated; reasoning and avissing, touching the Games now playing, and the Adventures now at hazard in these Islands; and presaging also some future things not unlikely to come to passe,' London, 1648, 8vo. This work and 'Britain's Remembrancer' were the publications which Wither regarded as of greatest value among all his publications (cf. *Fides Anglicana*, p. 53; *Furor Poeticus*, p. 30).

In 1647 he issued two poems in the interests of peace. One was 'Carmen Expostulatorium: or a timely Expostulation with those, both of the City of London and the present Armie, who have either endeavoured to engage these Kingdomes in a Second Warre, or neglected the prevention thereof.' The other was 'Amygdala Britannica: Almonds for Parrets; a dish of stone fruit: partly shel'd and partly unshel'd.'

Wither's private anxieties grew year by year more acute, and he often varied his comments on public events by long petitions to the House of Commons describing his personal embarrassments. 'A Single Siquis, And a quadruple Quere,' in verse [1648], which was presented to members of parliament in their private capacities, opens with a reference to Cromwell's victory over the Scots at Preston on 17 Aug. 1648, but it dealt mainly with its author's pecuniary distress. A like appeal, called 'The Tired Petitioner,' appeared about the same time, on a single sheet, as well as 'Verses presented to several Members of the House of Commons, repairing thither the 23rd of December 1648 . . . with an imprinted petitioner therto annexed.' His contemporary tracts, 'The true state of the case betwixt the King and Parliament;' 'The Prophetical Trumpeter Sounding an Allarum to Britaine' (London, n.d., 8vo). 'Carmen Eucharisticon,' on Michael Jones's victory in Ireland (1649, 4to), touched less personal topics. Of somewhat ambiguous import was 'Vaticinium Votivum, Or Palæmons Prophetick Prayer. Lately Presented Privately to His now Majestie in a Latin Poem; and here Published in English; Trajecti. Anno Caroli Martyris primo' [1649], 8vo, with portrait of Charles II.

After the king's death Wither constituted himself the panegyrist of the new form of government. Some doubt exists as to his responsibility for the sympathetic prose tract on recent political history, called 'Respublica Anglicana,' 1650, 4to, although assigned on the title-page to 'G. W.' But he described himself 'A faithful servant to this Republik,' in 'A Timelie Cavtion, comprehended in thirty-seven Double Trimeters, occasioned by a late rumour of an intention suddenly to adjourn this Parliament, and superscribed to those whome it most concernes. September 10, 1652.' In a postscript he not unjustly calls the publication 'Wither'd leaves'—a play upon words which he frequently repeated. To a mystical tract in verse called 'The dark Lantern' he added 'A Poem concerning a Perpetuall Parliament,' 1653, 8vo. Other lucubrations of the time were of a more exclusively religious temper (cf. 'Three Grains of Spiritual Frankincense,' 1651, 12mo, dedicated to President Bradshaw; 'A Letter to the Honourable Sir John Danvers, knight,' at end of a 'Copy of a Petition from the Governor and Company of the Sommer Islands,' 1651, 4to; 'The British Appeals, with Gods Mercifull Replies,' printed for the author, 1651, 8vo, two editions). 'Westrow Reviv'd' (1653) was an elegy on Thomas Westrow, a well-to-do neighbour to whom Wither had been under pecuniary obligations. Praises

of Cromwell are the main theme of 'The Modern States-man' (1653 and 1654); 'The Protector. A poem' (1655 and 1656, 8vo); 'Vaticinium Causuale [*sic*]: a rapture occasioned by the late miraculous Deliverance of his Highnesse the Lord Protector from a desperate danger,' a poem (1656, 14 Oct. 4to); 'Boni Ominis Votum,' a congratulatory poem on the parliament of 1656 (28 July 1656); 'A Cause allegorically stated,' 1657; 'A Sudden Flash . . . by Britains Remembrancer,' 1657, a long poem dedicated to the Protector; and 'A private Address to the said Oliver,' 1657–8.

Wither's support of Cromwell's government did not go wholly without reward, although no substantial aid was afforded him. He had gained little hitherto by his political partisanship. From 1645 onwards he had occupied himself in 'discovering' the estates of royalist delinquents, and was granted on paper much confiscated property in Surrey, but, owing to various accidents, he failed to secure permanent possession of any portion of it. Sir John Denham's lands at East Horsley were for a short time under his control, as well as the estate of Stanislaus Browne at Pirbright, but he gained little by the temporary seizure (cf. *Cal. Committee for Advance of Money*, i. 515, ii. 872–3; *Cal. Committee for Compounding*, pp. 972–3, 1792; cf. *Hist. MSS. Comm.*, Duke of Portland's MSS. i. 195). In 'A Thankful Retribution' (1649, in verse) he expressed gratitude to a few members of parliament who had vainly urged the bestowal on him of an office in the court of chancery. He seems to have been appointed later a commissioner for levying assessments in support of the army in the county of Surrey. In 1650, too, the commons, in reply to his numerous petitions, acknowledged that a sum approaching 4,000*l.* was due to him, and it was arranged that an annual income amounting to 8 per cent. on a portion of it should be secured to him (*Commons' Journals*, vi. 519). At the same time an order was made for settling 150*l.* a year upon him from Sir John Denham's lands 'in full satisfaction of all other demands.' But his financial position was not permanently improved, and he sought further official work. In 1653 he was employed as a commissioner for the sale of the king's goods (*Cal. Clarendon Papers*, ii. 171). In 1655 a clerkship in the statute office of the court of chancery was bestowed on him. But his needs were still unsatisfied, and he repeated his old grievances in a new series of printed petitions which only ceased with his life.

On Cromwell's death Wither appealed to his son Richard to carry on the traditions of his father's rule, as well as to relieve his own sufferings (cf. *Petition and Narrative of George Wither, Esq.*, 1658?; *Epistolicum-Vagum-Prosa-Metricum*, 1659). In 'A Cordial of Confection' (1659) he admitted the possibility of the restoration of Charles II under certain conditions. But when the Restoration was assured, he expressed his apprehensions with a frankness that gave him a new notoriety (cf. *Salt upon Salt*, a poem on Cromwell's death, 1659; *Fides Anglicana*, 1660; *Furor Poeticus*, 1660; *Speculum Speculativum*, 1660, three editions, a long poem in verse dedicated to the king). In the last days of the Commonwealth he resided at Hambledon, Hampshire, but he returned to London, to a house in the Savoy, in 1660. His attitude attracted the attention of the authorities; his papers were searched, and an unpublished manuscript reflecting on the reactionary temper of the House of Commons led to his prosecution by order of parliament. The paper, which was in verse, was entitled 'Vox Vulgi. Being a welcome home from the Counties, Citties, and Burroughs, to their prevaricating Members: saving the honour of the House of Commons, and of every faithfull and discreet individual Member thereof.' 'This was intended (he said) to have been offered to the private consideration of the Lord Chancellor [Earl of Clarendon]: but had been seized upon when unfinished, and its author taken into custody.' On his arrest in August 1660 Wither was committed to Newgate. He was brought before the House of Commons on 24 March 1661–2, and was then committed to the Tower to await impeachment (Duke of Somerset MSS., *Hist. MSS. Comm.* 15th Rep. vii. 93). On 3 April 1662 the king was thanked for his arrest. Six days later a petition was read on his behalf, and his wife was allowed access to him in order that he might be induced to recant (*Commons' Journals*, 1662–3). No further proceedings against him were taken. He remained a prisoner till 27 July 1663, when he was released on giving a bond for good behaviour. The offending poem, 'Vox Vulgi,' was not printed at the time, and remained in manuscript among the Earl of Clarendon's papers in the Bodleian Library till 1880, when the Rev. W. D. Macray published it in 'Anecdota Bodleiana' (pt. ii.)

During his imprisonment Wither's pen was never idle for a moment. He explained the meaning of his 'Vox Vulgi' in a miscellaneous collection of verse entitled 'An Improvement . . . evidenced in Crums and Scraps,' 1661 (cf. *The Triple Paradox*, printed for the author, 1661, moralisings in

verse; *The Prisoner's Plea*, 1662, prose). While still a prisoner he also resumed his prophetic mantle in his medley of prose and verse called 'A Proclamation, in the name of the King of Kings, to all the Inhabitants of the Isles of Great Britain. . . . Whereto are added some Fragments of the same Author's omitted in the first impression of the booke intitled "Scraps and Crums"' (1662, 8vo). From Newgate on 8 March he dated, too, his prose 'Paralellogrammaton: an Epistle to the three Nations of England, Scotland, and Ireland. Whereby their sins being parallel'd with those of Judah and Israel, they are forewarned and exhorted to a timely repentance' (3 May 1662, 8vo). 'Verses intended to the King's Majesty. By Major George Wither, whist [*sic*] he was prisoner in Newgate,' bore the date 22 March 1662[-3], (two octavo editions).

After his release in July 1663 Wither issued 'Tuba Pacifica: Seasonable Præcautions, whereby is sounded forth a Retreat from the War intended between England and the United Provinces of Lower Germany. . . . Imprinted for the Author, and are to be disposed of rather for Love than Money,' 1664 (8vo, in verse). He remained in London during the great plague of 1665, and drew from it many pious morals in his verse 'Memorandum to London occasioned by the Pestilence,' 1665, with a 'Warning piece to London,' 8vo. In 1665 there also appeared 'Meditations upon the Lord's Prayer, with a Preparatory Preamble to the Right Understanding and True Use of this Pattern,' London, 8vo; and next year 'Three Private Meditations, for the most part of Publick Concernment,' London, 1666, 8vo (in verse). Once again he ventured into the political arena with a poem called 'Sighs for the Pitchers: Breathed out in a Personal Contribution to the National Humiliation, the last day of May 1666, in the Cities of London and Westminster, upon the near approaching engagement then expected between the English and Dutch Navies;' there is a warning prefixed of many faults escaped in the printing owing to 'the author's absence;' a woodcut on the title presents two pitchers (England and Holland); there were two editions in 1666. The government viewed the pamphlet with suspicion, and warrants were issued for the arrest of those who sold it (*Cal. State Papers*, 1665-6, p. 569).

The last work that Wither published was 'the first part' of a series of extracts from his old prophetic books, which bore the general title 'Fragmenta Poetica.' 'The first part' had the subsidiary title 'Ecchoes from the Sixth Trumpet. Reverberated by a Review of Neglected Remembrances' (1666); a portrait of the author at the age of seventy-nine was prefixed. The volume, which supplies an account of Wither's chief works, was twice reissued posthumously in 1669—first with the new title 'Nil Vltra, or the Last Works of Captain George Wither;' and again with the title 'Fragmenta Prophetica, or the Remains of George Wither, esq.'

Wither died in his house in the precincts of the Savoy on 2 May 1667, after living in London 'almost sixty years together;' he was buried 'within the east door' at the church of the Savoy Hospital in the Strand. An 'epitaph composed by himself upon a common fame of his being dead and buried' was published in his 'Memorandum to London,' 1665.

He married Elizabeth, daughter of John Emerson or Emerton of South Lambeth. She survived him; her will, dated 15 May 1677, was proved 19 Jan. 1682-3. 'She was a great wit,' according to Aubrey, 'and would write in verse too.' Wither frequently refers to 'his dear Betty' in his poems in terms of deep devotion. By her he had six children, only two of whom—a son and a daughter—seem to have survived the poet. The daughter Elizabeth married Adrian Barry, citizen of London, and of Thame, Oxfordshire, and died about 1708. She prepared for publication in 1688 her father's 'Divine Poems by way of a paraphrase on the Ten Commandments;' she wrote under the initials 'E. B.,' and dedicated the work to her father's friends. The poet's surviving son, Robert, was buried at Bentworth in 1677, and by his wife Elizabeth, daughter of John Hunt of Fidding (Theddon), left, with other issue, two sons—Hunt Wither and Robert Wither (*d.* 1695)—and two daughters (cf. *Shepherds Hunting*, ed. Brydges, 1814, pp. x–xiii).

Besides the engraved portraits prefixed to 'Juvenilia,' 'The Emblems,' 'Fragmenta Poetica,' and other of his books, an original portrait of Wither, painted in oil by Cornelius Janssen, was sold at Gutch's sale in 1858. This is probably the picture from which the likeness by John Payne was engraved for Wither's 'Emblemes' (1635). The head prefixed to the thirty-first emblem in Thomas Jenner's 'Soules Solace' (1631, 4to) is supposed to be intended for Wither.

In his 'Fides Anglicana' (1660) Wither enumerated eighty-six of his works. His 'Ecchoes from the Sixth Trumpet' (1666) gives a far briefer list. The full total of his publications reached a hundred, and others remained in manuscript. Various reissues of

books by him, as well as many new publications that were doubtfully assigned to him, besides the 'Divine Poems' edited by his daughter in 1688, appeared before the end of the seventeenth century. Among these are: 'Vox et Lacrimæ Anglorum' (London, 1668, 8vo); 'Mr. George Wither Revived, or his Prophesie of our present Calamity, and (except we repent) future Misery, written in the year 1628' (1683, fol. extracts from the eighth canto of 'Britain's Remembrancer'); 'Gemitus de Carcere Natus, or Prison Sighs and Supports, being a few broken Scraps and Crums of Comfort' (1684, 4to); 'The Grateful Acknowledgment of a late trimming Regulator, with a most Strange and wonderful Prophecy taken out of Britain's Genius, written by Captain George Wither' (1688, 4to, a selection from 'Prosopopœia Britannica'); 'Wither's prophecy of the downfal of Antichrist,' 'a collection of many wonderful prophecies,' 1691, 4to); 'A Strange and wonderful prophecy concerning the Kingdom of England . . . taken out of an old manuscript by G. W.,' 1689, fol. In 'Wonderful Prophecies relating of the English Nation' (1691, 4to) one of the prophecies is by Wither.

'Wither Redivivus: in a small new years gift pro rege et grege. To his Royal Highness the Prince of Orange,' 1689, 4to, is a medley in the manner of Wither, but is probably not by Wither himself. Of other works doubtfully assigned the most interesting is 'The Great Assizes holden in Parnassus by Apollo' (1645), where Wither is introduced in the jury.

Among the lost works which Wither claimed to have written are: 'Iter Hibernicum of his Irish Voyage;' 'Iter Boreale;' 'Patrick's Purgatory;' 'Philaretes Complaint.' In Ashmolean MS. 38 are some unprinted verses by him, including 'Mr. George Withers to the king when he was Prince of Wales;' 'Uppon a gentlewoman that had foretold the time of her death;' and 'An Epitaph on the Ladie Scott.'

Wither has verses, besides those already specified, before Smith's 'Description of New England' (1616); Hayman's 'Quodlibets' (1629); Wastel's 'Microbiblion' (1626); Butler's 'Female Monarchy' (1634); Blaxton's 'English Usurer' (1638); beneath the portrait of Lancelot Andrews prefixed to his 'Moral Law Expounded' (1642); Carter's 'Relation of the Expedition of Kent, Essex, and Colchester' (1650); and Payne Fisher's 'Panegyric on the Protector' (1656). In Mercer's 'Angliæ Speculum' (1646, &c.) there are an anagram and epigram to the 'famous Poet Captain George Withers.' Cockain's 'Divine Blossoms' (1656) is dedicated to him.

The largest collection of Wither's works was in the library of Thomas Corser. Two earlier collectors were Alexander Dalrymple and John Matthew Gutch, and many copies that belonged to them are now in the British Museum.

The history of Wither's reputation is curious. His early reputation as a lyric poet died out in his lifetime; he himself admitted that it 'withered.' For some years after his death his name was usually regarded as a synonym for a hack rhymester. Royalists ranked him with Robert Wild [q. v.], the presbyterian poet. Butler, in 'Hudibras,' classed him with Prynne and Vicars. Phillips, in his 'Theatrum Poetarum' (1675), more justly wrote: 'George Wither, a most profuse pourer forth of English rhime, not without great pretence to a poetical zeal against the vices of his times, in his "Motto," his "Remembrancer," and other such like satirical works. . . . But the most of poetical fancy which I remember to have found in any of his writings is a little piece of pastoral poetry called "The Shepherd's Hunting."' Richard Baxter, in the prefatory address to his 'Poetica Fragmenta' (1681), declared: 'Honest George Withers, though a rustic poet, hath been very acceptable; as to some for his prophecies, so to others, for his plain country honesty.' Dryden declared:

> He fagotted his notions as they fell,
> And if they rhymed and rattled, all was well.

Pope, in the 'Dunciad' (i. 126), expressed scorn for 'wretched Withers.' Swift likened him to Bavius. Dr. Johnson and the editors of the chief collections of English poetry did not mention him or his works. But towards the end of the eighteenth century his early poems were reprinted. Percy included his famous song, 'Shall I wasting in despair,' and an extract from 'Philarete,' in his 'Reliques of Ancient Poetry.' Ellis quoted him in his 'Specimens.' The result was that critics like Lamb, Coleridge, and Southey recognised his merit, and, ignoring the political and religious lucubrations of Wither's later years, by which alone he desired to be judged, gave his literary work unstinted praise. Southey declared that he had the 'heart and soul' of a poet. Lamb studied him with Quarles. In the 'Annual Review' (1807) Lamb wrote: 'Quarles is a wittier writer, but Wither lays more hold of the heart. Quarles thinks of his audience when he lectures; Wither soliloquises in company with a full heart.' In an essay on

'The Poetical Works of George Wither' (published in Lamb's 'Works' in 1818) he expressed unbounded faith in his poetic greatness. It is now universally recognised that Wither was a poet of exquisite grace, although only for a short season in his long career. Had his last work been his 'Faire Virtue,' he would have figured in literary history in the single capacity of a fascinating lyric poet. He was one of the few masters in English of the heptasyllabic couplet, and disclosed almost all its curious felicities. But his fine gifts failed him after 1622, and during the last forty-five years of his life his verse is mainly remarkable for its mass, fluidity, and flatness. It usually lacks any genuine literary quality and often sinks into imbecile doggerel. Ceasing to be a poet, Wither became in middle life a garrulous and tedious preacher, in platitudinous prose and verse, of the political and religious creeds of the commonplace middle-class puritan. At times he enjoyed considerable influence; but his political philosophy amounted only to an assertion that kings ought not to be tyrannical nor parliaments exacting, and his religious views led merely to a self-complacent conviction of the sinfulness of his neighbours and of the peril to which their failings exposed the world, owing to the working of the vengeance of God.

Extracts from 'Juvenilia' by Alexander Dalrymple (London, 1785, 8vo) formed the earliest attempt at a full reprint of Wither's poems. Selections from Wither figured in a very thin volume called 'Select Lyrical Ballads, written about 1622,' which was printed by Sir S. E. Brydges (1815, 8vo). Brydges also printed 'Shepherd's Hunting' (1814), 'Fair Virtue' (1815), and 'Fidelia' (1818) in separate volumes. In 1810 Gutch reprinted a few specimens of Wither's early work, and sent to Lamb an early interleaved copy for corrections and suggestions. 'I could not forbear scribbling certain critiques in pencil on the blank leaves,' Lamb wrote to Gutch on 9 April 1810. The book, with these pencilled notes, was afterwards sent to Dr. George Frederick Nott [q. v.], the editor of Surrey's and Wyatt's poems. Nott added emendations of his own, and the volume again found its way to Lamb, who amusingly recorded his low opinions of Nott's taste. The volume, with the triple set of annotations, was subsequently acquired by Mr. Swinburne, who humorously described it in the 'Nineteenth Century' in January 1885; Mr. Swinburne's essay is reprinted in his 'Miscellanies,' 1886. J. M. Gutch also edited the 'Juvenilia' and other works in 'Poems of George Wither,' without notes or introduction (Bristol, 1820, 3 vols.); this collection was never completed; some copies are divided into four volumes, and bear the date 1839. Sheets containing a life of Wither by Gutch, intended to accompany his edition, were accidentally destroyed; only one impression was preserved by Gutch (cf. *Athenæum*, 1858, i. 500). Stanford printed a few of Wither's poems in his 'Works of British Poets' (1819, vol. v.) Southey included the 'Shepherd's Hunting' in his 'Select Works of English Poets' (1831). Wither's 'Halelujah' and 'Hymnes and Songs of the Church,' edited by Edward Farr, were reprinted in the 'Library of Old Authors,' 1857–8. The greater number of Wither's works were reprinted by the Spenser Society between 1870 and 1883 in twenty parts. A selection was edited by Professor Henry Morley in his 'Companion Poets,' 1891. 'Fidelia' and 'Faire Virtue' are included in Mr. Arber's 'English Garner.' 'The Poetry of George Wither' was edited by Frank Sidgwick (2 vols.), 1902.

The general facts are collected in Wood's Athenæ Oxon, ed. Bliss, iii. 761–75 (a confused bibliography); Aubrey's Lives, ed. Andrew Clark, i. 221, ii. 306–7; Hunter's Chorus Vatum (Brit. Mus. Addit. MS. 24491, p. 49); Masson's Milton; Park's British Bibliographer, an elaborate bibliography by Park; preface to Brydges's reprint of Shepherds Hunting, 1814; Brydges's Censura Literaria; Wither's publications in the reprint of the Spenser Society, especially the Schollers Purgatory, 1625, and Ecchoes from the Sixth Trumpet, 1666. Some further biographical particulars may be gleaned from the following tracts, in which incidents in Wither's political and literary career are adversely criticised: A letter to George Wither, touching his soi-disant Military Exploits in Kent, Surrey, Gloucester, and Middlesex. Sold by the Cryers of 'New, new, and true News,' in all the streets of London, 1646, 4to; A letter to George Wither to prevent his future Pseudography, London, 1646, 4to; Mr. Wither his Prophesie of our present Calamity and (except we repent) future Misery, written in the year 1628, n.p. or d. 4to (two editions); Withers Remembrancer: or Extracts out of Master Withers his booke called Britain's Remembrancer. Worthy of the review and consideration of himselfe, and all other men, 1643, 8vo; A letter to George Wither, Poetica Licentia Esq., published for the better information of such who by his perpetual scribbling have been screwed into an opinion of his worth, &c., 1646, 4to.] S. L.

WITHERING, WILLIAM (1741–1799), physician, botanist, and mineralogist, was born at Wellington, Shropshire, in March 1741, being the only son of Edmund Withering, a surgeon, and his wife Sarah Hector, a kinswoman of Richard Hurd

[q. v.], bishop of Worcester. Withering was educated by Henry Wood of Ercall until 1762, when he entered the university of Edinburgh, graduating M.D. in 1766. He devoted himself specially to the study of chemistry and anatomy, joined the Medical Society of Edinburgh, and became a freemason, devoting his hours of leisure to the German flute and harpsichord. At Edinburgh he made the acquaintance of Richard Pulteney [q. v.], the historian of British botany. After a visit to Paris Withering settled down in practice at Stafford, where he remained from 1767 to 1775, acting during most of that time as sole physician to the county infirmary. Here, too, he began to collect plants, doing so at first for the lady patient who became his wife. In 1775, on the death of Dr. Small, Withering removed to Birmingham, where he soon acquired a practice as large and as lucrative as that of any physician out of London, and for thirteen years acted as chief physician to the Birmingham General Hospital. In 1776, the year after his settling in Birmingham, Withering published his most important work, 'A Botanical Arrangement of all the Vegetables naturally growing in Great Britain, according to the System of the celebrated Linnæus; with an easy Introduction to the Study of Botany;' and about the same time he evinced his interest in Spain by assisting (Sir) John Talbot Dillon [q. v.] with chemical and botanical notes to his 'Travels' through that country. He became an active member of the Society for Promoting the Abolition of the Slave Trade and of the celebrated Lunar Society, in which he was associated with Joseph Priestley [q. v.], Matthew Boulton [q. v.], and James Watt [q. v.], and was for a time engaged in chemical researches to combat, as he says, 'that monster Phlogiston'—a subject which he, however, handed over to his friend Priestley. His attention being for a time directed to mineralogy, he communicated to the 'Philosophical Transactions' of the Royal Society—of which he was elected a fellow in 1784—analyses of Rowley ragstone and toadstone in 1782, and experiments and observations on 'terra ponderosa,' or barium carbonate (afterwards named Witherite in his honour), in 1784, and in 1783 published a translation of Sir Torbern Bergmann's 'Sciagraphia Regni Mineralis,' with notes by himself, under the title of 'Outlines of Mineralogy.' In 1786 Withering moved to Edgbaston Hall, until then the residence of Sir Henry Gough Calthorpe, where he amused himself by breeding Newfoundland dogs and French cattle, and where he completed the second edition of the 'Botanical Arrangement,' for which work he constantly employed two professional plant-collectors. Withering was not himself present at the dinner in July 1791 in commemoration of the French revolution which gave rise to the riots in which Priestley's house was sacked; but, the disturbance growing, he felt compelled to fly, taking with him his books and specimens in wagons loaded up with hay, though the arrival of the military ultimately saved his house from destruction. In December 1792, after the publication of the third volume of the 'Botanical Arrangement,' which dealt in a most original manner with the fungi and other cryptogams, Withering, who was long threatened with consumption, sailed for Lisbon, where he remained until the following June. While there, at the request of the Portuguese court he analysed the hot mineral waters of Caldas da Rainha, and on revisiting Lisbon in October 1793 presented a memoir on the subject to the Royal Academy of Sciences, and was made a foreign corresponding member of that body. The memoir was published both in the 'Transactions' of the Academy and in the 'Philosophical Transactions.' As the result of his plant-collecting in Lisbon he drew up a 'Floræ Ulyssipponensis Specimen,' which is included in his 'Miscellaneous Tracts,' collected by his son in 1822. Withering came to the conclusion that the climate of Lisbon was of no service in cases of consumption, and, travelling through the south of England on his return, decided that the Undercliff of the Isle of Wight would be far preferable. He then purchased from Priestley his house, 'The Larches,' which had been sacked by the mob in 1791, and here he spent the five remaining years of his life, living mainly in his library, which was maintained artificially at a uniform temperature of 65° F. His son, indeed, maintains in the memoir prefixed by him to his father's 'Miscellaneous Tracts' that nothing showed his skill as a physician more than the way in which he prolonged his own frail existence. Among the distinguished men who visited him at Birmingham were Camper, Necker, Calonne, Reinhold Forster, and Afzelius. The last-mentioned botanist, demonstrator in the university of Upsal, revised Withering's herbarium in preparation for the third edition of the 'Botanical Arrangement,' which appeared in 1796; and Thunberg, the successor of Linné, sent him Swedish plants for the purposes of the same work, and lent his sanction to Withering's modification of Linné's classification by the merging

of the Gynandria, Monœcia, Dicœcia, and Polygamia in the other classes. Withering died on 6 Oct. 1799, it being wittily said during his long illness that 'the flower of physicians is indeed Withering.' He was buried at Edgbaston old church, where his monument bears a bust and is ornamented with the foxglove, which he did much to introduce into the pharmacopœia, and with *Witheringia*, a genus of Solanaceæ dedicated to his honour by L'Héritier. The fine portrait of Withering painted by Charles Frederick von Breda in 1792 was engraved by W. Bond as a frontispiece to the 'Miscellaneous Tracts,' as well as by Ridley for Thornton's collection. Withering married, on 12 Sept. 1772, Helena, only child of George Cookes of Stafford, by whom he had two children, who survived him—William (1775–1832) and Charlotte.

His chief works, in addition to those already sufficiently described, were: 1. 'Dissertatio Inauguralis de Angina Gangrænosa,' Edinburgh, 1766. 2. 'A Botanical Arrangement of all the Vegetables naturally growing in Great Britain,' London, 1776, 2 vols. 8vo; 2nd edit., much improved by Dr. Jonathan Stokes, Birmingham, 3 vols., vols. i. and ii. 1787, vol. iii. 1792; 3rd edit., Birmingham, 1796, 4 vols.; 4th edit., enlarged by William Withering the younger, London, 1801, 4 vols.; 5th edit., 'corrected and considerably enlarged,' Birmingham, 1812, 4 vols.; 6th edit., London, 1818, 4 vols.; 7th edit., London, 1830, 4 vols.; another edit., 'corrected and condensed' by William Macgillivray, London, 1830, 4to (3rd edit. of this abbreviation, London, 1835, 8vo); 8th edit., London, 1852, 8vo. 3. 'An Account of the Scarlet Fever and Sore Throat, or Scarlatina Anginosa,' 1778; 2nd edit. 1793. 4. 'An Account of the Foxglove and some of its Medical Uses,' 1785, 8vo.

[Memoir by his son prefixed to Miscellaneous Tracts, London, 1822, 8vo; Colvile's Worthies of Warwickshire, 1870, 4to.] G. S. B.

WITHERINGTON, WILLIAM FREDERICK (1785–1865), landscape-painter, was born in Goswell Street, London, on 26 May 1785. At school and afterwards in business he cultivated a taste for drawing, and at length, in 1805, became a student at the Royal Academy, though he did not decide till some time later to become a painter by profession. In 1808 he exhibited his first picture, 'Tintern Abbey,' at the British Institution, and made his first appearance at the Royal Academy in 1811, with two views of Hartwell, Buckinghamshire. He remained a constant contributor to the Royal Academy exhibitions till the year of his death, sending 138 pictures in all, in addition to sixty-two at the British Institution. He also exhibited for several years in succession at the Birmingham Society of Arts, founded in 1821. His early pictures were principally landscapes, but he varied them with such subjects as 'Lavinia,' 'The Soldier's Wife,' 'Sancho Panza,' and 'John Gilpin.' In 1830 he was elected an associate of the Royal Academy. He had lived hitherto chiefly in London, but his health failed about this time, and he was compelled to spend several months of each year in the country, chiefly in Kent.

In 1840 he became an academician. Henceforth he employed his renewed health and vigour in painting views in Devonshire, the lake country, Wales, and other parts of England, though Kent was still his favourite county. His pictures are simple unaffected studies of English scenery, varied with incidents of country life, in which the figures are well painted. Two of his best known works, 'The Hop Garland,' engraved by H. Bourne, and 'The Stepping Stones,' engraved by E. Brandard, were presented to the National Gallery as part of the Vernon collection in 1847, but they are among the pictures temporarily on loan to other galleries. 'The Hop Garden' (1834), one of his best works, is in the Sheepshanks collection at the South Kensington Museum. 'Angling,' 'The Beggar's Petition,' and several other pictures have been engraved. There is a lithograph, 'The Young Anglers,' by Witherington himself. He died at Mornington Crescent, London, on 10 April 1865.

[Redgrave's Dict. of Artists; Exhibition Catalogues; Times, 15 April 1865.] C. D.

WITHEROW, THOMAS (1824–1890), Irish divine and historian, son of Hugh Witherow, a farmer at Aughlish, near Dungiven, Londonderry, by Elizabeth Martin, was born at Ballycastle on 29 May 1824. He received his early education at Ralliagh church school, whence he passed to the care of James Bryce (1806–1877) [q. v.], and, later on, successively to the Academy and the Royal Academical Institution in Belfast. In 1839 he entered the collegiate department of the latter seminary, and here, with the exception of a session at Edinburgh, all his college days were spent. In 1845 he was licensed to preach by the presbytery of Glendermot, and in 1845 ordained at Maghera, Londonderry, by the presbytery of Magherafelt as colleague to Charles Kennedy. He proved himself a most able and faithful

clergyman. In 1865, on the opening of the Magee presbyterian college, Londonderry, he was appointed by the general assembly professor of church history and pastoral theology. The duties of this chair he discharged during the remainder of his life with much zeal and efficiency. In 1878 he was elected moderator of the general assembly, and in 1884 a senator of the royal university of Ireland. He died on 25 Jan. 1890 at Londonderry, and was buried in the city cemetery there.

He married Catharine, daughter of Thomas Milling, Maghera, by whom he had seven daughters and three sons.

Witherow was author of a number of valuable works, the chief of which are: 1. 'Three Prophets of our own,' 1855. 2. 'The Apostolic Church—which is it?' 1856. 3. 'A Defence of the Apostolic Church,' 1857. 4. 'Scriptural Baptism; its Mode and Subjects,' 1859. 5. 'Derry and Enniskillen in the year 1689,' 1873. 6. 'The Boyne and Aghrim,' 1879. 7. 'Historical and Literary Memorials of Presbyterianism in Ireland' (1623–1800), 2 vols. 1879. 8. 'History of the Reformation; a primer,' 1882. 9. 'Life of Rev. A. P. Goudy, D.D.' (commenced by Thomas Croskery [q. v.], but left unfinished), 1887. 10. 'Two Diaries of Derry in 1689, being Richards's Diary of the Fleet and Ash's Journal of the Siege, with Introduction and Notes,' 1888. 11. 'The Form of the Christian Temple,' 1889. He was a frequent contributor to the 'British and Foreign Evangelical Review,' the Belfast 'Witness,' and the Londonderry 'Standard,' and was one of the editors of the 'Presbyterian Review.' He was made hon. D.D. in 1883 by the Presbyterian Theological Faculty, Ireland, and LL.D. by the royal university in 1885.

[Personal knowledge; Minutes of General Assembly of Presbyterian Church in Ireland; obituary notice in Belfast Witness; information supplied by Rev. R. G. Milling, B.D., Ballynahinch.] T. H.

WITHERS, THOMAS (1769–1843), captain in the navy, son of Thomas Withers, yeoman, of Knapton, North Walsham, Norfolk, and Priscilla his wife, was baptised on 17 Sept. 1769. On 4 June 1779 he was admitted one of the nautical scholars of Christ's Hospital, where he continued for upwards of six years, though for part of the time (14 July 1781–31 Jan. 1784) he was borne on the books of the Grana as servant of the purser, Joseph Withers, presumably his uncle. On 1 Dec. 1785 he was discharged from Christ's Hospital and bound apprentice to Richard Harding, commander of the East India Company's ship Kent, for a term of seven years 'unless his majesty should require his last year's service' (information from Christ's Hospital per Mr. W. Lempriere). In May 1793 he entered on board the Agamemnon, then newly commissioned by Captain Horatio (afterwards Viscount) Nelson [q. v.], to whom his North Walsham connection had probably introduced him. In the Agamemnon Withers continued as midshipman, schoolmaster, and master's mate till July 1796, when he followed Nelson to the Captain. During this time he had seen much exceptional service; had been landed at Bastia and Calvi; had been wounded at Oneglia on 29 Aug. 1795, and been captured at Vado in November (Nicolas, *Nelson Despatches*, ii. 77, 111). On the day after the battle of Cape St. Vincent he was made lieutenant into the prize-ship Salvador del Mundo (15 Feb. 1797, confirmed 22 March). From February 1798 to December 1800 he was serving in the Terrible in the Channel, with Sir Richard Hussey Bickerton [q. v.], as afterwards in the Kent in the Mediterranean and on the coast of Egypt till August 1802, when he was made acting commander of the expedition. The commission was confirmed on 11 April 1803. For a few months in the end of 1804 he commanded the Tartarus sloop in the Channel, and in 1805 was appointed agent for transports to the Elbe and Weser. In this service he continued: in Sicily, the Ionian Islands, and Alexandria, 1806–7; Halifax and Martinique, 1808–10. During 1810–16 he was principal agent in the Mediterranean—coast of Spain and Italy. He was made post-captain on 13 May 1809. After the war he had no service, and lived in retirement at North Walsham till his death on 4 July 1843.

[Marshall's Royal Naval Biogr. v. (Suppl. pt. ii.), 476; Service-book in the Public Record Office; Gent. Mag. 1843, ii. 435.] J. K. L.

WITHERSPOON, JOHN (1723–1794), presbyterian divine and statesman, born on 5 Feb. 1722–3 in the parish of Yester in Haddingtonshire, was the eldest son of James Witherspoon (*d.* 12 Aug. 1759), minister of that parish, by his wife Anne, daughter of David Walker (*d.* 1787), minister of Temple in Midlothian. His mother's family claimed descent from John Knox and his son-in-law, John Welch. Witherspoon was educated at the grammar school at Haddington, where he was distinguished by his diligence and proficiency in the classics, and proceeded to Edinburgh University, where he was laureated on 8 May 1739. On 6 Sept. 1743 he was licensed to preach by the presbytery of Haddington, and, after assisting his father

for a few months, he was presented in 1744 to the parish of Beith by Alexander Montgomerie, tenth earl of Eglinton [q. v.], called on 24 Jan. 1744–5, and ordained on 11 April. On the outbreak of the rebellion in 1745 Witherspoon, influenced by loyalty, placed himself at the head of a small body of volunteers and marched to Glasgow. Being ordered to return, he disobeyed, continued his advance, and was made prisoner by the rebels after the battle of Falkirk, in which, however, he took no part. He was confined in the castle of Doune with other prisoners, until they managed to escape by a rope of knotted blankets.

Witherspoon's fame as a preacher steadily increased, and on 16 June 1753 he attained distinction as an author by his 'Ecclesiastical Characteristics, or the Arcana of Church Policy, being an Attempt to open up the Mystery of Moderation' (Glasgow, 8vo), written in a vein of delicate humour against the 'moderate' party in the Scottish church. The work was deservedly popular, and reached a fifth edition in 1763 (Edinburgh, 8vo). It at first appeared anonymously, but it was followed in 1763 by a 'Serious Apology' for the 'Characteristics,' in which Witherspoon acknowledged the authorship (Edinburgh, 8vo). It also earned the praise of Warburton and of Rowland Hill, and was lauded by the bishops of London and Oxford as an exquisite exposure of 'a party they were no strangers to in the church of England.' In his warfare with the moderates he had to encounter almost alone writers of the calibre of Hugh Blair [q. v.], Alexander Gerard (1728–1795) [q. v.], and William Robertson the historian.

In 1756 Witherspoon established his reputation by his 'Essay on the Connection between the Doctrine of Justification by the imputed Righteousness of Christ and Holiness of Life' (Glasgow, 16mo), one of the ablest expositions of the Calvinistic doctrine in any language. It has been repeatedly republished. He increased his popularity by his 'Serious Enquiry into the Nature and Effect of the Stage' (Glasgow, 8vo). John Home [q. v.] had scandalised popular ideas of ministerial propriety by placing 'Douglas' on the Edinburgh stage in 1756, and Witherspoon's grave and temperate rebuke came as a solace to outraged sentiment. It was reprinted in 1842 as the first of a series of 'Reprints of Scarce Tracts connected with the Church of Scotland' (Edinburgh, 8vo), with an ironical preface by Alexander Colquhoun-Stirling-Murray-Dunlop [q. v.], directed against the 'moderates' of his own time. No more of the series appeared. A new edition by William Moffat was published in 1876 (Edinburgh, 8vo). On 9 Dec. 1756 Witherspoon was called to the town church at Paisley, and on 16 June 1757 he was admitted. He continued to publish pamphlets and sermons for some years, until in 1762 a discourse, entitled 'Sinners sitting in the Seat of the Scornful: Seasonable Advice to Young Persons,' involved him in unexpected difficulties. In the preface he rebuked by name, and with some severity, some young men who had travestied the Lord's Supper on the night before its celebration at Paisley. In consequence he was prosecuted for libel and defamation, and, after proceedings extending over thirteen years, he was sentenced by the supreme court on 28 Feb. 1776 to pay damages to the extent of 150*l*. Much sympathy was shown him, and on 28 June 1769 the university of St. Andrews bestowed on him the honorary degree of D.D.

In 1765 Witherspoon published a delightful satire, 'The History of a Corporation of Servants discovered a Few Years Ago in the Interior Parts of South America' (Glasgow, 4to), in which, after tracing the growth of ecclesiasticism before and after the Reformation under the guise of the history of a guild of servants, he proceeded to hold up to ridicule the abuses prevalent in the Scottish church. In the meantime his fame was growing daily. He declined invitations to become minister of a congregation in Dublin and of the Scottish church at Rotterdam. On 9 May 1768, however, having received two invitations to become principal of Princeton College, New Jersey, he resigned his charge, and in July sailed for America. He was received in New England with great enthusiasm, and his journey from Philadelphia to Princeton was a triumphal procession. His reputation was great enough to ensure Princeton a marked increase in prosperity after his arrival. He and his friends presented a large number of books to the college library, and he exerted himself to obtain pecuniary aid for the college from the North American colonies. He effected a revolution in the system of instruction by introducing the Scottish system of lectures, greatly extending the study of mathematical science, improving the course of instruction in natural philosophy, and in 1772 introducing Hebrew and French to the curriculum. He himself lectured on eloquence, history, philosophy, and divinity. Under his auspices were educated many ministers and early patriots and legislators of the United States, among them James Madison.

On the outbreak of the American revolution Witherspoon's varied talents as a preacher, debater, politician, and man of affairs at last found full room for action in the turmoil of the war of independence. He strongly supported the cause of the colonies, and in the spring of 1776 he took his seat in the convention for framing the first constitution for New Jersey. His conduct in this assembly established his capacity for affairs. After serving there during the deposition of William Franklin, the royalist governor, on 21 June 1776, he was elected by the citizens of New Jersey as their representative in the general congress by which the constitution of the United States was framed. All his influence was exerted in favour of the declaration of independence. When a member of congress expressed a fear that they 'were not yet ripe' for such a declaration, Witherspoon replied, 'In my judgment, sir, we are not only ripe but rotting.' At his instance the Scottish soldiers were omitted from the list of mercenaries whom, according to the declaration of independence, England had employed against the colonists. He was among those who signed the declaration on 4 July, and, with the exception of a brief interval, he remained in congress until the virtual close of the revolution. His erudition gave him weight in an assembly in love with theory, and his training in Scottish ecclesiastical politics prepared him for the secular politics of America. On 7 Oct. he was appointed a member of the secret executive committee. He was a member of the board of war, and on 27 Aug. 1778 was made a member of the committee of the finances. In 1781 he was one of the commissioners who brought about an accommodation between congress and the mutineers from Washington's army at Trenton (*Ann. Reg.* 1781, i. 7). During the whole of the struggle he continually influenced public opinion by sermons, pamphlets, and addresses, in which, while strenuous for independence, he showed the dangers of excessive decentralisation and urged the necessity of leaving sufficient strength to the executive. He also strongly deprecated an undue resort to a paper currency, and urged the propriety of making loans and establishing funds for the payment of interest.

On the settlement of the question of American independence early in 1783, Witherspoon resumed his academic duties, and two years later he visited Great Britain to obtain subscriptions for the college, which had suffered severely during the war. He found, however, that the feeling against the colonists was too strong to afford him much chance of success, and, after a brief visit, he finally returned to the United States. In 1785 he received the honorary degree of LL.D. from Yale College. Two years before his death he became blind, but, in spite of this infirmity, he continued to preach and to lecture until the end of his life. He died on 15 Nov. 1794, and was buried at Princeton. He was twice married: first, in 1748, to Elizabeth, daughter of Robert Montgomery of Craighouse; and secondly, in 1791, to Anne, widow of Dr. Dill of York County, New York. By the former he had three sons and two daughters. The eldest son, James, became a major in the American army, and was killed at Germantown. Of his daughters, Anne married Samuel Stanhope Smith, who succeeded him as president of Princeton College; and Frances married David Ramsay, the historian. John Cabell Breckinridge, the confederate leader, was a descendant of Witherspoon (*Notes and Queries*, 3rd ser. xi. 25). Witherspoon's portrait was engraved from life by Trotter in 1785, and a colossal statue was erected to him on 20 Oct. 1876 in Fairmount Park, Philadelphia. He was brilliant in conversation, and was said to have a more imposing presence than any American leader, except Washington.

Witherspoon, both from his attainments and his position, exercised a considerable influence on theological development in the United States, and he has been credited with moulding presbyterian thought in New England (cf. *Bibliotheca Sacra*, July 1863; *Biblical Repertory and Princeton Review*, October 1863). Besides the works already mentioned, he was the author of: 1. 'Seven Single Sermons,' Edinburgh, 1758, 8vo; Philadelphia, 1778, 8vo. 2. 'A Practical Treatise on Regeneration,' London, 1764, 12mo; 5th ed. London, 1815, 12mo. 3. 'Essays on Important Subjects,' London, 1764, 2 vols. 12mo. This collection included No. 2 as well as 'Ecclesiastical Characteristics.' 4. 'Discourses on Practical Subjects,' Glasgow, 1768, 12mo; Edinburgh, 1804, 12mo. 5. 'Practical Discourses on Leading Truths of the Gospel,' Edinburgh, 1768, 12mo; 1804, 12mo. 6. 'Considerations on the Nature and Extent of the Legislative Authority of the British Parliament,' Philadelphia, 1774, 8vo; erroneously attributed to Benjamin Franklin. 7. 'The Dominion of Providence over the Passions of Men,' a sermon, Philadelphia, 1776, 8vo; this discourse, a defence of revolutionary theories, was republished in Glasgow in 1777, with severe annotations, in which he was styled a rebel and a traitor. To the American edition he added an 'Address to the Natives of Scot-

land,' which appeared separately in 1778. 8. 'Sermons on various Subjects, not already published . . . with the History of a Corporation of Servants, and other Tracts,' Edinburgh, 1798, 12mo. He also published numerous single sermons, lectures, and essays. A collective edition of his works, with a memoir by his son-in-law, Samuel Stanhope Smith, was published in New York in four volumes in 1800 and 1801, and a second edition in Philadelphia in 1802. New editions were published at New York in 1802 in four volumes, and at Edinburgh in 1804-5, and in 1815 in nine volumes. His 'Miscellaneous Works' appeared at Philadelphia in 1803, his 'Select Works' at London in 1804 (2 vols. 8vo), and his 'Essays, Lectures, and Sermons' at Edinburgh in 1822 (6 vols. 12mo). Several of his sermons are included in David Austin's 'American Preacher,' Elizabeth Town, 1793–4, 4 vols. 8vo. Witherspoon edited the 'Sermons' of James Muir of Alexandria, United States of America, in 1787. To him is also doubtfully ascribed 'A Letter from a Blacksmith to the Ministers and Elders of the Church of Scotland, in which the Manner of Public Worship there is pointed out, the Inconveniences and Defects considered, and Methods for removing them humbly proposed,' London, 1759, 8vo; 5th ed. Edinburgh, 1826, 8vo; and with still less probability 'A Series of Letters on Education by a Blacksmith, edited by Isaac James,' Bristol, 1798, 8vo; Southampton, 1808, 12mo. Witherspoon was severely satirised by Jonathan Odell, the loyalist poet (see *Loyalist Poetry of the Revolution*, pp. 17–18).

[Sanderson's Biogr. of Signers of the Declaration of Independence, 1865, pp. 296–314; Tyler's Literary History of the American Revolution, New York, 1897, ii. 319–30; Sprague's Annals, iii. 288–300; Chambers's Biogr. Dict. of Eminent Scotsmen, 1855; Scott's Fasti Eccles. Scoticanæ, i. i. 364, ii. i. 160, 203–5; Allibone's Dict. of Engl. Lit.; Notes and Queries, 3rd ser. xi. 25, 5th ser. viii. 16; Ann. Reg. 1780, i. 366; The Faithful Servant Rewarded, funeral sermon by John Rodgers, 1795; Halkett and Laing's Dict. of Anon. and Pseudon. Lit. 1885; Life of Witherspoon, prefixed to his Works, Edinburgh, 1804; New Statistical Account, II. ii. 159–60; Bromley's Cat. of Engr. Portraits, p. 372; Collections of Hist. Soc. of New Jersey, ii. 182, iii. 193–6, 198; The Princeton Book, 1879, pp. 45–47; Headley's Chaplains and Clergy of the Revolution, 1864; Cochrane Corresp. (Maitland Club), p. 119.] E. I. C.

WITHMAN (*d.* 1047?), abbot of Ramsey, called also Leucander and Andrew, was a German by birth (*Chron. Abb. Rames.* p. 121, Rolls Ser.), one of those apparently whom Cnut gathered round him. Green, on what authority does not appear, places Withman among the royal chaplains who, under Cnut, were first organised for administrative purposes (*Conquest of England*, pp. 544–5). Withman was promoted in 1016 to the great abbacy of Ramsey (*Chron. Abb. Rames.* App. p. 340). He was a hard student and a man of stern character, whose discipline involved him in serious disputes with his monks. Against the latter he appealed to the diocesan, Ætheric; but the bishop, having visited the house, gave decision in favour of the monks, reminding the abbot of the breadth and tolerance of St. Benedict's great rule (*ib.* pp. 121–3). Withman thereupon set out on a pilgrimage to Jerusalem, whence he returned to find his successor in the abbacy appointed. The new abbot, Æthelstan, at once offered to resign, but Withman refused to allow him, and himself retired to a solitary spot near Ramsey, called Northeye. Here, with one companion and two servants, and supported by the abbey, he lived over twenty-six years, dying probably about 1047 (*ib.* pp. 125, 340). Withman is said to have enjoyed the friendship of Edward the Confessor, whom he persuaded to give certain lands to the abbey in 1047 (*ib.* pp. 160, 340). He wrote a life of the Persian bishop St. Ivo or St. Ives, whose remains were supposed to be buried at Ramsey. The original is apparently lost, but a revision by Goscelin [q.v.] is printed in the 'Acta Sanctorum' (ii. 288 seq.) and in Migne's 'Patrologia' (clv. p. 80). Bale also attributes to Withman a narrative of his journey to Jerusalem (*Scriptt. Illustr. Brit.* i. 151), of which, however, nothing further seems to be known.

[In addition to the chief authorities mentioned in the text, see Leland's Comment. de Scriptt. Brit. i. 166; Pits, De Illustr. Angl. Scriptt. p. 183; Tanner's Bibl. Brit.-Hib. p. 479; Dugdale's Monast. Angl. ii. 547; Wright's Biogr. Brit. Lit. i. 511–12; Freeman's Norman Conquest, ii. 79, 599.] A. M. C–E.

WITHRINGTON. [See WIDDRINGTON.]

WITTLESEY, WILLIAM (*d.* 1374), archbishop of Canterbury. [See WHITTLESEY.]

WIVELL, ABRAHAM (1786–1849), portrait-painter, was born on 9 July 1786 in the parish of St. Marylebone, London. He was the fourth child and only son of a tradesman who had left Launceston, Cornwall, a year previously, and died soon after his son's birth, leaving his widow very badly off. Young Wivell began to work for his living at the age of six as a farmer's boy. He returned to London two years later, and,

after trying several occupations, was apprenticed to a hairdresser in 1799 for seven years. At the end of this term he set up for himself in the same trade, and advertised his skill in taking likenesses by exhibiting miniatures among the wigs in his shop-window. He made the acquaintance of Joseph Nollekens and James Northcote [q. v.], who helped him to extend his practice as a portrait-painter, though he could not yet afford to live by that alone. He made some unsuccessful experiments about this time in etching and mezzotint engraving. A mezzotint portrait by him, after John Smith, was published in Rodd's 'Portraits to illustrate Granger's Biographical History of England,' 1819. In 1820 he took portraits of Arthur Thistlewood [q. v.] and the other Cato Street conspirators in Clerkenwell prison, and received a commission from the publisher Thomas Kelly of 17 Paternoster Row to draw them again during their trial at the Old Bailey. These portraits met with great success. Later in the same year he took a sketch of Queen Caroline as she appeared on a balcony to receive the greetings of the people on her return to London. The sketch was brought to the queen's notice, and she gave Wivell a sitting to enable him to finish the portrait. At the queen's trial in the House of Lords Wivell, who had gained a surreptitious entrance among the barristers, took rapid sketches of all the persons concerned, which were circulated at the time among the company present and afterwards published. This was the starting-point of Wivell's career of prosperity. He soon obtained abundant commissions from the royal family and the aristocracy, and painted portraits, which were afterwards engraved, of George IV, the Dukes of York, Gloucester, and Clarence, Prince George and Princess Augusta of Cambridge as children, Lord Holland, Sir Francis Burdett, George Canning, Sir Astley Cooper, Lord John Russell, and many more of the leading men of the day. He painted the portraits of nearly two hundred members of parliament for a view of the interior of the House of Commons which was published by Bowyer and Parkes, and received numerous commissions for theatrical portraits. He seldom exhibited at the Royal Academy or other galleries, and few of his portraits were painted in oils; the majority were highly finished pencil-drawings on a miniature scale. In 1825 he went to Stratford-on-Avon and made a drawing of the bust of Shakespeare in Stratford church, which was engraved by J. S. Agar. In 1827 he published 'An Inquiry into the History, Authenticity, and Characteristics of the Shakespeare Portraits,' and lost a large sum of money by the venture, since the sale of the book was not nearly sufficient to cover the expense of the plates. He was relieved at this juncture by the death of his uncle, Abram Wivell of Camden Town, who left him his house and furniture and an annuity of 100*l.* for life. In 1828 Wivell became interested in the subject of fire-escapes, in which he invented several improvements. In 1829 a society was formed which developed into the Royal Society for the Protection of Life from Fire, established in 1836. Wivell became superintendent of fire-escapes to this society, with a salary of 100*l.*, and held this post till 1841, when he left London for Birmingham. There he resumed his practice as a portrait-painter and had sittings from many of the important residents. In 1847 he took portraits of railway celebrities for the 'Monthly Railway Record.' He died at Birmingham on 29 March 1849. He was twice married, in 1810 and 1821. His second wife and ten children survived him. His eldest son, Abraham, also became an artist, and painted a portrait of Sir Rowland Hill, which was engraved in mezzotint by W. O. Geller in 1848. A portrait of Wivell, drawn by himself, was engraved by William Holl.

[Art Journal, 1849, p. 205.] C. D.

WIX, SAMUEL (1771–1861), divine, born in London on 9 Feb. 1771, was the second son of Edward Wix of St. Peter's, Cornhill. He was educated at the Charterhouse under Samuel Berdmore [q. v.], and at Christ's College, Cambridge, where he was admitted pensioner on 8 Nov. 1791, and elected scholar on 6 Dec. 1792. He graduated B.A. in 1796 and M.A. in 1799. He was apparently admitted at the Inner Temple (16 Aug. 1783), but was ordained deacon in 1798 and priest in 1800. After holding curacies in Chelsea, Ealing, Eynsford, Kent, and Faulkbourne, Essex, successively, he was presented in 1802 to the living of Inworth, Essex. Six years later he was elected hospitaller and vicar of St. Bartholomew's the Less in London. He was also for a time president of Sion College. An adherent of the old high-church party, he cared more for devotion than polemics, yet he involved himself in controversy. His first publication was 'Scriptural Illustrations of the Thirty-nine Articles, with a practical Commentary on each . . . affectionately intended to promote Religious Peace and Unity,' 1808, 8vo. It was followed in 1818 by a more ambitious eirenicon, published originally in the 'Eclectic

Review,' entitled 'Reflections concerning the Expediency of a Council of the Church of England and the Church of Rome being holden, with a view to accommodate Religious Differences.' This produced, among other answers, an angry reply from Thomas Burgess (1756–1837) [q. v.], bishop of St. David's. Wix wrote two temperate rejoinders. His 'Reflections' attracted the attention of Jerome, comte de Salis, who became Wix's lifelong friend, and caused his book to be translated at his own expense into several foreign languages. But Wix was opposed to granting Romanists political rights, and in 1822 issued a pamphlet in support of his views.

Wix, who wrote many similar pamphlets, was a man of singular simplicity of character and of vigorous intellect. He was a fellow of the Royal Society and the Society of Antiquaries. He died at the vicarage, St. Bartholomew's, London, on 4 Sept. 1861. A tablet to his memory was erected in the church by order of the governors of St. Bartholomew's Hospital. By his wife, a Miss Walford of the Essex family, he had several children. The eldest son, Edward Wix (1802–1866), a graduate of Trinity College, Oxford, was sometime archdeacon of Newfoundland, and afterwards vicar of St. Michael's, Swanmore, near Ryde, where he died on 24 Nov. 1866, being succeeded in the parish by his son, Richard Hooker Edward Wix (1832–1884). He was a frequent contributor to the 'Gentleman's Magazine,' and the author of 'Six Months of a Newfoundland Missionary's Journal,' 1836, 8vo, and of 'A Retrospect of the Operations of the Society for the Propagation of the Gospel in North America,' 2nd edit. 1833, 8vo.

[Admission entry at Christ's Coll. per the Master; Gent. Mag. 1861 ii. 453, 1862 i. 94–6, 1866 ii. 849; Foster's Alumni Oxon. 1715–1886; Allibone's Dict. of English Lit.; Brit. Mus. Cat.] G. Le G. N.

WODE. [See Wood.]

WODEHOUSE. [See also Woodhouse.]

WODEHOUSE or WOODHOUSE, ROBERT de (*d.* 1345?), treasurer of the exchequer, was son of Bertram de Wodehouse, a Norfolk knight who fought with distinction against the Scots under Edward I, by his wife Muriel, daughter and heir of Hamo, lord of Felton. His eldest brother, Sir William Wodehouse, was ancestor of the present Earl of Kimberley (see *Visit. Norfolk*, Harl. Soc.; Blomefield, *Hist. Norfolk*, passim; Burke, *Peerage*).

Robert, who probably accompanied his father to Scotland, was presented to the church of Ellon in the diocese of Aberdeen on 9 Sept. 1298. He was king's clerk, and travelled into Scotland with money on the king's service in July 1306, receiving on 2 April 1307, as his reward apparently, the church of Staunton-upon-Wye. These preferments were among the first of a long series which Wodehouse received at the hands of three kings in succession, for most of the churches which were bestowed upon him had fallen, for some reason or other, into the royal gift. On 4 Dec. 1310 he was presented to the church of Plumbland in Westmorland, and from May 1311 onward he appears in numerous entries in the patent rolls as king's escheator both north and south of Trent. This office he seems to have vacated at the close of 1312. From this time his rise in the royal favour was rapid. On 7 Oct. 1314 he received the prebend of Ketton in Lincoln Cathedral, and two royal mandates, directed to the civil and ecclesiastical officers respectively, were issued for the repression of the opposition which the appointment apparently excited. On 16 Oct. 1315 he obtained a license for a grant of land at Bunny in Nottinghamshire. He was at this time pastor of the church of Torrington in Yorkshire, where he had a house, and on 15 Feb. 1317 received a grant of land in London. On 24 March the king gave him a prebend of York, on 30 March the church of Auckland belonging to Durham, and on 10 April the church of Hackney in London. Edward II also gave Wodehouse the custody for life of the hospital of St. Nicholas, Pontefract.

On 24 July 1318 Wodehouse was appointed a baron of the exchequer, and was summoned to parliament among the judges until November 1322, when he resigned or was removed, and became keeper of the wardrobe. He retained this office under Edward III (from 5 Sept. 1327 till 2 March 1328). He apparently held property in Ireland which he administered by attorneys. In 1328 Wodehouse became archdeacon of Richmond, and on 16 April 1329 was appointed second baron of the exchequer. On 16 Sept. following he was made treasurer of the exchequer. As treasurer he was brought into relations with the papal agents, for to him fell the duty of receiving from the papal nuncio, also a king's clerk, the king's moiety of the first-fruits; on 8 June 1331 the king ratified his appointment by papal provision to the prebend of Colewich in Lincoln Cathedral. Some time before this he had received the prebend of Northwell in St. Mary's, Southwell. On 28 Nov. 1330 Wodehouse gave up the

treasurership to William de Melton (*d.* 1340) [q. v.], archbishop of York, only to receive the chancellorship of the exchequer on 17 Dec. The latter office he held merely for a few months, possibly for Robert de Stratford [q. v.], who was abroad part of the year; Wodehouse delivered up the seal to Stratford on 16 Oct. 1331. For a few years Wodehouse appears only once in the rolls, and then merely in connection with the duties of his archdeaconry. On 10 March 1338 he was again appointed treasurer of the exchequer, but delivered up the keys to William la Zouch [q. v.], from whom he had received them, on 16 Dec. of the same year. On 3 May 1340 he got license to alienate in mortmain certain lands for the support of two chaplains who were to perform divine service for his good estate in life and in death. He probably died about 1345, as his will was proved on 3 Feb. 1346 (Le Neve, iii. 138).

Wodehouse seems to have been a faithful if not an indispensable servant of kings, who held many arduous offices, but he was undoubtedly a notable pluralist. It is improbable that the above list of his preferments is an exhaustive one (Le Neve, *Fasti*, i. 591 et passim).

[The details of Wodehouse's biography are drawn almost exclusively from the recently published Calendars of Patent and Close Rolls, Edward I–Edward III; see also Le Neve's Fasti; Rot. Parl. vol. ii.; Blomefield's Norfolk; Foss's Judges.] A. M. C–e.

WODELARKE, ROBERT, D.D. (*d.* 1479), founder of St. Catharine's College, Cambridge, was the son of Richard and Joan Wodelarke (*De precibus* statutes of the college). He was one of the six original fellows of King's College, was the third surveyor of King's College chapel during its building, and superintended the works till Henry VI's deposition in 1455. Henry had promised 1,000*l.* a year, and when this payment ceased Wodelarke paid the sum of 328*l.* 10*s.* 4*d.* out of his own means. He was provost of King's from 1452 to 1479, and did much to promote learning in the university. He bought a site on 10 Sept. 1459, and on St. Catharine's day, 25 Nov. 1473, he formally founded a college, or hall, or house, dedicated to the Blessed Virgin and to St. Catharine of Alexandria, patroness of Christian learning. He intended to endow a master and ten fellows learned in philosophy and theology, but the troubles of civil war obliged him to reduce his original scheme to a master and three fellows. He built the college on two tenements in Mill Street, Cambridge, and endowed it with funds described in a memorandum drawn up by him and still preserved in the college (Philpott, *Documents*, p. 1). The college was to be called St. Catharine's Hall or Catharine Hall, a name which it retained till, on the general revision of collegiate statutes in 1860, with the other ancient collegiate foundations of Clare and Pembroke, always before called halls, it was designated college, perhaps because in the university of Oxford the word hall indicates a subordinate position. He drew up the original statutes (*ib.* p. 11), and obtained a charter from Edward IV on 16 Aug. 1475 (*ib.* p. 8). He obtained licenses for divine worship in the college chapel on 15 Jan. 1475 and 26 Sept. 1478 (*ib.* pp. 30, 31). His sister Isabel, wife first of William Bryan of Swyneshed, Lincolnshire, and afterwards of John Canterbury, added to the endowment in 1479 (*ib.* p. 32). He gave the college a library of eighty-seven volumes of manuscript, including three books of Aristotle, 'Cicero de officiis,' one book on medicine, one on geometry, five histories, the 'Etymologiarum' of Isidore, and all the standard works in theology. The college thus founded has ever since been pre-eminent for learning, and has produced, besides eminent men in most branches of knowledge, more than twenty bishops and three senior wranglers. Wodelarke was chancellor of the university in 1459 and in 1462, and died in 1479.

[Corrie's Catalogue of the Original Library of St. Catharine's Hall (Cambridge Antiquarian Society), 1840; Philpott's Documents relating to St. Catharine's College, Cambridge, 1861; Willis and Clark's Architectural History of the University of Cambridge; Austen Leigh's History of King's College.] N. M.

WODENOTE, THEOPHILUS (*d.* 1662), royalist divine, born at Linkinhorne, near Launceston, Cornwall, was son of Thomas Wodenote, M.A., fellow of King's College, Cambridge, and vicar of that parish, who was descended from the Wodenoths or Woodnoths of Cheshire [see Wodenoth, Arthur]. His mother was Francisca, daughter of Henry Clifford of Boscombe, Wiltshire. He was educated at Eton school, and was elected in 1606 to King's College, Cambridge, where he obtained a fellowship. He proceeded M.A. in due course, and was incorporated in that degree at Oxford on 13 July 1619 (Wood, *Fasti Oxon.* ed. Bliss, i. 390). He graduated B.D. at Cambridge in 1623, and was created D.D. in 1630. He was vicar of Linkinhorne from 1619 to 1651, when he was sequestered from his benefice on account of his adherence to the royalist

cause. He was restored to his vicarage in 1660, and was buried at Linkinhorne on 1 Oct. 1662.

He married at Linkinhorne, in 1615, Mary, daughter of James Spicer of St. Gorran, 'who came out of the East Countrey.' His son Theophilus was matriculated at Exeter College, Oxford, in 1652, and, like his father, furnished John Aubrey [q. v.] with notes for his 'Brief Lives' (ed. Clark, i. 139, 245, 281, 308, ii. 203, 307).

His principal works were: 1. 'Hermes Theologus: or a Divine Mercurie dispatcht with a grave Message of New Descants upon Old Records,' London, 1649, 12mo, edited with a preface by the Rev. Edward Simmons. There is a portrait of Wodenote in the engraved title-page. 2. 'Good Thoughts in Bad Times,' London, 1652? Wood says this manual was written at Broad Chalk, Wiltshire, while the author 'absconded in the house of a near relation of his (vicar of that place), being then obnoxious to arrests.' 3. 'Eremicus Theologus; or a Sequestred Divine his Aphorisms or Breviats of Speculations,' London, 1654, 8vo.

[Brit. Mus. Addit. MS. 5524 f. 156*b*; Arber's Reg. of Stationers' Company, 1877, iv. 90; Boase and Courtney's Bibl. Cornubiensis; Cole's Hist. of King's Coll. Cambridge, iii. 51; Visitation of Cornwall, 1620 (Harl. Soc.), p. 266; Life of Nicholas Ferrar (Mayor), pp. 179, 355; Foster's Alumni Oxon. 1500–1714; Granger's Biogr. Hist. of England, 5th edit. ii. 73; Harwood's Alumni Eton. pp. 177, 211; Pref. to Hermes Theologus; Kennett's Register, p. 231; Walker's Sufferings, ii. 392.] T. C.

WODENOTH or WOODNOTH, ARTHUR (1590?–1650?), colonial pioneer, born about 1590, was descended from the Wodenoths or Woodnoths of Savington, Cheshire (*Two Lives of Ferrar*, ed. Mayor, p. 339; *Visitation of Cheshire*, pp. 254–6; *Addit. MSS.* 5529 f. 72, 6032 f. 132; Ormerod, *Cheshire*, iii. 448, 483–4). He was second son of John Wodenoth of Savington, by his second wife, Jane, daughter of John Touchet of Whitley. Mary Wodenoth, the mother of Nicholas Ferrar [q. v.], was his father's sister; and his father's brother Thomas, who settled at Linkinhorne, Cornwall, and spelt the name Wodenote, was father of Theophilus Wodenote [q. v.] (*Brit. Mus. Addit. MS.* 5524, f. 157).

At one time Arthur thought of taking holy orders, but was dissuaded by Ferrar, and returned to his business, which was that of a goldsmith in Foster Lane, London. His intimacy with the Ferrars is shown by the numerous letters to him from Ferrar's sister, Mrs. Collet, printed by Mayor; it was he who arranged the purchase of Little Gidding by Mrs. Ferrar, and supervised the restoration of the neighbouring church at Leighton, to which Ferrar's friend George Herbert [q. v.] had been presented in 1626; with Herbert Wodenoth became as intimate as he was with the Ferrars. He witnessed Mrs. Ferrar's will in 1628, was present at Herbert's death in 1633, and was executor of his will (Walton, *Lives*, ed. 1827, pp. 271, 279, 281, 283, 287, 312–13). He was also well known to Izaak Walton [q. v.], whom he supplied with details of Herbert's life (Herbert, *Country Parson*, ed. Beeching, pp. xix–xxvi).

It was probably through Ferrar and Mrs. Ferrar's second husband, Sir John Danvers [q. v.], that Wodenoth became interested in the Virginia Company. He was not a member till some time after 1612, but he took an active part in the affairs of the company till the revocation of its charter, siding, like Ferrar, with the party of Sir Edwin Sandys [q. v.] against that of Sir Thomas Smith (1558?–1625) [q. v.] In 1644 he was deputy governor of the Somers Islands Company, and before his death he drew up a 'Short Collection of the most Remarkable Passages from the Originall to the Dissolution of the Virginia Company,' London, 1651, 4to; it is in the main a defence of Sandys, Ferrar, and Danvers, and has been often quoted by the historians of Virginia. Wodenoth was dead before the publication, and in the preface by 'A. P.' is said to have been 'a true friend and servant to . . . the parliament interest.' He was married, and had a son Ralph.

[Two Lives of Ferrar, ed. Mayor, passim; Herbert's Country Parson, ed. Beeching; Izaak Walton's Lives; Brown's Genesis of the United States; authorities cited.] A. F. P.

WODHULL, MICHAEL (1740–1816), book-collector and translator, son of John Wodhull (1678–1754) of Thenford, Northamptonshire, by his second wife, Rebeccah (1702–1794), daughter of Charles Watkins of Aynhoe, Northamptonshire, was born at Thenford on 15 Aug. 1740. He was sent from a private school at Twyford to Winchester College, where he was known as the 'long-legged Republican' (Wrangham, *English Library*, p. 520). On 13 Jan. 1758 he matriculated from Brasenose College, Oxford, but did not take a degree.

Wodhull was possessed of a large fortune. His town house was in Berkeley Square, and about 1765 he built the existing manor-house (replacing an Elizabethan mansion) near the church at Thenford, a good view of

which is in Baker's 'Northamptonshire.' His figure, tall and handsome, with a military appearance, was familiar from 1764 at the chief book-sales of London. J. T. Smith describes him as 'very thin, with a long nose and thick lips,' and clad in a coat which was tightly buttoned from under his chin. He sat the whole day long with great patience and was very rigid in his bids, not advancing a sixpenny-bit beyond his reserve (*Book for a Rainy Day*, 1861, p. 100). Wodhull was a keen whig, ardent for the spread of civil and religious liberty, and his poems show sympathy with the views of Rousseau. He filled no public office save that of high sheriff for Northamptonshire in 1783. He deprecated the long war with France, and after the treaty of Amiens visited Paris to make acquaintance with its libraries. For a time he was among the *détenus* of Napoleon, and he suffered so much from the dampness of the prison and the confinement within its walls that he came back to England an invalid. His sight gradually failed and his voice became inaudible. Dibdin and Heber visited him in the winter of 1815 and found him in bad health. He died at Thenford on 10 Nov. 1816, and was buried in an altar-tomb under a fine yew-tree on the south side of the chancel. On 30 Nov. 1761 Wodhull married at Newbottle, near Banbury, Catherine Milcah, fourth daughter of the Rev. John Ingram of Wolford, Warwickshire. She died, leaving no issue, at Wolford on 28 May 1808, aged 64, and was buried at Thenford. A whole-length portrait of her, painted by Zoffany, was in the south library at Thenford, and a mezzotint engraving of it, by Richard Houston, was published on 28 May 1772 (see also Smith, *Mezzo Portraits*, ii. 692-3). By his will, dated 21 Aug. 1815, Wodhull devised Thenford, the library, and his other estates to Mary Ingram, his wife's sister, who died on 14 Dec. 1824, and left them to Samuel Amy Severne.

Wodhull was the first translator into English verse of all the extant writings, the nineteen tragedies and fragments, of Euripides. He advertised in February 1774 his intention of publishing this translation, and thought that one year would have sufficed for his task; but the work was not completed (in 4 vols.) until 1782; a new edition, 'corrected throughout by the translator,' was published in 1809 (3 vols.) His translation of the 'Medea' forms part of vol. lxix. of Sir John Lubbock's 'Hundred Books;' five more of the plays in his translation are in Henry Morley's 'Universal Library (vol. lviii.), and 'Hecuba,' with seven others of his rendering, is in vol. lxi. His version is accurate, but not imbued with much poetic feeling.

His other writings included 2. 'Ode to the Muses,' 1760. 3. 'A Poetical Epistle to xxxx xxxxxxx [John Cleaver] M.A., Student of Christ Church,' 1761; 2nd edit. corrected, 1762. 4. 'Two Odes,' 1763. 5. 'Equality of Mankind, a Poem,' 1765; this, with the previous pieces, was included in his poems (1772 and 1804), and in Pearch's 'Collection of Poetry' (vol. iv.); it was also issued, 'revised and corrected with additions,' in 1798 and 1799. 6. 'Poems,' 1772; a collection of the pieces published separately (150 copies only printed for presents). 7. 'Poems,' revised edit. 1804; prefixed is a portrait of Wodhull, painted by Gardiner in 1801 and engraved by E. Harding; it is reproduced in Quaritch's 'Collectors.' Two of his poetical pieces are in the 'Poetical Register' for 1806-7 (pp. 241-4 and 481-3). He suppressed his 'Ode to Criticism,' which he wrote when very young, in satire of some peculiarities in Thomas Warton's poems; but Warton inserted it in 'The Oxford Sausage' (1814, pp. 131-8). He helped in the fourth edition of Harwood's 'View of the Classics' (1790) and Dibdin's 'Introduction to the Classics' (3rd edit.), and was a frequent correspondent of the 'Gentleman's Magazine,' chiefly as 'L.L.,' the terminating letters of his name.

Some of the duplicates in Wodhull's library were sold in 1801 (a five days' sale), and more in 1803 (an eight days' sale). The rest of his collections, about four thousand volumes and many manuscripts, remained at Thenford, the property of the family of Severne, until 1886. The printed books were chiefly first editions of the classics and rare specimens of early printing in the fifteenth century, many being bound by Roger Payne in Wodhull's 'favourite Russia leather' with his arms on the cover. They also contained about fifteen hundred tracts of the seventeenth century, collected by Sir Edward Walker [q. v.], and many poems and pamphlets of the eighteenth century. They were sold in January 1886 (a ten days' sale), and realised 11,972*l.* 14*s.* 6*d.* The sale of his manuscripts took place on 29 and 30 Nov. 1886. Wodhull not only bought but read his books. He was an admirable Greek scholar, and without an equal in his knowledge of French editions and printers in the sixteenth century. His portrait is reproduced in Dibdin's 'Bibliographical Decameron' (iii. 363-6), and he figures in the 'Bibliomania' as Orlando (cf. also *Bibliomania*, 1876, pp. 575-7).

[Foster's Alumni Oxon.; Notes and Queries, 7th ser. i. 164–5; Book Lore, iii. 76–82, 99–103; Athenæum, 1886, i. 103, 138, 167; Gent. Mag. 1816, ii. 463–4, 564–6; Quaritch's Book Collectors, pt. ix. by Frederick Clarke; Baker's Northamptonshire, i. 711–17.] W. P. C.

WODROW, ROBERT (1679–1734), ecclesiastical historian, second son of James Wodrow, professor of divinity in the university of Glasgow, by Margaret, daughter of William Hair, a small proprietor in Kilbarchan parish, Renfrewshire, was born at Glasgow in 1679. In 1691 he entered the university of Glasgow, where, after taking the degree of M.A., and while attending the theological classes, he was on 18 Jan. 1697 appointed university librarian, an office which he held for four years. After resigning the librarianship he went to reside in the house of a relative, Sir John Maxwell of Nether Pollock, lord of session under the title of Lord Pollock; and while there he was, 6 Jan. 1703, licensed to preach by the presbytery of Paisley, with the view, probably, of qualifying him for presentation to the parish of Eastwood, near Glasgow, which was in the gift of Lord Pollock, and to which he was presented on the death of the incumbent in the following summer, the ordination taking place on 28 Oct. Notwithstanding calls from Glasgow in 1712, and from Stirling in 1717 and again in 1726, he preferred the quietude of Eastwood, and remained there till his death, 21 March 1734. He was buried at Eastwood. He married, in 1708, Margaret, daughter of Patrick Warner, minister of Irvine, and granddaughter of William Guthrie, minister of Fenwick; he had sixteen children, ten sons and six daughters, of whom Robert succeeded him at Eastwood, Patrick—the 'auld Wodrow' of Burns's 'Twa Herds' who 'lang has wrought mischief'—became minister of Tarbolton, and James became minister of Dunlop and afterwards of Stevenston.

Though specially devoted to historical and antiquarian studies, Wodrow not only enjoyed great popularity as a preacher, but took an ardent interest in ecclesiastical politics. On the union of the kingdoms in 1707 he was nominated by the Paisley presbytery one of a committee to consult with the assembly's commission at Edinburgh as to the methods to be adopted for guarding the interests of the presbyterian kirk, and on the accession of George I in 1714 he took an active part in the fruitless endeavour to obtain the abolition of the law of patronage. He, however, systematically discouraged every attempt to avoid compliance with the law of patronage while it remained in force, and in 1731 he assisted Principal Hadow in drawing up the act of the assembly anent the method of planting of vacant churches, the passing of which in the following year gave rise to the associate presbytery, which was to develop into the secession church, and latterly, after union with the relief church, into the united presbyterian church.

In 1721–2 Wodrow published, in two volumes, 'The History of the Sufferings of the Church of Scotland from the Restoration to the Revolution' (Edinburgh, fol.), of which a second edition, with a memoir by Robert Burns, D.D., appeared at Glasgow in four volumes, 1828–30. It displays enormous labour, and contains a most detailed and, considering the immense difficulties of his task, a remarkably authentic, though not by any means an impartial or sufficient, account of the covenanting persecution. It was approved by the general assembly of the kirk, and dedicated to George I, who recognised its semi-official character by, on 26 April 1725, authorising the payment out of the exchequer of 100 guineas to the author. In defence of the episcopal side of the dispute, Alexander Bruce, a member of the faculty of advocates, projected a work to be entitled 'An Impartial History of the Affairs in Church and State in Scotland from the Reformation to the Revolution.' He had, however, only begun to collect materials for it when it was interrupted by his death in 1734, and although it was undertaken by Bishop Robert Keith (1681–1757) [q. v.], only the first volume, bringing the narrative down to 1568, appeared.

Wodrow was also the author of: 2. 'The Oath of Abnegation considered in a Letter to a Friend,' 1712. And he left in manuscript: 3. A 'Life' of his father, James Wodrow, professor of divinity in the university of Glasgow, which was published in 1828. 4. A series of 'Memoirs of Reformers and Ministers of the Church of Scotland,' which is preserved in the library of the university of Glasgow, and of which two volumes were printed by the Maitland Club, 1834–45, under the title 'Collections upon the Lives of the Reformers and most eminent Ministers of the Church of Scotland,' and another volume, having special reference to ministers in the north-east of Scotland, by the New Spalding Club in 1890. 5. 'Analecta; or, Materials for a History of remarkable Providences, mostly relating to Scotch Ministers and Christians,' in the library of the faculty of advocates, Edinburgh, and printed in four volumes by the Maitland Club, 1842–3, containing a good deal of interest-

ing gossip and anecdotes relating to the author's own time, but much of it by no means trustworthy. 6. Twenty-four volumes of correspondence, partly preserved in the Advocates' Library, Edinburgh, and partly in the possession of the church of Scotland, of which three volumes were published in 1842–3. In 1841 the Wodrow Society was established at Edinburgh for the publication of works of the early writers of the church of Scotland; it was dissolved in 1847 after publishing twelve works.

[Life prefixed to the second edition of Wodrow's History; Hew Scott's Fasti Eccles. Scot.]

T. F. H.

WOFFINGTON, MARGARET (1714?–1760), actress, the daughter of John Woffington, a journeyman bricklayer, was born, it is commonly said, on 18 Oct. 1718 in Dublin, but probably four or five years earlier. Her father, dying in 1720, received a pauper's funeral, and left his wife, with two children, in debt. An effort on the part of the widow to keep a huckster's shop on Ormonde Quay failed, and Mrs. Woffington earned a small and precarious livelihood by hawking fruit or watercress in the street. At this time Madame Violante, a Frenchwoman, had opened, with a miscellaneous entertainment consisting largely of rope-dancing, an edifice, partly theatre partly booth, constructed in a house formerly occupied by Lord-chief-justice Whitehead, fronting on Fawnes' Court, near College Green. One of her feats was to cross the stage on a tight-rope with a basket containing an infant suspended to each foot. Among the children so carried was 'Peg' Woffington. When, after a season, the experiment failed, Peg took to her mother's occupation of selling fruit or vegetables in the street. When ten years of age she was engaged afresh by Madame Violante for a lilliputian company, and played Polly in the 'Beggar's Opera.' Subsequently she played Nell in the 'Devil to Pay,' and other parts. Her performance attracted the attention of Thomas Elrington (1688–1732) [q. v.], who engaged her at Aungier Street Theatre, where, besides dancing between the acts, she played elderly parts, such as Mrs. Peachum and Mother Midnight in Farquhar's 'Twin Rivals.' For a time she acted with Sparks, Barrington, and others at the Rainsford Street theatre, a house on the outskirts of Dublin. Her first serious attempt was as Ophelia, which she played successfully on 12 April 1737 at Smock Alley Theatre. She repeated her performance of Polly Peachum, and played Mrs. Clive's part of Miss Lucy in Fielding's 'Old Man taught Wisdom, or the Virgin Unmasked.' Her name also stands to Female Officer and to Phillis in the 'Conscious Lovers.' In April 1740 she gave what to the end was considered her most bewitching impersonation, that of Sir Harry Wildair in the 'Constant Couple.'

The fame of this secured her an engagement from Rich for Covent Garden, at which house she appeared on 6 Nov. 1740 as Silvia in the 'Recruiting Officer.' She was then announced as 'Miss Woffington.' When on the 8th she repeated the part, it was as Mrs. Woffington, which name she subsequently bore. In this character she had to masquerade as a boy, and immediately took the town by storm. On 13 Nov. she was Lady Sadlife in the 'Double Gallant,' and on the 15th Aura in Charles Johnson's 'Country Lasses.' On the 21st she appeared, by particular desire, as Sir Harry Wildair. She acted the character twenty nights during the season, ten of them being consecutive, and was so successful in the part that no male actor was thenceforth acceptable in it. On 5 Dec. she was Elvira in the 'Spanish Friar,' and was seen during the season as Violante in the 'Double Falsehood,' Lætitia in the 'Old Bachelor,' Victoria in the 'Fatal Marriage,' some part (presumably Florella) in 'Greenwich Park,' Angelica in the 'Gamester,' Phillis, and Cherry in the 'Beaux' Stratagem.' Next year she was engaged at Drury Lane, where she made, it is believed, her first appearance on 8 Sept. 1741 as Silvia, playing Sir Harry Wildair on 4 Jan. 1742. Ruth in the 'Committee,' Lady Brute in the 'Provoked Wife,' Nerissa in the 'Merchant of Venice,' Rosalind in 'As you like it,' Helena in 'All's well that ends well' (in which, through illness, she broke down), Mrs. Sullen in the 'Beaux' Stratagem,' Clarinda in the 'Double Gallant,' Berinthia in the 'Relapse,' Belinda in 'Man of the Mode,' Lady Betty Modish in the 'Careless Husband,' Clarissa in the 'Confederacy,' and Cordelia to the Lear of Garrick followed. In the summer she returned to Dublin, when she sprang to the height of popularity.

She reappeared at Drury Lane on 15 June 1742 as Sir Harry Wildair, and on the arrival of Garrick two days later she played Lady Anne to his Richard III. She also supported him as Angelina in 'Love makes a Man, or the Fop's Fortune,' and other parts. She had her share in bringing about what was called the 'Garrick fever' [see GARRICK, DAVID], and when Garrick returned to London, she accompanied him, or followed immediately after him. They were known lovers, Garrick's affection for her dating, it is thought, from a period before he went on the

stage, and they began on their arrival a tripartite domestic arrangement at 6 Bow Street, in which Charles Macklin [q. v.] was the third. This unpromising experiment speedily broke down, and Mrs. Woffington and Garrick retired to Southampton Street, Strand [for the particulars of this experiment, and for the lines in which Garrick or Hanbury-Williams berhymed 'lovely Peggy,' see GARRICK, DAVID]. Mrs. Woffington was less seen at Drury Lane than might have been expected from her Dublin triumphs. She had to face, however, the formidable rivalry of Mrs. Clive and Mrs. Pritchard. She appeared as Queen Anne for the first time in England; spoke an epilogue to the 'Merchant of Venice' on Shakespeare's women characters; played Lady Lurewell in the 'Constant Couple' to the Sir Harry Wildair of Garrick, which, after her own, was a failure; and was, 17 Feb. 1743, the first Charlotte in Fielding's 'Wedding Day.' In the following season she was seen for the first time in London as Ophelia, Mrs. Ford, Lady Townley, Portia in 'Merchant of Venice,' and Millamant in the 'Way of the World;' and was, 3 April 1744, the first Lætitia in Ralph's 'Astrologer,' an alteration of 'Albumazar.' The season 1744–5 saw her as Mrs. Frail in 'Love for Love,' Oriana in 'The Inconstant,' Narcissa in 'Love's last Shift,' and Belinda in the 'Provoked Husband;' and the following season as Maria in the 'Nonjurors,' Florimel in 'Comical Lovers,' Constantia in the 'She Gallants,' the scornful Lady, Penelope in the 'Lying Lover,' Mrs. Conquest in the 'Lady's last Stake,' Isabella in 'Measure for Measure,' Viola in 'Twelfth Night,' Aminta in the 'Sea Voyage,' Female Officer in 'Humours of the Army,' and Mariana in the 'Miser.' On 18 Jan. 1746 she was the original Lady Katherine Gordon in Macklin's 'Henry VII, or the Popish Impostor.'

On 30 April of the previous year, for Mrs. Woffington's benefit, the part of Cherry in the 'Beaux' Stratagem' had been played by Miss M. Woffington, being her first appearance on any stage. This was her sister Mary, who subsequently married Captain (afterwards the Hon. and Rev.) George Cholmondeley, second son of the Earl Cholmondeley, and a nephew of Horace Walpole, and survived Margaret over half a century.

In the following season, 1746–7, when Garrick had become associated with Lacy in the management of Drury Lane, Mrs. Woffington 'created' no new part, but was seen for the first time as Charlotte in the 'Refusal,' Lady Percy, Cleopatra in 'All for Love,' Belinda in 'Artful Husband,' Mrs. Loveit in 'Man of the Mode,' Silvia in 'Marry or do Worse,' and Lady Rodomont in 'Fine Lady's Airs.' On 13 Feb. 1748 she was the first Rosetta in Moore's 'Foundling,' and was seen during the season as Sulpitia in 'Albumazar,' Jacintha in 'Suspicious Husband,' Hippolito in Dryden's alteration of the 'Tempest,' Flora in 'She would and she would not,' and Jane Shore. In the next season, the busiest of her later career, she reappeared at Covent Garden, where she was, 13 Jan. 1749, the original Veturia in Thomson's 'Coriolanus.' Mrs. Woffington, according to the epilogue, painted with wrinkles her beautiful face in order to play the character. She was also Arabella, otherwise My Lady No, in 'London Cuckolds,' Helena in the 'Rover,' Portia in 'Julius Cæsar,' Lady in 'Comus,' Elvira in 'Love makes a Man,' Bellemante in 'Emperor of the Moon,' Andromache in 'Distressed Mother,' Calista in 'Fair Penitent,' Lady Touchwood in 'Double Dealer,' Leonora in 'Sir Courtly Nice,' and Queen Katharine in 'Henry VIII.' In 1749–50 she was Desdemona, Lady Macbeth, Clarinda in 'Suspicious Husband,' Aspasia in 'Tamerlane,' Estifania in 'Rule a Wife and have a Wife,' Lady Jane Grey in piece so named (a performance that added greatly to her reputation, high as this was), Anne Bullen in 'Virtue Betrayed,' and Queen Mary in 'Albion Queens.' The years 1750 and 1751 added to the list Queen in 'Hamlet,' Hippolita in 'She would and she would not,' Lady Fanciful in 'Provoked Wife,' Hermione in 'Distressed Mother,' and Constance in 'King John.'

During the three following seasons she was in Dublin. Her success was even greater than before. Writing to the Countess of Orrery on 21 Oct. 1751, Victor, the historian of the stage, says: 'Mrs. Woffington is the only theme either in or out of the theatre —her performances are in general admirable.' He compares her with Mrs. Oldfield and Mrs. Porter. Some tolerable verses signed by her name, asking for an annual repetition of a kiss given her in 1746 by the Duke of Dorset, are in the 'Gentleman's Magazine' for December 1751. During her stay she added to her repertory Zara in the 'Mourning Bride,' Lothario, Widow Lackit in 'Oroonoko,' and Palmira in 'Mahomet.' By her performances in four stock plays she brought her management 4,000*l.*, a record quite unprecedented. Taking what proved to be a final farewell of Ireland, she returned with Sheridan, her manager, to England, and reappeared at Covent Garden, 22 Oct. 1754, as Maria in the 'Nonjuror,' adding during the season to her repertory Phædra in 'Phædra and Hippolitus,' Lady

Plyant in 'Double Dealer,' Aurelia in 'Twin Rivals,' Jocasta in 'Œdipus,' and Isabella in 'Fatal Marriage.' Next season saw her as Angelica in 'Love for Love,' Lady Dainty in 'Double Gallant,' Roxana in 'Rival Queens,' Penelope in 'Ulysses,' and Violante in the 'Wonder.' She was also, 23 March 1756, the first Melantha in 'Frenchified Lady.' It was in this season that Mrs. Woffington, who was on bad terms with Mrs. Bellamy, while performing Roxana to her rival's Statira, drove her off the stage and stabbed her almost in sight of the audience. In consequence of the quarrel Foote wrote his 'Green-room Squabble, or a Battle-Royal between the Queen of Babylon and the Daughter of Darius.' Even more bitter than this feud was that between Woffington and Mrs. Clive—'no two women ever hated each other more' (Davies). In her last season on the stage Mrs. Woffington played Celia in the 'Humourous Lieutenant,' Almeria in 'Mourning Bride,' Queen in 'Richard III,' and Lothario, and was on 14 March 1757 the first Lady Randolph in Home's 'Douglas.'

On 3 May she played Rosalind in 'As you like it.' This was her last performance. She had been declining in health all the season. Tate Wilkinson, to whom she had shown herself tyrannical and venomous, was standing by her when in the fifth act she complained of indisposition. He gave her his arm and took her away. She changed her dress and returned on the stage, saying she was ill. She got half through the epilogue when her voice broke. She strove vainly to recall her words, screamed with terror, and tottered to the door, where she was caught. 'The audience, of course, applauded till she was out of sight, and then sunk into awful looks of astonishment at seeing a favourite actress struck so suddenly by the hand of death (for so it seemed) in such a situation of time and place, and in her prime of life. . . . She was that night given over, and for several days, but she afterwards so far recovered as to linger till 1760, but existed as a mere skeleton' (Tate Wilkinson, *Memoirs*, i. 118–19). She died on 28 March 1760 in Queen Square, Westminster, whither she had been removed from Teddington. In Teddington she was buried, and a tablet to her memory was placed on the east wall of the northern aisle of the church; she is in the inscription called 'spinster.' In the register she is described as 'of London.'

Mrs. Woffington is said to have been the handsomest woman that ever appeared on the stage, though Wilkinson, whom her sarcasms and persecution stung, awards a slight preference to Miss Farren, subsequently Countess of Derby. 'A bold Irish-faced girl' was the description of her by Conway, the correspondent of Horace Walpole. She had vivacity (as Walpole himself admitted, though he disliked her acting) and wit, and a rarer gift—conscientiousness towards the public, scarcely ever disappointing an audience even when really too ill to act. She was content also, while the entire range of characters in tragedy and comedy was assigned to her, to take secondary parts. Her society was sought by all ranks, and she was one of the most courted and caressed of women. Her amours were numerous. She frankly avowed that she preferred the society of men to that of women, and told concerning herself the story that, after acting Sir Harry Wildair amid thunders of applause, she said to James Quin [q.v.] in the green-room, 'I have played the part so often that half the town believes me to be a real man,' receiving from Quin the rough retort, 'Madam, the other half knows you to be a woman.' She was, when she died, under the protection of Colonel Cæsar, and was held by some to be secretly married to him. Brought up as a Roman catholic, she changed her religion late in life, the reason, it is said, being the promise, subsequently fulfilled, of a legacy of 200*l.* a year from Owen MacSwinny [q. v.]

Mrs. Woffington was seen to highest advantage in ladies of rank and elegance—Millamant, Lady Townley, Lady Betty Modish, Lady Plyant, Maria in the 'Non-juror,' Angelica, and the like. She won also in tragedy high recognition, including that of so competent and prejudiced an observer as Wilkinson. Andromache and Calista were her most popular tragic parts. In breeches parts, and notably in Sir Henry Wildair, she carried the town captive. Neither Garrick nor Woodward was equally welcome in this character. 'Her voice was bad, and she was charged in tragedy with imitating the rather artificial method of Marie-Françoise Dumesnil, the famous actress of the Comédie-Française. Campbell, who could not have seen her, says 'she used to bark out the "Fair Penitent" with the most dissonant notes.' Both Cibber and Quick thought highly of her acting. The singular honour was accorded her in Dublin, during her last visit in 1753, of being elected president of the Beefsteak Club in that city. She assisted regularly at its meetings, being the only woman admitted. The privilege aroused some popular prejudice against her and her manager, Sheridan, and was partly the cause of her quitting Ireland. Innumerable stories, many of them apocryphal but some doubtless true, are told about

her, showing her generally as a vivacious, good-hearted woman with unequalled power of fascination, but subject to 'tantrums.' Garrick bought the wedding-ring for the purpose of marrying her, but hung back, and at last quarrelled with her. Making allowance for one essentially feminine error, Murphy credited her with the possession of every virtue, 'honour, truth, benevolence, and charity,' and with abundance of wit. She took great care of her sister's education, allowed her mother through life, and settled on her, a pension, and built and endowed almshouses at Teddington. She lent her dresses to the beautiful Misses Gunning, facilitating thus their conquests.

'A Monody on the Death of Mrs. Woffington' by John Hoole [q. v.] appeared in 1760, and she has been commemorated in our own day in the successful drama 'Masks and Faces' (1852) by Tom Taylor and Charles Reade. In December 1852 Charles Reade inscribed 'to the memory of Margaret Woffington' the 'dramatic story' of which she is the heroine.

Many fine portraits of Margaret Woffington are in existence. These show her generally in her own hair, with a long and rather pensive face. Her portrait as Penelope, by Reynolds, was lent by Lord Sackville to the Guelph Exhibition. Portraits of her by Hogarth, Mercier, and Wilson are in the Mathews collection in the Garrick Club. She was also painted by Vanloo and by Zoffany (*Cat. Second Loan Exhib.* No. 378, *Third Loan*, No. 745). Smith's 'Catalogue' mentions ten, and reproduces one by Pond (now in the National Portrait Gallery, London), engraved by Ardell. Augustin Daly printed in sumptuous form, and in a limited edition, a life of Woffington, in which he reproduced many portraits, including one by Hogarth as Sir Harry Wildair, one from the Kensington Gallery, and others as Phebe (by Van Bleeck, 1747), and as Mrs. Ford (by Edward Haytley [q. v.], 1751, engraved by J. Faber). A portrait by Hogarth is at Bowood. In Daly's book numerous references to her in prose and verse are collected, and the whole, in spite of some errors in printing, is a fine and unfortunately, as regards the general public, almost inaccessible tribute (cf. *Saturday Review*, 2 June 1888). Mr. Austin Dobson contributed to the 'Magazine of Art' (viii. 256) a paper on portraits of 'Peg' Woffington.

[The chief separate biography is Augustin Daly's Life of Peg Woffington, Philadelphia, 1888, privately printed. Another modern compilation is the Life and Adventures of Peg Woffington, by J. Fitzgerald Molloy, 1884, 2 vols. 8vo. Genest's Account of the English Stage and Hitchcock's History of the Irish Stage are responsible for most of the facts preserved concerning Mrs. Woffington. Biographies are in the Georgian Era, Galt's Lives of the Players, and the Managers' Note-book. Tate Wilkinson in his Memoirs supplies many important particulars, as do the Lives of Garrick by Davies and Murphy. Among other works which have been consulted are Walpole's Letters, ed. Cunningham; Hanbury-Williams's Works, 1822, vol. ii. passim; Boswell's Life of Johnson, ed. G. B. Hill; Doran's Stage Annals, ed. Lowe; Chetwood's History of the Stage; Memoirs of Lee Lewis; Wheatley and Cunningham's London; Thorne's Environs of London; Smith's Catalogue of Mezzotinto Portraits; Marshall's Cat. of National Portraits; Clark Russell's Representative Actors; Davies's Dramatic Miscellanies; Dibdin's English Stage; Campbell's Life of Siddons; Boaden's Life of Jordan; O'Keeffe's Recollections; Victor's History of the Stage and Letters; Fitzgerald's History of the Stage; Bellamy's Apology; Lowe's Bibliography of the Stage; Notes and Queries, 6th ser. vols. vi. vii.] J. K.

WOGAN, (Sir) CHARLES (1698?–1752?), Jacobite soldier of fortune, known as the Chevalier Wogan, born about 1698, was the second son of William Wogan and his wife, Anne Gaydon. His great-grandfather, William Wogan of Rathcoffey (1544–1616), was twelfth in descent from Sir John Wogan [q. v.], chief justice of Ireland. In 1715 Charles and his younger brother Nicholas (see below) took service under Colonel Henry Oxburgh [q. v.], whose force ignominiously surrendered to General Wills at Preston on 14 Nov. In the following April the grand jury of Westminster found a true bill against Wogan, and his trial for high treason was appointed to take place in Westminster Hall on 5 May 1716 (cf. *Hist. Reg. Chron. Diary*, p. 221). At midnight on the eve of the trial Wogan took part in the successful escape from Newgate planned by Brigadier Mackintosh. He was one of the lucky seven (out of the fifteen) who made good their escape, and for whose recapture a reward of 500*l.* was vainly offered (Griffith, *Chronicles of Newgate*, i. 313). He succeeded in getting to France, where he took service in Dillon's regiment until 1718. In that year he followed the chevalier to Rome. At the close of the same year he served with Ormonde on a diplomatic mission to win a Russian princess's hand for the exiled prince. He failed, and selected Maria Clementina Sobieska, granddaughter of the famous John Sobieski, deliverer of Europe. Clementina, on her way to join the chevalier at Bologna, was arrested

by the order of the emperor (to whom the goodwill of the British government was of paramount importance) at Innspruck, whence Wogan, with three kinsmen, Richard Gaydon, Captain Missett, and Ensign Edward O'Toole, released her in a romantic manner (27 April 1719). For this exploit the pope, Clement XI, conferred upon Wogan the title of Roman senator (13 June 1719). James rewarded Wogan by a baronetcy.

He took service as a colonel in the Spanish army, and in 1723 distinguished himself at the relief of Santa Cruz, besieged by the Moors under the Bey Bigotellos. He was promoted to the rank of brigadier-general and made governor of La Mancha, an appropriate charge. Thence he sent to Swift in 1732 a cask of Spanish wine and a parcel of his writings for the dean to correct. Swift wrote him in return a characteristic letter deploring that he did not see his way to get Wogan's effusions published: 'Dublin booksellers,' he says, 'have not the least notion of paying for copy.' On 27 Feb. 1733 Wogan despatched to Swift, in his capacity as the 'mentor and champion of the Irish nation,' a long budget of grievances (printed in Scott's *Swift*, xvii. 447–97). He followed this up with another cask of Spanish wine, the merits of which Swift acknowledged in another entertaining letter (*ib.* xviii. 341). In 1746 the Chevalier Wogan was with the Duke of York at Dunkirk in the hope of being able to join Prince Charles Edward in England (see *Stuart MSS.* at Windsor, Wogan to Edgar, 1752). He seems to have returned to La Mancha, and to have died there soon after 1752. Portraits of the chevalier are in possession of Lord Aylmer, of Baron Tanneguy de Wogan, and of Lord Talbot de Malahide.

An entertaining account of the escape of the Princess Clementina from Innspruck, and the hurried flight of the party through Brixen into Venetian territory, appeared in 1722 under the title 'Female Fortitude, Exemplify'd in an impartial Narrative of the Seizure, Escape, and Marriage of the Princess Clementina Sobiesky, As it was particularly set down by Mr. Charles Wogan (formerly one of the Preston prisoners), who was a chief Manager in the Whole Affair. "Quo ducunt fata sequantur"' (London, 8vo; the British Museum has several copies with slightly variant title). The materials for this version of the affair may have been provided by Wogan or his comrades, but his own more detailed narrative was drawn up in French, dated 'St. Clement de la Manche,' 4 March 1745, and dedicated to the queen of France, Marie Leczinska. Two excellent modern narratives of the elopement (based upon the French version) are printed, one in the 'Dublin Review,' October 1890, and the other in 'Longman's Magazine,' March 1895. The texts of the various narratives of the elopement were first printed by Sir J. T. Gilbert at Dublin in 1894 in the Irish Archæological and Celtic Society's publications. Wogan's letters to Edgar (in the Stuart MSS.) display an uncommonly attractive, bright, and cheerful character.

Charles's younger brother, Nicholas Wogan (1700–1770), was born on 13 March 1700, and was thus only fifteen when he saved the life of an English officer at Preston on 13 Nov. 1715, carrying him out of a cross-fire. On 16 May 1716 he was found guilty of high treason with Charles Radcliffe and Mackintosh, but was pardoned, doubtless on account of his youth and his chivalrous action. In 1722 he was deep in the Jacobite plot which involved Atterbury and proved fatal to Christopher Layer [q. v.] The report of the lords' commission is full of references to 'Nick,' who was on shipboard waiting for a chance to land with troops in England. One or two notes from 'Nick' are pleasant cheerful compositions. He was naturalised as a French subject on 5 March 1724, joined Berwick's regiment, and was at Fontenoy (1745), where he lost an arm. During 1745–6 he was also with Prince Charles Edward in Scotland. He was made Chevalier de St. Louis, and pensioned in 1754. He died in France in 1770. He married Rosa, eldest daughter of Sir Neill O'Neill [q.v.], but neither he nor the Chevalier Charles left issue. The Rathcoffey line was continued in the persons of the nephew of Charles and Nicholas, (Sir) François de Wogan, 'baronnet,' who distinguished himself with the Irish brigade at Lauffeld in 1747. His great-grandson is the present Baron Emile Tanneguy De Wogan (*b.* 23 Nov. 1850), a well-known littérateur and member of the Yacht Club de France.

[Mémoire historique et généalogique sur la famille de Wogan par le Comte Alph. O'Kelly de Galway, Paris, 1896; Wogan's Narrative, ed. J. T. Gilbert, 1894; Wogan's (?) Female Fortitude, 1722; Patten's Hist. of the Rebellion of 1715; O'Callaghan's Irish Brigades in the Service of France, 1870, pp. 306 sq.; D'Alton's Army Lists of James II, pp. 465, 540; De Burgo's Hib. Dom. p. 266; Hist. MSS. Comm. 10th Rep. App. vi. 216 sq.; Swift's Works, ed. Scott, vols. xvii. xviii.; Pope's Works, ed. Elwin and Courthope, iv. 6, vii. 137; O'Hart's Irish Pedigrees; Stuart Papers, vol. i.; Lang's Companions of Pickle, 1898, pp. 20–3, 224; Macmillan's Magazine, March 1895; Jesse's Pretenders and their Adherents, 1883, p. 55; Ewald's Life of Charles

Edward Stuart, pp. 3 sq.; Stanhope's Hist. 1853, i. 338; Scott's Tales of a Grandfather, 1830, ii. 212.] A. L.

WOGAN, EDWARD (*d.* 1654), royalist captain, was a grandson of David Wogan of New Hall, co. Kildare, and would appear to have been the third son of Nicholas Wogan (*d.* July 1636) of Blackhall, by Margaret, daughter of William Holywood of Herbertstown, co. Meath (O'Hart, *Irish Pedigrees*, 1888, ii. 447). He may almost certainly be identified with the 'Captain Wogan' of Okey's dragoons in the 'new model,' as when in 1648 he deserted the parliament's service and went over to Langdale we learn that the offence was seriously aggravated by the fact that he took over 'his troop' with him (Gardiner, *Civil War*, iv. 91). He marched safely to Scotland with this troop (Rushworth, vii. 1021–4), his surrender being indignantly but vainly demanded by the parliament. Later, in 1648, he joined Ormonde in Ireland (Carte, ii. 97). Ormonde appointed him governor of Duncannon, nine miles south-east of Waterford, in place of Captain Thomas Roche, who had begged for the transference of his responsibility; at the same time one hundred and twenty of Ormonde's 'life guard' were sent to aid in the defence. Wogan made a brilliant sortie in the spring of 1649 (Castlehaven, *Memoirs*, 1680, p. 116), and held the fortress successfully against Ireton during the summer, though both places were taken under Cromwell's immediate direction in the middle of December. Wogan himself had been captured by Colonel Sankey on 9 Dec. 1649, having previously sallied out of Duncannon to the assault of Passage Fort, a castle some five miles out of Waterford. In February 1650 Wogan, 'that perfidious fellow,' corrupted the provost-marshal and escaped from his prison in Cork (Whitelocke, p. 426). Had he not escaped, Cromwell intended to execute him as 'a renegade and a traitor,' who not only 'did betray his trust in England, but counterfeited the general's hand (thereby to carry his men whom he had seduced into a foreign nation to invade England), under whom he had taken pay.' In December 1650 he sailed with Ormonde for Brittany, and he is next heard of at Worcester fight (3 Sept. 1651), rallying a troop of royalist horse, effectually covering Charles's retreat, and joining him in the evening at Barbon's Bridge, about a mile out of the city (*Boscobel Tracts*, ed. Hughes, 1857, p. 43); he then escaped into France. In the autumn of 1653, having with difficulty obtained the king's consent to his enterprise, he boldly landed at Dover with seven or eight companies, made his arrangements in London, and enlisted over a score of men (some accounts say as many as two hundred) in the neighbourhood of Barnet for the king's service. With these he marched through England, gaining a few recruits on the way, giving out that his troopers were Commonwealth soldiers, and actually escaping detection until he arrived at Durham, where he had a smart brush with some of Cromwell's horse, but got through; and some months later (January 1654) successfully joined the highland force of Middleton [see Middleton, John, first Earl] at Dornoch in the south of Sutherlandshire. A few weeks later he was run through the shoulder in a skirmish; his wound mortified and, no efficient surgical aid being at hand, proved fatal (4 Feb.) He was buried on 10 Feb. in the kirk of Kenmore, near Aberfeldy. The troop that he commanded was handed over to Robert Dungan (*Cal. State Papers*, Dom. 1655, p. 225; *Cal. Clarendon State Papers*, ii. 286); several of his comrades made their way back to France.

Clarendon gives an interesting, if not very exact, sketch of Wogan's character and of his adventurous journey to Scotland in his 'History.' Scott, in the description which he gives of Captain Wogan in the twenty-ninth chapter of 'Waverley' (containing some verses by 'Flora Mac-Ivor' upon Captain Wogan's tomb), unaccountably gives 1649 as the date of his death.

A portrait of Edward Wogan, whom Clarendon described in 1653 as 'a beautiful person of the age of three- or four-and-twenty' (he was probably somewhat more than this), is in the possession of Lord Talbot de Malahide.

Wogan briefly sketched his experiences as a Commonwealth soldier in 'The Proceedings of the New-Moulded Army from the time they were brought together in 1645 till the King's going to the Isle of Wight in 1647;' Carte printed half of this narrative, bringing down the sketch until February 1646; the remainder is printed as Appendix A to the 'Clarke Papers,' from the original in the Clarendon state papers (Bodleian, No. 2607).

Captain Edward Wogan's younger brother Thomas, who must be distinguished from Thomas Wogan [q. v.], is stated to have fought at Worcester, and to have died shortly afterwards. His eldest brother, William, was sheriff of Kildare in 1687, and represented the county in James II's parliament of 1689.

[O'Hart's Irish Pedigrees, 1888, ii. 447; Lodge's Irish Peerage, 1789, iii. 256; Clarendon's Hist. of the Great Rebellion, 1888, v. 313–15; Carlyle's Cromwell, ii. 228–9, v. 233, App. xvi; Carte's Ormonde, ii. 97; Clarke Papers (Camd. Soc.), i. 421; Denis Murphy's Cromwell in Ireland, 1883, pp. 174 sq., 197, 230; Mil. Memoirs of John Gwynne, 1822, pp. 220 sq., 166; Carte's Collect. of Original Papers, 1739; Whitelocke's Memorials under dates 24 Jan. and 17 Feb. 1653; Gilbert's War in Ireland, iii. 216, vi. 80–5; Firth's Scotland and the Commonwealth (Scots Hist. Soc.), 1895, pp. 296, 297, 298, 302; Gardiner's Great Civil War, iv. 91, and Commonwealth, ii. 403–4; Masson's Milton, iii. 720; Heath's Chronicle of the late Intestine War, 1676, p. 355; Spottiswoode Society's Miscellany, vol. ii.; Sinclair's Guide up the Valley of the Tay, 1882; notes kindly furnished by John Christie, esq.] T. S.

WOGAN, Sir JOHN (*d.* 1321?), chief justice and governor of Ireland, was, according to pedigrees supplied to Lewis Dwnn about 1590, a son of Sir Matthew Wogan (by Avicia, heiress of Walter Malephant), and great-grandson of Gwgan, son of Bleddyn ap Maenarch, lord of Brecknock. Gwgan, whose name in course of time was softened into Wogan, married Gwenllian, the heiress of Wiston in Pembrokeshire, where his descendants were subsequently settled. Others, with less probability, trace the family from the De Cogans, two of whom, Milo and Richard, accompanied Robert Fitz-Stephen from Pembrokeshire to Ireland in 1170, and then began the English conquest of that country (Laws, *Little England beyond Wales*, pp. 123, 131–2). Still more fanciful is the descent from a Roman patrician named Ugus, given by a writer of the last century, on the authority of a manuscript pedigree shown him in 1742 at Florence by a Chevalier Ughi (De Burgo, *Hibernia Dominica*).

Wogan was probably first introduced to Edward I's notice by William de Valence, earl of Pembroke [q. v.], when in November 1284 the king and his consort visited St. David's shrine on the completion of the Welsh war. At all events, his name first appears under the date of 22 May 1285, when Edward I granted him letters of protection with the view of his proceeding to Ireland (*Cal. of Documents relating to Ireland*, 1285–1292, p. 33). In 1290 he was a referee with Hugh Cressingham [q. v.] in a dispute between the queen and William de Valence, earl of Pembroke, and his wife (*Rot. Parl.* i. 31, 33). In 1292 he was one of the justices itinerant assigned to the four northern counties, and in 1295 was appointed chief justice of Ireland. Wogan arrived in Ireland on 18 Oct. 1295, and among his first acts he made a truce for two years between the Burkes and the Geraldines. In the same year he also convoked a parliament in Kilkenny, where it was enacted that the English colonists should not adopt Irish names. Immediately after, he took a troop of the English settlers to aid the king in Scotland, and it is mentioned that on 13 May 1296 the leaders were entertained by the king at Roxburgh Castle. On his return in 1298 he had the task of again reconciling the Burkes and the Geraldines, and thenceforward he 'kept everything so quiet that we hear of no trouble in a great while' (Cox). In 1300 he made a second expedition to Scotland, and on his return called another parliament in 1302, when he also tried to levy a subsidy on the clergy. Edward II charged him with the duty of suppressing the knights templars in Ireland, which he carried out successfully in February 1307–8. In the following August he was recalled home, and some writers (e.g. O'Kelly) have erroneously fixed his death at this date, but in June 1309 he was reappointed to his former office. He convoked two more parliaments at Kilkenny, one on 2 Feb. 1309–10, the other in 1311. He suffered defeat at the hands of the rebels on 7 July 1312, but they afterwards voluntarily surrendered to the king's mercy, whereupon Wogan towards the end of the month finally quitted Ireland, leaving behind him a great reputation as a firm administrator. He probably retired to live in his native county of Pembroke, his interest in which had been shown during his absence in Ireland by his founding in 1302 a chantry at St. David's in the chapel of St. Nicholas (also called the Wogan chapel) for the souls of himself, Edward I, and Bishop David Martin; and in grateful memory of the king's visit to St. David's in 1284 he also founded the chapel of King Edward ('Acta et Statuta Ecclesiæ Menevensis' in *Harl. MS.* 1249; Freeman and Jones, p. 100; Fenton, *Pembrokeshire*, p. 88). He also procured from the king the livings of Llanhowel and Llandeloy (in Dewisland), and from the heirs of Hugo, baron of Naas in Kildare (a descendant of Maurice Fitz-Gerald), the manor of Maurice Castle, also in Dewisland (Owen, *Pembrokeshire*, p. 406).

Wogan appears to have died in 1321. A tomb with the effigy of a knight, cross-legged, generally supposed to be Wogan's, formerly stood in the Wogan chapel at St. David's, but is now in Bishop Vaughan's chapel (*Book of Howth*, p. 146; cf. *Cal. Close Rolls*, 1318 and 1323, pp. 175, 200). He married Joan, sole heiress of Sir William

Picton of Picton Castle in Pembrokeshire, which property was therefore added to his previous estate of Wiston. His offspring by her is variously given by different genealogists. Dwnn mentions three sons, viz. William, from whom the Wogans of Wiston were subsequently descended; John, whose descendants lived at Picton; and Thomas, who settled at Milton, all in Pembrokeshire. Wogan is said to have had by a second marriage another son, named Harry, who married Margaret, heiress of Wilcock Dyer of Boulston, and became the founder of that branch of the family which in time absorbed the Milton estate (Phillipps, *Glamorganshire Pedigrees*, p. 41).

According to another pedigree of Wogan's descendants, said to have been compiled in 1840 by Sir William Beetham, Ulster king-at-arms, his children are said to have settled in Ireland. Thomas, who is described as the eldest son, is said to have succeeded his father as justiciary of Ireland, but on failure of his issue the second son John became the head of the family and the founder of the Wogans of Rathcoffey in Ireland. The original grant of Rathcoffey to John de Wogan on 27 Aug. 1317 is found in the Exchequer Roll (9 Edward II, No. 1200). The names of the other children in this pedigree are Walter (described as escheator of Ireland), Bartholomow, Jane, and Eleanor. In spite of this discrepancy there is no doubt that both the Wogans of Rathcoffey and the Pembrokeshire families of that name were descended from Wogan the justiciary, but perhaps they represent the offspring of different wives.

[Lewis Dwnn gives pedigrees showing the ancestors and descendants of Sir John Wogan, in his Heraldic Visitations of Wales, i. 42, 90, 106, 108 (correcting an erroneous pedigree on p. 107) and 229, especially footnote, ii. 55. The chief source of information as to Wogan's administration in Ireland is the Calendars of Documents relating to Ireland, vols. for 1293–1301, and 1302–7. The numerous documents here calendared are also summarised (and other information added) in an article on the Wogans of Rathcoffey by the Rev. Denis Murphy, printed in the Proc. of the Royal Soc. of Antiquaries of Ireland (1890–1), 5th ser. i. 119 et seq. (cf. p. 716), and in Mémoire historique et généalogique sur la Famille de Wogan . . . par le Comte Alph. O'Kelly de Galway (Paris, 1896). There are other documents summarised in the Cal. of the Carew MSS. (Book of Howth), pp. 125–7 (cf. p. 146). See also Cox's Hibernia Anglicana (1689), pp. 85–92; Foss's Lives of the Judges; Fenton's Pembrokeshire, pp. 233, 235, 278, 321; Archæologia Cambrensis, 2nd ser. v. 33, 39, 5th ser. xv. 225–37.] D. Ll. T.

WOGAN, THOMAS (*fl.* 1646–1666), regicide, was a member of the Wogan family of Pembrokeshire. He was elected as a recruiter to represent the borough of Cardigan in the Long parliament on 24 Aug. 1646. He is said to have served in the parliamentary army as captain of dragoons, though probably this is a confusion with Edward Wogan [q. v.] On 23 Jan. 1647 he presented to a committee of the House of Lords a petition from the town of Cardigan for the establishment of a free school there. At the end of March 1648 he received the leave of the House of Commons to go to Wales to endeavour to restore peace in Pembrokeshire and the adjoining counties. He then served under Colonel Thomas Horton [q. v.], and in June he was voted the sum of 300*l.* as part of the arrears due to him.

Wogan was one of the king's judges. He was present at the trial on 18, 22, 23, and 26 Jan. 1649, and was in Westminster Hall on the 29th when sentence was pronounced. He signed the death-warrant. In April 1652 lands belonging to the Commonwealth of England were settled upon Wogan and his heirs in satisfaction of all arrears. He sat in the restored Rump parliament of 1659. At the Restoration he was summoned to trial with other regicides, and on 9 June 1660 was excepted from the Act of Oblivion. He surrendered on 27 June, and, although not within the prescribed period for doing so, his surrender was accepted, and he was one of the nineteen included in the saving clause of suspension from execution in case of attainder till the passing of a future act. His forfeited lands at Wiston, near Haverfordwest, were granted to Robert Werden [q. v.] in August 1662. On 27 July 1664 he was stated to have escaped from York Tower, and a proclamation was issued for his arrest. The last reference that has been discovered to him is dated September 1666, when he is spoken of as 'at Utrecht, plotting' (*Cal. State Papers*, Dom. 1666–7, p. 156).

[Noble's Lives of the Regicides, p. 337; Official List of M.P.'s, i. 498; Hist. MSS. Comm. 6th Rep. p. 154; Nalson's Trial of Charles I, passim; Commons' Journal, v. 86, 230, 519, 566, 608, vi. 156, 568, vii. 119, 129, viii. 61, 75, 139; Cal. of State Papers, Dom. 1651; Notes and Queries, 2nd ser. iii. 25; Masson's Milton, iii. 720, v. 454, vi. 28, 44, 49, 54, 94, 45 *n.*] B. P.

WOGAN, WILLIAM (1678–1758), religious writer, born in 1678 at Gumfreston, Pembrokeshire, was a younger son of Ethelred Wogan, rector of Gumfreston and vicar of Penally. The father, who was instituted to

the rectory of Gumfreston on 10 Aug. 1665 (*Episcopal Acts at Diocesan Registry, Carmarthen*), belonged to the Wogans of Lisburn in Ireland. On his death in 1685 the family was dispersed; the elder brother, also called Ethelred, going to Lisburn (where he died on 10 April 1712), while William was sent to an uncle (probably his mother's brother), Robert Williams of Cefn-gorwydd in the parish of Loughor, Glamorganshire (cf. CLARK, *Glamorgan Genealogies*, p. 561). He was educated first under a quaker schoolmaster in this neighbourhood, and then at the newly established grammar school of Swansea. In 1694 he was admitted scholar of Westminster, and became captain of the school, proceeding thence in 1700 to Trinity College, Cambridge (WELCH, *Alumni Westmon.* pp. 225, 237). While here he contributed some verses to the Cambridge poems on the death of the Duke of Gloucester. He left, without taking his degree, to become tutor in the family of Sir Robert Southwell [q.v.], and in 1710 became clerk to his son, who was then secretary to the Duke of Ormond, lord lieutenant of Ireland. This took him to Ireland, where he soon after entered the army, and was for years stationed at Dublin. On 7 Dec. 1718 he married Catherine Stanhope, a friend and protégée of Lady Elizabeth Hastings. By her (who died on 19 June 1726) he had an only daughter, who was married to Robert Baynes, rector of Stonham Aspal, Suffolk. From about 1727 on, Wogan lived at Ealing in Middlesex, but died at his daughter's house at Stonham Aspal on 24 Jan. 1758, and was buried at Ealing on 29 Jan.

Wogan was a man of distinguished piety, and was on intimate terms with many of the evangelical leaders of the time, a selection from his correspondence with Whitefield and Wesley being printed in his 'Life.' His MS. correspondence with Sir Robert Southwell was purchased by the British Museum at the sale of Sir Thomas Phillipps's MSS. (18 June 1908). In his retirement at Ealing he wrote a large number of religious works, including the following: 1. 'A Penitential Office,' London, 1721, 12mo. 2. 'The Right Use of Lent, or Help to Penitents,' London, 1732, 8vo. 3. 'Character of the Times delineated,' London, 1735, 8vo. 4. 'Scripture Doctrine of Predestination, Election, and Reprobation;' new ed. Carmarthen 1824; in Welsh 1808 and 1810 (*Cat. Cardiff Welsh Library*). 5. 'Essay on the Proper Lessons of the Church of England.' This, his most important work, was first published anonymously in 1753 in four volumes (London, 8vo), but to the second edition published after his death in 1764 his name was attached. It was also published in Dublin in 1768, and an edition described as the third was brought out in 1818 (London, 4 vols.), to which is prefixed a memoir of the author by James Gatliff. At least four other editions have been subsequently published (LOWNDES, s.v.; ALLIBONE, *Dict. of Engl. Lit.*) He also left several works in manuscript, one of which, entitled 'Penitential Offices for the Season of Lent,' compiled about 1748, is at present in the possession of the Rev. W. G. D. Fletcher of St. Michael's, Shrewsbury.

[The chief authority is Gatcliff's Life of William Wogan, Esq., mentioned above. See also Williams's Eminent Welshmen, p. 543.]

D. LL. T.

WOIDE, CHARLES GODFREY (1725–1790), oriental scholar, a native of Poland, was born on 4 July 1725. He was educated at the universities of Frankfort an der Oder and Leyden, and then became minister of the Socinian church at Lissa in Poland, near the border of Silesia. In 1750, while he was residing at Leyden, he began to transcribe the 'Lexicon Ægyptiaco-Latinum' of Martinus Veyssiere la Croze, and, under the tuition of Christianus Scholtz, became an expert in the language of Lower Egypt.

From June 1770 Woide held the post of preacher at the Dutch chapel royal in St. James's Palace, London, and soon afterwards joined with it the duties of reader. On the recommendation of the archbishop of Canterbury, Bishop Lowth, and Lord North, he worked in the libraries of Paris, at the expense of George III, for four months in 1773 and 1774, studying oriental manuscripts, and on his return sent to the 'Journal des Savans' a short article on La Croze's lexicon and on the scholars best acquainted with the languages of ancient Egypt. He had now perfected himself in the Sahidic language of Upper Egypt. At a later date he also served as reader and chaplain of the reformed protestant church in the Savoy, London.

In 1775 the university of Oxford published at the Clarendon Press the 'Lexicon Ægyptiaco-Latinum,' which La Croze had drawn up and Scholtz had revised. Woide was engaged to edit the work, and he added to it notes and indexes. He then reduced from four volumes into one the manuscript 'Grammatica Ægyptiaca utriusque Dialecti' of Scholtz, and illustrated it with notes. It was published in 1778 by the Clarendon Press under Woide's supervision, the Sahidic portion being entirely his own work. About 1778 he was living at 5 Lisson Street, Paddington. On 12 Feb. in that year he was elected F.S.A.

Woide was appointed assistant librarian at the British Museum in 1782. He was at first engaged in the natural history section, but was afterwards transferred to the more congenial department of printed books. Dr. Thomas Somerville [q.v.], while in London in 1785 at work in the British Museum, was 'under the deepest obligations' to Woide, whom he describes as 'the oriental secretary who had the charge of the Hebrew and Arabic manuscripts' (*Life and Times*, pp. 210–11). He was at this time engaged upon his noble facsimile edition of the 'Novum Testamentum Græcum,' from the 'Codex Alexandrinus' or 'Codex A,' at the British Museum. It was published by John Nichols in 1786, through the munificence of the trustees of the British Museum, and on 5 May 1786 Woide presented a copy to the king (*Gent. Mag.* 1786, i. 437, ii. 497–8). There were about 450 copies on common paper at two guineas each, and twenty-five on fine paper at five guineas apiece. Ten were on vellum, but only six of them had the notes and illustrations. He added to it 'admirable prolegomena and notes.'

An appendix to this work, begun by Woide and completed by Henry Ford, professor of Arabic at Oxford, was published by the university in 1799. It contained the fragments of the New Testament, about a third in all, in the Sahidic dialect, mostly taken from manuscripts at Oxford, with a dissertation on the Egyptian versions of the scriptures, and a collation of the 'Vatican Codex.' On the publication of the 'Codex Alexandrinus' in 1786 J. G. Burckhardt printed a thesis at Leipzig in justification of the reading *θεος* in the manuscript in 1 Tim. iii. 16, and in 1788 G. L. Spohn published at the same place the 'notitia' of Woide, 'cum variis ejus lectionibus omnibus.'

Woide was a D.D. of the university of Copenhagen. He was elected F.R.S. on 21 April 1785, created D.C.L. by the university of Oxford on 28 June 1786, and was also a fellow of many foreign societies. A fit of apoplexy seized him at a conversazione in the house of Sir Joseph Banks on 6 May 1790, and on 9 May he died in his rooms at the British Museum. His wife had died on 12 Aug. 1784, leaving two daughters.

Woide supplied information to Franciscus Perezius Bayerius for his book 'De Nummis Hebræo-Samaritanis,' which was printed at Valentia in 1781, and several of his communications are in the appendix (pp. i–xix). He contributed to the 'Archæologia' (vi. 130–2) a paper on a 'Palmyrene Coin,' communicated for the fourth edition of William Bowyer's 'Critical Conjectures on the New Testament' (1812) the notes of Professor Schultz, and revised the Greek notes in the 1788 edition of Bishop Warburton's works.

His portrait was engraved by Bartolozzi in 1791.

[Foster's Alumni Oxon. 1715–1886; Sheppard's St. James's Palace, ii. 244–7; Gent. Mag. 1784 ii. 638, 1790 i. 478; Biogr. Univ. 1828; Didot's Nouvelle Biogr. Générale; Nichols's Lit. Anecd. vi. 492, 602, ix. 11–14; Nichols's Lit. Illustr. viii. 448.] W. P. C.

WOLCOT, JOHN (1738–1819), satirist and poet, under the title of Peter Pindar, was the son and fourth child of Alexander Wolcot, by Mary Ryder, his wife. He was born at Dodbrooke, near Kingsbridge, Devon, and baptised on 9 May 1738 (*Baptismal Register*, Dodbrooke). His father, who was a country surgeon and son of a surgeon, died on 14 June 1751, and the future poet fell under the care of his uncle, John Wolcot of Fowey. He was educated at Kingsbridge grammar school, and afterwards at Liskeard and Bodmin. In or about 1760 he was sent on his uncle's advice for twelve months to France to learn the language. He, however, acquired no love for the French, of whom he afterwards wrote:

> I hate the shrugging dogs,
> I've lived among them, ate their frogs

(*Coll. Works*, i. 107). Medicine being determined on as a profession, Wolcot went in 1762 to London for the purpose of study, and lodged with his uncle by marriage, Mr. Giddy of Penzance. In 1764 he returned to his uncle at Fowey, with whom he lived, acting as assistant till 1767. On 8 Sept. of this year he graduated M.D. at Aberdeen (*Notes and Queries*, 6th ser. xi. 94). Wolcot was well acquainted and distantly connected with Sir William Trelawny of Trelawne, Fowey [see under Trelawny, Edward], and, on Trelawny's appointment as governor of Jamaica in 1767, Wolcot was chosen to accompany him as physician. Finding, however, that medical prospects in Jamaica were not encouraging, he returned home in 1769 for the purpose of taking orders, with a view to securing the valuable living of St. Anne, which was in the gift of his patron, and then apparently soon likely to become vacant. He was without difficulty admitted by the bishop of London deacon on 24 June 1769, and priest on the following day (*Register of Bishopric of London*). Thus equipped he returned to Jamaica in March 1770, but found the hoped-for living was not vacant. He was granted the incumbency of Vere, but lived most of his time at the governor's house,

performing his almost nominal duties by deputy. Reverting to his original profession, he was appointed physician-general to the horse and foot in the island on 21 May 1770. He lived on terms of close friendship with the Trelawny family, and one of the first of his poems published in London was an elegy on the death of Miss Anne Trelawny, 'the Nymph of Tauris' (*Annual Register*, 1773, p. 240). On the death of Trelawny he obtained leave of absence from the new governor, Dalling, on 20 Feb. 1773, and returned to England in company with Lady Trelawny, whose death shortly afterwards possibly robbed him of a future wife (Redding, *Recollections, Literary and Personal*, i. 258).

Dropping his clerical profession very completely, Wolcot now settled at Truro, where he established himself in a house on the Green, with the view of practising as a doctor. His peculiar medicinal methods, which consisted in encouraging his fever patients to drink cold water, and his opinion that a physician could do little more than watch nature and 'give her a shove on the back if he sees her inclined to do right' (*ib.* i. 253), involved him in disputes with his professional brethren. He quarrelled also with the corporation of Truro, and when that body attempted to revenge the lampoons he had written upon their ill management by planting a parish apprentice upon him, the doctor removed to Helstone (November 1779), leaving behind a characteristic letter: 'Gentlemen,—Your blunderbuss has missed fire,—Yours, John Wolcot.' He remained at Helstone and Exeter for the next two years, but the success of some songs set to music by Jackson of Exeter, and of a small number of poems, with a 'supplicating Epistle to the Reviewers,' published in London in 1778, inclined him to abandon medicine and remove to the metropolis. Another reason was his friendship with John Opie [q. v.], whose developing genius was now ready for the town. Wolcot first became acquainted with the young painter at the house of Mr. Zankwell at Mithian in 1775 (Boase, *Collectanea Cornubiensia*), and instantly detected his abilities. He took him into his own house at Truro, provided all necessary material, and gave instruction and advice, and, when fully satisfied with the genius of the artist, persuaded him to move to London in 1781. In the first instance there appears to have been an agreement between the two to share equally all profits made by the painter, and for a time they lived together in London, but after a quarrel separated, and were never again cordially united. The origin of the quarrel is sometimes attributed to Opie's frank criticism of Wolcot's paintings, but is more likely to have arisen owing to the painter, on becoming fashionable, refusing to carry out the arrangement as to profits. There is, however, no doubt that Opie's immediate success in town was due to Wolcot, who introduced him to Mrs. Boscawen, and extolled his genius in verse. In 1782 appeared 'Lyric Odes to the Royal Academicians by Peter Pindar, Esq., a distant relative of the Poet of Thebes and Laureat to the Academy.' The instant success of this amusing criticism on the academicians and their works made Wolcot repeat the publication in 1783, 1785, and, with his 'Farewell Odes' on the same subject, in 1786. Benjamin West [q. v.] was the especial butt of the poet's humour, which was generally coarse, and not infrequently profane; few of the academicians escaped punishment at Peter's hands. His highly expressed appreciation of the landscapes of Gainsborough and Richard Wilson [q. v.] proved his discrimination.

In the first instance the lyric odes did not prove a source of profit, costing their author some 40*l.* (Taylor, *Records of my Life*, i. 228), but he soon discovered a more paying enterprise in ridiculing the private life of the king. The first of the five cantos of the 'Lousiad, an heroi-comic poem,' appeared in 1785, and the last in 1795. In 1787 the poet pursued the same fruitful subject in 'Ode upon Ode, or a Peep at St. James and Instructions to a celebrated Laureat, being a comic Account of the Visit of the Sovereign to Whitbread's Brewery.' In all these three productions, though the satire was coarse, it was often extremely humorous, and great sales were effected. Peter Pindar was well supplied with information as to the doings of the royal household (Jerdan, *Autobiography*, ii. 264), and he described with much point the king's plainness of mind and body, his pride, his parsimony, and his mannerisms of speech. On the other hand, the vices of the Prince of Wales were treated as virtues in the 'Expostulatory Odes' (ode iii.), and an obvious bid made for his favour by the poet. Whether or no 'the king as well as the nation delighted in the bard' (Hazlitt, 8th Lecture, *English Comic Writers*), the popular conception of royalty was doubtless affected by his writings. The queen seems by Peter's confession to have checked his attentions by the action of her solicitor (ode ix., *Expostulatory Odes*), and the government attempted to secure silence by the bestowal of a pension of 300*l.* (Jerdan, *Autobiography*, ii. 264). This appears to have

been actually settled, Yorke acting as intermediary (*ib.*) But the arrangement came abruptly to an end, owing to a difference of opinion as to the amount in question and the duties involved (Taylor, *Records of my Life*, i. 228). Whether from fear of prosecution or promise of pension, he certainly in 1790 confined himself to smaller game, such as Sir Joseph Banks [q. v.], Sylvanus Urban, and James Bruce (1730–1794) [q. v.], the African traveller. The same year he vented his opinions on social matters in a 'Rowland for an Oliver,' but he returned in 1792 to the king as a more profitable subject for ridicule, and his verses addressed to Pitt from this time forward he contrived to make as offensive as possible. In 1793 he sold for an annuity of 250*l.* the copyright of his existing works to J. Walker, the publisher, and it was at the same time stipulated that the refusal of his future work should rest with the same publisher. Disputes and eventually litigation arose with respect to the agreement, but the poet was completely successful, and the annuity was paid him to the end of his long life.

After running a free course for twenty years the satirist was, however, to meet with more than his match. In vol. iv. art. xxvi. of the 'Anti-Jacobin' his 'Nil admirari, or a Smile at a Bishop,' was savagely considered, and a review of the author's life given, in which he was termed 'this disgustful subject, the profligate reviler of his sovereign and impious blasphemer of his God.' Peter was quite unable to stand his ground with Gifford, the savagery of whose 'Epistle to P. Pindar' (1800, 4to) was equalled only by its dexterity [see Gifford, William, 1756–1826]. Wolcot was so infuriated that he sought a personal encounter with the author. The two met in Wright's shop in Piccadilly, 18 Aug. 1800, when a scuffle took place, in which Wolcot was the aggressor, and undoubtedly got the worst of it (cf. *The Battle of the Bards by Mauritius Moonshine*; *Peter's Æsop, a St. Giles's Eclogue*, &c.) The commonplace offensiveness of Peter's 'Cut at a Cobbler' fell flat. But Peter was by no means silenced. The resignation of Pitt gave him an opportunity of expressing his rejoicing in 'Out at Last! or the Fallen Minister,' 1801. Canning also was specially singled out for abuse.

The appreciation once exhibited by the Prince of Wales, who is said to have had the poet's proof-sheets forwarded to him before publication (Jerdan, *Autobiography*, ii. 274), was not continued by the prince as regent, and the indignant Peter in 1811 expresses his feelings in being thus forsaken in 'Carlton House Fête, or the Disappointed Bard.' In 1807 a charge was made against him by his landlady which appears to have been entirely groundless, as on his trial before Lord Ellenborough on 27 June 1807, the jury found for him without leaving the box (*Trial of Peter Pindar for Crim. Con.* London, 1807). In Wolcot's later years he was afflicted by failure of sight, and in May 1811 was almost blind (Crabb Robinson, *Diary*, vol. i.); he, however, still continued to write and publish. His last work was an 'Epistle to the Emperor of China,' published in 1817 on the occasion of Lord Amherst's unfortunate embassy. Wolcot died on 14 Jan. 1819 at Montgomery Cottage, Somers Town, and was buried on 21 Jan. in St. Paul's Church, Covent Garden, where by his own wish his coffin was placed touching that of Samuel Butler (1612–1680) [q.v.], the author of 'Hudibras.'

In appearance Wolcot was 'a thick squat man with a large dark and flat face, and no speculation in his eye.' He possessed considerable accomplishments, being a fair artist and good musician, and, despite the character of his compositions, his friends described him as of a 'kind and hearty disposition.' He was probably influenced in his writings by no real animosity towards royalty (Mrs. Robinson, *Memoirs*, 1801, vol. iv.), and himself confessed that 'the king had been a good subject to him, and he a bad one to the king.' His writings, despite their ephemeral interest, still furnish stock quotations.

In London he frequently changed his place of residence, living in 1793 in Southampton Row, Covent Garden; in 1794 at 13 Tavistock Row, Covent Garden; at 1 Chapel Street, Portland Place, in 1800; 8 Delany Place, Camden Town, in 1802; in 1807 he was at 94 Tottenham Court Road; and he moved to Somers Town in 1816.

There are at least eight portraits of Wolcot by Opie, one of which is now in the National Portrait Gallery, London; one was engraved by C. H. Hodges in 1787, and by G. Kearsley in 1788. A miniature on ivory, painted by W. E. Lethbridge, is now in the National Portrait Gallery, London. Among other existing engravings may be mentioned a bust in oval by Corner, in the 'European Magazine' (vol. xii.); half-length by Ridley, 1792, in the 'Gentleman's Magazine;' bust as frontispiece to an edition of works in three volumes (1794); and bust by K. Mackensie to the fourth edition of 'Tales of the Hoy,' 1798.

The following is a list of Wolcot's works: 1. 'Poetical Epistle to Reviewers,' London, 1778, 4to. 2. 'Poems on various Subjects,'

London, 1778, 4to. 3. 'The Noble Cricketers,' 4to. 4. 'Lyric Odes to the Royal Academicians for 1782,' 1782, 4to. 5. 'More Lyric Odes to the Royal Academicians for 1783,' 1783, 4to. 6. 'Lyric Odes for 1785,' 1785, 4to. 7. 'The Lousiad: an Heroi-comic Poem in Five Cantos,' 1785–95, 4to. 8. 'Farewell Odes to Academicians,' 1786, 4to. 9. 'A Congratulatory Epistle to James Boswell,' 1786, 4to. 10. 'Bozzy and Piozzi, or the British Biographers,' 1786, 4to; 9th edit. 1788. 11. 'Ode upon Ode, or a Peep at St. James,' 1787, 4to. 12. 'Instructions to a Celebrated Laureat,' 1787, 4to. 13. 'An Apologetic Postscript to Ode upon Ode,' 1787, 4to. 14. 'Brother Peter to Brother Tom [i. e. T. Warton],' 1788, 4to. 15. 'Peter's Pension: a Solemn Epistle,' 1788, 4to. 16. 'Sir Joseph Banks and the Emperor of Morocco,' 1788, 4to. 17. 'Peter's Prophecy, or the President and Poet,' 1788, 4to. 18. 'Epistle to his Pretended Cousin Peter,' 1788, 4to. 19. 'Lyric Odes to the Academicians and Subjects for Painters,' 1789, 4to. 20. 'A Poetical Epistle to a Falling Minister [W. Pitt],' 1789, 4to. 21. 'Expostulatory Odes to a Great Duke and a Little Lord,' 1789, 4to. 22. 'A Benevolent Epistle to Sylvanus Urban,' 1790, 4to. 23. 'A Rowland for an Oliver,' 1790, 4to. 24. 'Advice to the Future Laureat,' 1790, 4to. 25. 'A Letter to the Most Insolent Man Alive,' 1790, 4to. 26. 'A Complimentary Letter to James Bruce, Esq., the Abyssinian Traveller,' 1790, 4to. 27. 'The Rights of Kings, or Loyal Odes to Disloyal Academicians,' 1791, 4to. 28. 'Odes to Mr. Paine, Author of "Rights of Man,"' 1791, 4to. 29. 'The Remonstrance,' 1791, 4to. 30. 'A Commiserating Epistle to James Lowther, Earl of Lonsdale,' 1791, 4to. 31. 'More Money, or Odes of Instruction to Mr. Pitt,' 1792. 32. 'The Tears of St. Margaret,' 1792, 4to. 33. 'Odes of Importance,' 1792, 4to. 34. 'A Pair of Lyric Epistles to Lord Macartney and his Ship,' 1792, 4to. 35. 'Odes to Kien Long, Emperor of China,' 1792, 4to. 36. 'A Poetical . . . Epistle to Pope,' 1793, 4to. 37. 'Pathetic Odes to the Duke of Richmond's Dog Thunder,' 1794, 8vo. 38. 'Celebration, or the Academic Procession to St. James,' 1794, 4to. 39. 'Hair-powder: a plaintive Epistle to Mr. Pitt,' 1795, 4to. 40. 'Pindariana,' 1794, 4to. 41. 'The Convention Bill: an Ode,' 1795, 4to. 42. 'The Cap: a Satiric Poem,' 1795, 4to. 43. 'The Royal Visit to Exeter,' 1795. 44. 'The Royal Tour and Weymouth Amusements,' 1795, 4to. 45. 'An Admirable Satire on Burke's Defence of his Pension,' 1796, 4to. 46. 'One Thousand Seven Hundred and Ninety Six: a Satire,' 1797, 4to. 47. 'An Ode to the Livery of London,' 1797, 4to. 48. 'Picturesque Views with Poetical Allusions,' 1797, fol. 49. 'Tales of the Hoy,' 1798, 4to. 50. 'Nil Admirari, or a Smile at a Bishop,' 1799, 4to. 51. 'Lord Auckland's Triumph, or the Death of Crim. Con.,' 1800, 4to. 52. 'Out at last, or the Fallen Minister,' 1801, 4to. 53. 'Odes to the Ins and Outs,' 1801, 4to. 54. 'Tears and Smiles,' 1801, 8vo. 55. 'The Island of Innocence,' 1802, 4to. 56. 'Pitt and his Statue: an Epistle to the Subscribers,' 1802, 4to. 57. 'The Middlesex Election,' 1802, 4to. 58. 'The Horrors of Bribery,' 1802, 4to. 59. 'Great Cry and Little Wool,' 1804, 4to. 60. 'An Instructive Epistle to the Lord Mayor,' 1804, 4to. 61. 'Tristia, or the Sorrows of Peter,' 1806, 4to. 62. 'One more Peep at the Royal Academy,' 1808. 63. 'The Fall of Portugal, or the Royal Exiles: a Tragedy,' 1808, 8vo. 64. 'A Solemn Epistle to Mrs. Clark,' 1809, 4to. 65. 'Carlton House Fête, or the Disappointed Bard,' 1811, 4to. 66. 'An Address to be spoken at the opening of Drury Lane Theatre,' 1813, 4to. 67. 'Royalty Fog-bound, or the Perils of a Night,' 1814, 8vo. 68. 'The Regent and the King: a Poem,' 1814, 8vo. 69. 'A most Solemn Epistle to the Emperor of China,' 1817, 4to.

Editions of his collected works were published—Dublin, 1788, 1 vol.; in 3 vols., Dublin, 1792, 12mo; in 4 vols., London, 1794–6, 8vo; in 5 vols., 1812, with a memoir and portrait; and selections from his works in 1824 and 1834, 12mo.

Wolcot edited in 1799 the 'Dictionary of Painters' of Matthew Pilkington [q.v.], 4to. He left a quantity of unpublished poems, some of which and a portion of his correspondence were sold on 17 May 1877 by Messrs. Puttick & Simpson.

Wolcot had many imitators; one, C. F. Lawler, wrote under the same name; others, under very similar names, such as 'Peter Pindar jun.,' 'Peter Pindar minimus,' 'Peter Pindar the elder,' 'Peter Pindar the younger' (*Brit. Mus. Cat.*)

[Annual Biography and Obituary for 1820 (the second part of this notice of Wolcot is by his nephew, Mr. Giddy); Ann. Reg. 1819, Chron. p. 115; European Mag. xii. 91; Gent. Mag. LXXXIX. i. 93, 116; Rogers's Life of Opie; Polwhele's Traditions, i. 74–80, ii. 513; Polwhele's Unsexed Females, 1800, to which is attached a short and hostile account of Wolcot; Redding's Fifty Years' Recollections, i. 256, ii. 257; Boase and Courtney's Bibliotheca Cornubiensis; Boase's Collectanea Cornubiensia; Georgian Era, iii. 378.] W. C–R.

WOLF. [See also WOLFE, WOLFF, WOOLF, and WOULFE.]

WOLF, JOSEF (1820–1899), animal painter, the eldest son of Anton Wolf, a farmer and Hauptmann of Mörz, near Münstermayfield, in Rhenish Prussia, and his wife Elizabeth, was born in Mörz on 21 Jan. 1820. He was educated at the school at Metternich, and from very earliest days exhibited that love of nature and its portraiture that distinguished him throughout life, sparing no pains in the acquisition of subjects, and showing great ingenuity in improvising drawing materials. After leaving school he worked some time on the farm, but at length his father was induced to let the 'bird-fool' follow his natural bent, and he was apprenticed, when sixteen, for three years to the Gebrüder Becker, lithographers at Coblenz, where he was soon employed as designer, principally of trade circulars. On the expiration of his apprenticeship he spent a year at home, and next accepted a temporary engagement as wine-gauger. He then, when unsuccessfully seeking work at Frankfort, made the acquaintance of Rüppell, the traveller and ornithologist, from whom for the first time he received encouragement and an introduction to the naturalist Kaup at Darmstadt. Passing to that town, he obtained employment with a lithographer, and in his overtime worked for Rüppell, executing drawings for the 'Systematische Uebersicht der Vogel Nord-Ost-Afrikas.' Subsequently getting work for Schlegel and Wulverhorst's 'Traité de Fauconnerie,' he was able to give up lithography, and removed to Leyden to carry on the task. An attack of ague compelled his return about 1843 to Darmstadt, where he attended the art school, going in 1847 to study at the Antwerp academy.

In February 1848, affairs being unsettled on the continent, Wolf came to London, whither his fame had preceded him, and at once found employment at the British Museum, illustrating Robert Gray's 'Genera of Birds,' and afterwards assisting Gould with his 'Birds of Great Britain.' In 1849 his first picture for the academy, 'Woodcocks seeking Shelter,' was accepted and hung on the line. His career as an illustrator now began, and he drew for the publications of the Zoological Society, for 'Ibis,' and for many other works. Two books, though he did not write the text, may be considered specially his: 'Zoological Sketches,' issued in two series, 1861 and 1867, and 'Life and Habits of Wild Animals,' with letterpress by D. G. Elliot (London, 1874, fol.), which was reissued in 1882 as 'Wild Animals and Birds: their Haunts and Habits.' In 1860 he had taken a studio in Berners Street, thence he removed in 1874 to The Avenue, Fulham Road (afterwards Boehm's studio), but, finding this too far from the Zoological Gardens, went a few months later to the Primrose Hill studios, Fitzroy Road, Regent's Park, where he died unmarried on 20 April 1899.

Of kindly genial nature and a keen sportsman, visiting Scotland and Norway to shoot, he had the greatest aversion to wanton slaughter in 'sport.' He loved and studied his subjects, and his acquaintance with the habits and actions of wild animals from personal observation enabled him to trace their forms upon canvas with a fidelity to nature that has never been excelled. In the opinion of Sir Edwin Landseer he was, 'without exception, the best all-round animal painter that ever lived.'

[Palmer's Life of J. Wolf, 1895, with portrait, sketches, and a complete bibliography of his work; Brit. Mus. Cat.; Artist, May 1899.]

B. B. W.

WOLFE, ARTHUR, first Viscount Kilwarden (1739–1803), lord chief justice of Ireland, born on 19 Jan. 1738–9, was the son of John Wolfe of Forenaughts, co. Kildare, and of Mary, only daughter of William Philpot. He entered at Trinity College, Dublin, in 1755, and, having obtained a scholarship, graduated B.A. in 1760. He entered as a student at the Middle Temple, and was called to the Irish bar in 1766. He quickly acquired a considerable practice, and was appointed a king's counsel in 1778. Five years later Wolfe entered the Irish House of Commons as member for Coleraine. He subsequently (1790) exchanged this seat for Jamestown, and in 1798 was returned for the city of Dublin and for Ardfert, but elected to sit for the city. In 1787, on the promotion of Hugh Carleton [q. v.] to the bench, Wolfe was appointed solicitor-general, and in 1789, on the elevation of John FitzGibbon [q. v.] to the Irish woolsack, he became attorney-general and was sworn a member of the privy council in Ireland. Wolfe retained the position of chief law officer of the crown for nine years, discharging its important duties in very difficult times with much ability. In recognition of his distinguished services in this office Wolfe's wife was raised to the peerage of Ireland as Baroness Kilwarden in 1795. In July 1798, on the death of John Scott, lord Clonmell [q. v.], he was appointed chief justice of the king's bench and was created a peer by the title of Baron Kilwarden of Newlands. In 1800, on the passing of the Act of Union, of which he was a convinced advocate, he was further advanced to the dignity of viscount, and created a peer of the

United Kingdom. On 23 July 1803, while driving with his daughter and a nephew from his country residence to Dublin Castle on the night of the Emmet insurrection, Wolfe's carriage was stopped in Thomas Street by the rebels, and the chief justice and his nephew were barbarously murdered. It was said that Wolfe was mistaken by his murderers for Carleton, formerly chief justice of the common pleas, a judge of sterner character. Wolfe's tenure of his high judicial office was brief and unmarked by any exceptional qualities, but his humanity and moderation were conspicuous. His conduct in relation to the trial and conviction of Wolfe Tone by court-martial is well known, and he displayed consistently the dignity and respect for law which breathe in his dying words, on hearing a desire expressed for instant retribution on his assailants: 'Murder must be punished; but let no man suffer for my death but by the laws of my country.'

Wolfe married Ann, daughter of William Ruxton of Ardee, co. Louth. A portrait of Wolfe is in the dining-hall of Trinity College, Dublin. He was elected a vice-chancellor of Dublin University in 1802.

[Webb's Compendium; Wills's Illustrious Irishmen; Madden's United Irishmen; Maxwell's Irish Rebellion; Barrington's Personal Sketches; Wolfe Tone's Autobiography, i. 120; Todd's Graduates of Dublin University; Burke's Extinct Peerages; Smyth's Law Officers of Ireland; Official Returns of Members of Parliament, ii. 680, 684, 688.] C. L. F.

WOLFE, CHARLES (1791–1823), poet, was born at Blackhall, co. Kildare, on 14 Dec. 1791. He was one of a family of eleven children and the youngest of eight sons of Theobald Wolfe of Blackhall, first cousin to Arthur Wolfe, first viscount Kilwarden [q. v.] Theobald Wolfe died when his son was but eight years old, and the poet was brought up in England by his mother, Frances, daughter of Rev. Peter Lombard, and was educated first at Bath, and afterwards at the Abbey high school, Winchester. In 1809 he matriculated at Trinity College, Dublin, where he obtained a scholarship in 1812, and graduated B.A. in 1814; and it is within the eight years between his entrance at the university and his ordination in 1817 that the period of his poetical activity is almost exclusively comprised. He also attained great distinction in the college historical society. It was in competition for the medals of this society that Wolfe's talent for versification was first employed, and his poem on 'Patriotism,' and a more important one, 'Jugurtha,' written for the vice-chancellor's prize, show considerable merit. Though his academic career was distinguished, Wolfe declined to read for a fellowship, because he was unwilling to pledge himself to celibacy. In November 1817 he took orders, being ordained for the curacy of Ballyclog, co. Tyrone, which after a few weeks he exchanged for the more important one of Donoughmore, in co. Down. Here he laboured assiduously and successfully for three years; but the disappointment at the rejection of his addresses by the lady for whose sake he had abandoned the prospect of an academic career, acting on a constitution never robust, quickly sowed the seeds of consumption. In 1821 he was compelled to abandon his work. After two years passed in a vain quest of health he removed to the Cove of Cork, where he died, aged 31, on 21 Feb. 1823. He was buried in the ruined church of Clonmel outside the Cove of Cork.

Wolfe is remembered almost solely for his famous lines on the burial of Sir John Moore. Their origin, and the many spurious claims put forward to their authorship, form an interesting chapter in literary history. Originally published in the 'Newry Telegraph' on 19 April 1817, they had been for many years forgotten when the praises bestowed on them by Byron in January 1822—'such an ode as only Campbell could have written,' as reported by Medwin in his 'Conversations' (ed. 1824, pp. 164–6)—drew general attention to the elegy. Byron's regretful repudiation of their authorship, and Medwin's hints that the stanzas were really by his hero, brought forward friends to justify Wolfe's title and establish his fame. It was clearly proved that the lines were written in 1816 in the rooms of Samuel O'Sullivan, a college friend, their suggestion being immediately due to Wolfe's perusal of Southey's account in the 'Edinburgh Annual Register' of Sir John Moore's death. After being handed about among Wolfe's college friends the lines were, through the Rev. Mark Perrin, published in the 'Newry Telegraph,' whence they were transferred to various journals, and printed in 'Blackwood's Magazine' in June 1817 (i. 277). Notwithstanding O'Sullivan's testimony, confirmed by that of other friends, several fictitious claims to the authorship of the poem were put forward. A curious account of one of them, which ultimately proved to be a hoax, may be found in Richardson's 'Borderer's Table Book,' vol. vii. In 1841 the claim of one Macintosh, a parish schoolmaster, was put forward in the 'Edinburgh Advertiser' and strongly supported. On this occasion the indignant remonstrances of Wolfe's friends were reinforced by the

discovery by Thomas Luby [q. v.], late vice-provost of Trinity College, Dublin, among the papers of a deceased brother who had been a college friend of Wolfe, of an autograph letter from Wolfe containing a copy of the stanzas. This letter was made by John Anster [q. v.], who was a friend of the poet, the subject of a communication to the Royal Irish Academy which set all discussion as to the authenticity of Wolfe's claim finally at rest.

The poetical achievements of Wolfe fill but a few pages in the memorial volumes, mainly composed of sermons, published in 1825 by his friend John Russell, archdeacon of Clogher. Exclusive of some boyish productions, they number no more than fifteen pieces, all of them written almost at random, without any idea of publication, and preserved almost by accident. These, however, present the potentials of a poet of no mean order. The testimony of many contemporaries, afterwards eminent, confirms the impression which his other lyrics convey, that the lines on the burial of Sir John Moore are not, as has been represented, a mere freak of intellect, but the fruit of a temperament and genius essentially poetic.

[Russell's Remains of the Rev. Charles Wolfe, 2 vols. 1825, 12mo, 4th edit. 1829, with a portrait engraved by H. Meyer from a drawing by J. J. Russell; College Recollections, 1825 (anon., by the Rev. Samuel O'Sullivan, with sketch of Wolfe under the name of 'Waller'); Taylor's University of Dublin; Brooke's Recollections of the Irish Church, 1st ser.; Trans. Royal Irish Academy, vol. vii.; letter published in New Zealand Tablet, March 1877, by the Rev. Mark Perrin; New Ireland Rev. May 1896, by C. Litton Falkiner; Dublin Univ. Mag. Nov. 1842; Blackwood's Mag. March 1826; Notes and Queries, 7th and 8th ser. passim; Burke's Landed Gentry; R. C. Newick's 'The Writer of "The Burial of Sir John Moore" Discovered,' Bristol, 1908.]

C. L. F.

WOLFE, DAVID (*d.* 1578?), papal legate in Ireland, was born in Limerick. After seven years spent in Rome, under the guidance of Ignatius Loyola and Francis Borgia, he entered the order of the jesuits about 1550, was rector of the college at Modena, and about August 1560 returned to Ireland to superintend ecclesiastical affairs, endowed by the pope with the powers of an apostolic legate. He was instructed to regulate public worship, and to keep up communication with the catholic princes. He speedily attracted the attention of the English officials by his activity, and in 1561 Elizabeth stated to Pius IV, as one of her chief reasons for not sending representatives to the council of Trent, that Wolfe 'had been sent from Rome to Ireland to excite disaffection against her crown.' For several years he was unable to enter the pale, and on 7 Dec. 1563 he delegated his jurisdiction for Dublin and its vicinity to Thady Newman, affirming that he feared to visit the district on account of the dangers besetting the journey. In 1564 Pius V, by a bull dated 31 May, entrusted to Wolfe and to Richard Creagh [q. v.], archbishop of Armagh, the erection of universities and schools in Ireland (Moran, *Spicilegium Ossor.* i. 32–8).

About 1566 Wolfe was arrested and imprisoned in Dublin Castle, the influence of the nuncio at Madrid being exerted in his behalf in vain. In 1572 he escaped to Spain (*Cal. State Papers*, Irish Ser. 1509–73, pp. 472, 524), but in a short time returned again to Ireland. On 14 April 1577 Sir William Drury [q. v.] informed Walsingham that Wolfe was to be sent to the Indies (*ib.* 1574–85, p. 112). On 24 March 1578 Drury informed the privy council that James Fitzmaurice had put to sea with Wolfe, and had captured an English ship, whose crew had been handed over to the inquisition (*ib.* p. 130). On 28 June Everard Mercurian, the general of the jesuits, wrote to James Fitzmaurice Fitzgerald (*d.* 1579) [q.v.], whose chaplain Wolfe had been at one time, stating that he would 'be glad of any employment for old David Wolf' (*ib.* p. 136). A priest named David Wolfe was shortly afterwards residing in Portugal, but according to another account he ended his days in Ireland, on the borders of Galway, about 1578.

[O'Reilly's Lives of Irish Martyrs and Confessors, 1878, pp. 32–8; Foley's Hist. of the English Prov. vii. 855, Appended Catalogue of the Irish Province, p. 2; Lenihan's Hist. of Limerick, 1866, pp. 662–4; Original Letters and Papers in illustration of the Hist. of the Church in Ireland, 1851, pp. 128–9, 171–2; Renehan's Collections on Irish Church Hist. 1861, i. 184.]

E. I. C.

WOLFE, JAMES (1727–1759), major-general, born on 2 Jan. 1727 (22 Dec. 1726 O.S.) at the vicarage, Westerham, Kent, was eldest son of Edward Wolfe, by Henrietta (whose portrait was painted by Thomas Hudson; see *Cat. Third Loan Exhib.* No. 806), daughter of Edward Thompson of Marsden, Yorkshire. Of Edward Wolfe's father there is no trace, but his grandfather is said to have been Captain George Wolfe, who was one of the leading defenders of Limerick in 1651, and who belonged to a family, originally Welsh, but long settled in Ireland (Wright, p. 4).

Born in 1685, Edward Wolfe was commissioned as second lieutenant of marines on 10 March 1701–2. He served in the Netherlands under Marlborough, and in Scotland during the rebellion of 1715. He was adjutant-general in the expedition to Carthagena in 1740. On his return he was made inspector of marines. On 25 April 1745 he was given the colonelcy of the 8th foot, and on 4 June he was promoted major-general. He was employed for a short time under Wade during the rebellion of that year. He died, a lieutenant-general, on 26 March 1759, six months before his son. 'Extremely upright and benevolent,' he seems to have had no great force of character.

The childhood of James Wolfe was spent at Westerham in a house now known as Quebec house, which his parents took soon after his birth, and there he began a lifelong friendship with George Warde of Squerries Court. About 1737 his family removed to Greenwich, and he was sent to a school there, kept by the Rev. Samuel Swinden. In July 1740 he persuaded his father to let him go with him to the West Indies; but he fell ill before the expedition started, and was left behind.

On 3 Nov. 1741 he was given a commission as second lieutenant in his father's regiment of marines, then numbered the 44th foot. From this he passed, on 27 March 1742, to an ensigncy in the 12th foot (Duroure's), with which he embarked for Flanders a month afterwards. He was quartered at Ghent till February 1743, and then set out with the army on a long march to the Main. He soon found 'my strength is not so great as I imagined;' and he shared a horse with his brother Edward, an ensign in the same regiment.

At the battle of Dettingen on 27 June the regiment was in the middle of the first line, and was the one which suffered most. Wolfe wrote an excellent account of the battle to his father as soon as he had recovered from illness, brought on by fatigue. He was acting adjutant, though only sixteen, and his horse was shot; 'so I was obliged to do the duty of an adjutant all that and the next day on foot, in a pair of heavy boots.' He was commissioned as adjutant on 2 July, and promoted lieutenant on the 14th.

He spent the winter of 1743–4 at Ostend with his regiment. On 3 June 1744 he obtained a company in the 4th foot (Barrel's), and served with it in the futile campaign of that year, under Wade. In October he lost his brother, 'an honest and a good lad;' he was now the only child of his parents. He was in garrison at Ghent during the winter, and his regiment did not join the army till after the battle of Fontenoy. On 12 June 1745 he was appointed brigade-major, and for the next three years he served on the staff. In September he accompanied the regiments which were recalled to England, and sent to join Wade at Newcastle, to oppose the advance of the young Pretender.

After the retreat of the latter from Derby, Wade's army marched under Hawley upon Stirling, and was beaten at Falkirk. Wolfe was present, and afterwards went with the army to Aberdeen. During their stay there he was sent by Hawley to Mrs. Gordon, whose house Hawley was occupying, and she has left a vivid but not quite trustworthy account of his visits and of the plunder of her property (*Lyon in Mourning*, iii. 169, &c.)

He was on the staff at Culloden, and described the battle in a letter next day, but said nothing of his own share in it. His regiment was the one which suffered most, losing one-third of its men. According to an often-repeated story, Wolfe was told by the Duke of Cumberland, after the battle, to shoot a wounded highlander, 'who seemed to smile defiance of them;' he refused, and from that day declined in the duke's favour (*Anti-Jacobin Review*, 1802, p. 125). This last statement is certainly unfounded, and the rest perhaps equally so. Wolfe's name was not mentioned in the earliest version of the story, which is to be found in a letter from the Rev. James Hay of Inverness to Bishop Forbes. His authority for it is, 'It was told by the sogars.' The highlander was Charles Fraser of Inverallochy (*Lyon in Mourning*, ii. 305, iii. 56; Mackenzie, *Hist. of the Frasers of Lovat*, p. 515). Among the 'Cumberland Papers' at Windsor there are several letters to him, probably found on his body at Culloden.

Wolfe went back to the Netherlands in January 1746–7, and was brigade-major of Mordaunt's brigade in the campaign which followed. He was wounded at Laeffelt, and is said to have been personally thanked by the duke for his services. He went home for the winter, but rejoined the army in March, and remained till the end of the year with the troops quartered near Breda to guard the Dutch frontier. On his return to England he saw a good deal of Miss Elizabeth Lawson, the eldest daughter of Sir Wilfred Lawson, and the niece of General Mordaunt, his late brigadier. He formed a strong attachment for her, but his parents were adverse, and the lady herself refused him. At the end of four years he gave up hope. She died unmarried in March 1759.

On 5 Jan. 1748–9 he obtained a majority in the 20th foot (Lord George Sackville's), and joined it at Stirling early in February. The lieutenant-colonel, Cornwallis, went to Nova Scotia soon afterwards as governor, and Wolfe had command of the regiment except when the colonel was present. This had its drawbacks: 'My stay must be everlasting; and thou know'st, Hal, how I hate compulsion' (2 April 1749). The regiment was sent to Glasgow in March, and to Perth in November. Lord Bury became colonel of it there, and on 20 March 1749–50 Wolfe was given the lieutenant-colonelcy. He felt his responsibility as 'a military parent' not yet twenty-three, and was at great pains to set a good example. But the monotony soon fretted him: 'The care of a regiment of foot is very heavy, exceeding troublesome, and not at all the thing I delight in' (6 Nov. 1751). The climate tried him, for he needed sunshine for health; and 'the change of conversation, the fear of becoming a mere ruffian . . . proud, insolent, and intolerable,' made him wish to get away from the regiment from time to time.

Besides this, he had a strong desire to make good the deficiencies of his education. He took lessons in mathematics and Latin while he was at Glasgow, and he wanted to go abroad for a year or two to perfect himself in French, and at the same time study artillery and engineering. But the Duke of Cumberland refused him leave, saying, not unreasonably, that a lieutenant-colonel ought not to be absent from his regiment for any considerable time. 'This is a dreadful mistake,' Wolfe wrote, 'and, if obstinately pursued, will disgust a number of good intentions, and preserve that prevailing ignorance of military affairs that has been so fatal to us in all our undertakings' (9 June 1751). Baulked of his purpose, he spent the winter of 1750–1 in London dissipations, which injured his health. He rejoined his regiment at Banff in April. In September they went to Inverness, and in May 1752 to Fort Augustus. He formed a friendship with Mrs. Forbes of Culloden, danced with the daughter of Macdonald of Keppoch, and tried to capture Macpherson of Cluny, who was still hiding in his own country (Wright, p. 310). He made the best of his 'exile,' taking plenty of exercise, for he was a keen sportsman, and reading much. He recommended 'L'Esprit des Lois' to his friend Rickson, and found 'Thucydides' (in a French version) 'a most incomparable book.'

Rickson was then in Nova Scotia, and Wolfe took great interest in his accounts of that country, foreseeing that much would happen there in the next war with France. For the desultory frontier warfare which was going on, he said: 'I should imagine that two or three independent highland companies might be of use; they are hardy, intrepid, accustomed to a rough country, and no great mischief if they fall' (9 June 1751).

In June 1752 he got leave of absence, and after paying a visit to his uncle, Major Walter Wolfe, in Dublin, he was allowed to go to Paris in October. He remained there till March 1753, taking daily lessons in French, riding, fencing, and dancing, but seeing a good deal of the court and society. He asked leave to attend a French camp of exercise in the summer, and hoped to see something of the Prussians and Austrians; but he was recalled to the regiment owing to the sudden death of the major.

The summer was spent in road-making on Loch Lomond. In September the regiment left Scotland for Dover, and for the next four years it was quartered in the south of England. In the winter of 1754–5 it was at Exeter, and Wolfe wrote: 'I have danced the officers into the good graces of the Jacobite women hereabouts.' A year later it was at Canterbury, preparing to take the field in case of invasion, and Wolfe issued his admirable 'instructions for the 20th regiment (in case the French land)' on 15 Dec. 1755. He was often severe both on officers and men, but at this time he wrote: 'We have . . . some incomparable battalions, the like of which cannot, I'll venture to say, be found in any army,' and his own was one of them. Men of rank who wished to learn soldiering elected to serve in it. Wolfe had introduced a system of manœuvres which continued in use long after his death (see p. 18 of *Manœuvres for a Battalion of Infantry*, published in 1766), and had a wide reputation as a regimental officer. It seems to have been in reply to some mention of this by his mother that he wrote to her: 'I reckon it a very great misfortune to this country that I, your son, who have, I know, but a very moderate capacity, and some degree of diligence a little above the ordinary run, should be thought, as I generally am, one of the best officers of my rank in the service' (8 Nov. 1755). But he did not strike others as diffident: 'the world could not expect more from him than he thought himself capable of performing' (Walpole, *George II*, ii. 240).

He had hopes of the colonelcy of the 20th when it became vacant in April 1755, but it was given to Philip Honeywood, and, when again vacant in May 1756, to William Kingsley. It was as 'Kingsley's' that the regiment fought at Minden. In February

1757 Wolfe accepted the post of quartermaster-general in Ireland, which was usually held by a colonel, in the hope of obtaining that rank; but he was still judged too young. The appointment (which he resigned in January 1758) did not take him away from his regiment, to which a second battalion was added in the spring of 1757. It was then stationed in Dorset, and a few months before part of it had been sent to Gloucestershire under Wolfe, on account of riots. He shared the general discontent at the mismanagement of affairs at this time: 'We are the most egregious blunderers in war that ever took the hatchet in hand' (17 July 1756); 'this country is going fast upon its ruin by the paltry projects and more ridiculous execution of those who are entrusted' (undated). He begged his mother 'to persuade the general (his father) to contribute all he can possibly afford towards the defence of the island—retrenching, if need be, his expenses, moderate as they are' (23 Feb. 1757).

At the end of June 1757 Pitt entered on his great administration, and in September an expedition was sent against Rochefort at his instance. The troops were commanded by Wolfe's friend, Sir John Mordaunt [q. v.] Both battalions of the 20th went, and Wolfe was made quartermaster-general of the force. It arrived off the French coast on 20 Sept., and remained there ten days, effecting nothing except the occupation of the Ile d'Aix. Wolfe came home very indignant: 'We blundered most egregiously on all sides—sea and land' (24 Oct.); 'the public could not do better than dismiss six or eight of us from the service. No zeal, no ardour, no care and concern for the good and honour of the country' (17 Oct.) There was much to be said on the other side, and it is doubtful if a landing would have fared better than that of Tollemache in 1694 (see *Report of the Court of Inquiry*, 1758, Wolfe's evidence is given at pp. 28–31 and 46–8; cf. *Mémoires de Luynes*, xvi. 189, 201). But Wolfe held that in such cases 'the honour of our country is to have some weight, and that in particular circumstances and times the loss of a thousand men is rather an advantage to a nation than otherwise, seeing that gallant attempts raise its reputation and make it respectable; whereas the contrary appearances sink the credit of a country, ruin the troops, and create infinite uneasiness and discontent at home' (5 Nov.)

In the same letter he says: 'I am not sorry that I went; one may always pick up something useful from amongst the most fatal errors;' and he went on to develop the lessons he had learnt. He profited, too, in another way. His own zeal and ardour had been conspicuous, and the admiral, Sir Edward Hawke, gave the king a good opinion of him. He made him brevet colonel on 21 Oct.; and afterwards said to Newcastle: 'Mad, is he? then I hope he will bite some others of my generals' (Wright, p. 487). Above all, Pitt welcomed evidence that the failure of the expedition was due to faults of execution, not of conception, and he marked Wolfe as a man to be employed. He was, in fact, as Walpole said, 'formed to execute the designs of such a master as Pitt.'

On 7 Jan. 1758 he was summoned from Exeter to London, and made the journey, 170 miles, in thirty-two hours. He was offered the command of a brigade in the force which was to be sent against Louisbourg, and he accepted; 'though I know the very passage threatens my life, and that my constitution must be utterly ruined and undone' (12 Jan.) His letter of service as brigadier in America was dated 23 Jan. He embarked on 12 Feb. and reached Halifax, Nova Scotia, on 8 May. On the 28th the expedition left Halifax, the fleet commanded by Boscawen; the land forces, consisting of more than eleven thousand regulars and five hundred provincials, by Jeffrey (afterwards Baron) Amherst [q. v.] Louisbourg was sighted on 1 June, but for a week the weather prevented a landing. On the 8th, at dawn, the boats rowed for the shore of Gabarus Bay in three divisions, two of which were meant to distract the attention of the enemy. The third, under Wolfe, was to force a landing at Freshwater Cove, a crescent-shaped beach a quarter of a mile long, with rocks at each end. Wolfe had twelve companies of grenadiers, 550 light infantry, Fraser's regiment of Highlanders, and some New England rangers. The cove was guarded by nearly a thousand French troops, behind intrenchments and abatis, and eight guns in masked batteries swept the beach and the approaches. These guns opened fire upon the boats at close range, and with such effect that Wolfe signalled to retire; but some of the boats that were less exposed kept on, and landed their men on the rocks at one end. Wolfe followed with the rest, and, climbing the cliff, stormed the nearest battery with the bayonet. One of the other divisions landed soon afterwards at the other end of the beach, and the French, fearing they would be cut off from their fortress, left their intrenchments and fled. The British loss was only 109.

The siege of Louisbourg followed. Wolfe

was sent round the harbour with twelve hundred men to occupy the Lighthouse point, and there he made batteries which fired on the ships in the harbour, and on the island battery which guarded the entrance. By the end of a fortnight the island battery was silenced, and on the 26th Wolfe rejoined the main force in front of Louisbourg. He took the leading part in the later stages of the siege. Walpole, though prejudiced against him, wrote (7 Feb. 1759) that he had 'great merit, spirit, and alacrity, and shone extremely at Louisbourg.'

On 26 July the garrison, numbering 5637 soldiers and sailors, surrendered. There was great joy in England, but Wolfe was ill-satisfied: 'Our attempt to land where we did was rash and injudicious, our success unexpected (by me) and undeserved. . . . Our proceedings in other respects were as slow and tedious as this undertaking was ill-advised and desperate. . . . We lost time at the siege, still more after the siege, and blundered from the beginning to the end of the campaign' (1 Dec. 1758). He pressed Amherst either to make an attempt on Quebec, late as it was, or to send help to Abercrombie, who had been repulsed at Ticonderoga: 'if nothing further is to be done, I must desire leave to quit the army' (8 Aug.)

Amherst himself went to reinforce Abercrombie, and Wolfe was sent with three battalions to destroy the French fishing settlements in the Gulf of St. Lawrence. He then went home, as he considered Ligonier, the commander-in-chief, had authorised him to do at the end of the campaign. In a farewell letter to Amherst he strongly advised 'an offensive daring kind of war,' and added, 'if you will attempt to cut up New France by the roots, I will come back with pleasure to assist' (30 Sept.) Orders were sent out for him to remain in America, but they came too late. He found them at Louisbourg on his return next year, and obsolete as they then were, he sent a hot reply to the secretary at war. He would have had to spend the winter at Halifax under the orders of Charles Lawrence (*d.* 1760) [q. v.], who had been junior to him, but had been made colonel and brigadier a month before him. 'Though a very worthy man' (and many years older), yet rather than submit to this, 'I should certainly have desired leave to resign my commission; for as I neither ask nor expect any favour, so I never intend to submit to any ill-usage whatsoever' (6 June 1759; *Gent. Mag.* February 1888, p. 139).

He reached England on 1 Nov., and joined the 2nd battalion of the 20th at Salisbury. It had been made a separate regiment, the 67th, and the colonelcy of it had been given to him on 21 April. He would have liked a cavalry command with the army in Germany — which would only have brought him the mortification of Minden — but failing this, he wrote to Pitt offering his services in America, 'particularly in the River St. Lawrence, if any operations are to be carried on there' (22 Nov.) By Christmas it was settled that he should command the force to be sent up the St. Lawrence against Quebec, while Amherst advanced on Montreal by way of Lake Champlain, and Prideaux on Niagara. His chief staff officers were to be men of his own choice, Guy Carleton and Isaac Barré [q. v.]; and he was given the rank of major-general in America on 12 Jan. 1759. Being 'in a very bad condition, both with the gravel and rheumatism,' he spent some time at Bath, and became engaged to Katharine, daughter of Robert Lowther, and sister of Sir James Lowther (afterwards first Earl of Lonsdale). Before starting for America he dined with Pitt and Temple, and after dinner he is said to have drawn his sword and broken out 'into a strain of gasconade and bravado' which shocked them (Stanhope, iv. 153). He had not taken much wine, but for such a man Pitt was a powerful stimulant; and the temperament which made him write of himself six months later as 'a man that must necessarily be ruined' (30 Aug.) was sure to have its moments of intoxication. Nelson, whom Wolfe resembled in so many points, was similarly tempted, as Wellington's account of their one interview shows.

On 17 Feb. he left Spithead in the flagship of Admiral Saunders, the new naval commander-in-chief, and arrived at Halifax, Nova Scotia, on 30 April. In the beginning of June the expedition left Louisbourg, and on the 27th the troops landed on the Isle of Orleans, which is four miles below Quebec. They numbered nearly nine thousand men, and consisted of ten battalions, forming three brigades under Robert Monckton [q.v.], George Townshend (afterwards first Marquis Townshend) [q.v.], and James Murray (1725?–1794) [q. v.], three companies of grenadiers from the Louisbourg garrison, three companies of light infantry, and six companies of New England rangers. Quebec was strongly fortified, mounted more than a hundred guns, and had a garrison of two thousand men, while fourteen thousand more (besides a thousand Indians) were intrenched at Beauport, on the left bank of the St. Lawrence, immediately below the town. But of the whole number only two thousand were

regulars; and Wolfe wished 'for nothing so much as to fight' them on fairly equal terms.

On 30 June he occupied Point Levi, on the right bank of the St. Lawrence, with one brigade. This allowed the fleet to move up into the basin of Quebec, and on 12 July batteries near Point Levi began to bombard the town. On the 9th Wolfe had transferred his two other brigades from the Isle of Orleans to a camp on the left bank, separated from the French camp only by the Montmorenci. Here his guns were able to enfilade some of their intrenchments; but though he had tempted them by dividing his forces, the French would not attack him, but confined themselves to skirmishes and Indian warfare. On his first arrival Wolfe had issued a manifesto informing the Canadian peasantry that they would be unmolested if they took no part in the contest, but finding that they helped to harass his troops, he retaliated by burning their settlements.

In the night of 18 July two English frigates and some smaller vessels passed the batteries of Quebec and ran up the St. Lawrence. Wolfe joined them and carefully reconnoitred the left bank above the town. He found it well guarded and very difficult to land on, and, as troops landed might be beaten before they could be supported from below, he thought the attempt too hazardous.

On 31 July he made an attack upon the east end of the camp at Beauport. It was begun by troops brought over from Point Levi and the Isle of Orleans, and was to be supported by those on the left bank, who were to cross the Montmorenci by a ford below the falls. A redoubt was taken, but the grenadiers, who headed the attack, hurried on in disorder against a stronger position without waiting for their supports. They were repulsed; and as the operation depended on the tide, it had to be given up, with a loss of more than four hundred men. Wolfe blamed the grenadiers, who 'could not suppose that they alone could beat the French army;' but he also blamed himself for putting too many men into boats, 'who might have been landed the day before and might have crossed the ford with certainty' (30 Aug.)

Immediately after this check Brigadier Murray was sent up the St. Lawrence with twelve hundred men, to assist in the destruction of the French flotilla, and try to get news of Amherst. He learnt that Amherst was still at Crown Point, so that little help was to be had from him during the few weeks that the fleet could remain in the St. Lawrence. By this time Wolfe's incessant activity, with anxiety and the heat of the weather, had overtaxed 'a body unequal (as Burke said) to the vigorous and enterprising soul that it lodged;' in the latter part of August he was laid up with fever, and was suffering much. 'I know perfectly well,' he said to the doctor, 'you cannot cure my complaint; but pray make me up so that I may be without pain for a few days, and able to do my duty; that is all I want' (Wright, p. 543).

Hitherto he had taken his own course, but he now thought it best to consult his brigadiers. He suggested three different methods of attack upon the French camp, but the brigadiers were against them all, and were of opinion that 'the most probable method of striking an effectual blow is to bring the troops to the south shore, and to carry the operations above the town.' Wolfe acquiesced. He wrote to the admiral, 'My ill state of health hinders me from executing my own plan; it is of too desperate a nature to order others to execute' (30 Aug.); and at once made arrangements with him to carry out their recommendation. The Montmorenci camp was abandoned; more ships were sent up the river, and 3,600 men were marched up the right bank, and were embarked in them on 5 Sept.

The proposal of the brigadiers was that they should land on the left bank, somewhere above Cap Rouge, which is eight miles above Quebec, perhaps at two points simultaneously (*Addit. MS.* 32895, fol. 91). On 8 Sept. orders were issued accordingly. Some of the vessels were to go to Point au Tremble, ten miles higher up, and make a feint there, while five battalions were to be thrown ashore nearer to Cap Rouge. Bad weather caused the postponement of this attempt. Wolfe was not hopeful of it, and wrote next day to Lord Holderness: 'I am so far recovered as to do business, but my constitution is entirely ruined, without the consolation of having done any considerable service to the state, or without any prospect of it.' Montcalm, the French commander, had detached a corps of three thousand men to Cap Rouge to oppose a landing; and even if the landing were accomplished, the Cap Rouge river and several miles of woody country would still lie between the British and Quebec, and would give Montcalm time to bring up reinforcements.

By the 10th Wolfe had formed a new plan, the very audacity of which had its charm. He chose a landing-place, the 'Anse du Foulon,' now called Wolfe's Cove,

only a mile and a half above Quebec. The wooded cliffs were so high and steep that, as Montcalm had said, 'a hundred men posted there would stop their whole army' (Parkman, ii. 276); but it was the more likely to be left ill-guarded, especially after Wolfe's demonstrations higher up, and it was a point on which he could quickly concentrate all his troops. 'This alteration of the plan of operations was not, I believe, approved of by many beside himself. It had been proposed to him a month before, when the first ships passed the town, and when it was entirely defenceless and unguarded, but Montmorency was then his favourite scheme, and he rejected it. He now laid hold of it when it was highly improbable he should succeed from every circumstance that had happened since;' so wrote Admiral Holmes, the commander of the up-stream squadron, on the 18th (*Addit. MS.* 32895, fol. 449).

The admiral was not alone in his disposition to find fault. Townshend had written to his wife on the 6th: 'I never served so disagreeable a campaign as this . . . General Wolf's health is but very bad. His generalship in my opinion is not a bit better.' Murray wrote a month afterwards: 'His orders throughout the campaign shows little stability, stratagem, or fixt resolution' (*Hist. MSS. Comm.* 11th Rep. pt. iv. pp. 309 and 316). When Wolfe issued his final orders on the morning of 12 Sept., the three brigadiers sent him a joint letter, requesting 'as distinct orders as the nature of the thing will admit of, particularly [as] to the place or places we are to attack. This circumstance (perhaps very decisive) we cannot learn from the public orders.' Such a step implies rather strained relations. Wolfe wrote to Monckton in reply, telling him the place, which he had indicated to him the day before, and adding: 'It is not a usual thing to point out in the public orders the direct spot of our attack, nor for any inferior officers not charged with a particular duty to ask instructions upon that point. I had the honour to inform you to-day that it is my duty to attack the French army. To the best of my knowledge and abilities I have fixed upon that spot where we can act with the most force, and are most likely to succeed. If I am mistaken I am sorry for it, and must be answerable to his majesty and the public for the consequences' (*Addit. MS.* 32895, fol. 92).

After dark seventeen hundred men entered the boats, and at 2 A.M., when the tide had turned, they dropped down the river to the point chosen. The light infantry climbed the cliffs, and drove away the guard, which was not on the alert; the others quickly followed, Wolfe among them. The up-stream squadron had drifted down after the boats, and the troops that had been left on board were soon landed. Other troops had marched up the right bank from Point Levi, and were ferried across. By daybreak 4,500 men with two guns were on the heights above Quebec. Meanwhile the line-of-battle ships had been cannonading the French camp at Beauport, and boats filled with sailors and marines had threatened a landing there with such success that when Montcalm first heard the British were on shore above the town he took it for a feint.

As soon as he knew the truth he decided to engage them with all the troops he could collect, before they could entrench themselves. But besides the detachments he had made to Cap Rouge and to Montreal, a great many of his men had deserted by this time, and some were detained by the governor in the camp. Montcalm was only able to muster a force about equal to the English in number, and far inferior in quality (Parkman, ii. 298).

'The officers and men will remember what their country expects from them, and what a determined body of soldiers are capable of doing against five weak battalions, mingled with a disorderly peasantry. The soldiers must be attentive to their officers, and resolute in the execution of their duty.' These were the last words of Wolfe's last order, anticipating the signal of Trafalgar. His aim was not to entrench, but 'to bring the French and Canadians to battle,' and he had led his men forward to the plains of Abraham, an open tract within a mile of Quebec. They were drawn up with six battalions in first line facing Quebec, two covering the left flank, and one in reserve. One had been left to guard the landing-place. After some skirmishing Montcalm attacked in three columns about 10 A.M. These columns were allowed to come within forty paces, then the British first line shattered them with its fire, and charged.

Wolfe went forward to some high ground on the right, where he had an advanced post of the Louisbourg grenadiers much exposed to the enemy's sharpshooters. He had already been hit twice, and here a third bullet struck him in the breast. With the help of two or three grenadiers he walked about a hundred yards to the rear, and then had to lie down. 'Don't grieve for me,' he said to one of them; 'I shall be happy in a few minutes. Take care of yourself, as I see you are wounded.' He asked eagerly how the battle went, and some officers who came up told him that the French had given

way everywhere, and were being pursued to the walls of the town. According to one eye-witness, he 'raised himself up on this news and smiled in my face. "Now," said he, "I die contented," and from that instant the smile never left his face till he died' (13 Sept. 1759; *English Hist. Review*, xii. 763). Others add that he sent an order to the reserve battalion to cut off the French retreat by the bridge over the St. Charles (Knox, ii. 79; cf. *Notes and Queries*, 6 Nov. 1897).

He had had a presentiment of his fate, which made him the night before take a miniature of Miss Lowther from his breast, and hand it over to his old schoolfellow, Commander John Jervis (afterwards Lord St. Vincent), to be restored to her. It was perhaps this feeling that prompted him to murmur the lines of Gray's 'Elegy' as the boats dropped down the St. Lawrence, and to say, 'I would rather be the author of that piece than take Quebec' (Professor E. E. Morris in *Engl. Hist. Rev.* xv. 125–9 gives some reason to think that this occurred earlier). A few lines of Sarpedon's speech to Glaucus (Pope, *Iliad*, xii. 391, &c.), written down from memory, were found in the pocket of his coat.

Montcalm survived him only a few hours, and Quebec surrendered on the 18th. As Monckton was wounded, Townshend was in temporary command. No sense of loss found expression in his despatch and general orders: Wolfe's death was barely mentioned. But it was otherwise with the troops. Wolfe's illness had caused 'the greatest concern to the whole army,' and his recovery 'inconceivable joy;' and now Major Knox notes in his 'Diary' (ii. 71) that 'our joy at this success is inexpressibly damped by the loss we sustained of one of the greatest heroes which this or any other age can boast of.'

In a masterly despatch, dated 2 Sept., Wolfe had described to Pitt the operations up to that time, and the obstacles which stood in his way. This despatch arrived on 14 Oct. and caused general despondency. 'Mr. Pitt with reason gives it all over, and declares so publicly,' Newcastle wrote next day. On the following night, the 16th, Pitt 'has the pleasure to send the Duke of Newcastle the joyful news that Quebec is taken, after a signal and compleat victory over the French army. General Wolfe is killed. Brigadier Monckton wounded, but in a fair way. Brigadier Townshend perfectly well. Montcalm is killed and about fifteen hundred French' (*Addit. MS.* 32897, fols. 88 and 115). 'The effect of so joyful news immediately on such a dejection, and then the mixture of grief and pity which attended the public congratulations and applauses, was very singular and affecting' (Burke in *Ann. Reg.* 1759, p. 43; Wolfe's despatch is given at p. 241).

The fleet brought home Wolfe's body. It was landed at Portsmouth with military honours on 17 Nov. 1759, and was buried in the family vault at the parish church of St. Alfege, Greenwich, on the 20th. A memorial tablet near the grave was unveiled 20 Nov. 1909. On the day after the burial Pitt moved an address for a national monument to Wolfe in a laboured speech, described by Walpole as 'perhaps the worst harangue he ever uttered' (*Memoirs of George II*, ii. 393). The monument, by Joseph Wilton, is in Westminster Abbey, and was uncovered on 4 Oct. 1773. There is a tablet at Westerham parish church, and a cenotaph at Squerries Court, on the spot where Wolfe received his first commission. A column marks the place where he fell; and in the public garden at Quebec there is an obelisk, erected in 1828 by Canadians of French and English descent, to the joint memory of Wolfe and Montcalm. On it is inscribed, 'Mortem virtus, communem famam historia, monumentum posteritas dedit.' The Society for the Promotion of Arts and Commerce struck a medal to commemorate the capture of Quebec (Brit. Mus. *English Medals*, No. 502).

There is a portrait of Wolfe, at about the age of sixteen, at Squerries Court. In the National Portrait Gallery, London, there is also a good three-quarter-length portrait of a young officer, believed to be Wolfe. The artist is unknown (see also *Century Magazine*, January 1898). A profile sketch was made by his aide-de-camp, Captain Hervey Smith, at Quebec, and is now at the Royal United Service Institution; and an engraving from it by Houston was said by Wolfe's friend, General Warde, to be 'the most like thing ever done of him' (*Addit. MS.* 33929, fol. 44). This sketch is supposed to have been used by Schaak for his picture, of which there is a half-length in the National Portrait Gallery, London (together with a facsimile of Smith's sketch). They give the same singular profile, 'like the flap of an envelope,' but there is a marked difference of expression. The death of Wolfe was painted by West, Romney, and Penny. The former, in his well-known picture now at Grosvenor House, set a new example of realism in costume, but otherwise disregarded accuracy. West also painted a picture of Wolfe in 1777 (*Cat. Third Loan Exhib.* No. 767; cf. also No. 804).

Wolfe was tall and slight, of Celtic type, and wore his red hair undisguised. He was a good son, a staunch friend, a kindly though strict commanding officer. He owned that he was 'a whimsical sort of person,' of a warm and uncertain temper, and that in writing he sometimes let fall expressions that were 'arrogant and vain.' But he claimed that this warmth of temper enabled him to hold his own, and 'will find the way to a glorious, or at least a firm and manly end when I am of no further use to my friends or country, or when I can be serviceable by offering my life for either' (29 June 1753). As a soldier he was a rare mixture of dash and painstaking, of Condé, and 'the old Dessauer.'

Believing himself to have inherited part of his father's property, nearly 20,000*l.*, Wolfe left large legacies to his friends. His mother asked for a pension to enable her to pay them without diminution of her life interest. It was not granted, but they were paid after her death, on 26 Sept. 1764. His letters to his parents then passed into the possession of General Warde of Squerries Court, where they are still preserved. His sword is in the United Service Museum, his cloak at the Tower of London. Miss Lowther married the last Duke of Bolton in 1765, and died in Grosvenor Square on 21 March 1809. The interesting imaginary portrait of Wolfe in Thackeray's 'Virginians' brings out the enthusiastic side of his character and its affinity to that of Nelson.

[There is an excellent Life of Wolfe by Robert Wright, published in 1864, giving full extracts from his letters. The only separate life previously was 'a fustian eulogium' by J—— P——, published in 1760; but Gleig's British Military Commanders (1831) contained a memoir of him. 'An Apology for the Life and Actions of General Wolfe,' by Israel Mauduit, 1765, is mainly an attack on General Conway in connection with the Rochefort expedition. General Wolfe's Instructions to Young Officers (1768 and 1780) is valuable, being made up of extracts from his regimental orders, including those 'in case the French land' in 1755, and from his general orders in 1759. The latter should be compared with another copy printed in the fourth series of manuscripts relating to the early history of Canada, by the Literary and Historical Society of Quebec. The Streatfeild MSS. at the British Museum contain many extracts from his letters, but these have been used by Mr. Wright. Other letters, of 1758–9, are given in Hist. MSS. Comm. 9th Rep. pt. iii. pp. 76–7, and in the Morrison Autographs, 4th ser. vi. 429–30. See also Ann. Reg. 1759, p. 281, 'Character of General Wolfe' (by Burke?); Stanhope's History of England; Smyth's History of the 20th Regiment; Hist. MSS. Comm. 11th Rep. App. iv. (Townshend Papers), 308–25, 14th Rep. App. x. 546; Gent. Mag. February 1888; Bradley's Wolfe (English Men of Action, 1895); Edward's Salmon's General Wolfe, 1909. From Cromwell to Wellington: Twelve Soldiers (1899), has a memoir by General Sir Archibald Alison. For the American war, see especially Knox's Historical Journal of the Campaigns in North America (1768) and Parkman's Montcalm and Wolfe (1884), with bibliographical notes, ii. 81 and 438; also Kingsford's Hist. of Canada, vol. iv.] E. M. L.

WOLFE, REYNER or REGINALD (*d.* 1573), printer and publisher, was a native of Strasburg, and seems to have learnt the art of printing there, probably from Conrad Neobarius, whose device he afterwards adopted. In both France and Germany many early printers bore the same surname: George Wolfe of Baden, printed at Paris from 1491 to 1499; Nicholas Wolfe at Lyons, in 1498 and 1499; and Thomas Wolfe at Basle in 1527. But Reyner was probably most closely related to John Wolfe, a printer of Zürich, who rose to the position of a magistrate there, and was the host of many English protestant refugees (including John Jewell) during the reign of Queen Mary.

While at Strasburg Reyner seems to have made the acquaintance of Martin Bucer [q. v.] Before 1537 he had settled in England, apparently at Archbishop Cranmer's invitation, but for some years later he annually visited Frankfort fair, bearing letters on these visits from Cromwell to English agents in Germany, and from Cranmer to Bucer, Bullinger, and other continental reformers (*Letters and Papers of Henry VIII*, vols. xii–xv. passim). He was a man of learning and a devoted protestant. He established his press in London in St. Paul's Churchyard, and, in imitation of Conrad Neobarius of Strasburg, he set up the sign of the Brazen Serpent, which he adopted as his emblem and trade-mark in most of his publications. Wolfe occasionally employed another device, a cartouche German shield, on which appeared a fruit tree (bearing in its branches a scroll inscribed 'Charitas') and two boys. According to Stow, Wolfe built his dwelling in St. Paul's Churchyard 'from the ground, out of the old chapel which he purchased of the king at the dissolution of the monasteries; on the same ground he had several other tenements, and afterwards purchased several leases of the dean and chapter of St. Paul's.' Stow also notes that in 1549 Wolfe removed to Finsbury Fields at his own ex-

pense 'the bones of the dead in the charnel-house of St. Paul's, amounting to more than 1,000 cart-loads.' Wolfe prospered in his trade. Edward VI patronised him and gave him the position of royal printer. He was the first who enjoyed a patent as printer to the king in Latin, Greek, and Hebrew. The instrument also declared Wolfe to be his majesty's bookseller and stationer, with an annuity of 26*s.* 8*d.* during life. Other booksellers and stationers were prohibited from printing or selling any of his books. Despite his protestant zeal, Wolfe figured in the original charter granted by King Philip and Queen Mary to the Stationers' Company in 1554. He took an active part in the new organisation, and was generous in his gifts to it. In Queen Elizabeth's confirmation of the charter in 1559 Wolfe was described as master of the company. In 1564, 1567, and 1572 he again served in the same office. He proved a benefactor to many authors, including the Kentish antiquary John Twyne [q. v.] He died in 1573, and was buried in the church of St. Faith.

Wolfe's earliest publications include the writings of Archbishop Cranmer and John Leland (1506?–1552) [q. v.] the antiquary. He appreciated Cranmer's religious views and Leland's archæological zeal. As early as 1548 he designed a 'Universal History or Cosmography,' with maps and illustrations, and he amassed materials for the English, Scottish, and Irish portions of it during the remaining twenty-four years of his life. Before Leland's death in 1552 Wolfe acquired many of his manuscript collections. He employed William Harrison (1534–1593) [q. v.] and Raphael Holinshed [q. v.] to work on the cosmography and history under his direction, but no part of the scheme was completed at the date of Wolfe's death in 1573. Holinshed and his colleague, with the aid of others, continued their labours on a narrower scale, and their results were published in 1577 under the title of Holinshed's 'Chronicles' [see HOLINSHED, RAPHAEL]. Some part of Wolfe's antiquarian collections was purchased by John Stow, who made much use of them in his works. Stow prepared for publication a history of England, which he described as 'Reyner Wolfe's Chronicle,' and was urged by Archbishop Whitgift to send it to press; but delays intervened, and Stow died without carrying out that design [see STOW, JOHN].

A portrait doubtfully said to be of Wolfe was drawn by Faithorne, and is reprinted in Ames's 'Typographical Antiquities.' Wolfe left two sons, John and Robert, and a daughter, married to the printer John Harrison, who was one of those responsible for the issue of Holinshed's 'Chronicles.' Wolfe's widow Joan carried on the business in 1574. Wolfe's apprentices included Henry Bynneman [q. v.] and John Shepperde. The latter subsequently used Wolfe's device of the brazen serpent.

Wolfe's son, JOHN WOLFE (*d.* 1601), finally inherited his father's presses, but endeavoured to carry on the business independently of the Stationers' Company. He joined in early life the Fishmongers' Company. Before 1580 he was carrying on the trade of a printer and publisher in Distaff Lane, near Old Fish Street and the Old Change, 'over against the castle,' whence he issued four books in 1581. Next year he brought out, among other volumes, Thomas Watson's *Ἑκατομπαθία*. In May 1583 the bishop of London ordered an investigation into the number of presses in London. Wolfe was reported to have five presses in all, of which two were discovered by the bishop's officers in a secret vault. On 1 July 1583 Wolfe left the Fishmongers' Company and joined the Stationers' Company (ARBER, ii. 688). Thenceforth he proved a loyal and respected member of the society. In 1589 he took an active part in the company's proceedings against Robert Waldegrave [q. v.], the printer of the Martin Mar-Prelate tracts, helping to destroy his press. In the Mar-Prelate tract 'O read over Dr. Bridge' (1589) Wolfe was described as 'the beadle of the Stationers' Company,' and was denounced as 'Machiavel' and 'the most tormenting executioner' of Waldegrave's 'goods.' At the time he was the busiest printer and publisher of London. No fewer than seventeen volumes came from his press in each of the years 1588 and 1589, many of them in Latin and Italian. Among those whose works he published were Gabriel Harvey, Robert Greene, Barnabe Barnes, and Thomas Churchyard. In the quarrel between Gabriel Harvey and Thomas Nash during 1592 and the following years, Wolfe identified himself with Harvey, whose contributions to the controversy he printed. Nash consequently included Wolfe among the objects of his satiric attacks. Harvey in his 'Foure Letters' declared it to be his resolve to be 'a sheepe in Wolfe's printe more than suffer himself or his dearest friends to be made sheepe in the wolfes walke' (HARVEY, *Works*, i. 236, ed. Grosart). In 1593 Harvey addressed 'to my loving friend John Wolfe, printer to the city,' his 'New Letter of Notable Contents.' From 1593 he acted as printer to the city of

London, although he was not formally appointed to the office till 1595, when he succeeded Singleton. He was admitted into the livery of the Stationers' Company on 1 July 1598 (Arber, ii. 872). He frequently changed his residence. In 1588 he left Distaff Lane and took up his quarters in the Stationers' Hall. In 1589 he opened 'a little shop' in St. Paul's Churchyard, 'over against the great south door.' In 1592 he rented for a time a shop in Paul's Chain, and from 1596 until his death his shop was in Pope's Head Alley, Lombard Street, near the Royal Exchange. He died before 6 April 1601, when his shop passed to William Ferbrand, and his press to Adam Islip. He left a widow Alice, who was engaged in the trade till 1613.

[Ames's Typogr. Antiq. ed. Dibdin; A Bibliography of Printing, ed. Bigmore and Wyman, 1886, vol. iii.; Strype's Ecclesiastical Memorials; Tanner's Bibl. Brit.; Arber's Transcript of the Stationers' Company's Registers; Brit. Mus. Cat. of Books before 1640.] S. L.

WOLFE, alias Lacey, WILLIAM (1584–1673), jesuit. [See Lacey.]

WOLFF, JOSEPH (1795–1862), missionary, the son of a Jewish rabbi of the tribe of Levi named David, by his wife Sarah, daughter of Isaac Lipchowitz of Bretzfeld, was born at Weilersbach, near Forchheim and Bamberg, in 1795. He originally bore, according to oriental custom, the single name of Wolff, conferred in circumcision, but on baptism he took the christian name of Joseph, and Wolff became his surname. In the year of his birth Wolff's father removed to Kissingen to avoid the French, in 1796 he proceeded to Halle, and in 1802 again removed to Ullfeld in Bavaria. When he was eleven his father became rabbi at Württemberg, and sent him to the protestant lyceum at Stuttgart, whence he afterwards removed to Bamberg. While still a youth he learnt Latin, Greek, and Hebrew. Leaving home on account of Christian sympathies, after many wanderings he was converted to Christianity in part through perusing the writings of Johann Michael von Sailer, bishop of Regensburg, and he was baptised on 13 Sept. 1812 by Leopold Zolda, abbot of the Benedictines of Emaus, near Prague. In 1813 he commenced to study Arabic, Syriac, and Chaldæan, and in that and the following year he attended theological lectures in Vienna, where he was intimate with Professor Johannes Jahn, the oriental scholar; Friedrich von Schlegel; Theodor Körner; the poet Werner; and Clement Maria Hoffbauer, the general of the Redemptorists. After visiting the great Friedrich Leopold, count of Stolberg, at his palace at Tatenhausen, near Bielefeld in Ravensberg, he entered the university at Tübingen in 1815, and by the liberality of Prince Dalberg he was enabled to study the oriental languages and theology for nearly two years. He devoted himself chiefly to the oriental languages, particularly Arabic and Persian, but he also acquired a knowledge of ecclesiastical history and biblical exegesis under Professors Steudel, Schnurrer, and Flatt. In 1816 he left Germany, visited Zschokke, Madame la Baronne de Krudener, and Pestalozzi in Switzerland, and spent some months with the Prussian ambassador, Count Waldbourg-Truchsess, and Madame de Stael-Holstein at Turin. He arrived in Rome in the same year, and was introduced to Pius VII by the Prussian ambassador. He was received on 5 Sept. 1816 as a pupil of the Collegio Romano and afterwards of the Collegio di Propaganda, but about two years later, having publicly attacked the doctrine of infallibility and assailed the teaching of the professors, he was expelled from the city for erroneous opinions.

After a visit to Vienna he entered the monastery of the Redemptorists at Val Sainte, near Fribourg; but, disliking the system of the monastery, he shortly after came to London to visit Henry Drummond [q. v.], whose acquaintance he had made at Rome. He soon declared himself a member of the church of England, and at Cambridge resumed his study of oriental languages under Samuel Lee (1783–1852) [q. v.] and of theology under Charles Simeon [q. v.] He resolved to visit eastern lands to prepare the way for missionary enterprises among the Jews, Mohammedans, and Christians who inhabited them, and commenced his extraordinary nomadic career in oriental countries. Between 1821 and 1826 he travelled as a missionary in Egypt and the Sinaitic peninsula, and, proceeding to Jerusalem, was the first modern missionary to preach to the Jews there. He afterwards went to Aleppo, and sent Greek boys from Cyprus to be educated in England. He continued his travels in Mesopotamia, Persia, Tiflis, and the Crimea, returning to England through European Turkey. While in England he met Edward Irving [q. v.], through whom he made the acquaintance of his first wife. About 1828 Wolff commenced another expedition in search of the lost ten tribes. After suffering shipwreck at Cephalonia and being succoured by Sir Charles James Napier [q. v.], whose friendship he preserved through life, he went to Jerusalem, Alexandria, Anatolia, Con-

stantinople, Armenia, and Khorassan, where he was made a slave but was rescued by Abbas Mirza. Undaunted, he traversed Bokhara, Balkh, and reached Kábul, emerging from Central Asia in a state of nudity after having been plundered and compelled to march six hundred miles without clothing. From Ludiána he went to Calcutta in a palanquin, preaching at a hundred and thirty stations on his way. At Simla Lady William Bentinck told him that, though she had convinced the governor-general's court that he was not mad, she could not persuade them that he was not an enthusiast; to which he replied, 'I hope I am an enthusiast drunk with the love of God.' After visiting Kashmír he was seized with cholera near Madras. On his recovery he went to Pondicherry in a palanquin, visited the mission in Tinnevelli, and proceeded by Goa to Bombay. He returned westward by Egypt and Malta. In 1836 he journeyed to Abyssinia, where he found at Axum Samuel Gobat, afterwards bishop of Jerusalem. He conveyed Gobat, who was very ill, to Jiddah, and then proceeded to Sana in Yemen, where he visited the Rechabites and Wahabites. After visiting Bombay he went on to the United States, where he preached before congress and received the degree of D.D. at Annapolis in Maryland. In 1837 he was ordained deacon by the bishop of New Jersey, and in 1838 priest by the bishop of Dromore. In the same year he was instituted rector of Linthwaite in Yorkshire. In 1843 he made a second journey to Bokhara in order to ascertain the fate of Lieutenant-colonel Charles Stoddart [q. v.] and of Captain Arthur Conolly [q.v.] He was sent out by a committee formed in London by Captain John Grover, which raised 500*l.* for his journey. His mission involved him in the gravest peril, for Stoddart and Conolly had already been executed, and their executioner was sent to despatch Wolff also. He escaped almost miraculously, and brought to England the first authentic news of the fate of the two officers. After his return, on 11 April 1845, he published in London and New York a 'Narrative of a Mission to Bokhara to ascertain the Fate of Colonel Stoddart and Captain Conolly' (2 vols. 8vo), which reached a seventh edition in 1852 (Edinburgh, 8vo). Portions of his journal were published in the 'Athenæum' between 1844 and 1845 during the expedition. In 1845 he was presented to the vicarage of Ile Brewers in Somerset, where he died on 2 May 1862, while contemplating a new and wider missionary journey (cf. *Dr. Wolff's New Mission*, 1860). He was twice married: first, on 6 Feb. 1827, to Georgiana Mary, sixth daughter of Horatio Walpole, second earl of Orford (of the second creation). By her he had a son, Sir Henry Drummond Wolff, G.C.B. (1830–1908), named after his earliest English friend. She died on 16 Jan. 1859, and on 14 May 1861 he married, secondly, Louisa Decima, youngest daughter of James King (1767–1842) of Staunton Court, Herefordshire, rector of St. Peter-le-Poer, London.

Wolff was a singular personality. At home in any kind of society in Europe or Asia, he fascinated rather than charmed by his extraordinary vitality and nervous energy. He signed himself 'Apostle of our Lord Jesus Christ for Palestine, Persia, Bokhara, and Balkh,' and styled himself the Protestant Xavier. Xavier, indeed, was his constant model, and he 'lamented that he had not altogether followed that missionary in the matter of celibacy, such was the sorrow that their separation, by his frequent wanderings, brought on Lady Georgiana and himself' (Smith, *Life of Wilson*, p. 124).

Besides the work already mentioned, Wolff was the author of: 1. 'Sketch of the Life and Journal of Joseph Wolff,' Norwich, 1827, 12mo. 2. 'Missionary Journal and Memoir,' ed. John Bayford, London, 1824, 8vo; 2nd edit. 1827–9, 3 vols. 8vo. 3. 'Journal of Joseph Wolff for 1831,' London, 1832, 8vo. 4. 'Researches and Missionary Labours among the Jews, Mohammedans, and other Sects between 1831 and 1834,' Malta, 1835, 8vo; 2nd edit. London, 1835, 8vo. 5. 'Journal of Joseph Wolff, containing an Account of his Missionary Labours from 1827 to 1831, and from 1835 to 1838,' London, 1839, 8vo. 6. 'Travels and Adventures of Joseph Wolff,' London, 1860, 2 vols. 8vo; 2nd edit. 1861; translated into German in 1863.

[Wolff's Works; Gent. Mag. 1862, ii. 107–9; Burke's Peerage, s.v. 'Orford;' Burke's Landed Gentry, s.v. 'King;' Joseph Leech's Church-goer, 1847, i. 233–41; Memoir of Bishop Gobat, 1884, pp. 177–80; Smith's Life of Wilson of Bombay, 1878, pp. 251–2.] E. I. C.

WOLLASTON, FRANCIS (1731–1815), author, born on 23 Nov. 1731, was the eldest son of Francis Wollaston (1694–1774) by his wife Mary (1702–1773), eldest daughter of John Francis Fauquier, and sister of Francis Fauquier [q. v.], the writer on finance. William Wollaston [q. v.] was his grandfather. During his earlier years he received much friendly assistance in his studies from Daniel Wray [q.v.] (Nichols, *Illustr. of Lit. Hist.* i. 12). He was educated at Sidney-Sussex College, Cambridge, matriculating in June 1748, and graduating LL.B. in 1754.

He was intended for the study of law, and entered Lincoln's Inn on 24 Nov. 1750; but, feeling some moral hesitancy in regard to an advocate's duties, he turned his mind to the church. He was ordained deacon at the age of twenty-three, and priest in the following year. About Christmas 1756 he undertook the morning preaching at St. Anne's, Soho. In the summer of 1758 he was instituted to the rectory of Dengie in Essex, on the presentation of Simon Fanshawe. In 1761 he was presented to the rectory and vicarage of East Dereham in Norfolk, and in 1769 to that of Chislehurst in Kent, resigning the vicarage of Dereham.

In 1772, when a bill was promoted in parliament to relieve the clergy and students at the universities from the necessity of subscribing to the Thirty-nine articles, and to substitute a simple declaration of their faith in the scriptures, Wollaston advocated the design in 'An Address to the Clergy of the Church of England in particular, and to all Christians in general' (London, 1772, 8vo), in which he proposed to apply for relief to the bishops, and through them to influence the legislature. The attempt, however, was unsuccessful, and the bill was rejected in the commons by a large majority.

On 13 April 1769 Wollaston was elected a fellow of the Royal Society; on 3 April 1777 he was appointed precentor of St. David's; and in 1779 he was appointed rector of the united London parishes of St. Vedast, Foster Lane, and St. Michael-le-Querne. He retained all his preferments until his death on 31 Oct. 1815 at the rectory, Chislehurst. On 11 May 1758 he married Althea (1739–1798), fifth daughter of John Hyde of Charterhouse Square. By her he had ten daughters and seven sons, of whom Francis John Hyde Wollaston and William Hyde Wollaston are separately noticed.

Besides the work mentioned and some sermons, Wollaston was the author of: 1. 'The State of Subscription to the Articles and Liturgy of the Church of England,' London, 1774, 8vo. 2. 'Queries relating to the Book of Common Prayer, with proposed Amendments,' London, 1774, 8vo. 3. 'A Preface to a Specimen of a General Astronomical Catalogue,' London, 1789, 8vo. 4. 'Specimen of a General Astronomical Catalogue,' London, 1789, fol. 5. 'Directions for making an Universal Meridian Dial, capable of being set to any Latitude,' London, 1793, 4to. 6. 'Fasciculus Astronomicus; containing Observations of the Northern Circumpolar Region,' London, 1800, 4to. 7. 'A Portraiture of the Heavens as they appear to the Naked Eye,' in ten plates, London, 1811, fol. He also published ten astronomical papers in 'Philosophical Transactions' between 1769 and 1793. In 1793 he privately printed a few copies of an autobiography entitled 'The Secret History of a Private Man' (London, 8vo), which he distributed among his friends. There is a copy in the British Museum Library. Several letters from Wollaston, chiefly to the Duke of Newcastle, are also preserved in the British Museum (Addit. MSS. 32887 f. 501, 32888 f. 198, 32892 f. 155, 32896 f. 360, 32902 f. 330).

His youngest brother, George Wollaston (1738–1826), divine, was born in 1738. He was educated at Charterhouse and at Sidney-Sussex College, Cambridge, graduating B.A. in 1758 as second wrangler, M.A. in 1761, and D.D. in 1774. He was chosen mathematical lecturer for Sidney-Sussex, and while at Cambridge he collaborated with John Jebb (1736–1786) [q. v.] and Thorpe in editing 'Excerpta quædam e Newtoni Principiis' (Cambridge, 1765, 4to). He was contemporary at the university with the poet Gray, Thomas Twining [q. v.], Richard Farmer [q. v.], and William Paley, and with the three bishops, Beilby Porteus [q. v.], Samuel Hallifax [q. v.], and Richard Watson (1737–1816) [q. v.], with all of whom he was intimate. In December 1762 he was presented to the rectory of Dengie in Essex, and in 1764 to that of Stratford in Suffolk. In March 1774 he resigned Stratford, and was collated by the archbishop, Frederick Cornwallis [q. v.], to the rectory of St. Mary Aldermary with St. Thomas the Apostle in the city of London, which he resigned in 1790. On 17 Feb. 1763 he was elected a fellow of the Royal Society. He died on 14 Feb. 1826 at his house, Greenside, Richmond, Surrey. On 16 June 1765 he married Elizabeth (*d.* 24 April 1784), eldest daughter of Charles Palmer of Thurnscoe Hall in Yorkshire. By her he had one daughter, Elizabeth Palmer, married to James Cave, vicar of Sunbury in Middlesex (*Gent. Mag.* 1826, i. 276).

[The Secret History of a Private Man; Burke's Landed Gentry; Gent. Mag. 1815 ii. 476, 1816 i. 275; Blomefield's Hist. of Norfolk, 1809, x. 210, 211; Davy's Suffolk Pedigrees in Addit. MS. 19156; Lincoln's Inn Records, 1896, i. 438; Hennessy's Novum Repert. Eccles. London. 1898, p. 300; Knowledge, 1896, p. 202.]

E. I. C.

WOLLASTON, FRANCIS JOHN HYDE (1762–1823), natural philosopher, eldest son of Francis Wollaston [q.v.] and brother of William Hyde Wollaston [q.v.],

was born in Charterhouse Square, London, on 13 April 1762, and educated at the Charterhouse. On 5 May 1779 he was admitted a pensioner of Sidney-Sussex College, Cambridge. He was elected to a scholarship in 1780, and proceeded B.A. in 1783, when he was senior wrangler. In the same year he was elected to the mathematical lectureship founded by Samuel Taylor in 1726, which he held until 10 Dec. 1785; and on 21 Oct. 1785 he accepted a fellowship at Trinity Hall, where he was also tutor. He graduated M.A. in 1786, B.D. in 1795.

In 1792 Wollaston succeeded Isaac Milner [q. v.] as Jacksonian professor at Cambridge, polling 35 votes against 30 for William Farish [q. v.] He began by lecturing alternately on chemistry and experimental philosophy, and is said to have exhibited 'not less than three hundred experiments annually' (*Cambr. Cal.* 1802, p. 32); but after 1796, when Samuel Vince [q. v.] was elected Plumian professor, he lectured on chemistry only. He published 'A Plan of a Course of Chemical Lectures' in 1794, of which a second edition appeared in 1805. He resigned his professorship in 1813.

In 1793 Wollaston vacated his fellowship by marriage, and in 1794 the bishop of London instituted him to the vicarage of South Weald, Essex. On 6 July 1802 he was appointed to a stall in St. Paul's Cathedral, London; and on 18 Feb. 1807 was made master of Sidney-Sussex College. But in rather less than a year the election was declared invalid by the visitor on the ground that Wollaston had never been a fellow, and his successor was appointed 31 Jan. 1808. On 12 May 1813 Wollaston became rector of Cold Norton, Essex, on 14 Dec. archdeacon of Essex, and on 2 Dec. 1815 rector of East Dereham. He usually resided at South Weald. He died on 12 Oct. 1823. On 13 Aug. 1793 he married Frances Hayles, by whom he had a son and two daughters. A portrait of Wollaston in chalks is in the possession of F. W. Trevor, esq., and a marble medallion is in the church at South Weald.

Besides the two schemes of lectures referred to above, Wollaston published: 1. 'Charge to Clergy of Archdeaconry of Essex,' London, 1816, 8vo. 2. 'Description of a Thermometrical Barometer for measuring Altitudes' (*Phil. Trans.* 1817). 3. 'On the Measurement of Snowdon by the Thermometrical Barometer' (*Phil. Trans.* 1820).

[Luard's Graduati, 1884; Cambr. Univ. Calendar, 1802; Cooper's Memorials, iii. 30; Cambr. Chronicle, 1823; Le Neve's Fasti; Foster's Index Eccles.; private information.]

J. W. C–k.

WOLLASTON, THOMAS VERNON (1822–1878), entomologist and conchologist, born at Scotter, Lincolnshire, on 9 March 1822, was the tenth son and fifteenth child of Henry John Wollaston (*d.* 27 Oct. 1833), rector of Scotter, and his wife Louisa (1783–1833), youngest daughter of William Symons of Bury St. Edmund's, Suffolk. He was educated chiefly at the grammar school, Bury St. Edmund's, and in 1842 entered at Jesus College, Cambridge, graduating B.A. in 1845, and proceeding M.A. in July 1849. He resided at Cambridge until symptoms of weakness in the lungs compelled him to pass the winter of 1847–8 in Madeira. On his return he lived for a few years in London, first at Thurloe Square and later in Hereford Street, Park Lane, till his health compelled his removal to Kings Kerswell, near Torquay, and afterwards to Teignmouth. He passed many winters in Madeira, visiting, with his friend Mr. John Gray, the Cape Verde islands in 1866 and St. Helena in 1875–6.

He became a fellow of the Linnean Society of London on 2 March 1847, and was also a fellow of the Cambridge Philosophical Society. From his Cambridge days he was devoted to entomology, especially the study of coleoptera, and his first paper, on 'Coleoptera observed at Launceston,' appeared in the 'Zoologist' in 1843; and between that date and 1877 he contributed upwards of sixty papers on insects, chiefly coleoptera, to various scientific journals. He applied himself so assiduously to collecting on his winter visits that he was able to publish a most exhaustive account of the beetles of Madeira. His collections having been purchased by the trustees of the British Museum, he produced more complete accounts in the form of museum catalogues in 1857 and 1864. An 'Account of the Land Shells of Madeira,' which he had just completed, was brought out shortly after his death. He died at 1 Barnepark Terrace, Teignmouth, on 4 Jan. 1878. He married, on 12 Jan. 1869, Edith, youngest daughter of Joseph Shepherd of Teignmouth.

Wollaston was a friend of Darwin, who was well acquainted with his work. Wollaston's book 'On the Variation of Species,' which was published in 1856, three years before Darwin's paper on the 'Origin of Species' was read, anticipated dimly some of Darwin's theories. Wollaston was too timid and too orthodox to take a decided position. His separate works are: 1. 'Insecta Maderensia,' London, 1854, 4to. 2. 'On the Variation of Species,' London, 1856, 8vo. 3. 'Catalogue of the Coleopterous Insects of Madeira in the Collection of the British

Museum,' London, 1857, 8vo. 4. 'Catalogue of the Coleopterous Insects of the Canaries in the Collection of the British Museum,' London, 1864, 8vo. 5. 'Coleoptera Atlantidum,' London, 1865, 8vo. 6. 'Coleoptera Hesperidum,' London, 1867, 8vo. 7. 'Lyra Devoniensis,' London, 1868, 8vo. 8. 'Coleoptera Sanctæ Helenæ,' London, 1877, 8vo. 9. 'Testacea Atlantica,' London, 1878, 8vo.

[Entomologist, xi. 43; Entom. Monthly Mag. xvi. 213; Ann. and Mag. Nat. Hist., February 1878, p. 178; Darwin's Life of Charles Darwin; information kindly supplied by his widow; Brit. Mus. Cat.; Nat. Hist. Mus. Cat.; Roy. Soc. Cat.]

B. B. W.

WOLLASTON, WILLIAM (1660–1724), moral philosopher, born on 26 March 1659–60 at Coton-Clanford, Staffordshire, was son of William Wollaston by Elizabeth (Downes). The Wollastons were an old Staffordshire family. One, Henry Wollaston (*d.* 1616), went to London and returned with a fortune made in trade. A dispute between his sons as to the succession was finally compromised. The eldest, William, got most of the property, saved money, bought the manor of Shenton, near Market-Bosworth, Leicestershire, and, dying in 1666, left a good estate to his son William. Henry's younger son, Thomas, who had been prosperous, took to drink, got into political trouble, and passed the 'greater part of his life in repentance.' He lived, however, to be eighty-seven, dying in 1674, and was a 'comely old gentleman.' He was chiefly dependent for support in later years upon his rich brother. He married Sabina, daughter of Sir G. Aldrych (*d.* 1626), and his youngest son, William, lived with him at various places near Shenton, and married Elizabeth Downes, daughter of a small country gentleman at Coton-Clanford. The family was embarrassed, and William apprenticed most of his sons to tradesmen.

His second son, also a William, got a little schooling, chiefly at Lichfield, and was sent to Sidney-Sussex College, Cambridge, having some promise of patronage from the rich William of Shenton, his father's first cousin. He was admitted a pensioner on 18 June 1674. He had an incompetent tutor, and was put to many shifts to get books. He gained some reputation for scholarship, but made an enemy of the college dean by ridiculing him in an exercise at the schools. The dean revenged himself by spreading scandals against his pupil. Once the dons told him to write a copy of verses which they meant to ridicule, when he evaded them by writing in Hebrew, which none of them understood. Naturally, he lost any chance of a fellowship; and, after taking his M.A. degree, left Cambridge on 29 Sept. 1681. He returned to his family, writing a Pindaric ode by the way to 'vent his melancholy.' Finding no better preferment, he became assistant to the master of Birmingham school in 1682. His relatives, however, began to 'invade his quiet.' The failure in trade of an elder brother for whom he had become security brought claims upon him which he had great difficulty in satisfying. Then he had to help a younger brother who had taken to drink, married a perverse woman, and also ruined himself. Wollaston tried to find comfort by reading the book of Ecclesiastes, and turned it into another Pindaric ode. A new charter for the school was obtained on the accession of James II; the old master was turned out; and Wollaston, who hoped to succeed, was appointed to the second mastership, worth about 70*l.* a year, and took priest's orders. The old master retired to live with a brother near William Wollaston of Shenton, to whom they were both known. This William had no surviving sons and was in bad health, and looking out for an heir to his estates. The other William was, according to his own account, the only relative who 'never stirred' to court the rich cousin. Once, indeed, he preached a sermon to his cousin, who 'thanked him heartily.' The cousin also secretly obtained information as to Wollaston's habits, listened to the good accounts given of him by the retired schoolmaster, and finally made a will in his favour. Soon afterwards (19 Aug. 1688) he died, and the younger William Wollaston found himself heir to his cousin's 'noble estate.'

There were drawbacks. William of Shenton had left a widow and two daughters; and the widow had legal claims, which she enforced beyond what must have been her husband's intentions. Wollaston's own relatives, too, were 'exceeding burthens.' His elder brother, in the Fleet prison, put in unjustifiable claims, but had to be supported till his death, which fortunately took place in 1694. Another brother, who had to be pensioned, persisted in living until after 1709. His father, too, was 'not altogether pleased' at missing the estate, but had now a competence, and died on 16 March 1691–2. Wollaston, however, arranged his affairs in the winter of 1688–9, and resolved to lead a comfortable life. A wife was the first essential. He paid addresses to a Miss Alice Coburne, daughter of a wealthy brewer, who died of small-pox in May 1689, on the day of their intended marriage. He erected a monu-

ment to her with a long inscription in the church of Stratford-le-Bow; and on 26 Nov. 1689 married Catharine, daughter and coheir of Nicholas Charlton, a London merchant. He settled in Charterhouse Square, and never passed a night out of the house there until his death.

Wollaston now led a retired life, and devoted himself to writing treatises on philological and ecclesiastical questions. He burnt many towards the end of his life; but thirteen fragmentary treatises which accidentally escaped are recorded in his life. He published the paraphrase of Ecclesiastes in 1691, but afterwards desired to suppress it. He privately printed in 1703 a Latin grammar for the use of his family. His one important work was the 'Religion of Nature Delineated.' It was privately printed in 1722, and published in 1724 (when Franklin was employed as a compositor). Ten thousand copies were sold 'in a few years,' and it went through many editions. He left a few fragments in continuation. His health had long been weak; and an accident hastened his death on 20 Oct. 1724. His wife had died on 21 July 1720. Both were buried at Great Finborough, Suffolk, where he had an estate; and inscriptions written by himself were placed in the church. His eldest son, William, lived at Finborough, and represented Ipswich in the House of Commons in two parliaments (from January 1731 until 1741); and his grandson, a third William Wollaston, was elected for the same borough in 1768, 1774, and 1780. Another grandson, Francis Wollaston, is noticed separately.

Wollaston was a valetudinarian and rather querulous, as appears by his autobiography. He admits that 'natural affection is a duty,' but thinks that he rather 'overacted his part' towards his brothers. His relatives probably disagreed with this; but he seems to have been a good husband and father, and is said to have been lively in conversation and willing to be serviceable to his friends. He lived with strict regularity and became much of a recluse. The 'Religion of Nature' is a version of the 'intellectual' theory of morality of which Samuel Clarke was the chief contemporary representative. One peculiarity is the paradoxical turn given to the doctrine by the deduction of all the virtues from truth. To treat a man as if he were a post is to tell a lie, and therefore wrong. In the main, however, it is an able illustration of the position, and Wollaston had considerable authority as a moralist during the century (see Hunt, *Religious Thought in England*, ii. 338 *n.*) He appears to have ceased to act as a clergyman, and his rationalism led to suspicions of his orthodoxy. He was occasionally confounded with the deist Thomas Woolston [q.v.], who was at the same college.

Portraits of Wollaston are at Shenton and at the master's lodgings at Sidney-Sussex College. A miniature portrait of him (as a young man) was in the possession of the Rev. Henry Wollaston Hutton, Vicars' Court, Lincoln. In 1732 Queen Caroline placed a marble bust of Wollaston, along with those of Newton, Locke, and Clarke, in her hermitage in the royal garden at Richmond. The bust itself has disappeared, but there exists a mezzotint engraving of it by J. Faber.

[A Life of Wollaston was prefixed to the sixth edition of the Religion of Nature in 1738. It is founded upon an autobiography written in 1709, and published in Nichols's Leicestershire, vol. iv., where (pp. 541–2) there is a full genealogy of the family; cf. Nichols's Illustrations of Literature, i. 169–210. Some additional facts are given in Illustrations, i. 830–5. Waters's Genealogical Memoirs of the Chester Family (1878) gives an account of the Wollastons, including (pp. 565–7) William Wollaston.] L. S.

WOLLASTON, WILLIAM HYDE (1766–1828), physiologist, chemist, and physicist, third son of Francis Wollaston [q. v.] and his wife, Althea Hyde, was born at East Dereham, Norfolk, on 6 Aug. and baptised on 8 Aug. 1766. Francis John Hyde Wollaston [q.v.] was his brother. He went first to the private school of a Mr. Williams at Lewisham for two years, and then to Charterhouse on 13 June 1774; was on the foundation, and left the school on 24 June 1778. On 6 July 1782 he was admitted a pensioner of Caius College, Cambridge, was a scholar from Michaelmas 1782 to Christmas 1787, proceeded M.B. in 1788 and M.D. in 1793. He was appointed a senior fellow at Christmas 1787, and retained his fellowship till his death; he was also Tancred student, held the offices of Greek and Hebrew lecturer, and was repeatedly appointed to make the Thruston speech. During his residence in Cambridge he became intimate with John Brinkley [q. v.], the astronomer royal for Ireland, and John Pond [q. v.], and studied astronomy with their assistance. On 7 Feb. 1793 he was proposed, on 9 May 1793 elected, and on 6 March 1794 admitted F.R.S. His certificate was signed by his uncle, William Heberden the elder [q. v.], Hon. Henry Cavendish [q.v.], Sir William Herschel [q.v.], his father, and others.

On leaving Cambridge he went as a physician to Huntingdon in 1789 (*Record of the*

Royal Society, p. 208), and thence to Bury St. Edmund's, where his uncle, Dr. Charlton Wollaston (see MUNK, *Coll. of Phys.*), had practised. Here he made acquaintance with Rev. Henry Hasted (elected F.R.S. 1812, fellow of Christ's College, Cambridge; *Graduati Cantabr.* 1856), who became one of his closest friends, and with whom he carried on a correspondence throughout his life. On 14 April 1794 he was admitted candidate, and on 30 March 1795 fellow, of the Royal College of Physicians, of which he became censor in 1798, and an elect on 13 Feb. 1824 on the death of James Hervey.

By the advice of his friends he went to London, and set up practice at No. 18 Cecil Street, Strand, in 1797, and from his house noticed the mirage on the Thames, an occurrence which, though not rare, is easily overlooked.

His devotion to various branches of natural science, including physics, chemistry, and botany, had been increasing, and in 1800 he decided to retire from medical practice. Sir John Barrow [q. v.] (*Sketches of the Royal Society*, p. 55) attributes this determination to Wollaston's pique at his failure to obtain the appointment as physician at St. George's Hospital; but the true explanation lies probably in his sensitiveness and over-anxiety for his patients. On one occasion a question with regard to a patient caused him to burst into tears; of his decision to abandon medicine he writes to Hasted on 29 Dec. 1800: 'Allow me to decline the mental flagellation called anxiety, compared with which the loss of thousands of pounds is as a fleabite.' Wollaston is stated to have received a legacy at this time; his means were, at any rate, insufficient, and in abandoning the 'terra firma of physic' he writes that he 'may have erred egregiously and be ruined.' It was to chemical research that he looked to replace the renounced 'thousands.' In 1801 he took a house, No. 14 Buckingham Street, Fitzroy Square, and at the back set up a laboratory, whose privacy he guarded to the utmost (for anecdotes on this point see G. WILSON'S *Religio Chemici*, p. 287). Within five years he had discovered a process for making platinum malleable, which he kept secret till near his death, and which brought him in a fortune of about 30,000*l.*; while at the same time his published researches on optics and chemistry placed him among the foremost scientific men of Europe. In 1802 he was awarded the Copley medal, and on 30 Nov. 1804 he was elected secretary of the Royal Society, a post which he retained till 30 Nov. 1816; later he was frequently elected a vice-president.

On the illness and death of Sir Joseph Banks [q. v.] the council of the Royal Society proposed, in accordance with Banks's own desire, to nominate Wollaston as his successor in the chair; but, knowing the ambitions of Sir Humphry Davy [q. v.], Wollaston declined a contest, although he consented to act as president *ad interim* from 29 June 1820 till the election day on 30 Nov. following. In 1823 he was elected a foreign associate of the French Academy of Sciences.

The chief events in Wollaston's life are his discoveries, which flowed in uninterrupted succession from 1800 down to the time of his death, and of which an account is given below. In 1807 it was suggested that his brother, Francis John Hyde Wollaston [q. v.], on being appointed master of Sidney-Sussex College, Cambridge, should resign the Jacksonian professorship, which Wollaston was anxious to obtain; but on Francis Wollaston's resignation in 1813 the post was given to William Farish [q. v.]

Each year in the vacation of the Royal Society Wollaston spent some time in travelling about in England or abroad, generally with one or more companions. His chief interest was in seeing manufactures; of all the objects he saw, the machinery of Manchester perhaps 'left the most vivid impression.' But his lively letters to Hasted show him to be keenly concerned in general affairs. In 1814 a visit to France, immediately on the conclusion of peace, gave him 'the greatest amount of gratification that can be compressed into three weeks.'

Since 1800 Wollaston had suffered occasionally from partial blindness in both eyes (see infra). Towards the end of 1827 he was attacked by numbness in the left arm, and in July 1828 the left pupil became insensible. He explained his symptoms to a medical friend as if they were those of another person, and on hearing that they probably signified tumour of the brain, with an early termination, he set about dictating papers on all his still unrecorded work, many of these being published posthumously. He had experiments carried on under his direction in a room adjoining his sick-room 'for many days previous to his death,' which took place on 22 Dec. 1828 at his house, No. 1 Dorset Street. Wollaston was buried at Chislehurst. His house was afterwards inhabited by his friend Charles Babbage [q. v.] His manuscript papers passed to Henry Warburton, who intended to use them for a memoir; after Warburton's death they went to Mrs. Somerville, but on her death they could not be found.

Wollaston published fifty-six papers on 'pathology, physiology, chemistry, optics, mineralogy, crystallography, astronomy, electricity, mechanics, and botany,' and almost every paper marks a distinct advance in the particular science concerned. The majority were read before the Royal Society, and published in the 'Philosophical Transactions.' The influence of Wollaston's medical training is seen in his first paper on 'calculi' (read 22 June 1797), in which he showed that in addition to calculi consisting of uric acid, previously discovered by Scheele, calculi of the bladder might consist of calcium phosphate, magnesium ammonium phosphate, and calcium oxalate (or mixtures of these), to which in 1810 he added 'cystic oxide,' now called cystin, thus practically exhausting the subject and rendering rational treatment possible. He also investigated the composition of prostatic and of gouty calculi. In his Croonian lecture in 1809 he showed in a strikingly simple and ingenious way, by means of the 'muscular murmur,' that each muscular effort, apparently simple, consists of contractions repeated at intervals of one twentieth or thirtieth of a second. In February 1824, having noticed that at times he saw only half of every object with both eyes, he put forward his important theory of the 'semi-decussation of the optic nerves,' now generally accepted. In May 1824 he gave an ingenious explanation of the apparent direction of eyes in a portrait, illustrated by his friend Sir Thomas Lawrence [q. v.]

The investigation of platinum led Wollaston to discover palladium in the platinum ores. Being unwilling to disclose the subject of his work, in April 1803 he sent specimens of the metal (with an anonymous statement of its properties) for sale at the shop of a Mrs. Forster, 26 Gerrard Street, Soho. Richard Chenevix (1774–1830) [q. v.] bought up the stock, worked at it for a month, and read a paper before the Royal Society showing that palladium was not, 'as was shamefully announced,' 'a new simple metal,' but an alloy of platinum with mercury. Wollaston tried to dissuade Chenevix from his views, but it was not until he had discovered a second platinum metal, rhodium (in 1804), and obtained pure platinum, thus entirely completing his investigation, that he fully acknowledged that the discovery was his in a letter to 'Nicholson's Journal' dated 23 Feb. 1805. Wollaston's accuracy was beyond a doubt; and the effect of his conduct, says Thomas Thomson, 'was to destroy the chemical reputation of Chenevix,' who thereupon abandoned the science (see *Phil. Trans.* 1803 pp. 290, 298, 1804 p. 419, 1805 p. 104; *Nicholson's Journal*, 1803 v. 137, 1804 vii. 75, 159, 1805 x. 204; *Annales de Chémie*, 1808, lxvi. 83).

Dalton's atomic theory had been first clearly enunciated in 1807 in Thomson's 'System of Chemistry' (3rd ed. iii. 425) [see Thomson, Thomas, 1773–1852]. Wollaston accepted it at once, and tried with Thomson's help to convert Sir Humphry Davy [q. v.], but in vain. On 14 Jan. 1808 Thomson read before the Royal Society his well-known paper on the two kinds of oxalates, which was followed on 28 Jan. by Wollaston's more comprehensive memoir on 'Super-acid and Sub-acid Salts,' the two papers affording most powerful support to Dalton's views. Wollaston, who had discovered the striking instances of the law of multiple proportions quoted in his memoir some time previously, characteristically withheld them till he should ascertain the cause 'of so regular a relation;' but he now put forward the idea that it would be necessary later to acquire 'a geometrical conception' in three dimensions of the relative arrangement of the atoms, a suggestion that since 1870 has been realised in the great developments of stereo-chemistry. Wollaston's most important paper in theoretical chemistry is that 'On a Synoptic Scale of Equivalents,' published in 1814. In this he proposes, in order to avoid undue use of hypothesis, to replace Dalton's 'atomic weights' by 'equivalents' which were to express the bare facts of quantitative analysis. Wollaston's criticism of Dalton in this paper is fundamental; but his use of the word 'equivalent' was unfortunate, and led to confusion, for which he has been severely criticised (Ladenburg, *Entwickelungsgesch. der Chemie*, pp. 69–71). The battle between 'atomic weights' and 'equivalents' lasted, with many fluctuations, down to recent times. For the practical calculations of analysis Wollaston invented a slide rule, which was much used for a considerable time.

In 1814 Wollaston and Smithson Tennant [q. v.], while investigating the subject of gas explosions for the Royal Society, discovered that explosions will not pass through a small tube, a fact utilised independently by Davy in his safety lamp in 1815 (*Phil. Trans.* 1816, p. 8).

The discovery of a method for producing pure platinum and welding it into vessels, made about 1804 and published as the Bakerian lecture in 1828, has proved of the highest importance, scientific and commercial, from the fact that the metal is attacked by extremely few chemical reagents. The

Royal Society in 1828 awarded Wollaston a royal medal for his work. Wollaston himself constructed platinum vessels for the concentration of sulphuric acid for vitriol makers. It was from this source and from royalties on processes contrived by him for various other manufacturers that he accumulated his considerable fortune (*English Cyclopædia*).

As an inventor of optical apparatus Wollaston ranks very high. In 1802 he described the total-reflection method for the measurement of refractivity, which is applicable to opaque as well as to transparent bodies, and has since been extensively developed by Pulfrich and Abbe; and it was in the same paper that he drew attention to the dark lines (since known as Fraunhofer lines) in the solar spectrum, which he considered, however, as merely serving to separate the 'four colours' of the spectrum from one another. In 1803 he invented 'periscopic' spectacles, useful when oblique vision is necessary; and in 1807 he patented the camera lucida (*Nicholson's Journal*, xvii. 1), an instrument subsequently improved by Amici and others, which has proved of the greatest value in surveying, in copying drawings, and in drawing objects under the microscope. It was the desire to fix the image of the camera lucida that led William Henry Fox Talbot [q. v.] to his discoveries in photography. In 1809 Wollaston invented the reflecting goniometer, which first rendered possible the exact measurement of crystals and determination of minerals, and which was till recently used in its original form. In 1812 he described a periscopic camera obscura and microscope, combining specially distinct vision with a wide aperture. In 1820, in a paper 'On the Method of cutting Rock Crystals for Micrometers,' he described the double-image prism named after him, which was an improvement on that invented by Abbé Alexis Marie Rochon, who had kept its construction secret. In a posthumous paper published in 1829 was described a microscopic doublet still used in its original form and as the objective of the compound microscope.

Wollaston also contributed to theoretical optics. He adopted the wave-theory of light, which at the beginning of the century was revived and applied to the explanation of interference phenomena by his friend Thomas Young (1773–1829) [q. v.] (see letter from Wollaston in Peacock's *Life of Young*, p. 374); and in 1802 he showed that measurements of the refractive index of Iceland spar in different directions agreed with Christian Huygens's construction for the wave-surface (1690). This brought him a bitter and contemptuous criticism from Brougham in the 'Edinburgh Review' (1803, ii. 99).

In 1801 Wollaston established the important physical principle that 'galvanic' and 'frictional' electricity are of the same nature, and stated that the action of the voltaic cell was due to the oxidation of the zinc. In April 1821 he noticed that there was 'a power . . . acting circumferentially round' the axis of a wire carrying a current, and tried in Davy's laboratory to make such a wire revolve on its axis. His unsuccessful experiment led to a grave charge of plagiarism being made subsequently against Michael Faraday [q. v.]; but Wollaston, says Faraday, behaved with a 'kindness and liberality' 'which has been constant throughout the affair,' and the charge was ultimately acknowledged to be unfounded. Henry Warburton [q. v.], one of Wollaston's most intimate friends, played a part in the affair (Bence Jones, *Life . . . of Faraday*, 1870, i. 338–53).

Among Wollaston's other papers may be mentioned those 'On Percussion' (1816) (in which he adopts the Leibnitzian definition of 'mechanic force' as opposed to the Cartesian); 'On Chemical Effects of Light' (1804); that on 'Fairy-Rings' (in which he fully explained the rôle of fungi in these phenomena) (1807); 'On a Method of Drawing Extremely Fine Wires' (still used in the construction of the bolometer) (*Phil. Trans.* 1813, p. 114); 'On the Finite Extent of the Atmosphere' (*ib.* 1822, p. 89); 'On a Method of comparing the Light of the Sun with that of the Fixed Stars' (*ib.* 1829, p. 19).

Wollaston served with Young and Henry Kater [q. v.] as commissioner of the Royal Society on the board of longitude from its reconstitution in 1818 until the abolition in 1828 of this 'only ostensible link which connected the cultivation of science with the government of the country.' In 1814 Wollaston suggested in evidence before a committee of the House of Commons the replacement of the various gallons then in use by a gallon containing ten pounds of water at a given temperature. This measure, known as the 'imperial gallon,' was adopted in the 'Weights and Measures Act of 1824.' He was a member of the royal commission on weights and measures that rejected the adoption of the decimal system of weights and measures (*Report of Commission*, 24 June 1819).

The majority of Wollaston's papers are short and apt in expression. 'The most singular characteristic of Wollaston's mind

was the plain and distinct line which separated what he knew from what he did not know' (BABBAGE); his 'predominant principle was to avoid error.' This characteristic caution and sureness approaching infallibility struck Wollaston's contemporaries most, and they called him familiarly 'the Pope;' but the multiplicity of his discoveries and inventions shows that his caution was only the self-imposed limit to a fertile and active imagination. Wollaston had extraordinary dexterity, the 'genius of the fingertips,' and eyesight so keen that he could distinguish minute plants while on horseback (HASTED). He was regarded as the most skilful chemist and mineralogist of his day, and his advice was greatly sought after. In character Wollaston was essentially self-contained; his chief object in life was to satisfy the questionings of his own intelligence. He was more than usually resentful of curiosity about his affairs; by the 'inquisition' of the commissioners of income in 1800 his usual calm was changed 'into a fever of extreme indignation.' He was a warm and genial friend. He refused (10 April 1823) a request of his brother Henry to procure him a place in the customs, on the ground that he would lose independence by soliciting a favour, but enclosed a stock receipt for 10,000*l.* in consols with his refusal. Towards the end of his life he took to fly-fishing with Davy, to shooting and sport in general. 'Dr. Wollaston,' says Lockhart, describing an expedition from Abbotsford to see a coursing match '. . . with his noble serene dignity of countenance might have passed for a sporting archbishop' (*Life of Scott*, 1837, v. 7).

J. Jackson, R.A., painted two portraits of Wollaston: the one was presented by his family to the Royal Society, and was engraved by Skelton; the second was painted by Jackson for Mrs. Mary Somerville [q. v.], was left by her to F. L. Wollaston, and is now in the possession of George Hyde Wollaston, esq., of Wotton-under-Edge; a beautiful mezzotint of this portrait was executed by William Ward, A.R.A. Sir Thomas Lawrence also painted a portrait of Wollaston, engraved by F. C. Lewis; Lane the lithographer made a small pencil-drawing of Wollaston, now in the possession of G. H. Wollaston, esq. There is also a portrait in Walker's 'Distinguished Men of Science.' Sir Francis Legatt Chantrey [q.v.] modelled a head of Wollaston for the Geological Society's Wollaston medal.

On 8 Dec. 1828 Wollaston transferred 1,000*l.* consols to the Geological Society (of which he had been a fellow since 1812), with injunctions to expend the dividends as nearly as may be annually. This is now called 'the Wollaston Fund,' from which the society awards annually a medal called the 'Wollaston medal,' and the balance of the interest. On the same day he gave to the Astronomical Society, of which he had just been elected member, a telescope by Peter Dollond [q. v.] On 11 Dec. 1828 Wollaston transferred 2,000*l.* consols to the Royal Society to form the 'Donation Fund,' the interest to be applied to the promotion of experimental research. The fund has since been largely increased (*Record of the Royal Society*, 1897, pp. 117, 121).

[Besides the sources quoted, Charterhouse School Register (kindly consulted by E. Trevor Hardman, esq.); Venn's Biographical History of Gonville and Caius College, 1898, ii. 106; Munk's Coll. of Phys.; Royal Society's Catalogue; Wollaston's own papers; Weld's Hist. of the Royal Society; Barrow's Sketches of the Royal Society, 1849, contains memoir, pp. 54–71, 94, 194–5; Thomas Thomson's Hist. of the Royal Society; Memoir by Thomas Thomson, Proc. Phil. Soc. Glasgow, iii. 135; Thomson's Hist. of Chemistry, 1831, ii. 216–17, 237, 247, 292, 297; A. and C. R. Aikin's Dict. of Chemistry, 1807, vol. ii., and Tilloch's Philosophical Magazine, vi. 3 (on the preparation of platinum); Reminiscences of a Friend (Rev. Henry Hasted, F.R.S.), printed privately, contains interesting details; Chaney's Weights and Measures, 1897, passim; Parl. Papers, 1814 iii. 131, 1819 xi. 307, 1820 vii. 473, 1821 iv. 289; Peacock's Life of Thomas Young, and edition of Young's Miscellaneous Works, passim; Obituary in Monthly Notices of the Astronomical Society, i. 102; Paris's Life of Sir H. Davy, 1831, pp. 4, 76, 115, 369 passim; John Davy's Memoirs of Sir H. Davy, 1836, i. 258, ii. 160, 165, 376 passim (E. Davy states that the character of Eubathes in the 4th dialogue of H. Davy's Consolations in Travel has a striking resemblance to that of Wollaston; Thorpe's Life of Sir H. Davy, 1896; William Henry's Elements of Chemistry, 1829, preface to 11th edit.; Proc. of the Geol. Soc. i. 110, 113, 270; C. Chevalier's Notice sur l'usage des . . . chambres claires, 1833, passim; A. Laussedat in Annales du Conservatoire des Arts et Métiers, 1895 [2], viii. 253; English Cyclopædia, art. on 'Platinum; Babbage's Essay on the Decline of Science in England, 1830, 8vo, p. 203; W. C. Henry's Life of Dalton, 1854, pp. 94–6, 110; Memoir in G. Wilson's Religio Chemici; Faraday's Life and Letters, ed. H. Bence Jones, 1870, i. 299, 338–53; Claude Louis Berthollet in Mémoires de la Société d'Arcueil, 1809, ii. 470; Manuscript Archives of the Royal Society; Record of the Royal Society, p. 182, passim; François Arago's Œuvres, 1854, passim; C. Chabrié, Sur la Cystine, Annales des Maladies des Voies Génito-urinaires, 1895;

Kopp's Gesch. der Chemie, passim; Roscoe and Schorlemmer's Treatise on Chemistry, 2nd edit. ii. 757; Hermann's Textbook of Physiology, transl. A. Gamgee, 1875, p. 260; Grande Encyclopédie, art. on Académies, p. 205; Brande's Manual of Chemistry, 1848, p. cii, gives personal details; private information from Drewry Ottley Wollaston, esq., of Ipswich, who kindly lent fifty-seven manuscript letters written by Wollaston to Rev. H. Hasted; from George Hyde Wollaston, esq., of Wotton-under-Edge, from Alfred B. Wollaston, esq., of St. Leonard's, and from Rev. A. W. Hutton of Easthope, Shropshire.]

P. J. H.
C. H. L.

WOLLEY. [See also WOOLLEY.]

WOLLEY, EDWARD (*d.* 1684), bishop of Clonfert, probably second son of Thomas Wolley and his wife Elizabeth, daughter of William Heringe of Shrewsbury, was born at Shrewsbury, and educated at the King's school there. He matriculated from St. John's College, Cambridge, on 13 April 1622, graduating B.A. from St. Catharine's Hall in 1625, and M.A. from St. John's College in 1629. He was created D.D. at Oxford on 20 Dec. 1642, and incorporated at Cambridge on 4 July 1664. Wolley was domestic chaplain to Charles I, and on the decline of that monarch's fortunes he took refuge abroad about 1648. He afterwards joined Charles II in his exile and became his chaplain. He was with Charles in Paris in 1651 (cf. *Addit. MS.* 32093, f. 280), but returned to England after seven years, spent on the continent, and commenced a school at Hammersmith. On 26 Dec. 1655 he successfully petitioned the Protector for permission to continue his employment (*Cal. State Papers*, Dom. 1655–6, p. 76). After the Restoration he was presented to the rectory of Toppesfield in Essex by the king on 22 Sept. 1662 (*ib.* 1661–2, pp. 487, 495), where he remained until on 10 March 1664–5 he was advanced by letters patent to the see of Clonfert and Kilmacduagh, and consecrated at Tuam on 16 April 1665. According to Burnet, Charles had a great contempt for Wolley's understanding, but bestowed the bishopric on him on account of his success in reclaiming nonconformists in Toppesfield by assiduously visiting them (*Hist. of his own Time*, 1823, i. 449). His exemplary life earned him great veneration in his diocese. He repaired his cathedral and episcopal residence, which were reduced to a sad condition after the rebellion. He died in 1684, leaving a son Francis, who entered as a student at the Temple in 1659. Upon his death James II kept the see vacant, and bestowed the revenues on two Roman catholic bishops. The vacancy was not filled until 1691, when William Fitzgerald was appointed.

Wolley was the author of: 1. 'Εὐλογία. The Parents blessing their Children, and the Children begging on their Knees their Parents' Blessings are Pious Actions warrantable by the Word of God,' London, 1661, 8vo. 2. 'Loyalty among Rebels, the True Royalist or Hushai the Archite, a Happy Counsellor in King David's Greatest Danger,' London, 1662, 8vo. 3. 'Patterns of Grace and Glory in our Lord and Saviour Jesus Christ to be admired, adored, and imitated; collected out of the Holy Scriptures, and illustrated by the Antient Fathers and Expositors,' Dublin, 1669, 4to. He also translated from the French of Georges de Scudéry 'Curia Politiæ: or the Apologies of Several Princes: justifying to the World their most Eminent Actions,' London, 1654, fol.; new edit. London, 1673, fol.

[Ware's Bishops of Ireland, ed. Harris, p. 644; Ware's Irish Writers, ed. Harris, p. 357; Foster's Alumni Oxon. 1500–1714; Cotton's Fasti Eccl. Hib. iv. 168, v. 294; Baker's Hist. of St. John's Coll. i. 267–8, ii. 678–9; Wood's Fasti Oxon. ed. Bliss, ii. 53; Evelyn's Diary, ed. Bray, i. 271, 273; Shrewsbury School Regestum Scholarium, 1892, p. 269; Kennett's Register, 1728.]

E. I. C.

WOLLEY, SIR JOHN (*d.* 1596), Latin secretary to Elizabeth, was a native of Shropshire and a man of good family. He was educated at Merton College, Oxford, where he became a fellow in 1553. He graduated B.A. on 11 Oct. 1553, M.A. on 1 July 1557, and supplicated for D.C.L. on 10 March 1565–6. He obtained employment in Elizabeth's service as a diplomatist, for which his skill in Latin and French and his knowledge of the continent especially recommended him. According to Strype, he was in the queen's service as early as 1563, and was one of those with whom the new French ambassador had an early interview. On 3 Sept. 1566 he disputed before the queen at Oxford, and obtained commendation for his learning and eloquence. On the death of Roger Ascham [q. v.] in December 1568 he succeeded him as Latin secretary to the queen (*Cal. State Papers*, Dom. 1547–80, p. 331). Although a layman, he held in 1569 the prebend of Cumpton Dundon in the see of Wells, and on 11 Oct. 1577 he was made dean of Carlisle. On 24 July 1573 he wrote to John Sturmius on the controversy raging concerning the official dress of the English clergy, stating that the government contemplated consulting the German reformers on the subject (*Zürich Letters*, Parker Soc. ii. 220–1). In 1576 he received a visit from

Elizabeth at Pyrford in Surrey, where he had purchased an estate. In June 1586 he was despatched to Scotland to satisfy James VI in regard to his mother's treatment. On his return he was sworn of the privy council on 30 Sept. (*Acts P. C.* 1586–1587, p. 236; *Cal. State Papers*, 1580–1590, p. 364), and was one of the commissioners appointed to try the Scottish queen. On 12 March 1586–7 he took part in the examination of William Davison (1541 ?–1608) [q. v.] at the Tower for his share in the execution of Mary. In 1588 he was appointed with William Brooke, seventh baron Cobham, and Thomas Sackville, baron Buckhurst (afterwards Earl of Dorset) [q. v.], to search for the author of the Mar-Prelate tracts, and on 23 April 1589 was admitted chancellor of the order of the Garter. He was also keeper of the records of the court of augmentations and clerk of the pipe (*Cal. State Papers*, 1591–4 p. 213, 1595–1597 p. 184).

From 1571 till the close of his life Wolley took his part in every parliament summoned by Elizabeth. According to Browne Willis he was elected for East Looe in 1571. On 5 May 1572 he was returned for Weymouth and Melcombe Regis, and on 11 Nov. 1584 for the city of Winchester. This seat he retained in 1586, but in 1588 he represented Dorset county, and in 1593 Surrey (*Official Returns of Members of Parl.*) In parliament, as became a court official, he was a stout supporter of royal prerogatives. In February 1588–9, when parliament showed a disposition to discuss ecclesiastical abuses, he reminded the house that the queen had prohibited the consideration of such subjects (Strype, *Life of Whitgift*, i. 553). By the same objections he hindered the commons in February 1592–3 from taking up James Morice's bill, framed for the purpose of defending puritans from annoyance from the bishops' courts (*ib.* ii. 123).

In 1590 Wolley was a member of the court of high commission, and he was one of those who conducted the preliminary examination of the fanatic William Hacket [q. v.] on 19 July 1591. On 28 Feb. 1591–2 he was admitted to Gray's Inn; in 1592 he was knighted, and on 1 Aug. 1594 he was appointed one of the commissioners for assessing and levying the parliamentary subsidy. He died at Pyrford on 28 Feb. 1595–6, and was buried in the chancel of St. Paul's Cathedral. In 1614 his body and those of his wife and son were removed to a spot 'between St. George's Chappel and that of our Lady,' where a magnificent marble monument was erected to their memory. He married Elizabeth (*b.* 28 April 1552), eldest daughter of Sir William More of Loseley in Surrey, sister of Sir George More [q. v.], and widow of Richard Polstead of Albany in Surrey. By her he had one son, Sir Francis Wolley (1583–1611), the benefactor of John Donne (1573–1631) [q. v.], who married his cousin Mary More. During her husband's later life Lady Wolley was a lady of the privy chamber to Elizabeth. A number of her own and her husband's letters to her father, written from the court, were preserved among the Loseley manuscripts. A few were printed in 1835 by Alfred John Kempe [q. v.] among other selections from the collection, and the whole have been calendared in the seventh report of the historical manuscripts commission. After Wolley's death his wife married the lord chancellor Sir Thomas Egerton, baron Ellesmere and viscount Brackley [q. v.]

Some verses by Wolley are printed at the end of Laurence Humphrey's 'Joannis Juelli Vita et Mors' (London, 1573, 4to), and there are some lines addressed to him in John Leland's 'Encomia' (1589, p. 118). The eulogy is one of those added by Leland's editor, Thomas Newton (1542 ?–1607) [q. v.] Thomas Churchyard's 'Challenge' (London, 1593, 4to) is dedicated to Wolley. Two autograph letters addressed to Sir Julius Cæsar [q. v.] are preserved in the British Museum (Addit. MSS. 12506 f. 378, 12507 f. 58), as well as a letter to Wolley from Simon Trippe (Addit. MS. 6251, p. 54).

[Foster's Alumni Oxon. 1500–1714; Brodrick's Memorials of Merton (Oxford Hist. Soc.), p. 262; Wood's Fasti Oxon. ed. Bliss, i. 152–3; Notes and Queries, 2nd ser. v. 437, 507, 524; Archæologia, 1855, xxxvi. 33–5; Cal. State Papers, Dom. 1547–94; Acts of Privy Council, ed. Dasent, 1577–93; Strype's Annals, 1824, III. i. 540, 729–31; Strype's Life of Aylmer, 1821, p. 91; Select Cases in the Court of Requests (Selden Soc.), p. xciv; Foster's Gray's Inn Register, p. 79; Wood's Hist. and Antiq. of Oxford, ed. Gutch, ii. 137, 159, 256; Dugdale's Hist. of St. Paul's Cathedral, ed. Ellis, 1818, pp. 71, 213; Nichols's Progresses of Queen Elizabeth, i. 232, iii. 81–2; Manning and Bray's Hist. of Surrey, 1804–14, i. 67, 76, 91, 96, 155–6, iii. 96, 119, 242–3, App. pp. cxix, clxiii; Gosse's Life of Donne, 1899, Index; Walton's Lives (Bohn's Illustrated Libr.), p. 16; Lansdowne MS. 982, f. 249.] E. I. C.

WOLLEY or WOOLLEY, RICHARD (*fl.* 1667–1694), miscellaneous writer, born in Essex, was admitted to Queens' College, Cambridge, on 6 Dec. 1663, where he graduated B.A. on 10 Jan. 1667 and M.A. in 1671. He served in London as a curate, and was employed by the well-known book-

seller John Dunton [q.v.] as a hack-writer. In 1691 he translated 'L'État de la France,' a list of the nobility and high officials of France, with an account of their privileges and duties, under the title of 'Galliæ Notitia; or the Present State of France' (London, 12mo). He also edited for Dunton the 'Compleat Library; or News for the Ingenious,' which appeared monthly between May 1692 and April 1694, and 'took the private minutes' from which 'The Secret History of Whitehall' was composed by David Jones (*fl.* 1676–1720) [q. v.] The fact that he did not himself write 'The Secret History' renders it probable that he died some time before it was published in 1697, perhaps about the date at which the 'Compleat Library' ceased to appear. Dunton describes Wolley as 'an universal scholar,' and adds that 'he performed to a nicety' all the work entrusted to him.

[Information kindly given by the president of Queens' College, Cambridge; Wolley's Works; Dunton's Life and Errors, 1818, i. 163.]

E. I. C.

WOLLSTONECRAFT, MARY (1759-1797), miscellaneous writer. [See GODWIN, MRS. MARY WOLLSTONECRAFT.]

WOLMAN. [See also WOOLMAN.]

WOLMAN or WOLEMAN, RICHARD (*d.* 1537), dean of Wells, is surmised by Cooper (*Athenæ Cantabr.* i. 63) to have been the son of Richard Wolman, cater to John Howard, duke of Norfolk. There was a family of the name at Alderford, Norfolk (BLOMEFIELD, *Norfolk*, viii. 184; *Index of Wills*, ii. 589). In 1478 Richard Wolman was a member of Corpus Christi College, Cambridge. He also studied abroad, being entered in the Oxford register as doctor of the civil law 'of an university beyond the seas' (WOOD, *Fasti*, i. 89). He was principal of St. Paul's Inn, in the university of Cambridge, in 1510, and commenced doctor of canon law in 1512. On 31 Oct. 1514 he was admitted an advocate, and on 9 April 1522 collated to the archdeaconry of Sudbury. In 1524 he became vicar of Walden, Essex, and on 26 July of the same year canon of St. Stephen's, Westminster. He appears to have been resident at court in 1525, and to have been an intermediary with the king, during the absence of Wolsey, in the matter of ecclesiastical preferments. He was made chaplain to the king in 1526, and a master of requests in attendance at the court, an office involving membership of the king's council. On 4 July 1526 he was presented to the living of Amersham, but he continued to reside at court.

On 17 May 1527 Wolsey sat at his house at Westminster to hear the pleadings in the divorce suit. On this occasion Wolman was nominated by the king promoter of the suit. On 5 and 6 April 1527 he took the evidence of Bishop Foxe [see FOXE, RICHARD] as to Henry's protest against the marriage with Catherine. On 31 May he brought forward this evidence and adduced arguments against the dispensing power of the pope. During the proceedings Wolman acted as a secret negotiator between the king and Wolsey. His reward was a prebend in St. Paul's Cathedral (25 June) and a third share of the advowson of the first canonry and prebend void in St. Stephen's, Westminster. He is frequently referred to as a canonist of authority by the correspondents of the king and of Wolsey during the divorce proceedings. He was one of twenty-one commissioners to whom Wolsey, on 11 June 1529, delegated the hearing of causes in chancery (*Letters and Papers*, iv. 5666; RYMER, *Fœdera*, xiv. 299). It was presumably in his capacity of member of the king's council that he was one of the signatories of the address to Clement VII in favour of the divorce by 'the spiritual and temporal lords' (13 July 1530; *ib.* xiv. 405; *Letters and Papers*, iv. 6513). His name appears here under the heading of 'milites et doctores in parlamento.'

Some time after 29 Aug. 1529 and before 8 Nov. following, when he was elected prolocutor of convocation, Wolman was appointed dean of Wells. In October 1531 he was incorporated at Oxford (WOOD, *Fasti*, i. 89), having supplicated as long before as 1523 (*ib.* p. 64). He sat upon the committee of convocation which on 10 April 1532 received the subscription of Latimer (Hugh Latimer) to articles propounded to him. On the following 30 June he was presented by the crown to the rectory of High Hunger (Ongar), Essex. When, in October 1532, Henry VIII had left England for an interview with Francis I at Boulogne, Wolman was acting as one of the council exercising the royal power in London. On 19 March 1533 he was made canon of Windsor (LE NEVE, iii. 392). As dean of Wells he signed the acknowledgment of the royal supremacy on 6 July 1534 (RYMER, *Fœdera*, xiv. 496; *Letters and Papers*, vii. 1024). He evidently cultivated Cromwell's favour and supported the new queen (Anne Boleyn). He signed a declaration, as a doctor of canon law, on the subject of holy orders in 1536. This was put forward in support of the recent religious changes, and bore the signature of Cromwell, as the king's vicegerent, at its

head. When the Lincolnshire rebellion broke out, in the autumn of 1536, Wolman was appointed to act upon the queen's council (Jane Seymour) during the contemplated absence of the king. As a 'fat priest,' Henry suggested that he should be 'tasted' by Cromwell, i.e. that a levy in the nature of a benevolence should be made upon him for the expenses of suppressing the insurrection. That he was a man of means appears from the fact that in 1532 he had given 11*l.* 5*s.* as a new year's gift to the king (STRYPE, *Eccl. Mem.* I. i. 211). Henry's hint was probably taken; for Wolman appears as a creditor of the king, who is contented 'to forbear unto a longer day,' and who, the manuscript note—'ex dono'—shows, altogether surrendered his claim for the 200*l.* borrowed (MS. Record Office). As archdeacon of Sudbury he signed, in 1537, the address of convocation to the king desiring his sanction to the 'Institution of a Christian Man.'

Wolman died in the summer of 1537, and was buried in the cloisters of Westminster Abbey (LE NEVE, *Fasti*, i. 153). He left a sum of money for the construction of a market cross and shelter at Wells, which was not erected till 1542 (REYNOLDS, *Hist. of Wells*, p. lix). His will was executed at Clavering, Essex, to which place he bequeathed money. His connection with it probably was due to its being a royal manor, where he frequently resided in attendance upon the court. He also left 43*l.* 6*s.* 8*d.* to found an exhibition at Cambridge.

[Brewer and Gairdner's Cal. Letters and Papers, For. and Dom., Hen. VIII, vols. i–xiii.; MS. Record Office; Le Neve's Fasti Eccl. Angl. 3 vols. 1854; Strype's Ecclesiastical Memorials (Oxford, 1822); Strype's Memorials of Cranmer (Oxford, 1840); Blomefield's Hist. of Norfolk, vol. viii.; Masters's Hist. of Corpus Christi College, Cambridge, ed. Lamb (Cambridge, 1831); Reynolds's Hist. of Wells Cathedral, 1881; Newcourt's Repertorium, 1710; Wood's Fasti Oxonienses (in Athenæ Oxon.), 1815; Cooper's Athenæ Cantabr. 1858, i. 63, 531; Rymer's Fœdera, vol. xiv.; Fiddes's Life of Wolsey, 1726; Lord Herbert of Cherbury's Hist. of Henry VIII, ed. Kennet, 1719; Leadam's Select Cases in the Court of Requests (Selden Soc. 1898); Coote's Civilians, 1804; Challoner Smith's Index of Wills, 1893–5.] I. S. L.

WOLRICH, WOOLRICH, or WOOLDRIDGE, HUMPHREY (1633?–1707), quaker, of Newcastle-under-Lyme, Staffordshire, was probably born there about 1633. A baptist in early life, he joined the quakers soon after their rise, was imprisoned in London for preaching in 1658, and next year wrote 'A Declaration to the Baptists' . . . London, 1659, 4to. This is an account of a 'dispute' held at Withcock, Leicestershire, on 27 Feb. 1658–9, at which Isabel, wife of Colonel Francis Hacker [q. v.], was present. About the same time Wolrich, although a quaker, actually baptised a convert. In this it appears he was upheld by some in the society, while severely judged by others. In his defence Wolrich wrote 'The Unlimited God . . .' London, 1659, 4to (Meeting for Sufferings Library). Wolrich was in prison in 1660, and wrote, with John Pennyman [q. v.] and Thomas Coveney, 'Some Grounds and Reasons to manifest the Unlawfulness of Magistrates and others who commit Men to Prison, or fine them for not putting off the hat,' London, 1660, 4to; also a broadside dated Newgate, 14 Jan. 1660–1, 'Oh! London, with thy Magistrates,' with other broadsides against 'Papist Livery,' 'Advice to the Army of the Commonwealth and to Presbyterian Ministers.' Sir Richard Brown, lord mayor of London in 1661, who was particularly severe against the quakers, committed Wolrich to prison for keeping his hat on before him. During his confinement he wrote 'From the Shepherd of Israel to the Bishops in England,' London [1661–2], 4to, and at the same time 'To the King and both Houses of Parliament . . . a timely warning that they do not make laws against the righteous and innocent people . . . called quakers,' n.d. In 1661 he was taken out of a meeting in Staffordshire, and, for refusing the oath of allegiance, carried to prison, where he probably wrote the 'Address to Magistrates, Priests, and People of Staffordshire,' n.d. 4to. On 2 Dec. 1662 he arrived in Chester at the end of the assize. On the following Sunday he entered the cathedral during the anthem, and when the singing ceased attempted to speak, but was hastily removed and confined in the castle. In February 1682 he was fined 20*l.* and sent to prison for offering prayer at the burial of a quaker woman in her husband's garden at Keel, Staffordshire, the priest having threatened to arrest the corpse if Wolrich did not pay the fees.

Wolrich died, after a painful illness of two years from cancer in the mouth, at the Friends' Almshouses in Clerkenwell on 31 Aug. 1707, and was buried on 2 Sept.

Other works by him are: 1. 'One Warning more to the Baptists, in answer to Matthew Caffin's "Faith in God's Promises the Saints best Weapon,"' London, 1661, 4to. 2. 'A Visitation to the Captive Seed,' London, 1661, 4to. 3. 'The Rock of Ages Known and Foundation of many Generations Discovered,' London, 1661, 4to.

4. 'A Visitation and Warning,' London, 1662, 4to. 5. 'A General Epistle to Friends in England and Holland,' 1665–6; several small epistles and testimonies. 6. 'A Brief Testimony against Friends wearing of Perriwigs' (posthumous), 1708.

[Barclay's Inner Life of the Commonwealth, p. 372; Piety Promoted, 1789, ii. 91; Besse's Sufferings, i. 332, 365, 651, 654; Smith's Catalogue, ii. 949; Swarthmore MSS. and Registers at Devonshire House, E.C.] C. F. S.

WOLRICH or WOLRYCHE, Sir THOMAS (1598–1668), baronet, royalist, sprang from a Cheshire family which acquired the estate of Dudmaston in Shropshire in the twelfth century, and was thenceforth identified with that county. The deed of grant is said to be one of the oldest private deeds in England. It is reproduced in Eyton's 'Antiquities of Shropshire' (iii. 185). The pedigree is extant from 1279. Thomas was the third in descent from John Wolryche, who married 'the Fair Maid of Gatacre,' Mary, daughter of John Gatacre of that place, and was the son of Francis Wolryche (*d.* 1614) and of Margaret his wife, daughter of George Bromley of Hallon in Shropshire. He was baptised at Worfield on 27 March 1598. On his epitaph he is stated to have received his education at Cambridge, where he studied assiduously, paying especial attention to geometry, history, and heraldry.

He was admitted to the Inner Temple on 11 Oct. 1615, and afterwards represented the borough of Much Wenlock in the parliaments of 1621 (elected 2 Jan.), 1624, and 1625 (elected 2 May). On the breaking out of the civil war he was captain of militia and deputy lieutenant for the county. At his own expense he raised a regiment of which he was colonel, his son Thomas filling the post of captain. He also held the post of governor of Bridgnorth. On 22 July 1641 he was knighted at Whitehall, and on 4 Aug. following was created a baronet. In May 1643 Lord Capel, lieutenant-general of Shropshire, Cheshire, and North Wales, ordered him to draw all his forces of trained bands round about the town of Bridgnorth, and to construct fortifications for its defence where he should 'think fit to appoint,' with the help of 'all the men of this towne.' He laid down arms before 1645, and afterwards conformed to the parliament. On 30 March 1646 he petitioned to compound for his estate, and with much difficulty obtained an order from the commons for the removal of the sequestration and pardon for his delinquency on 4 Sept. 1648. He was still in difficulties in the matter in 1652.

He died on 4 July 1668, and was buried in the Wolryche mortuary chapel at St. Andrew's Church, Quatt. There is a contemporary life-size portrait of him at Dudmaston, with the castle of Bridgnorth and troops engaged in the background.

Wolrich married, in 1625, Ursula, daughter of Thomas Ottley of Pitchford, by whom he had twelve children, of whom four sons and three daughters survived him.

The baronetcy became extinct in 1723 on the death of Sir John Wolryche, great-grandson of Sir Thomas, who was drowned when attempting to ford the Severn, and the estate then passed into his mother's hands, and through her to the Whitmores of Southampton, from whom the present owner, F. H. Wolryche-Whitmore, is lineally descended.

[Visitation of Shropshire (Harl. Soc. Publ.), xxix. 509; Burke's Extinct Baronetage; Blakeway's Sheriffs of Shropshire, pp. 168–9; Official Lists of Memb. of Parl. i. 452, 459–65; Metcalfe's Book of Knights, p. 197; Bellett's Antiquities of Bridgenorth, pp. 142–3; Cal. of Committee for the Advance of Money, pp. 868–9; Commons' Journals, vi. 4; Lords' Journals, x. 331; P. C. C. Hene 149; Epitaph at Quatt; information from the Rev. H. B. Wolryche-Whitmore.] B. P.

WOLSELEY, Sir CHARLES (1630?–1714), politician, son of Sir Robert Wolseley of Wolseley, Staffordshire (created a baronet 24 Nov. 1628), by Mary, daughter of Sir George Wroughton, knight, of Walcot, Wiltshire, was born about 1630. William Wolseley (1640?–1697) [q. v.] was his younger brother. Sir Robert Wolseley took the side of the king during the civil war, and died on 21 Sept. 1646, while his estate was under sequestration. In October 1647 Sir Charles Wolseley on payment of 2,500*l.* obtained the discharge of the estate from sequestration. He is described in the petition presented on his behalf as then sixteen years of age (*Calendar of Committee for Compounding*, p. 1771; *Commons' Journals*, v. 328; *Lords' Journals*, ix. 492). On 12 May 1648 Wolseley married, at Hanworth, Middlesex, Anne, the youngest daughter of William Fiennes, first viscount Saye and Sele [q. v.], a connection which helps to account for his religious opinions and his political career. In July 1653 he was one of the representatives of Oxfordshire in the so-called 'Little parliament' summoned by Cromwell, and was chosen a member of both the councils of state which that body appointed (*Old Parl. Hist.* xx. 178; *Commons' Journals*, vii. 285, 344). In December 1653 Wolseley was one of the spokesmen of the party which wished to put

an end to the Little parliament, and carried a motion that its members should resign their authority back to the general from whom they had received it (Ludlow, *Memoirs*, 1894, i. 366; *Somers Tracts*, vi. 274). To this he owed his appointment as a member of the council which the instrument of government established to advise the Protector. In relating the foundation of the protectorate to his friend Bulstrode Whitelocke, Wolseley wrote: 'The present Protector is my lord-general, whose personal worth, I may say without vanity, qualifies him for the greatest monarch in the world' (*Addit. MS.* 32093, f. 317). Wolseley remained a staunch Cromwellian throughout the protectorate, represented Staffordshire in the two parliaments called by Cromwell, and was one of the spokesmen of the committee which in April 1657 pressed the Protector to take the title of king (*Old Parl. Hist.* xxi. 81). In parliament he was not a frequent speaker, but showed his tolerance by advocating leniency in dealing with James Nayler [q. v.], and his good sense by deprecating the proposal to impose a new oath of fidelity on the nation when the second protectorate was established (Burton, *Diary*, i. 89, ii. 275). Whitelocke, with whom he was intimate, describes him as one of the counsellors whom Cromwell familiarly consulted, and in whose society he 'would lay aside his greatness' (*Memorials*, iv. 221, 289; cf. Whitelocke, *Swedish Embassy*, i. 65, ii. 37, 57).

In December 1657 Wolseley was appointed one of Cromwell's House of Lords. Republican pamphleteers found little to say against the appointment, except that 'although he hath done nothing for the cause whereby to merit, yet he is counted of that worth as to be every way fit to be taken out of the parliament, to have a negative voice in the other house over such as have done most and merited highest in the cause' ('A Second Narrative of the Late Parliament,' *Harleian Miscellany*, iii. 477).

Wolseley signed the order for proclaiming Richard Cromwell, was one of his council, and was consulted by him on the question of dissolving his unruly parliament (Whitelocke, *Memorials*, iv. 336, 343). During the troubles which followed Richard Cromwell's fall he took no part in public affairs, but succeeded in getting returned to the Convention parliament of 1660 as member for Stafford. At the Restoration Lord Mordaunt and Sir Robert Howard intervened with Charles II to procure Wolseley a free pardon, alleging services done to Howard and other distressed royalists in the late times. Mordaunt praised his abilities, and said that the king would find him a useful servant if he chose to employ him (*Clarendon MSS.* lxxii. 284, 9 May 1660). He obtained pardon but not employment. During the reign of Charles II Wolseley lived retired, occupying himself with gardening, of which he was very fond, and writing pamphlets. His house and gardens are described in the diary of his wife's niece, Celia Fiennes (Griffiths, *Through England on a Side-Saddle*, 1888, pp. 89, 136, 146). His pamphlets were on ecclesiastical subjects, and the only prominent politician with whom he seems to have kept up any intimacy was the like-minded Arthur Annesley, earl of Anglesey (cf. *Hist. MSS. Comm.* 13th Rep. p. 262). But the Duke of Buckingham stayed at his house in 1667 when in disgrace with the court (Clarendon, *Continuation of Life*, § 1123).

When Monmouth's rebellion took place Wolseley was arrested on suspicion, but released on 4 July 1685. James II's policy of repealing the penal laws attracted his support, and the king's electioneering agents reported in February 1688 that Wolseley had 'declared himself right, and ready to serve his majesty in any capacity.' He was willing to stand for the county as one of the government candidates, but doubted if his own interest was sufficient to secure his return (Duckett, *Penal Laws and Test Act*, 1883, p. 251). Wolseley died on 9 Oct. 1714 in the eighty-fifth year of his age, according to his epitaph, and was buried in Colwich church, Staffordshire. Two portraits of Wolseley are in the possession of the present baronet.

Wolseley was the author of the following works: 1. 'Speech,' urging the Protector to accept the crown (printed in 'Monarchy Asserted,' 1660, and reprinted in the 'Somers Tracts,' ed. Scott, vi. 360). 2. 'Liberty of Conscience upon its True and Proper Grounds, asserted and vindicated,' 1668, 4to. 3. 'Liberty of Conscience the Magistrate's Interest,' 1668, 4to (these two pamphlets, both anonymous, were combined in the second edition, published in 1669). 4. 'The Unreasonableness of Atheism made manifest,' 1669, 8vo. 5. Preface to Henry Newcome's 'Faithful Narration of the Life of John Machin,' 1671, 12mo. 6. 'The Reasonableness of Scripture Belief,' 1672, 8vo (dedicated to the Earl of Anglesey). 7. 'The Case of Divorce and Remarriage thereupon discussed, occasioned by the late Act for the Divorce of the Lord Ross,' 1673, 12mo. 8. 'Justification Evangelical, or a Plain Impartial Scripture Account of God's Method in justifying a Sinner,' 1677 (the Bodleian

copy contains a letter from the Earl of Anglesey criticising the work as unorthodox, and saying that he warned the author to be more cautious).

Of Wolseley's family of seven sons and ten daughters,

Robert Wolseley (1649–1697), the eldest, matriculated at Trinity College, Oxford, on 26 July 1666, entered Gray's Inn in 1667, and was sent envoy to the elector of Bavaria at Brussels by William III in March 1692. He died unmarried in 1697. About 1690 he was engaged in a duel in consequence of a 'poetical quarrel' with a younger brother of Thomas Wharton (afterwards first Marquis of Wharton) [q.v.], and Wharton died of the effects of the encounter. This champion of poesy was doubtless the 'Mr. Wolseley' whose name is on the title-page of the 'Examen Miscellaneum' of 1702, to which he contributed two morsels of verse; Robert Wolseley was a friend of John Wilmot, second earl of Rochester [q.v.], to whose 'Valentinian' (1685) he contributed the 'preface concerning the author . . . by one of his friends' (Simms, *Bibl. Staff.* p. 521; *Life of Thomas, Marquis of Wharton*, 1715).

Charles and Fiennes, the second and third sons, died young. William and Henry, the fourth and fifth sons, became successively third and fourth baronets; while Richard, the sixth son, was a captain in King William's army in Ireland, and represented Carlow in the Irish parliament (Foster, *Baronetage*, 1883; *Alumni Oxon.* i. 1668). From him the present baronet and Field-marshal Viscount Wolseley are descended.

[Noble's House of Cromwell, 1787, i. 397; Foster's Baronetage, 1883; Erdeswick's Staffordshire, ed. Harwood; notes kindly supplied by G. W. Campbell, esq.; other authorities given in the article.] C. H. F.

WOLSELEY, Sir CHARLES (1769–1846), seventh baronet, politician, born on 20 July 1769 at Wolseley Hall, Staffordshire, was son of Sir William Wolseley, sixth baronet, and Charlotte Chambers of Wimbledon. Sir Charles Wolseley (1630?–1714) [q. v.] was his ancestor. He was educated privately, and, as was customary, travelled on the continent before he reached manhood. During his absence there he was brought into contact with the revolutionary forces that were then at work (probably with the consent of his father, who was an ardent reformer). He was present at the taking of the Bastile (14 July 1789), and implied in a speech delivered at Stockton on 28 June 1819 that he assisted the assailants. He appears to have made his first connection with the reform movement in England in 1811, when he signed a memorial in favour of parliamentary reform (Cartwright, *Life*, ii. 374). The original list of members of the union of parliamentary reform (1812) contains his name, and he was one of the founders of the Hampden Club. He succeeded to the baronetcy on 5 Aug. 1817, when the reform movement was becoming formidable, and identified himself with the more extreme section of radicals. His first appearance as one of the leaders of the agitation after it had come into conflict with the authorities was as chairman of a great demonstration held at Sandy Brow, Stockport, in June 1819. At this time these demonstrations began to be used for the purpose of making a show of electing popular representatives, and on 12 July in that year the Birmingham reformers met at Newhall Hill and, in his absence, elected Sir Charles as their 'legislatorial attorney,' and empowered him to present their grievances to the House of Commons. Major John Cartwright (1740–1824) [q. v.] and another conveyed the resolution of the meeting to Wolseley Hall, where he stayed for some days, occupied with Sir Charles in devising means for meeting the measures which the government had adopted (*ib.* i. 166, &c.) On the 19th Sir Charles was arrested for his speech at Stockport, taken to Knutsford, and liberated on bail. Pending his trial he interested himself in the victims of the Peterloo 'massacre,' which had occurred in the meanwhile. He supported some of their families, attended their trial, and became their surety. In April 1820 his own trial came on at Chester. He and Joseph Harrison, dissenting minister and schoolmaster, were charged with sedition and conspiracy, and were sentenced to eighteen months' imprisonment. Sir Charles was lodged in king's bench, Abingdon. While in gaol he was elected on 16 Jan. 1821, with eight others, including Jeremy Bentham and Sir Francis Burdett, to constitute a committee of Middlesex electors to promote reform, and his liberation was made the occasion of a great demonstration.

Like the radicals generally, he was a champion of the cause of Queen Caroline, and addressed from his prison letters on her behalf to the 'Times' and Lord Castlereagh. In one of them he offered to go to Como, where he said he was in 1817, and investigate the truth of the rumours regarding her conduct while residing there.

He continued for some time to support the reformers, and when Hunt was released from Ilchester gaol in 1822 Sir Charles was one of his sureties. But he gradually with-

drew from the forefront of the agitation, and from about 1826 he does not appear to have taken any public part in politics. He became a convert to Romanism, and was received into that church in October 1837. He died on 3 Oct. 1846.

He married twice: first, on 13 Dec. 1794, Mary (*d.* 1811), daughter of Thomas Clifford of Tixall, Staffordshire, by whom he had Spencer William, who died in Milan in 1832; secondly, on 2 July 1812, Anne, daughter of Anthony Wright of Wealdside, Essex, who died on 24 Oct. 1838; he had issue by her Charles, born in 1813, who succeeded to the baronetcy, two other sons, and two daughters.

[Gent. Mag. 1846, ii. 536; Annual Register, 1819 p. 105, 1820 pp. 908, &c.; Greville Memoirs, ii. 336; Hon. G. Spencer (Father Ignatius of St. Paul), A Sermon on Wolseley's conversion, 1837.] J. R. M.

WOLSELEY, WILLIAM (1640?–1697), brigadier-general, born about 1640, was fifth son of Sir Robert Wolseley, first baronet of Wolseley, Staffordshire, and younger brother of Sir Charles Wolseley (1630?–1714) [q.v.] In June 1667 William was appointed captain-lieutenant to the Marquis of Worcester's newly raised foot regiment. This corps was disbanded a few months later when the treaty of Breda was signed. Lord Worcester raised a foot regiment (disbanded in 1674) in January 1673 to repel an unexpected Dutch invasion, and Wolseley was appointed his captain-lieutenant by commission dated 26 Jan. 1673. On 1 April 1679 Wolseley was appointed captain-lieutenant to an independent foot company in Chepstow Castle, commanded by the Marquis of Worcester (afterwards Duke of Beaufort), and six years later he was appointed captain in Beaufort's foot regiment (11th foot) by commission dated 20 June 1685. On 12 Aug. 1688, when quartered at Scarborough, Wolseley came into prominent notice by causing the mayor of Scarborough, one Aislaby, to be publicly tossed in a blanket by a file of musqueteers for indignities inflicted on a protestant clergyman when performing divine service in church. The mayor laid his grievances before James II in person, and Wolseley was summoned to appear before the council in London. 'The captain pleaded his majesty's gracious general pardon, which was in the press, so was dismissed' (*Ellis Correspondence*, ii. 225–6). On 3 Dec. 1688 Lord Montgomery, the colonel of Wolseley's regiment, and Lord Langdale of the same corps, both Roman catholics, were seized in their beds at Hull by Captain Copley and the protestant officers of the garrison and kept in confinement. Wolseley now determined to join the Prince of Orange, but his doing so was delayed by false rumours of massacres in various parts of the country (Lionel Copley to Captain Wolseley at York, 16 Dec. 1688).

Wolseley's force of character and protestant zeal were rewarded by the Prince of Orange, who conferred on him the lieutenant-colonelcy of Sir John Hanmer's regiment (11th foot). In May 1689 Hanmer's regiment accompanied General Percy Kirke [q.v.] to Ireland to assist in relieving Londonderry. Wolseley's name appears as one of the council of war held by Kirke on his arrival in Lough Derry (*Hist. MSS. Comm.* 11th Rep. vi. 185). A deputation having waited on Kirke in June 1689 from Enniskillen, praying him to send some experienced officers to command the newly raised levies in co. Fermanagh, Kirke sent Wolseley, with a few other officers, to organise and lead these irregulars. At the same time Kirke, by virtue of the authority he had from William III, issued commissions to the Enniskillen officers, which at a later date were confirmed by the king. Wolseley was now appointed colonel of the 'Inniskilling Horse,' which then consisted of twenty-five troops, but in January 1690 was reduced to twelve troops (*Harl. MS.* 7439). For twelve months prior to the Boyne, Wolseley, as commander of the Enniskillen troops, was engaged in almost constant raids against the Irish forces of King James. He harassed the Irish army before Londonderry, and inflicted heavy loss upon them when they raised the siege and retreated. In the subsequent sanguinary action at Newtown-Butler Wolseley, with only two thousand men, defeated General Justin MacCarthy [q. v.], whose army was thrice that number, and showed such good generalship that between two thousand and three thousand Irish were killed or drowned in Lough Erne, many officers taken prisoners, and a large store of arms and ammunition captured. Wolseley surprised and took Belturbet in December 1689, and on 12 Feb. 1690 defeated the Duke of Berwick in an engagement before Cavan and captured that town, which he burnt. A few weeks later he was severely wounded when commanding in the field ('Letter from a late Captain in Lord Castleton's Regiment,' dated from Lisburn, 26 May 1690, printed in *Somers Tracts*, ed. Scott, xi. 398).

Wolseley commanded eight troops of his regiment at the battle of the Boyne (1 July 1690). But by an unfortunate mistake in giving the word of command the men formed to the left instead of to the right, thus

bringing them with their backs to the enemy. Some of the other officers shouted to the men to wheel to the right, thereby causing some confusion. General Richard Hamilton [q. v.] took advantage of the disorder and charged. Some fifty of Wolseley's men were cut down, and the others, being pressed by the Irish cavalry, were routed. Their retreat was checked by the timely advance of the king with some Dutch cavalry. William rallied the fugitives, who again faced the enemy, and this time with better success.

Wolseley rendered valuable service during the remainder of the Irish campaign, and was present with his regiment at the dearly bought victory of Aughrim (12 July 1691). His services were rewarded in August 1692 by his being appointed master-general of the ordnance in Ireland, in room of Lord Mountjoy. On 22 March 1693 Wolseley was made brigadier-general over all the horse, and in May 1696 was appointed one of the lords justices in Ireland and a privy councillor. He died, unmarried, in December 1697.

[Dalton's English Army Lists and Commission Registers, 1661–1714; Hist. MSS. Comm. 11th Rep. App. vii. 28; Andrew Hamilton's True Relation of the Actions of the Inniskilling Men; London Gazettes, especially the number for 4 March 1690; Luttrell's Brief Relation of State Affairs, passim; Macaulay's Hist. of England (for the battle of Newtown-Butler); Captain John Richardson's Account of the Battle of the Boyne, quoted from in Colonel Walton's Hist. of the British Standing Army, 1660–1700; Story's Impartial History of the Wars in Ireland, pt. ii. (for the account of the battle of Cavan); Somers Tracts, ed. Scott, vol. xi.; An Historical and Descriptive Guide to Scarborough, p. 65; Wolseley's Despatches quoted from in London Gazettes; Burke's Peerage and Baronetage.] C. D–n.

WOLSELEY, WILLIAM (1756–1842), admiral, of the Irish branch of the old Staffordshire family of Wolseley, was born on 15 March 1756 at Annapolis in Nova Scotia, where his father, Captain William Neville Wolseley, of the 47th regiment, was then in garrison. His mother was Anne, sister of Admiral Phillips Cosby [q. v.] In 1764 the family returned to Ireland; and in 1769 William, who had been at school in Kilkenny, was entered on board the Goodwill cutter at Waterford, commanded by his father's brother-in-law, Lieutenant John Buchanan. Two years later, when the Goodwill was paid off, Wolseley was sent by his uncle Cosby to a nautical school in Westminster, from which, after some months, he joined the Portland, going out to Jamaica. He returned to England in the Princess Amelia, and in September 1773 joined the 50-gun ship Salisbury, with Commodore [Sir] Edward Hughes [q. v.], commander-in-chief in the East Indies. The Salisbury came home in the end of 1777, and Wolseley, having passed his examination, was promoted, 11 June 1778, to be junior lieutenant of the Duke, one of the fleet with Keppel in July, though on the 27th she had fallen so far to leeward that she had no part in the action [see Keppel, Augustus, Viscount]. When the autumn cruise came to an end, Wolseley, at the suggestion of Sir Edward Hughes, going out again as commander-in-chief in the East Indies, effected an exchange into the Worcester, one of his squadron. After some service against pirates in the Indian seas, he commanded a company of the naval brigade at the reduction of Negapatam in October 1781, and again at the storming of Fort Ostenberg, Trincomalee, on 11 Jan. 1782, when he was severely wounded in the chest by a charge of slugs from a gingal, and left for dead in the ditch. Happily he was found the next day and carried on board the Worcester. He was shortly afterwards moved into the Superb, Hughes's flagship, and in her was present in the first four of the actions with the Bailli de Suffren. After the last of these, 3 Sept. 1782, he was promoted to be commander of the Combustion fireship, and on 14 Sept. was posted to the Coventry frigate, which on the night of 12 Jan. 1783 ran in among the French fleet in Ganjam Roads, mistaking the ships for Indiamen, and was captured. Wolseley was civilly treated by Suffren, who sent him as a prisoner to Mauritius. He was shortly afterwards transferred to Bourbon, where he was detained till the announcement of peace. He then got a passage to St. Helena in a French transport, and so home in an East Indiaman.

In 1786 he was appointed to the Trusty, fitting out at Portsmouth for the broad pennant of his uncle, Phillips Cosby. After a three years' commission in the Mediterranean, the Trusty came home and was paid off. In 1792 Wolseley was appointed to the Lowestoft frigate, in which in the early months of 1793 he was employed in convoy duty in St. George's Channel. He was then sent out to join Lord Hood in the Mediterranean; was present at the occupation of Toulon, and on 30 Sept., while detached under Commodore Linzee, occupied the celebrated Mortella Tower, which, being handed over to the Corsicans, was retaken by the French some three weeks later, and on 8 Feb. 1794 beat off the 74-gun ship

Fortitude, inflicting on her severe loss and damage. The Tower was, however, shortly afterwards captured by a landing party under the command of Wolseley. A few days later he was moved into the Impérieuse, which went home in the end of the year. He had hoped to be again appointed to her; but he was recommended by Hood, and to some extent shared in the ill-feeling of the admiralty towards the discarded admiral, so that for nearly five years he was left unemployed.

Towards the end of 1795 he married Jane, daughter of John Moore of Clough House, co. Down—grandson of a Scottish officer, Colonel Muir, who had served in Ireland under William III and obtained a grant of land. He took a little place near Clough House, and lived there in retirement except during the rebellion of 1798, when he commanded a company of volunteers which took part in the 'battle' of Ballynahinch. Early in 1799 he was appointed to the 74-gun ship Terrible, one of the Channel fleet under Lord Bridport, and in 1800 under Lord St. Vincent. In December 1800 he was moved into the St. George, but on that ship being selected as the flagship of Lord Nelson, in February 1801, Wolseley was transferred to the San Josef, which was paid off on the signing of the peace of Amiens. He afterwards had command of the sea fencibles of the Shannon district till his promotion to the rank of rear-admiral on 23 April 1804. He was then appointed to the command of the sea fencibles of all Ireland, from which he retired towards the end of 1805. He had no further employment, but was made vice-admiral on 25 Oct. 1809 and admiral on 12 Aug. 1819.

In the spring of 1842 the old wound received sixty years before at the storming of Fort Ostenberg opened and would not heal. The surgeons came to the conclusion that something must have remained in the wound, and, as the result of an operation, extracted a jagged piece of lead and a fragment of cloth. The wound, however, would not heal. Gradually losing strength, he died in London on 7 June 1842. He was then the senior admiral of the red. His wife had died several years before, leaving issue two sons and two daughters. His portrait, painted in Paris, in 1840, by Jules Laur, belongs to his granddaughter.

[A memoir of William Wolseley, admiral of the red squadron, by his granddaughter, Mary C. Innes, with a reproduction of the portrait by Laur (1895). This is written mainly from memoranda and fragments of autobiography dictated by Wolseley in his old age, and is often inaccurate in facts and especially in dates (the story, for instance, of Wolseley's relations with William IV, when a midshipman, is difficult to reconcile with known facts and dates). Marshall's Roy. Nav. Biogr. i. 249; Service Book in the Public Record Office.] J. K. L.

WOLSEY, THOMAS (1475?–1530), cardinal and statesman, was, according to his gentleman usher, George Cavendish [q.v.], 'an honest poor man's son'—report said, son of a butcher. But his father, Robert Wulcy (or Wolsey) of Ipswich, whether butcher or no, was, as his will shows, the possessor of lands and tenements in the parishes of St. Nicholas and St. Mary Stoke there. His mother's christian name was Joan. The date of his birth is commonly given as 1471, probably from the fact recorded by Cavendish that he washed fifty-nine poor men's feet at his maundy in 1530. But in a letter written to Wolsey himself the abbot of Winchcombe in August 1514 congratulates him on having been promoted to an archbishopric before he was forty. It would seem probable also that he was not quite of age to take orders in 1496, when his father made his will, providing among other things that if his son Thomas became a priest within a year after his decease he should sing masses for him and his friends at a salary of ten marks. His father must have died just after he made this will; for it was proved eleven days later, and it appears that Wolsey was ordained a priest by the bishop of Lydda, a suffragan of Salisbury, at Marlborough on 10 March 1497–8 (*Engl. Hist. Review*, ix. 709). He would be competent to take priest's orders at twenty-four, or by dispensation at twenty-three, and we may presume that he was born in 1475, or perhaps late in 1474. No other son or daughter is mentioned in his father's will; but Giustinian in 1519 speaks of the cardinal as having two brothers, one of whom held a benefice and the other was pushing his fortunes.

He was sent early to Oxford, where he graduated B.A. at fifteen, and was called 'the boy bachelor,' was elected fellow of Magdalen about 1497, and, soon after graduating M.A., was appointed master of the school adjoining that college. He was also junior bursar in 1498–9, and senior bursar in 1499–1500 (Macray, *Reg. Magdalen*, i. 29, 30, 133–4), but was compelled to resign for applying funds to the completion of the great tower without sufficient authority. Having had three sons of Thomas Grey, first marquis of Dorset [q. v.], under his care at Magdalen College school, their father presented him to the rectory of Limington in Somerset, to which he was instituted on 10 Oct. 1500.

Here he gave some offence to a neighbouring gentleman, Sir Amias Paulet (*d.* 1538) [q. v.], who, according to Cavendish, set him in the stocks—an indignity for which Wolsey called him, in after years, to severe account. Even then he had good friends besides Dorset, who died in September 1501; for on 3 Nov. of that year he obtained a dispensation from the pope to hold two incompatible benefices along with Limington, and the archbishop of Canterbury, Henry Deane [q. v.], about the same time appointed him one of his domestic chaplains. The archbishop, however, died in February 1503, and Wolsey next became chaplain to Sir Richard Nanfan [q.v.], deputy of Calais, who apparently entrusted to him the entire charge of his money affairs, and commended him to the service of Henry VII.

Wolsey accordingly about 1507, when Nanfan died, became the king's chaplain, and grew intimate with the most powerful men at court, especially with Richard Foxe [q. v.], bishop of Winchester, and Sir Thomas Lovell [q. v.], who remained his lifelong friends. On 8 June 1506 he had been instituted to the parish church of Redgrave in Suffolk, on the presentation of the abbot of Bury St. Edmund's. In the spring of 1508 he was sent to Scotland by the king to prevent a rupture which James seemed almost anxious to provoke. On 31 July the pope gave him a bull permitting him to hold the vicarage of Lydd and two other benefices along with Limington. He must have been presented to Lydd by the abbot of Tintern, and he is said to have raised at his own expense the height of the church tower there. To this year also probably belongs the marvellous story told from memory by Cavendish, as reported to him by Wolsey himself, of his having been despatched by the king as a special envoy to Maximilian the emperor, then in Flanders, not far from Calais, and, getting an immediate answer, of his having performed the double journey and double crossing of the Channel with such extraordinary celerity that he arrived again at Richmond on the evening of the third day after his despatch, and next morning incurred at first an undue reproof from the king, who thought he had not yet started. The affair seems to have taken place at the beginning of August, but he could not have visited the emperor then. The matter, we know, related to the king's intended marriage to Margaret of Savoy, about which Wolsey was certainly in the Low Countries again later in the year.

Henry VII, however, died in April following; but before his death, on 2 Feb. 1509, he had made Wolsey dean of Lincoln. Six days later he obtained also the prebend of Welton Brinkhall in that cathedral, which on 3 May he exchanged for that of Stow Longa. He was installed as dean by proxy on 25 March. Henry VIII at once made him almoner, and on 8 Nov. 1509 granted him all the goods of *felones de se* and all deodands in England, in augmentation of the royal alms. On 9 Oct. he had a grant of the parsonage of St. Bride's in Fleet Street, of which Sir Richard Empson [q. v.] had taken a long lease from the abbot of Westminster; but the patent seems to have been invalid, and was renewed in a more effectual form on 30 Jan. 1510. On 21 Feb. following one Edmund Daundy of Ipswich obtained a license to found a chantry there, with masses for the souls of Wolsey's father and mother. On 24 April Wolsey, being then M.A., supplicated for the degrees of B.D. and D.D. at Oxford (Boase, *Register of the University*, i. 67, 296). On 5 July he obtained the prebend of Pratum Minus in Hereford Cathedral, and on 27 Nov. he was presented to the parish church of Torrington in Devonshire, which he held till he became a bishop. On 17 Feb. 1511 he was made a canon of Windsor, and was a few months after elected by the knights of the Garter as their registrar. In the latter part of the same year his signature appears for the first time in documents signed by privy councillors, and it is to be remarked that he always spells his own surname 'Wulcy.'

We then trace his hand for the first time in public affairs under the new reign; for the plan of operations against France in 1512 was clearly due to him. England, besides attacking the northern coast of that country, sent that unfortunate expedition to Spain under Thomas Grey, second marquis of Dorset [q. v.], which was so ill supported by Ferdinand, and came home in defiance of orders. The mutineers seem to have been encouraged by a knowledge of Wolsey's unpopularity at home; for the special confidence shown in 'Mr. Almoner' was very distasteful to the old nobility. A letter of 7 Aug. 1512 from Lord Darcy at Berwick shows that some important intelligence from spies at Berwick was communicated to Wolsey alone of all the council; and in September, when Thomas Howard, first earl of Surrey (afterwards Duke of Norfolk) [q.v.], had retired from court under a cloud, Wolsey ventured to suggest to Bishop Foxe that he might as well be kept out of it henceforth altogether. The king relied on Wolsey to devise new expeditions to wipe out a national disgrace, and he not only drew up estimates of the nature, amount, and expenses of the armaments required, but was busy for months pro-

viding shipping, victuals, transports, conduct-money, and other details; so that Bishop Foxe was seriously afraid of his health breaking down under his 'outrageous charge and labour.'

In 1512 Wolsey was made dean of Hereford, but resigned on 3 Dec. That same month Dean Harrington of York died, and first his prebend of Bugthorpe was given to Wolsey on 16 Jan. 1513, then his deanery, to which Wolsey was elected on 19 Feb., and admitted on the 21st. At this time he was also dean of St. Stephen's, Westminster, and on 8 July he was made precentor of London. On 30 June he had crossed to Calais with the king with a retinue of two hundred men—double that of Bishop Foxe and of Bishop Ruthall. He accompanied Henry through the campaign when Thérouanne and Tournay successively surrendered. He received letters in France from Bishop Ruthall of the Scots king's invasion and defeat at Flodden. He had also letters about it from Catherine of Arragon, who, left at home and anxious for news of her husband, was at this time his frequent correspondent. He no doubt came back with the king in the end of October.

He had his own share, too, in the king's conquests. The bishopric of Tournay, being vacant, was conferred upon him by the pope at the king's request. A French bishop had, however, already been elected, and it was not till peace was made that Wolsey could hope to obtain possession, which, indeed, he never actually did; but in 1518 he surrendered his claims on the bishopric for a pension of twelve thousand livres. Meanwhile he received from the king the bishopric of Lincoln, for which he obtained bulls on 6 Feb. 1514, and was consecrated at Lambeth on 26 March. In May we already find the pope had been urged to consider the expediency of making him a cardinal, which, however, was not done for more than a year later. Meanwhile the death of Cardinal Bainbridge at Rome [see BAINBRIDGE, CHRISTOPHER] vacated the archbishopric of York, which was conferred on Wolsey by bulls dated 15 Sept.

In the marked increase of his correspondence during the past two years we see that his paramount influence was now acknowledged. He was gradually leading foreign policy back to traditions of Henry VII's time, from which the new king had departed by his alliance with Ferdinand. Young Henry had occasion to resent the perfidy of his father-in-law, who not only was a faithless ally himself, but won over Maximilian to desert England likewise. But Wolsey saw the means of retribution, and when the marriage of Charles of Castile with the king's sister Mary, which was to have taken place in May 1514, was broken off by the double dealing of Maximilian, he laid secretly the foundations not only of a peace but also of an alliance with France. In August the match was arranged between Louis XII and the king's sister Mary (1496–1533) [q. v.]; and in October the young bride went over to France, and was actually married there. To crown the political alliance there was a very secret proposal for an interview between the two kings in March following, and for a joint campaign for the expulsion of Ferdinand from Navarre. But Louis XII died on 1 Jan. 1515, and young Francis I succeeded, intent on the conquest of Milan. Suffolk's embassy to the new French king was rendered futile for political purposes by his private love affair with Mary [see BRANDON, CHARLES, first DUKE OF SUFFOLK]. Wolsey certainly saved the duke at this time from the consequences of his indiscretion. But Francis set off for Italy in the summer without having given any pledge to prevent John Stewart, duke of Albany, from going to Scotland.

On 10 Sept. Leo X created Wolsey 'cardinal sole'—not, as usual, one in a batch of promotions. His title was 'S. Cæcilia trans Tiberim.' The hat was sent to England with a very valuable ring from the pope, and the prothonotary who brought it (who was supplied at Wolsey's expense with more costly apparel than he brought with him) was conducted in a stately procession through the streets to Westminster on Thursday, 15 Nov. On Sunday, the 18th, it was placed on Wolsey's head in the abbey, amid a great concourse of bishops, Colet preaching the sermon. On 24 Dec. following Wolsey was appointed lord chancellor in the room of William Warham [q. v.], who had resigned two days before. He now, as the Venetian ambassador expressed it, might be called 'ipse Rex,' for it seemed that the whole power of the state was lodged in him.

That same month that Wolsey was made cardinal Francis won the battle of Marignano, and at once became master of Milan. Henry VIII did not like it, and, as Ferdinand's position in Naples was threatened, the latter's ambassador on 10 Oct. concluded with Wolsey a new league for commerce and defence against invasion, which was ratified by Henry on the 27th. Wolsey also sent his secretary, Richard Pace [q. v.], with secret instructions to enlist Swiss mercenaries to serve the Emperor Maximilian against France, taking care that the money for their

pay did not fall into his majesty's own most untrustworthy hands. Maximilian, indeed, though he actually managed to clutch a small portion (by no fault on Pace's part), betrayed the enterprise most shamefully in the spring of 1516, when there really seemed great hope of driving out the French from Milan, and made very lame excuses for his conduct. But meanwhile the death of Ferdinand in January produced a new change. Young Charles of Castile, Maximilian's grandson, became king of Spain; but he remained for the present in Belgium, and his councillors leaned to France. Maximilian said he would come down from the Tyrol and remove them and get him to join the league. It was only another pretence for extracting money from England, but it was convenient to humour him. He did come down; but having got what he wanted out of England, before the end of the year he sold all his claims on Italy for two hundred thousand ducats by accepting the treaty of Noyon, made in August between France and Spain. Wolsey's comment on the news was that the emperor seemed to be like a participle, which was in some degree a noun, in some degree a verb. But the king, under his guidance, accepted the most transparent excuses for Maximilian's conduct and made no change in his policy, thereby bringing the emperor under suspicion of his new friends and destroying completely his significance in European politics.

Wolsey's policy now was to let both Francis and the young king of Spain find out the value of alliance with England; for France wanted to recover Tournay, and Charles wanted money to take him to his new kingdom, where there was serious danger, if he delayed, that his brother Ferdinand would be crowned in his place. But delayed Charles was, both by want of money and by an invasion of his Dutch dominions by the Duke of Gueldres. A loan from Henry VIII, however, ultimately enabled him to sail for Spain in September 1517. As to France, England was still supposed to be watching her with jealousy and ill-will. But very secret communications had begun even in February 1517 between Charles Somerset, first earl of Worcester [q. v.], at Brussels and the dean of Tournay, referring probably in the first place to difficulties in the ecclesiastical administration (for the diocese of Tournay lay chiefly in Flanders), but leading ultimately to correspondence with the Duke of Orleans, and a suggestion that the city itself might be surrendered to Francis for four hundred thousand crowns. In November Stephen Poncher, bishop of Paris, and Peter de la Guiche came over to England to arrange matters.

Meanwhile the riot on 'Evil Mayday' (1517) had been met by prompt measures of repression, by which Wolsey earned the gratitude of the foreign merchants in London; and a few days after he no less earned the gratitude of many of the rioters themselves, who, after the execution of twenty of the ringleaders, were pardoned at his earnest intercession. Shortly afterwards the sweating sickness became alarmingly prevalent. Wolsey had four repeated attacks during the summer, and in June his life was despaired of. Still he was so unremitting in his attention to business that the king himself, besides various messages, wrote to him with his own hand, both to thank him and to urge him to take some relaxation. Acting perhaps on this advice, he set out on pilgrimage to Walsingham in August, which, however, seems to have done him little good, as he still suffered from fever after his return and was ill again next year.

At Rome, in the spring of 1517, Cardinal Adrian de Castello [q. v.], papal collector in England, was involved in the conspiracy of two other cardinals to poison Leo X, and fled to Venice. His quondam sub-collector, Polydore Vergil [q. v.], had already been imprisoned by Wolsey just before he was made cardinal for letters reflecting on the king and him, and had only been released after some time at the pope's intercession. There is no doubt, moreover, that Cardinal Adrian himself had acted against Wolsey's interests at Rome. The king now urged Leo to deprive him of his cardinalate, and promised Wolsey his bishopric of Bath and Wells. Leo, however, was timid and interposed delays for a whole year, till circumstances compelled him to give way.

In the spring of 1518 Bishop Poncher, having returned to Paris, sent his secretary to England suggesting that the proposed agreement for Tournay should be made the foundation for a European peace, as the Turk was threatening Christendom. The pope was just then urging a crusade, and a legate for the purpose had been received at Paris in December. Other legates were to be sent to other princes and Cardinal Campeggio to England. The king at once intimated to the pope that it was an unusual thing to admit a foreign cardinal in England as legate, but that he would waive his objection on that point if the legate's powers were restricted and Wolsey were joined with him in equal authority. The pope felt compelled to yield, and on 17 May created Wolsey legate *de latere* as Campeggio's asso-

ciate. Still, Cardinal Adrian was not yet deprived, and Campeggio, when he reached Calais in June, had to wait there till the king was satisfied on this point also; so that it was only on 23 July that he landed at Deal, and on the 29th that he entered London. On 3 Aug. the two legates were received by the king in state at Greenwich. Meanwhile, on 30 July at Rome, Leo X granted to Wolsey the administration of the bishopric of Bath and Wells; he held this bishopric for four years *in commendam*.

But under cover, partly of the proposed general European peace, partly of an arrangement for Tournay, plans were now formed for a closer union between France and England. A son had been born to Francis in February, and on 9 July secret articles were signed by the king and Wolsey and the French ambassador for the marriage of the dauphin to the Princess Mary and for the surrender of Tournay. A special commission was issued to Wolsey next day to treat with Villeroy, the French king's secretary of finances, for a peace and for the marriage. A splendid embassy then arrived from France, with Bonnivet and Bishop Poncher at the head, to treat with the representatives of Leo X, Henry VIII, and other princes for a general European league, but certainly with a view to a more particular treaty with England. And though the French raised objections at first to some points in the general league, they had to waive them in order to conclude the closer alliance, in which, besides very advantageous terms for the marriage and the redemption of Tournay (a town of no value to England), Wolsey obtained from them a concession that Albany was not to be allowed to go to Scotland during the minority of James V [see STEWART, JOHN, DUKE OF ALBANY]. On Sunday, 3 Oct., Wolsey sang mass at St. Paul's, when the king took his oath to the treaty in a scene which Bonnivet declared 'too magnificent for description.' On the 5th the proxy marriage took place at Greenwich; and in the evening Wolsey gave a supper at Westminster, which in the opinion of the Venetian ambassador must have exceeded the banquets of Cleopatra and Caligula. The whole hall was decorated with huge vases of gold and silver. Of the disguisings and pageants a description is given by Hall which partly resembles a well-known scene described by Cavendish and dramatised in the play of 'Henry VIII,' except that nothing is mentioned on this occasion of the discharge of cannon. Finally, on 8 Oct., it was agreed that an interview should take place between the kings of England and France near Calais before the end of July 1519.

The world had been for some time blinded as to what was going on when this new French alliance emerged into the light of day. It was not relished in England, and no doubt Polydore Vergil expresses only the ignorant feeling of the time when he says that the giving up of Tournay was a triumph to the French. The whole thing was managed, as Sir Thomas More told the Venetian ambassador, 'most solely' by the cardinal, and the king's other councillors had only been called in to approve after the matter was already settled. Charles's ambassador was disgusted at the separate treaty with France, and insisted that it should be cancelled before he accepted the general one, beneficial as he admitted that it was for his master's interests. But Charles himself, desiring to be included as a principal contrahent, ratified the league at Saragossa on 19 Jan. 1519 (DUMONT, *Corps Diplomatique*, iv. 266–9).

Charles was ignorant at that date that his grandfather, the Emperor Maximilian, had died in Austria on the 12th. Although the empire was elective, Maximilian had done his best to secure beforehand the succession of his grandson; but Francis I entered the field as a competitor, and spent much money in bribing the electors. Henry VIII, too, hoping for encouragement from the pope, who dreaded the election of either prince, felt his way towards offering himself as a third candidate, and sent his secretary, Pace (who had been Wolsey's secretary before), to show each of the electors in great confidence the serious objections that existed to either of the other two. To retain his hold on the king Wolsey was obliged to be the instrument of this policy, though he evidently did not think it judicious. Pace's mission was fruitless, and his machinations, not having been effectually concealed, opened the eyes of Francis to the perfidy of Henry VIII, who had actually promised to advance his candidature. Wolsey, however, made a curious use of the affair in his despatches to Rome, getting the bishop of Worcester, Silvestro Gigli [q. v.], to tell the pope that he had done his best to mitigate the king's displeasure with his holiness for having latterly acquiesced in the election of Charles, and to urge that for his services to the universal peace his legateship, which was only temporary like Campeggio's, should be prolonged indefinitely. Campeggio, on his return to Rome, backed up the suggestion, and the pope extended Wolsey's legateship for three years. It was afterwards continued for

various terms, and with increased powers for the visitation of monasteries and other objects, both by Leo X and his successors.

Wolsey had supported a French alliance notwithstanding its unpopularity, knowing well the valuable concessions Francis would willingly make to secure it. But he was opposed not only by the nobility at home, but by the queen, who saw clearly that the interests of France were opposed to those of her nephew, the new emperor. So the alliance had been scarcely formed when efforts were made to loosen it. In May 1519, before the struggle for the empire, there were secret meetings of old councillors, who made bold to represent to the king that some young men of his privy chamber who had seen the fashions of the French court used too great familiarity with him; and on this remonstrance Henry dismissed them—a thing of which much was said in Paris. But their places were supplied by older men who stood well in Wolsey's favour, so that if the blow was aimed at him, it was a failure; and Francis, who was very anxious for the interview, offered, if Wolsey sought to be pope, to secure for him the votes of fourteen cardinals. But there was so much negotiation necessary that the summer of 1519 was far spent, and the great meeting had to be put off till the following spring, when, to facilitate matters, Francis made Wolsey his proctor, and the arrangements on both sides being left entirely in his hands, very little further obstacle was encountered.

Wolsey, however, by no means aimed at an exclusive alliance with France; and these negotiations had the effect, which he fully intended, of exciting the jealousy of the new-made emperor. His object was to make England arbiter of the destinies of Europe. Charles had cordially accepted an invitation sent him by Henry just after his election to visit England on his way from Spain. By paying England this honour he hoped to frustrate the interview with France. But Spanish diplomacy was slow, and arrangements had to be made beforehand with the disadvantage of a stormy sea between Spain and England, so that in the spring of 1520 Jean de la Sauch, the emperor's Flemish secretary, who had been flitting to and fro between Spain, England, and the Netherlands, was afraid the French would win. The time was getting short, and Wolsey seemed distinctly in the interest of France. La Sauch believed that it was only because he had been well bribed, and that the emperor to win him should give him substantial preferments in Spain, for nobody else in England favoured the French interview at all. At the very time this was written the emperor had already signed at Compostella a promise that within two months, and before parting company with Henry, he would apply to the pope to give Wolsey the bishopric of Badajoz, worth in itself five thousand ducats, with an annual pension of two thousand ducats besides out of the bishopric of Palencia; and to this agreement the pope gave effect by a bull on 29 July following.

At last, on 11 April 1520, a treaty for the meeting with the emperor was drawn up in London. Charles was to land at Sandwich by 15 May, and visit the king at Canterbury next day. But if, owing to unfavourable weather or other causes, he should fail to do this, he and the king were to have a meeting on 22 July between Calais and Gravelines. Undoubtedly the emperor did his best to arrive in time to anticipate the French meeting, but he did not land until 26 May at Dover. Wolsey first visited him on board his own vessel, and brought him to land; then the king and he next day (Whit Sunday) conducted him to Canterbury to attend the day's solemnities and see the queen, his aunt. On Thursday, the 31st, he embarked again for Flanders, while Henry and Catherine, with a great company, Wolsey's train alone consisting of two hundred gentlemen in crimson velvet, sailed from Dover to Calais.

The French interview took place on 7 June. On the day preceding a treaty was signed by Francis at Ardres, and by Henry VIII at Guisnes, making arrangements for the continuance of a French pension to Mary, even in the event of her succession to the crown, and also providing that Francis should do his best to settle disputes between England and Scotland; in doing which he promised to stand to the arbitration of Wolsey and his own mother, the Duchess of Angoulême. But no other business seems to have been done, though the festivities continued till the 24th, when the kings separated. The Field of the Cloth of Gold was undoubtedly a scene of matchless splendour, and the grandeur of the temporary palace and chapel built by Wolsey for the occasion was the theme of endless admiration. But the show of warm friendship with France was altogether deceptive. Henry was at heart more inclined to the interests of the emperor. It is certain that a secret compact had been signed between them at Canterbury, and, as the emperor's visit had been necessarily hurried, a further meeting had been arranged between them, to take place immediately after the French interview. It took place

accordingly on 10 July at Gravelines, and next day the emperor, with his aunt, Margaret of Savoy, visited the king at Calais, and stayed with him till the 14th, when he took his leave.

This further meeting was naturally not relished in France. Without knowing what was done at it, the French saw that they were overreached. The fact was, a proposal had been discussed, both at Calais and at Canterbury, for the marriage of the emperor to the Princess Mary, so lately betrothed to the dauphin; and on the very day that the emperor took his leave a new treaty was signed between him and Henry, whereby each of them engaged for two years to make no new treaty with France which should bind either of them further to those matrimonial alliances which both had already contracted in that quarter; for Charles had pledged himself to marry the French king's daughter Charlotte, and Henry to give his own daughter to the dauphin. This and some further points being concluded, Henry sent to inform Francis that he had consented to the interview at Gravelines only out of courtesy, and that it had been made the occasion of most dishonourable proposals from Charles's ministers for the breaking off of marriage treaties on both sides with France that Henry might assist the emperor to be crowned in Italy. Francis was not deceived, and showed his real feelings at first by ordering Ardres to be fortified; but Wolsey, as a friend, remonstrated so strongly against his doing so that he forbore. He was afraid to give England provocation, promised not to let Albany go to Scotland, and deferred an intention he had announced in September of going in person to Italy to secure Milan against the emperor.

The arrest and execution of the Duke of Buckingham in the spring of 1521 were not due to Wolsey, as stated by the cardinal's great enemy, Polydore Vergil [see STAFFORD, EDWARD, third DUKE OF BUCKINGHAM]. It is true that Buckingham, like other noblemen, bore him ill will, and the examination of some of the duke's servants showed that he had said, if the king had died of a recent illness, that he would have had Wolsey's and Sir Thomas Lovell's heads chopped off. But the duke's fall was procured by a secret informer, whose name we do not know, in a paper delivered to Wolsey at the Moor in Hertfordshire, and it appears that Wolsey, far from being over-ready to take action, had given the duke warning at first to be cautious what he said about the king, whatever he might think fit to say about himself.

Matters were now tending to war between the emperor and Francis, and errors on both sides favoured Wolsey's policy of making England arbiter between them. Charles was too eager to commit Henry to take his part, while evading fulfilment of his secret pledge to marry Mary; but Wolsey advised the king not to press for further guarantees, assuring him that the imperialists would ere long seek to him 'on their hands and knees' for assistance. The French made a brave start in the war, and were soon masters of Navarre, but, attempting to push their conquests further, were defeated and lost all they had gained. They thus became more willing to accept England's mediation, which they had at first refused. But Charles called upon Henry to declare war against France, as he had bound himself to take part with either side if attacked by the other. Henry, however, required first to ascertain who was the real aggressor, and it was arranged that Wolsey should cross to Calais and hear deputies from both sides on the merits of their dispute, pledges being taken in the meanwhile from both parties that neither should make any private arrangement with the other till England had given its decision.

Wolsey accordingly left England with a number of alternative commissions, dated 29 July 1521, to settle differences between the emperor and Francis, to make a league with both powers and the pope, to treat for a closer amity with France, or for a league with the emperor against France. He landed at Calais on 2 Aug., and the conferences opened under his presidency on the 7th. The principal speakers were the imperial chancellor Gattinara, the French chancellor, Du Prat, and the nuncio, Jerome Ghinucci, then bishop of Ascoli (afterwards of Worcester), who had been despatched from Rome in the year preceding to be present at the great interview between Henry and Francis I. The proceedings were extraordinary. Wolsey proposed a truce during the deliberations of the conference, but neither the nuncio nor the imperialists had any commission for this, and the latter declared that Charles was so offended with Francis that he had forbidden them to treat at all. Wolsey might, however, negotiate with the emperor himself, who had come to Bruges to be near at hand. On this suggestion he acted, and persuaded the French deputies to remain at Calais till his return, giving them to understand that he would be only eight days absent.

Shameful to state, this suspension of the conference and visit to the emperor at Bruges had been planned before Wolsey left England, and under the pretence of removing diffi-

culties he was instructed to make in secret an offensive and defensive alliance against France. Henry was quite bent on a new war with that country, and desired negotiation in the meantime only to secure from the emperor an indemnity for the loss of his French pension and to gain time for preparation. Wolsey's own policy was certainly not warlike, but, as in the case of the imperial election, he felt it necessary to give in to the king's will. In their correspondence he only criticised details and suggested expedients, leaving events to teach their own lesson, without daring to oppose the king directly. His stay at Bruges with the emperor, instead of being limited to eight days, lasted three weeks, and no doubt the delay was due to long debates on the terms of the secret treaty, which was at length signed by himself and Margaret of Savoy (as representing England and the emperor) at Bruges on 25 Aug. During his stay there he twice met with the emperor's brother-in-law, Christian II of Denmark, who first sent an archbishop and two other personages to his lodging to request that he would come to him in the garden adjoining the house occupied by the emperor. Wolsey, as he informed the king, at first hesitated to comply, considering that he was the king's lieutenant, and the king of Denmark ought not to claim superiority over his sovereign; but as the garden lay in his way to the emperor he agreed, and next day Christian came to visit him.

On the resumption of the conference Wolsey was unable to procure a suspension of hostilities, but was obliged to hear long arguments on both sides as to the causes of the war. The imperialists meanwhile took Mouzon, and laid siege to Mézières; but they had to withdraw from the latter place and give up the former. They then advanced to besiege Tournay, but in Spain the French took Fontarabia, and the hopes of a truce were finally wrecked by their refusal to restore the latter place to the emperor, or even into the hands of the king of England as surety. Wolsey, whose health had broken down repeatedly during the conference, was at length recalled by the king, and returned to England in November. Before he left Calais a new league was concluded against France on 24 Nov., in which the pope was a contracting party, his nuncio having just received authority to join it. For Leo X, who had been in serious fear lest the conference should end in a peace, was now better assured. But his forces, with those of the emperor, had just taken Milan from the French, when he rather suddenly died on 2 Dec.

To maintain imperial authority at Rome, it was of the utmost importance that a successor should be chosen favourable to the new alliance. At Bruges Charles had promised Wolsey that on such an occurrence he would use his influence to secure his election, and he wrote to Wolsey himself to assure him that he had not forgotten his promise. Henry also sent Pace to the emperor about it, with instructions to go on to Rome with letters to influence the cardinals. Wolsey himself had but slight expectations, as the Spanish ambassador believed, but did not altogether despair. He was in truth very comfortable at home, where the king had just given him in November the abbey of St. Albans, in addition to his other preferments, in consideration that he had spent, by Henry's own estimate, 10,000*l.* in connection with the Calais conferences. His name really was proposed in the conclave, but he apparently received not more than seven votes. Adrian VI was elected on 6 Jan. 1522, and it is certain that no imperial influence was used in Wolsey's favour.

But Wolsey knew quite well that the emperor had more real need of England than England had of him. The one thing Charles urgently required was a loan, besides getting Henry to subsidise the Swiss and pay Spanish and Burgundian troops in the Netherlands. Moreover, he wanted to get England committed to an immediate declaration of war, that he himself might not be driven to make separate terms with France. Now he was already considerably in the king's debt, but by Wolsey's advice a hundred thousand crowns was advanced to him on condition that the king should not be called on to make an open declaration against France till the money was repaid. Charles was sadly disappointed, and pressed for leave to visit Henry again in England before Easter on his way to Spain. But this was found impossible, and he did not arrive at Dover until 26 May, the very day he had landed there two years before. He had meanwhile corresponded with Wolsey, writing him letters in his own hand with a secret mark agreed between them at Bruges, strongly urging an additional loan to prevent Italy and the pope coming under French influence. This was conceded to the extent of fifty thousand crowns more; and the emperor, after being feasted at Greenwich and London, went on with the king to Windsor. There, on 19 June, a new treaty was made and sworn before Wolsey by both sovereigns under ecclesiastical censures, binding the emperor to marry Mary when she should be twelve years old—that is to

say, six years later—and Henry to give her a very considerable dower, deducting, however, the debts of the emperor and his grandfather Maximilian. Both princes also agreed to invade France before May 1524, and the emperor to pay Henry those pensions which Francis, out of very natural suspicion, had already withheld from him for a whole year.

But Henry, in his eagerness for war, had already before the emperor's arrival despatched Clarencieux herald to declare it to Francis; and Clarencieux did so at Lyons on 29 May of this year (1522), and returned to the king at Greenwich while the emperor was still with him. The two princes then made a further treaty on 2 July to arrange for the joint war which was to commence at once, and on the 6th the emperor sailed from Southampton. Three days before leaving he had given Wolsey a new patent for his pension, which was now to be charged on the vacant bishoprics in Spain instead of the bishopric of Badajoz. But Wolsey's Spanish pensions were always in arrear, like the debts which the emperor owed the king.

Wolsey's hand had been forced by the war party in the council, and on 6 July he declared to the lords in the Star-chamber the first success of the war—the sacking of Morlaix by Surrey—urging them to aid the king with their money. A loan of 20,000*l.* had already been obtained from the city of London under promises of repayment by the king and cardinal. But the nation was really ill prepared for war, and of course it was involved with Scotland as well as with France. For Francis, seeing the turn things were taking, had let Albany escape in the end of 1521. The Scots, however, were also ill prepared for war; and when Albany at last moved to the borders, he did not know how easily he might have captured Carlisle. But Lord Dacres, putting a bold face on the matter, induced him to negotiate a truce and to withdraw his forces.

Wolsey was immensely relieved, and easily got Dacres pardoned for his *felix culpa* in having negotiated a truce without commission. But popular ignorance and hatred of the Scots lamented a great opportunity thrown away, while levies raised in various parts had been sent home unpaid. Skelton's bitter invective against Wolsey, 'Why come ye not to Court?' written clearly just at this time, is full of this and other popular complaints which are very significant of the feeling against the cardinal (Skelton, *Works*, ed. Dyce, ii. 26-67). One of his complaints was that the king's court was comparatively deserted by ambassadors and suitors crowding to Hampton Court or York Place at Westminster. Hampton Court was a mansion of the knights of St. John, of which Wolsey had taken a ninety-nine years' lease on 11 Jan. 1514–[15], just before he became a cardinal. It had been visited even by Henry VII, but Wolsey spared neither pains nor cost to make it far more magnificent. No doubt it was owing to cavils like Skelton's that three years later (1525) Wolsey made over his lease of it to the king, who, however, allowed him not only still to occupy it, but to lodge, when he saw fit, in his own palace of Richmond, rather to the annoyance, it would seem, of some old servants of Henry VII, in whose days that place of pleasure had been reared.

In the city Wolsey was hated, not for the truce made with the Scots, but for his too cogent measures to get in money for the war. The loan already raised had itself lightened many pockets, when on 20 Aug. he sent for the mayor and aldermen and the most wealthy citizens, and told them that for defence of the realm commissioners were appointed all over the country to swear every man as to the value of his movable property; and he desired to be certified within a reasonable time of the names of all who were worth 100*l.* and upwards, that they might contribute a tenth. The citizens remonstrated that many of them had already lent a fifth. But Wolsey insisted that the 20,000*l.* already subscribed could only be allowed as part of the tenth required from the whole city, and the citizens made their own conscientious returns to his secretary, Dr. Toneys, at the chapter-house of St. Paul's.

Yet for all this, more money was required; and next year (1523) parliament was called together on 18 April to vote supplies for the war. It was opened at the Blackfriars by the king in person, with Wolsey at his right hand; but as the cardinal's weak health forbade him to make a long address as chancellor, Cuthbert Tunstall [q.v.] did so in his place, declaring the causes of the war. On the 29th Wolsey, accompanied by divers lords both spiritual and temporal, entered the House of Commons and stated that a subsidy of 800,000*l.* would be required, which might be raised by a tax of four shillings in the pound on every man's goods and land. Next day Sir Thomas More, as speaker (whose election Wolsey himself had procured), did his best to enforce the demand; but the debates were so long and serious that Wolsey visited the commons again and addressed the members in a way that compelled More to plead

the privileges of the house. A vote was at length obtained with difficulty of two shillings in the pound—just half the rate demanded—on lands or goods over 20*l.*, to be paid in two years, with lower rates on smaller incomes. Wolsey refused this as insufficient, and the house, after adjourning over Whitsuntide, was again called on to consider the matter. At last, after very stormy debates, incomes of 50*l.* and upwards from land were subjected to an additional tax of one shilling in the pound to be paid in the third year, and persons possessing 50*l.* value of goods were required to pay a shilling in the pound on them one year later.

Convocation also met at St. Paul's during the first sitting of parliament; but Wolsey as legate stopped its proceedings and summoned the convocations of both provinces before him at Westminster, where, after very serious opposition, he extracted from the clergy for their share a grant of half a year's revenue of all benefices, to be paid in five years. The summons to Westminster again provoked Skelton's satire in the distich:

Gentle Paul, lay down thy sweard,
For Peter of Westminster hath shaven thy beard.

Large provision was thus made for a war in which flatterers told Henry VIII that they hoped to see him crowned king of France at Rheims. But the king himself, though he boasted somewhat, was becoming no less convinced than Wolsey that the emperor was seeking to throw the whole expense upon him and to keep the profits to himself. Soon after he had arrived in Spain Charles expressed great gratitude to him for his assistance, by which he had been able to subdue rebellion and establish good order there. He also informed him, with much seeming frankness, that he had received overtures of peace from France through the papal legate. He was less communicative, however, about certain secret offers made to him by the Duke of Bourbon, who was even then meditating revolt from Francis, and had hopes of marrying the emperor's sister Eleanor. But Wolsey found out all about them, and did not intend, as he wrote to the king, that the emperor should 'have more strings to his bow' than Henry. He got Bourbon to make offers to England as well, and urged upon the emperor a joint negotiation. But Charles grew cold as England grew warm. He would have thrown over Henry and Bourbon alike if Francis would have consented to give up Milan as well as Fontarabia. Francis, however, would not give up Milan, and in the end of May 1523 the Sieur de Beaurain was sent from Spain to induce Henry to contribute at least five hundred men-at-arms and ten thousand foot in aid of the duke. But, having discharged his mission in England, Beaurain went straight to Bourbon himself at Bourg-en-Bresse and made a special compact with him for the emperor before any envoy could arrive from England, though Knight was sent from Brussels close upon his heels.

With different aims and divided counsels the allies made little progress in the invasion of France that summer. Suffolk with his large army won several places in Picardy, and spread alarm at Paris; but he was ill supported from the Low Countries. Wolsey, for reasons which we do not know, but in which, after some objections, the king fully acquiesced, abandoned a plan of campaign, beginning with the siege and capture of Boulogne, which he himself had drawn up. Possibly even Henry was already convinced that he could make no really valuable addition to his continental possessions, and meant to do like his father—'traffick with that war to make his return in money.' At all events, Suffolk's brilliant and unsubstantial victories were used, while the war fever was hot in England, as a reason for procuring what was called 'an anticipation'—that is to say, for issuing commissions on 2 Nov. (Hall wrongly says in October) to persuade the wealthy to pay the subsidy voted by parliament before the term appointed, and the money was actually gathered in. That same month of November the emperor's army was disbanded for lack of payment, and the English broke discipline and compelled Suffolk to return to Calais.

Just before this, on 14 Sept., Adrian VI died, and there was again a vacancy in the papacy. The alliance of the king and emperor being in such high repute, the English ambassadors at Rome felt sure that Wolsey's presence alone was wanted to decide the new election in his favour. But the imperial ambassador laughed in his sleeve, and, Charles V acting with the same hypocrisy as before, Clement VII was elected on 19 Nov. But whoever was disappointed with the result, it was certainly not Wolsey. He congratulated the king on having so good a friend in the new pope, with whom, as Cardinal de' Medici, they had both had much correspondence; and his satisfaction was greatly increased when Clement, on 21 Jan. following, confirmed to him his legateship for life. The pope also gave him the bishopric of Durham, the temporalities

of which he had enjoyed since 30 April, and Wolsey thereupon resigned Bath and Wells (Le Neve, iii. 293).

As to the war, Wolsey used very plain speaking to the emperor about the past, but simply in the tone of an aggrieved friend, and endeavoured to elicit definite assurances for 1524 both from him and Bourbon. But it was soon clear that the emperor, having recovered Fontarabia from the French in February, was neither able nor willing to do more; and Bourbon, who was invited to England to arrange matters, replied that the emperor wished him to stay at Genoa, where he very conveniently blocked the way of Francis into Italy, but did Henry no particular service. In March Wolsey suggested to the pope (who was naturally afraid of the French becoming strong again in Italy) that he should exhort Francis to send some one to England to treat for peace, with suggestions of afterwards settling the question of Milan by marrying the Duke of Milan to the French king's daughter. Francis took the hint; and while nothing seemed to come of the avowed efforts of the pope for peace when he sent Schomberg, archbishop of Capua, to France, Spain, and England in succession, a Genoese merchant, Giovanni Joachino Passano (called by the English John Joachim), came in June to London as if on private business, and carried on secret negotiations with Wolsey as the agent of Louise of Savoy, mother of Francis I.

These, indeed, remained without visible fruit that year, and the imperial ambassador actually arranged with Henry VIII for joint support of Bourbon in an attack on France. But this was clogged with a condition that the duke should do homage to Henry as king of France, which he refused, alleging that Henry had given him his duchy free. Wolsey did not believe that much was to be expected from Bourbon; but Pace, who had been despatched to the duke to report on the situation, was strangely sanguine, and said it was only owing to Wolsey and the delay of the king's money that the crown of France was not set on Henry's head. As a matter of fact, money did come from England, though rather late. It was the emperor, as usual, who failed in his engagements when it came to the second payment. Bourbon entered Provence and laid siege to Marseilles; and in September orders were sent out in England to prepare for an invasion of France in support of him. The king was ready either for peace or war, but, by Wolsey's advice, he would have no middle course. Bourbon withdrew from the siege of Marseilles to Nice, and, by strict orders from Henry, no further disbursements were made to him. No army crossed from England, and Francis, taking courage, invaded Italy and recovered Milan.

His success, however, was transient, and on 24 Feb. 1525 he was defeated and taken prisoner at Pavia. The event took Wolsey, like the rest of the world, by surprise; for though he had not thought highly of the French prospects in Italy, he had been doing his best to secure the king's interests in any event by a renewal of secret negotiations with John Joachim. And he had just taken a most audacious step to cover these secret practices. As the imperial ambassador De Praet was inconveniently inquisitive, he contrived (for there can be no doubt it was not an accident, a special search having been ordered in London that very night) that a messenger of De Praet's should be arrested by the watch as a suspicious character, and his letters taken from him and laid before himself in the chancery next morning. He opened and read them, and found, as he no doubt expected, many severe reflections on himself and the insincerity of the king's friendship towards the emperor. On this he stopped a courier already despatched by De Praet, upbraided the ambassador for what he had written to his own court, and penned a strong despatch to Sampson, the English ambassador in Spain, to represent to the emperor the mischief done by an agent who was endeavouring to disturb friendly feelings between him and Henry! He moreover got Henry himself to write to the emperor with his own hand complaining of the unfriendly conduct of his ambassador.

The outrage no doubt was deliberately designed to show the emperor how little he must presume upon the universal respect paid to his greatness, while offering, as he continually did, mean excuses for breach of engagements. And Wolsey knew that Charles, after mild remonstrance, would pocket the affront, as he actually did, deeply as he at heart resented it. De Praet himself believed that Henry was still the emperor's friend, whom it would not do to alienate; and as Wolsey, with cynical insincerity, professed to be devoted to the common interests of the emperor and his own sovereign, Charles also professed to take him so. This was the more necessary in order that he might keep the profits of his great victory to himself. On hearing of it Wolsey took counsel with some Flemish envoys, at whose request he at length dismissed John Joachim, and he urged the emperor to make full use of his advantage in concert with England, suggesting a joint

invasion, by which Charles and Henry would meet in Paris; thereupon France would be handed over to English domination, and Henry would go on with the emperor to his coronation at Rome.

Of course he had no expectation that Charles would listen to a project so chimerical. But Bishop Tunstall and Sir Richard Wingfield [q. v.] were despatched to Spain with these proposals at the end of March, that the emperor by his answer might show whether he was willing to prosecute the war with vigour or restore his captive for a ransom, in which latter case they were not only to remind him that he was bound not to treat apart from England, but also to hint that the king had no lack of offers to forsake the emperor's alliance. For indeed the pope, the Venetians, and the other Italian powers were most seriously alarmed at the emperor's success. The ambassadors, after a tedious voyage, reached the imperial court at Toledo only on 24 May. But they soon obtained an answer frankly confessing that the emperor had no means of maintaining the war; he added, however, a most extraordinary suggestion that his bride, the Princess Mary, should be sent to Spain at once with her dowry of four hundred thousand crowns, and that a further contribution might enable him to carry on the war in earnest. The amazed ambassadors reminded the imperial chancellor that the emperor ought first to repay the 150,000 crowns he had borrowed for his last voyage to Spain and the king's indemnity for his French pensions. But the emperor's real meaning came out three days later, when the chancellor told them that his majesty was much perplexed; and if he could have neither the princess nor her dowry paid beforehand, perhaps the king would allow him to take another wife. In short, Charles had made up his mind to marry Isabella of Portugal, and if the king meant to prosecute the war he would have to do it alone.

The answer suited Wolsey very well. But meanwhile in England the talk was about the king leading an invasion of France in person, and Wolsey, under a commission dated 21 March, called the mayor and aldermen before him and pressed for a general contribution in aid of the project, at the rate of 3*s.* 4*d.* a pound on incomes of 50*l.* and upwards, with lower rates on the smaller incomes, according to the valuations made by the citizens themselves in 1522. Some exclaimed that this was unjust, as many incomes had since been impaired; but remonstrance was stifled by threats that it might cost some their heads, and the matter was pressed both in London and throughout the country. The strain, however, was beyond endurance. Even the prosperous citizens of Norwich could not raise the money requisite, but offered their plate. In Suffolk the clothiers said they must discharge their workmen, whom they had no money to pay, and an insurrection broke out.

For this 'amicable grant,' as it was curiously called, Wolsey was not specially responsible. It had been agreed on by the council generally for a war policy that was not to Wolsey's mind, but was imputed to him specially, and the public were slow to believe, what was really the fact, that it was at his intercession that the king agreed to turn the grant into a 'benevolence' without further insisting on a fixed rate. A new difficulty, however, was started, that 'benevolences' had been made illegal by a statute of Richard III, and Wolsey in vain attempted to persuade the Londoners that an act of parliament passed by a wicked usurper was bad law. In the end the king was obliged to give up the demand altogether and pardon those who had resisted. Even the rebels of Suffolk, when called before the Star-chamber on 30 May, were dismissed with a pardon. Sureties, indeed, were asked for their good conduct, and when they could find none Wolsey said to them, 'I will be one, because you be my countrymen, and my lord of Norfolk will be another.'

This business was an unpleasant interruption to a work of Wolsey's own, on which he had set his heart. In the preceding year he had procured from Clement VII a bull, dated 3 April 1524, allowing him to convert the monastery of St. Frideswide at Oxford into a college, transferring the canons to other monasteries. That house was accordingly dissolved, and on 11 Sept. following Clement gave him another bull, allowing Wolsey to suppress more monasteries, to the value of three thousand ducats, for the endowment of his college. Several houses were thus suppressed in February 1525, and the work was proceeding. But in June, at the monastery of Begham in Sussex, a riotous multitude with painted faces and disguises put in the canons again—an outrage which of course was punished. At Tunbridge also, though there was no disturbance, the inhabitants did not wish the priory to be converted into a school, and desired to see the six or seven canons restored.

Meanwhile Wolsey was aware that the emperor had been making separate offers of peace to Louise of Savoy, the regent of France; and in June appeared again in

London John Joachim, who now bore the title of Seigneur de Vaulx, this time as a regular accredited ambassador. He came from Louise, for Francis had just been conveyed to Spain, and another French envoy, Brinon, arrived shortly after him. With these two Wolsey concluded no fewer than five, or rather six, treaties, at the More (Moor Park in Hertfordshire, which belonged to him as abbot of St. Albans), by which France secured the amity of England for a sum of two million crowns to be paid by instalments, with various other conditions extremely advantageous to England, bonds being afterwards procured from the leading persons and cities of France for the strict fulfilment of the terms. Nor did Wolsey forget his own interests in these transactions; for though he forbore a claim for arrears of a pension once given him by Francis, he obtained thirty thousand crowns for those of his indemnity for the bishopric of Tournay (notwithstanding that the city had been meanwhile won from France by the emperor), and a present of one hundred thousand crowns besides from Louise, payment of which sums was spread over seven years.

In January 1526 Wolsey came to Eltham, where the king was staying, and made, along with the council, certain ordinances for the king's household which were called 'the statutes of Eltham,' mainly intended to rid the court of superannuated servants and too numerous dependents. On 11 Feb. he went with great pomp to St. Paul's, when Robert Barnes [q. v.] bore a fagot for heresy. In March Francis I was set at liberty, as agreed in the treaty of Madrid signed two months before, leaving two of his sons hostages in Spain for fulfilment of the terms. Charles now hoped to take his imperial crown at Rome, but the pope and the northern powers of Italy took alarm, and concluded with Francis on 22 May the league of Cognac, which was to enable him to recover his children on easier terms than those wrung from him when he was a prisoner without counsel. This league England was strongly solicited to join, offers being held out to Henry of a duchy in Naples consisting of lands worth thirty thousand ducats a year, and to Wolsey of other lands worth ten thousand ducats a year. But it was not the interest of England to make an open enemy of the emperor. In September imperial troops, along with Cardinal Colonna, treacherously surprised Rome during a truce and wrung terms from the pope by intimidation. Charles himself disavowed the outrage, but in May following Rome was attacked by Bourbon. The commander was killed in the assault, but his unpaid troops sacked the city with a barbarity quite unheard of, and kept the pope for some months prisoner in the castle of St. Angelo.

Meanwhile in England an allegorical play had been performed at Christmas at Gray's Inn suggesting that misgovernment was the cause of insurrection. Wolsey, though he declared, no doubt with perfect truth, that it was the king who was displeased rather than himself, had the author, John Roo, serjeant-at-law, deprived of his coif and committed to the Fleet for a time along with one of the players. The king, and even his council, now seemed to be quite converted to the policy of cultivating the new French alliance rather than an imperial one, and hints were thrown out to Francis that, instead of marrying the emperor's sister Eleanor, he might have Henry's daughter Mary, once offered to his son. So in March 1527 a great embassy arrived in England with Grammont, bishop of Tarbes, at its head, which held very lengthy conferences with Wolsey with a view to a closer league. Of these negotiations a minute French account has been preserved, which gives an extraordinary impression of Wolsey's wonderful statecraft. He demanded a new perpetual peace, with an annual tribute of salt and a pension of fifty thousand crowns to Henry. He affected astonishment at the difficulties made at his high terms, and told the ambassadors (what, perhaps, was not far from the truth) that if he advised the king to abate them he was in danger of being murdered. In the course of a long discussion he gradually shifted the basis of negotiation. If Francis declined to marry Mary himself, he suggested that she might be married to the Duke of Orleans, then a hostage in Spain, the two kings meanwhile agreeing on terms for his and his brother's liberation, on refusal of which they should make joint war on the emperor. Then, after further conference, he told the ambassadors that Henry advised Francis to marry Eleanor for the sake of peace, if the emperor would not restore his sons otherwise. The French were quite confounded at the withdrawal of the very bait that had lured them on. 'We have to do,' wrote one of them to Francis, 'with the most rascally beggar in the world, and the most devoted to his master's interests.' Wolsey had won the day. Treaties very advantageous to England were signed and sealed at Westminster on 30 April.

In the course of these negotiations Wolsey

had talked of going over to France in May to complete matters. The king also, who had separate interviews with the ambassadors, expressed a desire to pay Francis a visit himself. The French objected that this would delay the war against the emperor, and said that he might trust everything to Wolsey; but Henry said he had things to tell Francis of which Wolsey knew nothing. It is clear that he had begun to entertain the thought of divorcing Catherine which it was afterwards alleged that Wolsey had put into his head—a statement quite as untrue as the political figment that the bishop of Tarbes had suggested it by insinuating a doubt of the Princess Mary's legitimacy. Wolsey must have learned the king's ideas on this subject—or rather a part of them—shortly after this; and he certainly did not like them, although, for prudential reasons, he did his best to advance the king's wishes. In May he got the king to appear privately before him and Archbishop Warham, and called on him to prove that his marriage was lawful. The proceedings led to no result; but on 22 June the king told Catherine (bidding her, however, keep the matter secret) that they must separate, as he had been informed by divines that they were living in mortal sin. The badness of the king's cause was made still more apparent to Wolsey when he learned immediately afterwards that Catherine at the time of her marriage to Henry had been a virgin widow. The king saw that he was perplexed by this discovery; but Wolsey was anxious to assure him that he did not consider it fatal to his case, as they had been married *in facie ecclesiæ* and the dispensation did not meet the case.

Wolsey now set out for France with the name of the king's lieutenant and in state no less than regal. The pretext for the close alliance was the pope's liberation from captivity, and at Canterbury he ordered a special litany for the Pope Clement to be sung by the monks of Christchurch. On his way he endeavoured to quiet rumours about the queen's divorce by shamefully jesuitical statements made in confidence to Archbishop Warham and Bishop Fisher. On 16 Aug. he concluded a number of treaties with Francis at Amiens. His mission would have united England and France in the disowning of papal authority while the pope was under the emperor's control, and his last act in France was to get four cardinals, three French and one Italian, to join him in a protest to that effect. But one thing he had expected to do which he could not do; for he certainly left England in the persuasion that the king was willing, after his divorce, to marry, not the Duchess of Alençon, as later writers said (for she had already found a second husband in January), but Renée, daughter of Louis XII of France. He was forbidden, however, to broach this proposal, and he became painfully aware that the king's ultimate object was one that he had concealed from him and was endeavouring to obtain in his absence by the mission of William Knight (1476–1547) [q. v.] to Rome. He returned to England in September, and Anne Boleyn insisted on being present at his first interview with the king.

It was the friends of Anne Boleyn who had most counselled his going to France, that they might get the king's ear in his absence. Their attempt to manage without him, however, was a great mistake, even in her interest; for Knight with great difficulty, and not till the pope had escaped to Orvieto, obtained bulls, which turned out to be useless for the king's purpose after all, the demand for them only revealing to the papal advisers what that purpose was. But Wolsey, to whom the cause was again committed, now tried the desperate policy of endeavouring to get the pope to give away his authority, without appeal, to himself and another legate to be sent to England, and Gardiner and Foxe were despatched to Italy with this view in February 1528. Their instructions were to procure from the pope a decretal commission to define the law by which the judges should be guided and a dispensation for the new marriage. The latter (although it was really a greater stretch of papal power than the old dispensation to marry Catherine) was passed without difficulty; but the other decretal Gardiner failed to obtain, even after long days spent in arguing with the pope and cardinals; and Foxe at last departed for England with a mere general commission, which they hoped would do, but which Wolsey found to be inadequate. Again he urged Gardiner to press the pope for a decretal commission, not only for public reasons, but personally for Wolsey's sake; and in the end Clement, though with great reluctance, agreed to send one by Campeggio, the legate who was to be despatched as Wolsey's colleague. But the document was only to be shown to the king and Wolsey and then destroyed, Campeggio being strictly enjoined not to let it go out of his hands, for Wolsey himself had said it need not be used in the process, as he only wanted it to strengthen his authority with the king. Clement also was got to give a dangerous promise that he would not inter-

fere with the due execution of this commission, but confirm what should be done under it. This, of course, did not bind him to confirm an unjust decision, and for that very reason Wolsey afterwards instructed Gardiner by a shameful artifice to endeavour to procure a reissue of the document in a form more to the king's purpose.

Meanwhile the French alliance had borne fruit in a joint declaration of war made by an English and a French herald to the emperor at Burgos on 22 Jan. 1528. On 13 Feb. Wolsey explained the causes of this war to a meeting in the Star-chamber; but it was very unpopular, and led not only to interruption of commerce, but also to serious industrial difficulties within the realm, the Suffolk clothiers having to dismiss their men because they had no vent for their cloths. In Flanders the state of matters was no less intolerable, and a truce, so far as England and Flanders were concerned, was agreed to from 1 May to the end of February following. In June the sweating sickness was rife in England, and Anne Boleyn caught it. But she soon recovered, and was anxious about the health of Wolsey, whom she said she loved next to the king for the daily and nightly pains he took in her behalf. The king himself added in his own hand a postscript to the letter. In July, however, Wolsey, having set aside, apparently for good reasons, a nominee of Anne's for the position of abbess of Wilton, incurred a rebuke from the king for taking steps to promote the prioress, of whose nomination he had disapproved. The reproof was expressed in the most friendly terms, but was nevertheless deeply felt, even when Wolsey was reassured of the king's favour.

Cardinal Campeggio, after a long and tedious journey through France, reached London in October suffering severely from gout. Yet the business for which he came, as Wolsey at once discovered, was entirely in his hands, and he allowed his colleague no control over it. He was instructed first to do his utmost to prevent the matter coming to a trial at all, either by persuading the king to forbear prosecuting it further or by inducing Catherine to enter a nunnery. He had also promised the pope not to pronounce sentence without communicating with him—a fact which, to Wolsey's dismay, he let fall at their first interview. Wolsey tried in vain to get hold of the secret commission he had brought, and wrote a host of complaints and remonstrances to Rome on the way in which he was treated by his colleague. His perplexities were increased by Catherine's production of a copy of the brief in Spain [see CATHERINE OF ARRAGON], and his ingenuity was taxed in vain either to get the original into the king's possession or to have it pronounced a forgery by the pope. Anne Boleyn, meanwhile, actually imputed to him the delay of the trial, and allied herself with her father and the dukes of Norfolk and Suffolk to bring about his ruin.

To add to his agony, at the new year (1529) Clement VII fell ill and was expected to die—in which case his only hope, and that a poor one, was that through the readily promised aid of Francis he himself might be the new pope. He despatched to Gardiner and Brian at Rome a marked list of the whole college of cardinals, and bade them spare no expense to secure his election. But Clement slowly recovered, and was able to see ambassadors in March. On 21 April he wrote to the king that he could not declare the brief in Spain a forgery without hearing both sides. Meanwhile, Bishop Foxe of Winchester having died in September, that see was given to Wolsey *in commendam* on 6 April, and he soon after resigned that of Durham. But his fall was at hand. The long-deferred trial [already described under CATHERINE OF ARRAGON] had to take place. The legatine court assembled on 18 June, and was prorogued by Campeggio on 23 July. Meanwhile at Rome on 13 July the cause had been revoked at Catherine's intercession.

Wolsey was now visibly in disgrace. The king, it is true, knew that he had done his utmost, and still for some weeks took his advice on many things, chiefly by letter through Gardiner. In fact the king actually paid him a visit at Tittenhanger in the beginning of August, and but for Anne Boleyn would have had more frequent intercourse with him. The lords, however, who had so long resented his ascendency, made use of Anne's influence to keep him at a distance from the court. Anticipating his fall, Lord Darcy had drawn up, even as early as 1 July, a long catalogue of his misdeeds, and similar lists were drawn up by others with a view to his impeachment. The cloud, however, had not yet burst when he accompanied Campeggio to take leave of the king at Grafton Regis, where they both arrived on Sunday, 19 Sept. ('Greenwich' is a misreading of 'Grafton' in Alward's letter printed in ELLIS's *Original Letters*, I. i. 308). Many expected that the king would not speak with Wolsey, and were mortified to see that he received him as graciously as ever and had a long private

conversation with him. Anne Boleyn, however, spoke bitterly of him to the king at dinner, and took care next morning, when the two legates left, that there should be few words at parting.

Shortly afterwards Wolsey went up to London for Michaelmas term, which began on 9 Oct. He attended council meetings at which a parliament was summoned for 3 Nov. On the first day of term he entered Westminster Hall as chancellor with all his train, but not preceded by the king's servants as heretofore. That day a bill of indictment was preferred against him in the king's bench by Sir Christopher Hales [q. v.], the attorney-general. Next day he remained at home awaiting the dukes of Norfolk and Suffolk, who had been to the king at Windsor. They arrived on the day following and desired him to deliver up the great seal, which he refused then to do, as they had brought no commission. They returned to Windsor, and came again with written authority on the 19th, when he gave it up to them. They told him that the king wished him to retire to Esher, a house belonging to his bishopric of Winchester. On the 22nd he executed a deed acknowledging that he had incurred a *præmunire*, and requesting the king, in part recompense of his offences, to take into his hands all his temporal possessions. On the 30th, while he was absent at Esher, two attorneys appointed by himself received judgment for him that he should be out of the king's protection and forfeit all his lands and goods.

Many wondered that he confessed himself guilty when he might have made a good defence; but he knew well what awaited him if he strove against the king, who really was not at heart his enemy, but must now propitiate Anne Boleyn. To all appearance he had no friends elsewhere, and, as the French ambassador perceived, he was being betrayed even by those whom he trusted most. When ordered to Esher he took his barge to Putney in sight of a vast multitude upon the water who expected to see him conveyed to the Tower. Just before embarking he had called the officers of his household before him and directed them to make an inventory of all the property, that the king might take possession. After landing at Putney he met Henry Norris, who brought him a cheering message from the king, with a gold jewelled ring as a token. He jumped from his mule like a young man, 'kneeled down in the dirt upon both his knees, holding up his hands for joy,' and tore the laces of his velvet cap to kneel bareheaded. He presented Norris with all he had to give—a little gold chain and cross which he had worn next his skin, and desired him to take his fool as a gift to the king, though the poor fool himself was most reluctant to leave him. He continued at Esher for weeks 'without beds, sheets, table-cloths, cups, and dishes,' which he had to borrow from the bishop of Carlisle (John Kite [q. v.]) and Sir Thomas Arundel. He called his servants and, regretting that he had nothing to give them, advised them to return to their own homes for a month, by which time he might perhaps have recovered favour. Thomas Cromwell (afterwards Earl of Essex) [q. v.] on this, handing him 5*l.* in gold for his own part, said his chaplains, who owed their preferments to him, ought now to contribute to his necessity, and a considerable subscription was at once made up.

On 1 Nov. he received another message of comfort from the king by Sir John Russell (afterwards first Earl of Bedford) [q. v.], who arrived at Esher at midnight in great secrecy and left before daybreak. Shortly afterwards a portion of his plate and furniture was restored to him, and he received a patent of protection on the 18th. Parliament, however, was opened by the king in person on the 3rd, and Sir Thomas More, the new lord chancellor, made a speech in which he vituperated his predecessor. On 1 Dec. a bill of attainder was passed against him in his absence by the lords and sent down to the commons. It consisted of forty-four articles—mostly untrue, as Wolsey himself declared to Cromwell; and he was certainly justified in saying so, though it bore the signature (no doubt *ex officio*) of Sir Thomas More at the head of sixteen others. But in the commons Wolsey had an able defender in Cromwell, who had already gained the ear of the king in some matters; and it must have been with the king's secret concurrence that the bill was thrown out.

Wolsey was now leading a devout life, and said he had gained peace of mind by adversity. He still, however, endured much petty persecution, having at one time four or five servants taken from him, and almost daily hearing of new matters laid to his charge. Sir William Shelley [q.v.], the judge, actually induced him, sorely against his will, to rob his successors in the archbishopric by conveying York Place at Westminster to the king. He could only yield, but begged the judge would remind his majesty 'that there is both heaven and hell.' At Christmas he fell ill, and Dr. (afterwards Sir William) Butts [q. v.], whom the king sent to him, represented that he was in serious danger, on which the king, alarmed, not only sent him a

ring with his portrait in a ruby, but induced Anne Boleyn likewise to send him a token, and caused Dr. Butts and three other physicians to attend him constantly till he was well again. Against Candlemas 1530 the king sent him more furniture, plate, and hangings. On 7 Feb. he executed the conveyance of York Place, and on the 12th he received a general pardon. On the 14th the other possessions of his archbishopric were restored to him; but on the 17th he executed an indenture with the king resigning the bishopric of Winchester and the abbey of St. Albans in consideration of 6,374*l.* 3*s.* 7½*d.*, only 3,000*l.* of which was given him in ready money, the rest being a valuation of the goods that had been delivered to him. After this resignation, however, the king found that he could not give valid grants of life pensions out of these benefices, and Cromwell got Wolsey to give what Cavendish calls a 'confirmation' of those grants—probably antedated grants by himself, of which drafts still remain.

Continuing at Esher, Wolsey had an attack of dropsy, and, requiring a drier air, the king allowed him to remove to Richmond. The lords, however, took alarm at his coming nearer London, and Norfolk sent him word by Cromwell that he should remove to York to attend to his diocese, promising him a pension of a thousand marks out of his bishopric of Winchester and abbacy of St. Albans. Early in Lent he prepared to go, but at first he only moved out of the lodge in Richmond Park to the Charter House there; when Norfolk, taking alarm, used such violent threats that he was compelled to begin his journey in Passion Week. He went by Hendon, the Rye House, and Royston to Peterborough, where he rested from Palm Sunday to Thursday in Easter week (10–21 April). Then, till Monday following, he was gladly received as a guest by Sir William Fitzwilliam of Milton, a few miles off, whence he went by Grantham and Newark to Southwell, and remained there during the summer. He found his palace at Southwell sadly out of repair, and had at first to be lodged at a prebendary's house till Whitsuntide; but he was then able to occupy the palace, and the country gentlemen resorted to him in great numbers. He kept open house in the hospitable style of the day, and did much to pacify discords in the country and in families, winning the hearts of many who had been prejudiced against him before.

Yet the mere costs of coming down to his diocese had consumed an advance of one thousand marks made him by the king out of his Winchester pension, and he had no prospect of receiving any of his rents before August. He appealed in vain for further aid, and his creditors were clamorous. He was compelled to borrow money of friends. Yet having to get workmen from London to repair his buildings, it was supposed at court that he was raising sumptuous edifices. On Corpus Christi eve (15 June), after he and his household had retired to bed, two messengers, Brereton and Wriothesley, came from the king and called him up to sign and seal some important document with which they again departed in the night to George Talbot, fourth earl of Shrewsbury [q. v.] It was the letter of the lords of England to the pope in favour of the king's divorce. Shortly after he was disquieted by a new process against him and inquisitions taken on the lands of his archbishopric; but he was assured both by the chief baron of the exchequer and by Cromwell that it was only a formality. He was more deeply grieved to learn in July that the king had determined to dissolve the two colleges he had been at so much pains to set up. He wrote to Cromwell, 'with weeping tears,' that the news had deprived him of sleep and appetite. The Ipswich college was entirely suppressed, and it had been intended to do the same with that at Oxford, but the buildings had already advanced so far that it would have cost more to suppress than to alter it, and so Christ Church has come down to us, an imperfect realisation of the cardinal's great aim.

At 'the latter end of grease time'—in September—he removed from Southwell to Scrooby, some way further in the direction of York, evading various attentions that would have been paid him on his journey by the Earl of Shrewsbury and the country gentlemen, lest it should be said elsewhere that he was courting people's favour. He remained at Scrooby till after Michaelmas, officiating on Sundays in neighbouring churches and doing many deeds of charity. He then passed on to Cawood, twelve miles from York, holding confirmations by the way at St. Oswald's Abbey and near Ferrybridge, which, from the number of children, fatigued him not a little. At Cawood as at Scrooby he had to repair the castle buildings. He composed a dangerous dispute between Sir Richard Tempest and Brian Hastings. Finally he arranged to be installed at York on Monday, 7 Nov., with less than the pomp of his predecessors. But when the day appointed was known, the country gentlemen and the monasteries sent copious presents of fat beeves, mutton, wild fowl,

and venison to grace the occasion, no one dreaming of what was about to happen.

On Friday, the 4th, as he was finishing his dinner at Cawood, the Earl of Northumberland and Walter Walsh, a gentleman of the privy chamber, suddenly arrived with a company of gentlemen, and demanded the keys of the castle, which the porter refused to give up, but they swore him to keep it for them as the king's commissioners. When their entry was perceived, Wolsey, still unconscious of what had taken place outside, embraced the earl and offered him hospitality, regretting that he had had no notice of his coming. He then took him to his bedchamber, where the earl, trembling, laid his hand upon his arm, and said in a faint voice, 'My lord, I arrest you of high treason.' At the same time Walsh, who, wearing a hood for disguise, had hitherto escaped notice, arrested at the portal Wolsey's Italian physician, Dr. Augustine, driving him in with the words: 'Go in, traitor, or I shall make thee.' Augustine was indeed a traitor, not to the king but to Wolsey, and the action was prearranged. The earl had refused to show Wolsey a warrant for his arrest, and Walsh said their instructions were secret; but Wolsey surrendered to Walsh as being a gentleman of the privy chamber. Then the earl and Walsh, with the abbot of St. Mary's beside York, took an inventory, which still exists, of Wolsey's goods at Cawood.

There is distinct evidence that Dr. Augustine had been bribed by Norfolk to betray an important secret about Wolsey; and we know both the fact which he had to reveal and the lies with which he augmented it. The fact was that Wolsey at the time of his fall had in his despair sought through the French ambassador to get Francis to write to Henry in his favour. But to this Augustine shamefully added that the cardinal had urged the pope to excommunicate the king if he did not put away Anne Boleyn, hoping by this to cause an insurrection by which he would recover power. To conceal from Wolsey the fact that he had informed against him, Augustine was carried away prisoner tied under a horse's belly. But when he reached London he lived like a prince in Norfolk's house, while his master was carried southwards in custody. Crowds of people at Cawood, when Wolsey's arrest was known, ran after him with curses on his enemies; but he was taken, first to Pomfret, then to Doncaster, then to Sheffield Park, where he was treated kindly as a guest by the Earl of Shrewsbury. Here he was allowed to remain a fortnight, and he begged the earl, who always tried to keep up his spirits, to write to the king that he might be brought face to face with his accusers—a degree of justice that he did not expect. One day the earl told Cavendish that he had got an answer from the king, showing that Henry had still a good opinion of him, and he begged Cavendish to communicate it discreetly, for the messenger was Sir William Kingston, constable of the Tower. The news brought on a severe attack of dysentery, and no kindly sophistries would comfort him. 'I know,' he said, 'what is provided for me; notwithstanding I thank you for your good will and pains.' His journey had to be deferred one day longer in consequence of his extreme weakness. Kingston then brought him to another place of Shrewsbury's, Hardwick Hall, near Newstead—not the Derbyshire Hardwick, which came to the family later—next day to Nottingham, and the following day to Leicester Abbey. His illness had increased upon the journey, so that at times he was near falling off his mule; and he said to the abbot, 'I am come to leave my bones among you.' He had been admitted a brother of that monastery some years before.

He at once took to his chamber. It was a Saturday night (26 Nov.) On the Monday morning (the 28th) he seemed drawing fast to his end. Yet even now a message came from the king about a sum of 1,500*l.* lately received by him, of which an entry had been found in a book at Cawood. It was money that he had borrowed to pay his servants and to bury him; but if the king would have it, he hoped he would pay his debts, and he gave the names of his creditors, promising to show where it was next day. He was very ill that night, but in the early morning of the 29th desired some food, and was given a 'cullis' made of chicken, though it was a fasting day—St. Andrew's eve, as he himself observed after taking it. He was then confessed, and spoke of his ailments as coming to a crisis. Sir William Kingston told him he made himself worse by one vain fear—meaning, of course, lest he should be brought to the block; but he was not to be consoled. 'Master Kingston,' he said, 'I see the matter against me how it is framed; but if I had served God as diligently as I have done the king, He would not have given me over in my grey hairs.' That morning he passed away at eight o'clock, an hour at which, according to Cavendish, he had expected to die the day before.

The mayor and aldermen of Leicester were sent for, and the body, after lying in state

till four or five o'clock, was removed into the Lady-chapel of the abbey. Early next morning (30 Nov. 1530) it was interred. It was found that he had worn a hair shirt next his skin underneath another of fine linen.

Wolsey's features are familiar in portraits which have often been engraved, and which are all of one type, giving the face in profile. There are paintings in the National Portrait Gallery, London; at Christ Church, Oxford; at Hampton Court; and in the Royal College of Physicians. Others belong to Sir Spencer Ponsonby-Fane, and to T. L. Thurlow, esq. (ascribed to Holbein). Among the more notable engravings are those by Elstracke, Faber, Houbraken, Loggan, and Vertue (*Cat. First Loan Exhib.* Nos. 130, 148; *Tudor Exhib.* Nos. 87, 109, 119; Bromley, *Cat. Engr. Portr.* p. 14). The full face, however, is shown in a likeness, scarcely known hitherto, preserved at Arras in a volume of early portraits drawn in pencil and chalk from original paintings. It has a younger look than the face in the other portraits, but in other respects it is much the same, round and fleshy, only without the wart shown in some pictures.

Wolsey left behind him a son and a daughter, both by one Lark's daughter, to whom it may be presumed he was uncanonically married, as many priests were considered to be in those days. The mother was afterwards married to 'one Leghe of Aldington,' and the cardinal's after life was certainly not pure. The son, who was named Thomas Wynter, was carefully educated by his father, and provided with many valuable preferments, among them the deanery of Wells and the archdeaconries of Richmond, York, Norfolk, and Suffolk, all of which he resigned in 1528 or 1529 (Le Neve). From 1537 to 1543 he held the archdeaconry of Cornwall (Brewer, Introd. to *Letters and Papers*, vol. iv. pp. dcxxxvi–viii; *Lansd. MS.* 979, f. 195). The daughter became a nun at Shaftesbury.

[Cavendish's Life of Wolsey is the chief authority for his personal history. Dyce's Poetical Works of John Skelton, and William Roy's Rede me and be nott wrothe (ed. Arber), contain personal descriptions animated by spiteful satire. Equally malicious are the two contemporary historians, viz. Polydori Vergilii Anglicæ Historiæ liber xxvii., and Hall's Chronicle. Rawdon Brown's Four Years at the Court of Henry VIII; History of Grisild the Second (Roxburghe Club); Letters and Papers, Richard III and Henry VII (Rolls Ser.); Cal. Letters and Papers, Henry VIII, vols. i–iv.; State Papers, Spanish vols. ii–iv., Venetian vols. ii–iv.; Rymer's Fœdera, 1st ed., vols. xiii. xiv.; Le Neve's Fasti, ed. Hardy; Lanz's Correspondenz Karls V; Law's Hist. of Hampton Court. Of lives later than that of Cavendish there is one in poetry by Thomas Storer (1599) of little value; and others by Richard Fiddes, D.D., Joseph Grove, and John Galt the novelist. That of Fiddes shows most research for its time, but all are very inadequate now, when so much has been revealed from state papers. The only account of Wolsey's career embodying this information is contained in Brewer's Reign of Henry VIII; but a more condensed view of it will be found in the short biography of Dr. Mandell Creighton, formerly bishop of London (Twelve English Statesmen). Much more, however, has been disclosed, even since Brewer wrote, and his work has meanwhile given rise to much valuable criticism, especially by Dr. Busch in four different tracts, viz., Drei Jahre englischer Vermittlungspolitik, 1518–21 (Bonn, 1884); Cardinal Wolsey und die englische kaiserliche Allianz, 1522–5 (Bonn, 1884); and two articles in the Historisches Taschenbuch, vols. viii. and ix., on Henry's divorce and the fall of Wolsey. Jaqueton's La Politique Extérieure de Louise de Savoie criticises both Brewer and Busch in some points. With regard to the divorce question, most important new matter has been published by Dr. Stephan Ehses in Römische Dokumente (Görres-Gesellschaft, Paderborn, 1893), with valuable criticisms in articles in the Historisches Jahrbuch, vols. ix. and xiii. (1888 and 1892), of which the bearings are discussed in three articles in the English Historical Review (October 1896, and January and July 1897). On Wolsey's fall see Transactions of Royal Historical Society, new ser. xiii. 75–102.] J. G.

WOLSTAN. [See Wulfstan and Wulstan.]

WOLSTENHOLME, DEAN, the elder (1757–1837), animal painter, was born in Yorkshire. Most of his early life was spent in Essex and Hertfordshire. He resided successively at Cheshunt, Turnford, and Waltham Abbey. His early life was rather that of an enthusiastic sportsman than of an artist, though he occasionally produced representations of a few sporting subjects with such success that Sir Joshua Reynolds is said to have predicted that he would be a painter in earnest before he died. In 1793 he became involved in litigation over some property at Waltham, and after three unsuccessful chancery suits was left with means so encumbered that he adopted painting as a profession.

About 1800 he came to London and settled in East Street, Red Lion Square. In 1803 he exhibited his first picture ('Coursing') at the Royal Academy. From this year to 1824 a long series of animal pictures from his hand appeared at the academy.

After 1826 he painted little. He died in 1837 at the age of eighty, and was buried in Old St. Pancras churchyard. His son, Dean Wolstenholme, is noticed separately.

[Sir Walter Gilbey's Animal Painters, 1900, vol. ii.; Bryan's Dict. of Painters and Engravers.] E. C–E.

WOLSTENHOLME, DEAN, the younger (1798–1883), animal painter and engraver, son of Dean Wolstenholme the elder [q. v.], was born near Waltham Abbey in Essex on 21 April 1798, and, unlike his father, received a regular training in his art. The first picture which he exhibited at the Royal Academy was a portrait of 'Beach,' a favourite bitch. In 1822 he exhibited at the academy a painting of the Black Eagle brewery of Messrs. Truman, Hanbury, & Buxton, the first of a series of paintings of the great London breweries, which included portraits of the drayhorses and of some of the brewery men. About 1830 he painted a full-length portrait of Lord Glamis in highland costume. He also painted and engraved the Essex Hunt, with portraits of members, horses, and hounds, together with several sets of sporting pictures.

About 1846 he turned to historical subjects, the most important of which were a 'Hunting Picture of Queen Elizabeth' and 'Queen Elizabeth visiting Kenilworth Castle by Torchlight.' His best known works were 'The Burial of Tom Moody' and 'The Shade of Tom Moody.' He died at Highgate on 12 April 1883.

[Sir Walter Gilbey's Animal Painters, 1900, vol. ii.; Bryan's Dict. of Painters and Engravers.] E. C–E.

WOLSTENHOLME, Sir JOHN (1562–1639), merchant-adventurer, of an old Derbyshire family, was the second son of John Wolstenholme, who came to London in the reign of Edward VI and obtained a post in the customs. The son at an early age became one of the richest merchants in London, and during the last half of his life took a prominent part in the extension of English commerce, in colonisation, and in maritime discovery. In December 1600 he was one of the incorporators of the East India Company; in 1609 he was a member of council for the Virginia Company; he took a lively interest in the attempts to discover a north-west passage; was one of those who fitted out the expeditions of Henry Hudson (*d.* 1611) [q. v.] (who named Cape Wolstenholme after him) in 1610; of (Sir) Thomas Button [q. v.] in 1612, of Robert Bylot [q. v.] and William Baffin [q. v.] in 1615 (when his name was given to Wolstenholme Island and Wolstenholme Sound), and of Luke Fox [q. v.] in 1631. Together with Sir Thomas Smith (Smythe) (1558?–1625) [q. v.] he engaged Edward Wright (1558?–1615) [q. v.] to give lectures on navigation. On 12 March 1617 he was knighted. In February 1619 he was a commissioner of the navy, but in December 1619 he was confined to his house by the king's command 'for muttering against a patent and newly erected office in the customs house.' As he was one of the farmers of the customs, the innovation presumably threatened to affect his interests. On 15 July 1624 he was appointed a commissioner for winding up the affairs of the Virginia Company; for several years afterwards he was a member of the king's council for Virginia; in 1631 he was a commissioner for the plantation of Virginia. In 1635–7 he was on a commission to inquire into the administration of the chest at Chatham. He died on 25 Nov. 1639, and was buried in Great Stanmore church, where there is a handsome monument to his memory by Nicholas Stone [q. v.] He married Catherine Fanshawe, and had issue two sons and two daughters. Of the daughters, the elder, Joan, married Sir Robert Knollys; the other, Catherine, married William Fanshawe, a nephew of Sir Thomas Smythe, and half-brother of Sir Henry Fanshawe [q. v.; see also FANSHAWE, THOMAS].

[Brown's Genesis of the United States; Cal. State Papers, N. America and East Indies; Oppenheim's Administration of the Royal Navy, pp. 195, 246.] J. K. L.

WOLSTENHOLME, JOSEPH (1829–1891), mathematician, born on 30 Sept. 1829 at Eccles, Lancashire, was the son of Joseph Wolstenholme by his wife Elizabeth (Clarke). His father was a minister in one of the methodist churches. Wolstenholme was educated at Wesley College, Sheffield, and on 1 July 1846 was entered at St. John's College, Cambridge. He graduated as third wrangler in 1850, and was elected fellow of his college on 29 March 1852. On 26 Nov. 1852 he was elected to a fellowship at Christ's College, to which, under the statutes of that time, Lancashire men had a preferential claim. A protest was made against the election of a member of another college, but was soon withdrawn. Wolstenholme became assistant tutor of Christ's, and served as moderator in 1862, 1869, and 1874, and as examiner for the mathematical tripos in 1854, 1856, 1863, and 1870. He vacated his fellowship upon his marriage (27 July 1869) to Thérèse, daughter of Johann Kraus of Zürich. He took pupils at Cambridge till his appointment in 1871 to the mathematical professorship at the Royal Indian Engineering Col-

lege, Cooper's Hill. He was superannuated in 1889, and died on 18 Nov. 1891, leaving a widow and four sons. A pension on the civil list was granted to his widow in 1893, in consideration of his eminence as a mathematician, a petition having been signed by a great number of members of the Cambridge senate.

Wolstenholme was part author with the Rev. Percival Frost of a 'Treatise on Solid Geometry,' 1863 (later editions omit his name). He also published 'A Book of Mathematical Problems on Subjects included in the Cambridge Course,' 1867 (2nd edit. much enlarged, in 1878); and 'Examples for Practice in the Use of Seven-figure Logarithms,' 1888.

'Wolstenholme,' says Dr. Forsyth, Sadlerian professor of pure mathematics at Cambridge, 'was the author of a number of mathematical papers, most of which were published in the "Proceedings" of the London Mathematical Society. They usually were concerned with questions of analytical geometry, and they were marked by a peculiar analytical skill and ingenuity. But, considerable as were the merits of some of these papers, his fame rests chiefly upon the wonderful series of original mathematical problems which he constructed upon practically all the subjects that entered into the course of training of students of twenty-five or thirty years ago. They are a product characteristic of Cambridge, and particularly of Cambridge examinations; he was their most conspicuous producer at a time when their vogue was greatest. When gathered together from many examination papers so as to form a volume, which was considerably amplified in its later edition, they exercised a very real influence upon successive generations of undergraduates; and "Wolstenholme's Problems" have proved a help and a stimulus to many students. A collection of some three thousand problems naturally varies widely in value, but many of them contain important results, which in other places or at other times would not infrequently have been embodied in original papers. As they stand they form a curious and almost unique monument of ability and industry, active within a restricted range of investigation.'

[Information from his sister, Mrs. Wolstenholme Elmy; the registers of St. John's and Christ's Colleges, Cambridge.]

WOLTON, JOHN (1535?–1594), bishop of Exeter. [See WOOLTON.]

WOLVERTON, second BARON. [See GLYN, GEORGE GRENFELL, 1824–1887.]

WOMBWELL, GEORGE (1778–1850), founder of Wombwell's menageries, was born at Maldon in Essex in 1778, and as a young man kept a cordwainer's shop in Monmouth Street, Soho. About 1804 he bought as a speculation two boa-constrictors for 75*l*. In three weeks he more than cleared his expenses by exhibiting them, and next year he set to work to form a menagerie which he built up until it became by far the finest travelling collection in the kingdom. He travelled mainly from one large fair to another, and many stories are told of his rivalries with Atkins and other menagerie owners, especially in connection with Bartholomew Fair, of which moribund institution he was one of the last upholders. Much interest was excited in July 1825 by a 'match' arranged at Warwick between Wombwell's large lion Nero and six dogs of the bull-and-mastiff breed; but 'the lovers of brutal sports were disappointed of their banquet,' for Nero refused to fight, and when he was replaced by a smaller lion, Wallace, the dogs who survived the first few seconds of the encounter could not be induced to face their enemy again (WADE, *Brit. Chronology*, s.a. 1825, 26 July); Wombwell displayed 'a disgusting picture of the fight outside his show.' At Croydon one year Wombwell startled the frequenters of the fair by announcing the exhibition of a 'bonassus,' which turned out to be a bison; the pride of the show in 1830 was the 'Elephant of Siam.' He was very successful in breeding carnivorous animals, and became the proprietor of over twenty lions. His caravans are stated to have numbered forty, and he had a fine stud of 120 drayhorses. The cost of maintenance of his three 'monstre menageries' was estimated at over 100*l*. a day, the payment for turnpike tolls alone forming a heavy item of expenditure. Wombwell died of bronchitis on 16 Nov. 1850 at Northallerton, where his show (which he followed to the last in a special travelling carriage) was then exhibiting. His remains were conveyed to his house in the Commercial Road, London, and buried at Highgate in the presence of an enormous concourse of people. He left a widow and a daughter, Mrs. Barnescombe, wife of an army accoutrement maker, who had long taken a part in the business, and who took over his No. 1 menagerie; a second went to his nephew, George Wombwell, junior, and a third to his niece, Mrs. Edmonds.

Wombwell took the keenest interest in the welfare of the animals. 'No one probably did more,' said the 'Times,' 'to forward practically the study of natural history

among the masses.' Hone severely delineates him in the 'Table Book' as 'undersized in mind as well as in form, a weazen, sharp-faced man, with a skin reddened by more than natural spirits.' A portrait of George Wombwell was engraved for Chambers's 'Book of Days' (ii. 586).

[Gent. Mag. 1851 i. 320; Men of the Reign; Times, 27 Nov. 1850; Era, 1 Dec. 1850; Frost's Circus Life and Celebrities, 1875; Morley's Memoirs of Bartholomew Fair, p. 383; D. P. Miller's Life of a Showman, 1849, p. 44; Verses addressed to Mr. Wombwell, the great menagerist, at Weldon Fair, 1838 (Brit. Mus.)] T. S.

WOMOCK or WOMACK, LAURENCE (1612–1686), bishop of St. Davids, born in Norfolk in 1612, was the son of Laurence Womock, rector of Lopham from 1607 until his death in July 1642. His grandfather, Arthur Womock, had held the same benefice. He was admitted at Corpus Christi College, Cambridge, on 4 July 1629 (matriculated 15 Dec.), became a scholar on Sir Nicholas Bacon's foundation in the following October, graduated B.A. in 1632, and was ordained deacon on 21 Sept. 1634, commencing M.A. in 1639. He seems to have acted for some time as chaplain to Lord Paget, and to have had an offer of a benefice in the west of England, where he acquired some fame by his preaching. Clement Barksdale, the Cotswold poet, addressed verses to him in his 'Nympha Libethris,' headed 'after the taking of Hereford in 1645;' allusion is here made to his powerful preaching and to 'the spice of prelacy' to which his enemies took exception. At the Restoration Womock proved himself an able literary advocate of the old liturgy and of the decision of the bishops at the Savoy conference. In the summer of 1660 he obtained the prebendal stall of Preston in Hereford Cathedral, and on 8 Dec. 1660 he was made archdeacon of Suffolk. On 22 Sept. in the same year, according to Le Neve, he was installed in the sixth prebendal stall at Ely. In 1661 the degree of D.D. was conferred upon him *per literas regias*, and in 1662 he was presented to the rectory of Horningsheath, near Bury St. Edmunds, to which was added in 1663 the small Suffolk rectory of Boxford. He contributed 10*l.* towards the purchase of an organ for his college chapel (Willis and Clark, *Architectural History of Cambridge*, i. 925). The strong churchmanship of his controversial pamphlets marked him out to Sancroft for promotion, and on 11 Nov. 1683 he was consecrated as bishop of St. David's in the archbishop's chapel at Lambeth, along with Dr. Francis Turner (to Rochester). On 3 Jan. 1683–4 he resigned the archdeaconry of Suffolk to Dr. Godfrey King; he had resigned his Hereford prebend ten years earlier. Womock, who does not appear to have gone into residence at St. David's, died at his house in Westminster on 12 March 1685–6, and was buried in the north aisle of St. Margaret's Church, where a tablet upon a pillar commemorates him. His will, dated on 18 Feb., was proved in March 1685–6. Womock, who is described as a tall man of a plain and grave aspect, had a fine collection of books, and combined wit and judgment with his learning.

He married, first, at Westly Bradford on 18 Nov. 1668, a widow, Anne Aylmer of Bury; and, secondly, at St. Bartholomew-the-Less, London, on 25 April 1669–70, Katherine Corbett of the city of Norwich, spinster, aged 40; she was still living in October 1697. He left an only daughter by his first wife, named Anne, who was buried in St. Margaret's, Westminster, soon after her father. His heir was his nephew, Laurence Womock (*d.* 1724), rector of Castor by Yarmouth.

Womock's chief writings, most of them controversial, were: 1. 'Beaten Oyle for the Lamps of the Sanctuarie; or, the great Controversie concerning set prayers and our Liturgie examined,' London, 1641, 4to; dedicated to William, lord Paget, baron of Beaudesert. 2. 'The Examination of Tilenus before the Triers . . . to which is annexed the Tenets of the Remonstrants,' London, 1658, 12mo. This essay being reflected upon by Richard Baxter in his 'Grotian Religion,' and by Henry Hickman [q. v.], Womock returned to the charge in 3. 'Arcana Dogmatum Anti-Remonstrantium; or, the Calvinist's Cabinet unclosed. In an apology for Tilenus against a pretended vindication of the Synod of Dort . . . together with a few drops on the papers of Mr. Hickman,' 1659, 12mo. 4. 'The Result of False Principles; or, Error convinced by its own Evidence, managed in several Dialogues,' 1661, 4to. 5. 'The Solemn League and Covenant, arraigned and condemned by the sentence of the Divines of London and Cheshire,' 1662, 4to. 6. 'Pulpit-Conceptions, Popular Deceptions . . . an answer to the Presbyterian Papers' lodged at the Savoy conference in favour of extempore prayer; a vigorous defence of the liturgy against the 'wild opinions' of 'speculative' divines, London, 1662. 7. 'An Antidote to cure the Calamities of their Trembling for Fear of the Arke,' London, 1663; a justification of 'the present settlement of God's solemn service in the church of Eng-

land' against the 'schismatical fears and jealousies and the seditious hints and insinuations of Edmund Calamy' (who had recently preached a sermon on 'Eli trembling for fear of the Arke'). A long section upon 'Israels Gratulation for the Arkes Solemn Settlement' is here followed by an attack upon the overweening conceit of the nonconformists as exhibited by Zachary Crofton [q. v.] Both this and No. 5 are an expansion upon similar lines of his own 'Beaten Oyle' and of Jeremy Taylor's 'Apologie for the sett forms of a Liturgie' of 1649. 8. 'Go shew thyself to the Priest: safe Advice for a sound Protestant,' 1679, 4to, recommending 'conference with a priest' previous to communion. 9. 'Treatises proving both by History and Record that the Bishops are a Fundamental and Essential Part of the English Parliament and that they may be Judges in Capital Cases,' 1680, fol. 10. 'A Letter containing a further Justification of the Church of England,' 1682. 11. 'Billa Vera; or, the Arraignment of Ignoramus put forth out of Charity, for the use of Grand Inquests, and other Juries, the Sworn Assertors of Truth and Justice,' 1682, 4to. 12. 'Suffragium Protestantium. Wherein our governors are justified in their proceedings against Dissenters,' 1683, 8vo. This was an attempt to refute the 'Protestant Reconciler' of Daniel Whitby [q. v.]

[Masters's Hist. of the Coll. of Corpus Christi, Cambridge, 1831; Coles's Athenæ Cantabr. Add. MS. 5883, f. 83; Bentham's Ely, p. 258; Davy's Athenæ Suffolcienses (Addit. MS. 19165, f. 503); Kennett's preface to the Collection of Tracts concerning Predestination and Providence, Cambridge, 1719, p. 179; Eachard's History, p. 1073; Chester's Marriage Licences, col. 1497; Le Neve's Fasti; Foster's Alumni Oxon. 1500–1714; Wood's Athenæ Oxon. ed. Bliss, iii. 946, iv. 369; Chalmers's Biogr. Dict.; Watt's Bibl. Brit.; Cat. of Tanner MSS. (Bodleian); Nichols's Lit. Anecd. iv. 240; Silvester's Life of Baxter, p. 380; Manby's Hist. and Antiq. of St. David's, p. 163; Jones and Freeman's St. David's, p. 163; Blomefield's Hist. of Norfolk, 1810, i. 101, 236, iii. 654–5, v. 441, vi. 444, xi. 213, 230; Walcot's St. Margaret's Church, p. 22; Barksdale's Nympha Libethris, 1651, pp. 9, 10; Add. MSS. 19174 f. 797, 22910 f. 25. An account of Womock's controversial writings is given in Salmon's Lives of the English Bishops from the Restauration to the Revolution, 1733, pp. 234–40.] T. S.

WONOSTROCHT, NICHOLAS (1804–1876), author of 'Felix on the Bat.' [See WANOSTROCHT.]

WOOD, ALEXANDER (1725–1807), surgeon, born at Edinburgh in 1725, was the son of Thomas Wood and grandson of Jasper Wood of Warriston in Midlothian. He studied medicine at Edinburgh, and after taking out his diploma settled at Musselburgh, where he practised successfully for a time. He then removed to Edinburgh, became a fellow of the Royal College of Surgeons on 14 Jan. 1756, and entered into partnership with John Rattray and Charles Congleton, to whose practice he subsequently succeeded. He possessed considerable ability as a surgeon, and was one of those whom Sir Walter Scott's parents consulted concerning his lameness (LOCKHART, *Memoirs of Scott*, 1845, p. 5). He attained great celebrity in Edinburgh, where his philanthropy and kindness were proverbial. His character made him extremely popular with the townsfolk, and one night during a riot, when the mob, mistaking him for the provost, Sir James Stirling (1740?–1805) [q. v.], were about to throw him over the North Bridge, he saved himself by exclaiming 'I'm lang Sandy Wood; tak' me to a lamp and ye'll see.' Byron held him in high esteem, and in a fragment of a fifth canto of 'Childe Harold,' which appeared in 'Blackwood's Magazine' in May 1818, he wrote:

Oh! for an hour of him who knew no feud,
The octogenarian chief, the kind old Sandy Wood!

and spoke of him very warmly in a note to the stanza. Wood died in Edinburgh on 12 May 1807. An epitaph was composed for him by Sir Alexander Boswell [q. v.]; and John Bell (1763–1820) [q. v.], who had been his pupil, dedicated to him the first volume of his 'Anatomy.' Two portraits of him were executed by John Kay (1742–1826) [q. v.], and a portrait by George Watson is in the National Portrait Gallery, Edinburgh. He married Veronica Chalmers. One of his sons, Sir Alexander Wood, was chief secretary at Malta, and one of his grandsons, Alexander Wood, became a lord of session in 1842 with the title Lord Wood.

[Kay's Edinburgh Portraits, ed. Paterson and Maidment, 1885, i. 115–19; List of Fellows of the Edinburgh Royal College of Surgeons.] E. I. C.

WOOD, ALEXANDER (1817–1884), physician, second son of Dr. James Wood and Mary Wood, his cousin, was born at Cupar, Fife, on 10 Dec. 1817. He was educated at a private school in Edinburgh kept by Mr. Hindmarsh. In 1826 he became a pupil at the Edinburgh Academy, where he remained until July 1832, when he entered the university of Edinburgh. Here he took the usual course in the faculty of arts, with the exception of the rhetoric class.

He combined medicine with the humanities, and was admitted M.D. in the university of Edinburgh on 1 Aug. 1839. Soon after his graduation in medicine he became one of the medical officers at the Stockbridge Dispensary, and afterwards at the Royal Public Dispensary of the New Town. On 3 Nov. 1841 he commenced as an extramural lecturer on medicine. He applied unsuccessfully for the chair of medicine in the university of Glasgow in 1852, and for a similar post in 1855 at the university of Edinburgh at a time when the town council appointed Dr. Laycock of York.

Wood was long and honourably connected with the Royal College of Physicians of Edinburgh. In November 1840 he was admitted a fellow; in December 1846 he became a member of the council; in 1850 he was appointed secretary; and in 1858 he was elected president for two years, and at the expiration of his term of office he was re-elected for another year. He represented the college in the general medical council from 1858 to 1873. In 1864 he was appointed assessor of the university court at Edinburgh, and in this capacity he rendered important and lasting services to his *alma mater*. He retired from practice at the early age of fifty-five, and died on 26 Feb. 1884. He married, on 15 June 1842, Rebecca, daughter of the eldest son of the Hon. George Massey of Caervillahowe, Ireland.

Wood's chief claim to remembrance as a physician is the fact that he introduced into practice the use of the hypodermic syringe for the administration of drugs. The subject had engaged his attention as early as 1853, but it was not until 1855 that he published a short paper pointing out the value of the method, and showing that it was not necessarily limited to the administration of opiates. In the general medical council he was an advocate of the wise measures of reform which abolished the principle of territorial and limited licenses to practise medicine. As a sanitary reformer he did excellent service to the city of Edinburgh by acting as chairman of the association for improving the condition of the poor. In his professional writings he was the uncompromising opponent of homœopathy and mesmerism. He performed many duties and filled many important positions outside the sphere of his purely professional avocations. He was a keen politician, an enthusiastic educationist, a shrewd philanthropist, and an ardent free-churchman. He edited for some time the 'Free Church Educational Journal' published by Lowe, and he was actively engaged for many years in Sunday-school teaching. At the time of his death he was chairman of the Edinburgh Tramways Company.

A full-length portrait by Sir J. Watson Gordon was presented to him on 5 Feb. 1861, on the occasion of his being elected for a third year to the office of president of the Royal College of Physicians of Edinburgh.

Wood published: 1. 'New Method of treating Neuralgia by the direct application of Opiates to the Painful Points' (in 'Edinburgh Medical and Surgical Review,' 1855, lxxxii. 265–81). This is the original paper giving the first accounts of that method of the administration of remedies by subcutaneous injection which has become so marked a feature in modern therapeutics. 2. 'On the Pathology and Treatment of Leucorrhœa,' Edinburgh, 1844, 12mo. 3. 'What is Mesmerism?' Edinburgh, 1851, 8vo. 4. 'Smallpox in Scotland,' Edinburgh, 1860, 8vo. 5. 'Preliminary Education,' Edinburgh, 1868, 8vo.

[Memoir by the Rev. Thomas Brown, Edinburgh, 1886; obituary notice in Edinburgh Medical Journal, 1883–4, xxix. 973–6.]

D'A. P.

WOOD, Sir ANDREW (*d.* 1515), sea-captain and merchant in Leith, held the lands of Largo in Fife by lease from the crown dated 28 July 1477. On 18 March 1483 these lands were granted to himself and heirs, in consideration of his unpaid and faithful services by land and by sea, especially against the English. In January 1488, when James III was obliged to fly before the rebel lords, Wood received him on board his ship, and carried him across the Forth, a service probably referred to in the confirmation of the grant of Largo on 21 March 1488. He was still in the Forth, in command of two of the king's ships, Flower and Yellow Caravel, at the date of the battle of Sauchie-burn (11 June 1488), and it is suggested that the king was flying to take refuge on board them when he was thrown from his horse, and so fell into the hands of his pursuers. Wood was afterwards summoned before the lords, and is said to have told them they were traitors, whom he hoped to see hanged; but the details are altogether apocryphal. What is certain is that Wood very soon accepted the revolution, and a confirmation of the grant of Largo on 27 July 1488.

Early in 1490 he is said to have captured five English pirates, and later on in the same year to have captured three others under the command of Stephen Bull. Bull is an historic character, and was knighted by Sir Edward Howard in Brittany on 8 June

1512; but nothing is known of the ships which he commanded in 1490 except that they were neither king's ships nor in the king's service. For merchant ships to be guilty of piracy and to be captured by some of those they offended was an ordinary incident of fifteenth-century navigation. The details of Wood's service as related by Pitscottie and embroidered by Pinkerton are for the most part imaginary; but that some such service was actually rendered appears from the confirmation of Largo, with considerable additions, to Wood, his wife Elizabeth Lundy, and his heirs, on 11 March and 18 May 1491. The grant of 18 May was made not only as a confirmation of former grants, but also in consideration of Wood's services and losses, and of the fact that at great expense he had employed his English prisoners to build defensive works at Largo so as better to resist the pirates who invaded the kingdom. In these grants Wood is styled armiger; in a further grant (18 Feb. 1495) he is miles; we may therefore assume that between these dates he was knighted.

He seems to have been frequently in attendance on the king, and to have combined the public and private functions of overseer of public works and vendor of stores for the public service. In 1497 he superintended the building of Dunbar Castle; he is said later to have superintended the building of the Great Michael, and to have been her principal captain, with Robert Barton as her skipper. The only recorded service of this ship is when she went to France in 1513, and then she was commanded by the Earl of Arran as admiral of Scotland. Robert Barton commanded the Lion in the same fleet. The story—which appears to belong to this time—that Wood was sent out to supersede Arran, but could not find the fleet (Burton, iii. 71), which was actually on the coast of Brittany, is more than doubtful. That Wood was a man of good service, the tried servant and trusted adviser of the king, is proved by the grants already quoted and many incidental notices in the official papers; but the exploits by which he is now chiefly known rest solely on the narrative of Robert Lindsay of Pitscottie [q. v.], whose statements can seldom be accepted without corroboration. Later writers than Pitscottie have added to his story till it has been exaggerated out of all possibility, so that the desire to condemn the whole as fiction has necessarily followed. As already shown, this is unjust. The story has a certain basis of fact. Wood died in the summer or autumn of 1515—between Whitsuntide and Martinmas. By his wife, Elizabeth Lundy of that ilk, he left issue. His eldest son, Andrew, has been sometimes confused with his father, with the result that Sir Andrew has been represented as living to an extreme old age. His second son, John Wood (*d.* 1570), is separately noticed.

[Accounts of the Lord High Treasurer of Scotland, vol. i. (see Index); Register of the Great Seal of Scotland, 1424–1513 (see Index); J. Hill Burton's Hist. of Scotland (cab. edit.), iii. 35–7, 67, 69–71, where the stories from Pitscottie are quoted at length; Southey's Lives of the British Admirals, ii. 162–3. See also Hume Brown's Hist. of Scotland, i. 299 *n.*, and Spont's War with France, 1512–13 (Navy Records Soc.), Index, s.nn. 'Barton, Robert,' and 'Arran, Earl of;' James Grant's novel, The Yellow Frigate, is founded on the legendary story.] J. K. L.

WOOD, ANTHONY, or, as he latterly called himself, Anthony à Wood (1632–1695), antiquary and historian, was the fourth son of Thomas Wood (1581–1643) of St. John Baptist's parish, Oxford, by his second wife, Mary Petty (*d.* 1667), of a family widely dispersed in Oxfordshire. His father, a Londoner by birth, graduated B.C.L. in 1619, but followed no profession, having capital invested in leasehold property in Oxford, and adding to his income by letting lodgings and keeping a tennis-court. Anthony was born on 17 Dec. 1632, in a quaint old house opposite the gate of Merton College, held under long leases from Merton College by his father, and afterwards by the Wood family. He received his school education partly (1641–4) in New College school, partly (June 1644–September 1646) in Lord Williams's school, Thame [see Williams, John, Baron Williams]; but in both places his studies were greatly disturbed by the tumult of the civil war.

Baffling the efforts of his family to engage him in a trade, he matriculated at Merton College in May 1647. The Wood family, both as college tenants and by personal friendship with the warden and fellows, had good interest in that college, and Wood was in a few months made a postmaster. He passed through college without distinction, being a dull pupil, and five years elapsed before he graduated B.A. (July 1652). He submitted to the parliamentary visitors in May 1648, though, in deference to post-Restoration opinion, he represents that submission as forced from him by his mother's tears. In May 1650 he was promoted to a bible clerkship, and proceeded M.A. in December 1655. His family influence might have secured for him, as it had done for his elder brother Edward (*d.* May 1655), a fellowship in Merton, had it not been for his notoriously

peevish temper. At the end of his college course Wood found himself modestly provided for under his father's will, and he refused to adopt any profession, giving himself up to the idle enjoyment of music and of books on heraldry and English history.

Fraternal piety induced him to make a first essay in literature by editing, in March 1656 (second edition 1674), five of Edward Wood's sermons. But he was in great danger of becoming a mere idler and boon companion. From this he was saved by the fascination of Dugdale's 'Warwickshire,' which came to Oxford, a noble folio, in the summer of 1656, and fired his ambition to attempt a similar book for his own Oxfordshire. He began to collect inscriptions in Oxford towards that end. Fortunately at this very moment he was helped in his purpose by his mother's movements. She was connected with a great many families of yeomen and lower gentry in Oxfordshire, and, being for the time less embarrassed in money matters than for many years, she made (1657–9) several long visits in different parts of the county. Anthony, her companion, industriously collected inscriptions and noted antiquities wherever they went. These collections are still among his manuscripts in the Bodleian Library.

In the division of the family property Anthony had had assigned to him as his own rooms two garrets in the family house opposite Merton College gate. To enable him to pursue his studies unmolested he had a chimney built (February 1660) in one of them, so providing himself with the hermit's cell in which the rest of his life was passed.

In July 1660 he obtained access to the university archives, and so came to know the great Oxford collections of Brian Twyne [q. v.] (see Wood's *Life and Times*, ed. Clark, iv. 202–26). Wood's book, in consequence, took a wider scope than the mere collection of inscriptions he had at first designed. He planned out an historical survey of the city of Oxford, including histories of the university, the colleges, the monasteries, the parish churches. The scheme was a cumbrous one, and Wood had afterwards to divide it into sections: (1) the city treatise, including the ecclesiastical antiquities; (2) the annals of the university, with accounts of the buildings, professorships, &c.; (3) the antiquities of the colleges. On the different sections of this work Wood laboured very hard for some six years (1661–6). There was no originality in his work, for he merely put into shape Twyne's materials; but he was very conscientious in looking up Twyne's citations in the originals, in the muniment chests of the parishes, the colleges, and the university, as well as in the Bodleian and college libraries.

During these years Wood's life was exceedingly simple. The whole morning was spent in work, either in his study, where he had manuscripts very freely lent him, or in college rooms, where he was allowed to consult documents, or in the Bodleian, where he had leave to wander about at will. In the afternoon he prowled round booksellers' shops, picking up old books, ballads, broadsides, pamphlets, of which he left a rich collection to the university; afterwards he walked with some congenial spirit a few miles out of Oxford, and drank his pot of ale at Botley, Headington, or Cumnor. In the evening there was occasionally a music meeting or cards in some common room, and always the gossip of the coffee-house or tavern. At the end of this time there came long visits (1667–70) to London to verify Twyne's citations from the Cottonian and Royal libraries and the Public Record offices.

The city portion of Wood's treatise remained in manuscript till his death, receiving constantly additional notes as Wood came upon new facts and references. At his death it was placed in the Ashmolean Library. In 1773 appeared 'The Antient and Present State of the City of Oxford . . . collected by Mr. Anthony à Wood; with additions by the Rev. Sir J. Peshall, bart.;' a handsome 4to, with a good map of Oxford in 1773 and plates. But the editorial work was most shamefully done; Wood's text is garbled beyond recognition, and every page is full of gross errors. Wood's city treatise was at last printed in full, from a careful collation of the original manuscript, in the Oxford Historical Society's series, 1889–99 (see below).

The university treatise was more fortunate. Oxford was at the time dominated by the commanding spirit of Dr. John Fell [q. v.], dean of Christ Church since 1660, whose mind shadowed forth great schemes for the glory of Oxford in buildings and in literature. Probably through Ralph Bathurst [q. v.], president of Trinity, who had some kindness of kindred to Wood, Fell was made aware of the young student's collections. He obtained acceptance of the university treatise by the university press (October 1669), and ultimately took on himself the entire charge of printing it. The terms were very favourable to Wood. He was to provide a fair copy of his manuscript, taking greater pains with his citations from manuscripts, and adding, apparently on Fell's suggestion, short biographies of writers and bishops.

He received 100*l.* on his original bargain, and 50*l.* for his additional pains. Fell also provided and paid for the translation into Latin, by Richard Peers [q. v.] of Christ Church, and Richard Reeve [q. v.] of Magdalen College school. In the biographical notices Wood received very large help from John Aubrey [q. v.]

The disagreeable side of Wood's nature now became predominant. The severity of his studies had given him exaggerated ideas of his own importance; his increasing deafness cut him off from social intercourse, and he became ill-natured, foolishly obstinate in his own opinion, and violently jealous of his own dignity. He quarrelled with his own family; he quarrelled with the fellows of Merton. He quarrelled with his good friend Bathurst, with his patron Fell, with every one who sought either to help him or to shun him. It was said of him, not untruly, that he 'never spake well of any man.' Of John Aubrey, the chief contributor to his fame, whose biographical notes he annexed page by page, his language is ungenerous and most ungrateful. He shut himself up more and more in his study, very busy but very unhappy, the antitype of the alchemist's dragon, killing itself in its prison by its own venom.

Wood's book appeared in July 1674, in two great folios with engraved title and numerous head-pieces. It was entitled 'Historia et Antiquitates Univ. Oxon.;' vol. i. contains the annals of the university, and vol. ii. gives accounts of university buildings and institutions, historical notices of the colleges and their famous men, and 'Fasti Oxonienses,' that is, lists of the chancellors, vice-chancellors, and proctors. Fell distributed copies broadcast, often with the addition of David Loggan's 'Oxonia Illustrata,' Oxford, 1675.

Wood, professing himself thoroughly dissatisfied with the form his book had taken, set himself to rewrite it in English. This version was most faithfully published from his manuscripts by John Gutch [q. v.] (see below).

The later years of Wood's life were occupied by the development of Fell's idea, the composition of a biographical dictionary of Oxford writers and bishops. Towards this he unwearyingly searched university and college registers, booksellers' shops, the Wills Office and Heralds' Office in London, public and private libraries, auction catalogues, and newspapers, and he sent letters of inquiry, from 1681 onwards, all over England and even abroad. He received also immense help, very imperfectly acknowledged by him, from Andrew Allam [q. v.] and from John Aubrey.

Wood had in the meantime formed the acquaintance of Ralph Sheldon [see under Sheldon, Edward], at whose house at Weston Park, near Long Compton in Warwickshire, he yearly (1674–81) paid visits of several weeks' duration till the Sheldons were heartily tired of him and his petulant ways. Sheldon, in return for Wood's work in cataloguing his books and manuscripts at Weston, promised Wood help towards the printing of his 'Athenæ.' Wood afterwards had several disputes with him about the amount, but received 30*l.* from Sheldon in his lifetime, 40*l.* in 1684 under his will, and 50*l.* in 1690 from his heir.

Wood was ready for press about the beginning of 1690, but found the undertaking costly. It swallowed up not only the money he received from the Sheldons, but 30*l.* which he received in October 1690 from the university for twenty-five manuscripts sold to the Bodleian. Afterwards, in view of the second volume appearing, he twice tried to sell a further portion of his library. He at last came to terms with Thomas Bennet of London, and the book was published in two folio volumes, vol. i. in June 1691, and vol. ii. in June 1692. In each case Wood had added to the biographical portion proper, i.e. the 'Athenæ Oxonienses,' a new draft of his 'Fasti Oxonienses,' as a convenient way of bringing in some of his surplus material. Volume i. contained 634 columns of 'Athenæ' and 270 columns of 'Fasti,' and brought the lives down to 1640. Volume ii., 'compleating the whole work,' had 686 columns of 'Athenæ' and 220 columns of 'Fasti,' and came down to 1690.

The book not unnaturally excited very bitter feelings. Wood was himself fond of severe reflections, and all through his work had adopted reckless charges and criticisms from spiteful correspondents. In November 1692 Henry Hyde, second earl of Clarendon [q. v.], caused Wood to be prosecuted in the vice-chancellor's court at Oxford for libelling his father Edward, the first earl, Wood having printed a statement by John Aubrey accusing the lord chancellor of selling offices at the Restoration. In July 1693 Wood was found guilty, condemned in costs, and expelled the university. The offending pages were publicly burned.

This touched the old antiquary to the quick. But he still laboured at a continuation of his Oxford biographies, to be published as an 'appendix' to the 'Athenæ.' Among his friends at this time were Arthur Charlett, master of University College, White

Kennett, and Thomas Tanner. Wood had a sharp illness on 1 Nov. 1695; about the 11th he again fell ill; Charlett saw him on the 22nd, and told him he was dying. Wood manfully settled his affairs and prepared for death. He died on 29 Nov., aged almost sixty-three, and was buried in Merton College outer chapel, where Thomas Rowney, a personal friend, M.P. for Oxford city, placed a monument to his memory. The Bodleian has a pen drawing of Wood, æt. 45, reproduced in Wood's 'Life,' ed. Clark, vol. ii. Michael Burghers about 1691 took a sketch from the life, and engraved it for a headpiece to a privately printed preface to the 'Athenæ,' vol. ii., and published an engraved portrait from it after Wood's death. Both are reproduced in Gutch's edition of Wood's 'Annals;' but Burghers admitted that Wood 'was displeased because it was no more like him.'

Wood's printed books and manuscripts (of which a Latin catalogue was published by William Huddesford at Oxford in 1761) were mostly bequeathed by him to the Ashmolean, whence they passed in 1858 to the Bodleian. Many of the manuscript papers which he disposed of otherwise have also found their way thither. The printed books are shortly described in Wood's 'Life and Times,' ed. Clark, i. 6–21; and the manuscripts, *ib.* iv. 228–50.

Wood prided himself on having helped Henry Savage in his 'Balliofergus,' 1668; Thomas Blount, in his 'Law Dictionary,' 1670; Thomas Gore, in his 'Catalogus . . . Authorum . . . de re Heraldica,' 1674; and especially Sir William Dugdale in the 'Monasticon' and 'Baronagium.'

The following is a list of Wood's works: 1. 'Historia et Antiquitates Universitatis Oxoniensis, duobus voluminibus comprehensæ: Oxonii, e Theatro Sheldoniano, MDCLXXIV,' fol. No name appears on the title-page, but the preface is signed 'Antonius à Wood;' the standard edition is 'The History and Antiquities of the University of Oxford . . . by Anthony à Wood . . . by John Gutch, Oxford, vol. i., MDCCXCI,' 4to, vol. ii. MDCCXCVI, 4to. 2. 'Athenæ Oxonienses, an exact History of all the Writers and Bishops who have had their Education in . . . Oxford from . . . 1500 to . . . 1690, to which are added the Fasti . . . for the same time. The first volume, extending to . . . 1640, London, printed for Tho. Bennet . . . MDCXCI,' fol. Perhaps as a precaution against libel suits, no name was set to either this or the second volume, although the prospectus, issued in October 1690, had run 'Proposals for printing Athenæ Oxonienses . . . written by . . . Anthony à Wood. . . .' 'The second volume compleating the whole Work' appeared at London in 1692, fol. A second edition was published in 1721 by R. Knaplock and J. Tonson, printers, of London, in two volumes folio. It professes to have thousands of corrections and additions from Wood's proof-copy in the Ashmolean, and 'above five hundred new lives from the author's original manuscript' (now lost, but then in the hands of Thomas Tanner). Thomas Hearne vehemently, but erroneously, impugns the honesty of this edition. The additions from Wood's copy are often clumsily but always faithfully made, and there is no good ground for suspecting that the 'new lives' were tampered with, beyond the deletion of some ill-natured remarks. Dr. Philip Bliss [q. v.] took this as the basis of his edition, 1813–20; and he added much matter of literary interest and bibliographical value. He did not, however, avail himself of Wood's corrected copy or his numerous 'Athenæ' collections. He began a reissue of his edition in 1848. One volume (containing Wood's autobiography) was published; a second volume, beginning the text, is in the Bodleian, but shows few changes from the earlier issue. A new edition of the 'Athenæ' is much needed, corrected by Wood's own papers and citing Wood's authorities. 3. 'Modius Salium, a Collection of such Pieces of Humour as prevailed at Oxford in the time of Mr. Anthony à Wood, collected by himself . . .,' Oxford, 1751, 12mo. 4. 'The Antient and Present State of the City of Oxford . . . by Anthony à Wood . . . by . . . Sir J. Peshall, London, MDCCLXXIII,' 4to; a new edition by the Rev. Andrew Clark entitled 'Survey of the Antiquities of the City of Oxford . . .' (Oxford Hist. Soc.) was published in octavo, vol. i. 1889, vol. ii. 1890, vol. iii. 1899. 5. 'The History and Antiquities of the Colleges and Halls . . . of Oxford, by Antony Wood . . . by John Gutch, Oxford, MDCCLXXVI,' 4to; an 'Appendix containing Fasti Oxonienses . . . by Anthony Wood' was edited by John Gutch, Oxford, 1790, 4to. 6. Among the papers which Wood committed to the care of his executors were an autobiography and his diaries for the years 1657–95, full of interesting matter for contemporary Oxford history. The autobiography was published in 1730 by Thomas Hearne at p. 438 of his edition of 'Thomæ Caii Vindic. Antiq. Acad. Oxon.' It was reprinted, with the addition of some diary notes, in 1772 by William Huddesford, and repeated in Dr. Bliss's editions of the 'Athenæ.' Subsequently, an accurate edition

was brought out with the title 'The Life and Times of Anthony Wood . . . collected from his Diaries . . . by Andrew Clark, for the Oxford Hist. Soc.,' 8vo, vol. i. 1891, vol. ii. 1892, vol. iii. 1894, vol. iv. 1895, vol. v. 1900.

[Wood's autobiography and diaries, in the Oxford Hist. Soc. series, are full and minute. It may be questioned whether a man ever lived of whose life we have more intimate details. After Wood's death his work and character were much discussed at Oxford, and Thomas Hearne's Diaries (now appearing in the Oxford Hist. Soc. series) have numerous references to him. But they must be received with caution. Wood was a recluse who made numerous enemies. Many untrue and malicious statements respecting him were long in circulation.] A. C–K.

WOOD, Sir CHARLES, first Viscount Halifax (1800–1885), eldest son of Sir Francis Lindley Wood, second baronet, by his wife Anne, daughter of Samuel Buck, recorder of Leeds, was born on 20 Dec. 1800. He was educated at Eton and Oriel College, Oxford, whence he matriculated on 28 Jan. 1818 as a gentleman commoner and took a double first class in 1821. He graduated B.A. on 17 Dec. 1821 and M.A. on 17 June 1824. He was returned to parliament on 9 June 1826 as liberal member for Grimsby, but made no speech of importance until the question of the disfranchisement of East Retford arose. He was elected at Wareham in 1831, and on 14 Dec. 1832 he was returned for Halifax, and continued to represent it for thirty-two years.

Wood's official career began on 10 Aug. 1832, when he was appointed joint-secretary to the treasury; quitting this post in November 1834, he was transferred to the secretaryship of the admiralty in April 1835, and resigned with his brother-in-law, Lord Howick, in September 1839. Though he was a frequent speaker during Peel's second administration, he was by no means an advanced whig and only slowly accepted reforms of a radical character. He was not converted to the repeal of the corn laws till 1844, and with Bright strongly opposed the restrictions on the labour of women and children in Lord Ashley's Factory Act in the same year. He became chancellor of the exchequer under Lord John Russell on 6 July 1846, and was sworn of the privy council. On 31 Dec. of the same year he succeeded to the baronetcy on his father's death. His financial administration was not brilliant, and can only be called successful when the difficulties with which he had to contend are fully allowed for. In 1848 three budgets were introduced, and the increase of the income tax, which was Russell's proposal, had to be dropped by Wood within a few weeks, on 28 Feb. He was a strenuous opponent in general both of new expenditure and of new taxes, and, although in 1847 he had obtained a select committee on commercial distress, in 1848 he had no other remedy for the condition of Ireland than to leave the excessive population to adjust itself to new conditions by natural means. He was, however, induced by his alliance with Lord Grey to approve his plan for a railway loan to Canada of five millions sterling. Wood was accordingly very unpopular, and, although in 1851 he kept his place among the changes produced by the ministerial crisis of that year and repealed the window tax, he was unregretted when the ministry fell in 1852. Being exceedingly well informed upon Indian questions, he was appointed president of the board of control in the Aberdeen administration on 30 Dec. 1852, and passed an excellent India Act in 1853. On 8 Feb. 1855 he became a member of Lord Palmerston's cabinet as first lord of the admiralty, and succeeded in inducing parliament to keep up the number of men in the navy after the conclusion of the Crimean war. On 19 June 1856 he was created G.C.B. Resigning his office on 26 Feb. 1858, he became secretary of state for India on 18 June 1859, and began an arduous but successful series of measures for adapting the government and finances of India to the new state of things arising after the extinction of the East India Company. He passed acts for limiting the number of European troops to be employed in India (1859), for reorganising the Indian army (1860), for regulating the legislative council and the high courts (1861), and for amending the condition of the civil service. Obliged as he was to deal with railway extension, as well as with the disordered state of Indian finance, he was led to borrow largely, and for this growth of the Indian debt and for the dispute which led to the resignation of S. Laing, the Indian finance minister, in 1862, he was severely but unfairly blamed. The budgets of 1863, 1864, and 1865 were prosperous, and he was able both to reduce expenditure and to extinguish debt. In 1865 he lost his seat at Halifax, and was elected at Ripon; but in the autumn he met with a serious accident in the hunting field, which obliged him to give up all arduous official work. He resigned the Indian secretaryship on 16 Feb. 1866, and on 21 Feb. was raised to the peerage as Viscount Halifax of Monk Bretton. In the House of Lords he was an infrequent speaker, and his only return to official life was as lord privy seal from

6 July 1870 to 21 Feb. 1874. He died at Hickleton in Yorkshire on 8 Aug. 1885. He married, on 29 July 1829, Mary, fifth daughter of Charles Grey, second earl Grey [q. v.] She predeceased him on 6 July 1884, leaving four sons and three daughters. The eldest son, Charles Lindley Wood, succeeded his father as second Viscount Halifax.

Lord Halifax was a man of greater influence in the governments of which he was a member than his contemporaries appreciated. He was sound in counsel, exceedingly widely and well informed, and an industrious, punctual, and admirable man of business. He was thus both efficient as a departmental administrator and valuable as a cool and sound judge of policy. As a speaker he was tedious and ineffective and hampered by vocal defects, and his weight in the House of Commons was due to his knowledge of public affairs.

[Times, 10 Aug. 1885; Walpole's Life of Lord John Russell; Martin's Life of the Prince Consort; Malmesbury Memoirs of an Ex-minister; Doyle's Official Baronage; Foster's Alumni Oxon. 1715–1886; Official Returns of Members of Parliament.] J. A. H.

WOOD, Sir DAVID EDWARD (1812–1894), general, son of Colonel Thomas Wood, M.P., of Littleton, Middlesex, by Lady Constance, daughter of Robert Stewart, first marquis of Londonderry [q. v.], was born on 6 Jan. 1812. After passing through the Royal Military Academy at Woolwich, he obtained a commission as second lieutenant in the royal artillery on 18 Dec. 1829. His further commissions were dated: lieutenant, 20 June 1831; second captain, 23 Nov. 1841; first captain, 9 Nov. 1846; lieutenant-colonel, 20 June 1854; brevet colonel, 18 Oct. 1855; regimental colonel, 8 March 1860; major-general, 6 July 1867; colonel-commandant of the royal artillery, 8 June 1876; lieutenant-general, 26 Nov. 1876; general, 1 Oct. 1877.

After serving at various home stations, Wood went in 1842 to the Cape of Good Hope, where he took part in the campaign against the Boers, returning to England in 1843. He received the war medal. In 1855 he went to the Crimea, where he commanded the royal artillery of the fourth division at the battles of Balaclava and Inkerman and in the siege of Sebastopol. He afterwards commanded the royal horse artillery in the Crimea. He was mentioned in despatches, and for his services was promoted to be brevet colonel, made a companion of the order of the Bath, military division, received the war medal with three clasps, and was permitted to accept and wear the Turkish medal, the insignia of the fourth class of the order of the Medjidie, and of the fourth class of the Legion of Honour.

In October 1857 Wood arrived in India to assist in the suppression of the Indian mutiny, and commanded the field and horse artillery under Sir Colin Campbell, the commander-in-chief. He did excellent service with the force under Brigadier-general W. Campbell on 5 Jan. 1858 against the rebels at Mausiata, near Allahabad, when the mutineers were driven from their positions and followed up by horse artillery. He was brigadier-general commanding the field and horse artillery at the final siege of Lucknow, for his share in which he was honourably mentioned in despatches. He took part in various subsequent operations, and on his return to England in 1859 was made a knight commander of the order of the Bath, military division, and received the Indian mutiny medal with clasp for Lucknow.

In 1864 and 1865 Wood commanded the royal artillery at Aldershot, and from 1869 to 1874 he was general-commandant of Woolwich garrison. The grand cross of the order of the Bath was bestowed upon him in 1877. He died at his residence, Park Lodge, Sunningdale, Berkshire, on 16 Oct. 1894, and was buried at Littleton, Middlesex, on the 20th. Wood married, in 1861, Lady Maria Isabella Liddell (*d.* 1883), daughter of the first Earl of Ravensworth.

[War Office Records; Despatches; Royal Artillery Records; Annual Register, 1894; Stubbs's History of the Bengal Artillery; Times (London), 18 Oct. 1894; Works on Indian Mutiny and Crimean War; Debrett's Peerage and Knightage.] R. H. V.

WOOD, EDMUND BURKE (1820–1882), Canadian judge and politician, was born near Fort Erie in Ontario on 13 Feb. 1820. He graduated B.A. at Overton College, Ohio, in 1848, studied law with Messrs. Freeman and Jones of Hamilton, Ontario, and in 1853 was admitted to the Canadian bar as an attorney, receiving the appointments of clerk of the county court and clerk of the crown at Brant. In 1854 he was called to the bar of Ontario and entered into partnership with Peter Bull Long. In 1863 he was returned to the parliament of Ontario for West Brant as a supporter of the government of John Sandfield Macdonald. He sat in the house until 1867, when the union of the colonies took place. At the first general election he was chosen a member of the Ontario house of assembly, and also sat in the Canadian House of Commons until 1872, when he resigned his seat in the commons on the passage of the act forbidding

the same person to sit in both assemblies. In July 1867 he entered the Ontario coalition ministry of John Sandfield Macdonald as provincial treasurer. He gained a high reputation as financial minister, his budget speeches being clear and able. He introduced the scheme for the settlement of the municipal loan fund of Upper Canada, and brought to a conclusion the arbitration between the provinces of Ontario and Quebec on the financial questions raised by confederation, drafting the award with his own hand. In December 1871 he resigned office, though retaining his seat in parliament. His action diminished his popularity, and he was accused of deserting his leader while the fortunes of his government were wavering. In 1872 he was made queen's counsel, and in 1873 was elected a bencher of the Law Society. In the same year he resigned his seat in the Ontario legislature, and on his return to the Canadian House of Commons for West Durham he vehemently attacked Sir John Alexander Macdonald's government for their action in connection with the Pacific scandal. He held his seat until 11 March 1874, when the administration of Alexander Mackenzie [q. v.] appointed him chief justice of Manitoba. In this capacity he instituted several important legal reforms. His decision in the case of Ambrose Lepine, who was tried for his part in the murder of Hugh Scott during the Red River rebellion of 1870, was upheld by the English courts. His judicial conduct failed, however, to give universal satisfaction, and in 1882 an attempt was made to impeach him in the House of Commons at Ottawa for 'misconduct, corruption, injustice, conspiracy, partiality, and arbitrariness,' and a petition was presented in support of the charges. Wood replied, denying the accusations and justifying his conduct. A special commission was appointed to investigate the charges against him, but before any progress had been made in the matter he died at Winnipeg in Manitoba on 7 Oct. 1882. Wood had a singularly deep voice, and Thomas D'Arcy McGee [q.v.] gave him the name of 'Big Thunder.' He was an able man, but he was accused of being unscrupulous.

[Appleton's Cyclop. of American Biogr.; Dominion Ann. Reg. 1882, p. 364.] E. I. C.

WOOD, ELLEN (1814–1887), better known as Mrs. Henry Wood, novelist, born at Worcester on 17 Jan. 1814, was the eldest daughter of Thomas Price, who had inherited from his father a large glove manufactory at Worcester. Her mother was Elizabeth, daughter of Robert Evans of Grimley. Her father, a man of scholarly tastes, who enjoyed the high esteem of the cathedral clergy at Worcester, was subsequently depicted as Thomas Ashley in 'Mrs. Halliburton's Troubles.' As a child Ellen Price lived with her maternal grandmother, and developed a remarkably retentive memory, which she exercised both upon general and upon local family history. While still a girl she was afflicted by a curvature of the spine, which became confirmed and affected her health through life. Most of her numerous novels were written in a reclining chair with the manuscript upon her knees. Miss Price was married at Whittington, near Worcester, in 1836 to Henry Wood, a prominent member of a banking and shipping firm, who had been for some time in the consular service. The next twenty years of her life were spent abroad, mainly in Dauphiné, whence she returned with her husband in 1856 and settled in Norwood. During the latter part of her stay abroad she had contributed month by month short stories to 'Bentley's Miscellany' and to Colburn's 'New Monthly Magazine.' Of these magazines Harrison Ainsworth was proprietor, and his cousin, Francis Ainsworth, who was editor, subsequently acknowledged that for some years Mrs. Henry Wood's stories alone had kept them above water. For these stories she received little payment. Her first literary remuneration came from a novel called 'Danesbury House' (1860), written in the short space of twenty-eight days, with which she won a prize of 100*l.* offered by the Scottish Temperance League for a tale illustrative of its principles. In January 1861 her much longer story entitled 'East Lynne' began running through the pages of the 'New Monthly Magazine.' The new novel was highly commended by the writer's friend, Mary Howitt, and its dramatic power alarmed Ainsworth, who foresaw the loss of the 'Scheherazade' of his magazine. Some difficulty was nevertheless experienced in finding a publisher for the work in an independent form, and two well-known firms rejected the book before it was accepted by Bentley. Upon its appearance in the autumn of 1861 it was praised in the 'Athenæum' and elsewhere, but its striking success was largely due to the enthusiastic review in the 'Times' of 25 Jan. 1862. The libraries were now 'besieged for it, and Messrs. Spottiswoode [the printers] had to work day and night.' It was translated into most of the European and several oriental tongues. The dramatic versions are numerous, and the drama in one form or another remains one of the staple productions of touring companies both in England and

abroad. The fact that Mrs. Henry Wood never received any payment or royalty from the adapters of her novel became a stock example of the defects of our copyright law. 'East Lynne' was followed by two novels which achieved almost as wide a popularity, 'Mrs. Halliburton's Troubles' and 'The Channings,' in which the writer, with very happy results, relies less upon a melodramatic plot and more upon autobiographical and local colouring. In 1867, following the example of Miss Braddon, who after the success of 'Lady Audley's Secret' had started 'Belgravia,' Mrs. Henry Wood became the conductor and proprietor of the 'Argosy' (with Bentley as publisher), and to its pages henceforth she contributed the better portion of her work. About this same time her story 'A Life's Secret' was published anonymously by the Religious Tract Society in the pages of the 'Leisure Hour.' The appearance of this tale, which dealt with the dark side of strikes and trade unions, greatly excited the ire of certain agitators, and a large crowd assembled outside the publishing office of the society and demanded with threats that the author's name should be revealed. Her name was subsequently attached to the work, and in 1879 she avowed the authorship of the 'Johnny Ludlow' tales, which had begun appearing in the 'Argosy' in 1868, and which contain what is, from a literary point of view, by far her best work. The declaration of authorship came as a surprise, for the tales, which are subdued, quite unmelodramatic, and, at their best, approximate Mrs. Gaskell's in manner, had been held by some of the critics to exhibit qualities in which Mrs. Wood was believed to be deficient.

Shortly after her husband's death in 1866, Mrs. Henry Wood removed from Kensington to St. John's Wood Park, South Hampstead. There she lived for the remainder of her life, working assiduously at her novels. As may be gathered from their pages, she was a strictly orthodox churchwoman and a strong conservative. Her relations with her publisher, Bentley, underwent no change from her first success onwards. Of these her own favourite was the 'Shadow of Ashlydyat.' She suffered much from bronchitis, but died eventually of failure of the heart's action on 10 Feb. 1887. She was buried in Highgate cemetery on 16 Feb.; the design of the handsome red granite monument being copied from the tomb of Scipio Africanus at Rome. She left, with other issue, Mr. Charles W. Wood, her biographer, and for several years her fellow-worker in editing the 'Argosy.' A portrait of the authoress, engraved upon steel by Lumb Stocks after a miniature by R. Easton, appeared in the 'Argosy' for January 1887, and was reproduced in the 'Illustrated London News,' 19 Feb. 1887.

Overpraised at the time of their first appearance, Mrs. Henry Wood's novels have since been unduly depreciated. As a skilful weaver of plots she was not inferior to Wilkie Collins, and as a faithful delineator of the habits and ideas of the lower middle class in England she surpassed Mrs. Trollope. A careless writer and an incorrigible contemner both of grammatical and legal accuracy (in regard to the legal points round which many of her stories revolve), Mrs. Henry Wood is nevertheless in her way an artist, and she depicts characters as unlike as those of Mr. Chattaway, Roland Yorke, or, best of all, Johnny Ludlow, with a fidelity to life that goes far to absolve her from the too sweeping charge of commonplaceness. Her extraordinary popularity is due largely to the fact that with a most faithful and realistic rendering of middle-class life she combines a complete freedom both from pretension to social superiority and from the intellectual disdain that characterises the middle-class portraiture in 'Middlemarch.'

The chief of Mrs. Henry Wood's novels, nearly all of which were published in three volumes and at London, are: 1. 'Danesbury House' [a temperance tale], Glasgow, 1860, 8vo. 2. 'East Lynne,' London, 1861, 3 vols.; 5th edit. 1862 (the best French version is by 'North Peat,' Paris, 1865–6, 3 vols.) 3. 'Mrs. Halliburton's Troubles,' 1862. 4. 'The Channings,' London, 1862, 3 vols. (hundred and fortieth thousand, 1895, two hundredth thousand 1898). 5. 'The Foggy Night at Offord' (a Christmas gift for the Lancashire fund), 1862. 6. 'The Shadow of Ashlydyat,' 1863 (150th thousand 1899). 7. 'Verner's Pride,' 1863 (French version by L. de L'Estrive, Paris, 1878). 8. 'Oswald Cray,' Edinburgh, 1864. 9. 'William Allair,' 1864. 10. 'Lord Oakburn's Daughters,' 1864 (a French version by L. Bochet, Paris, 1876). 11. 'Trevlyn Hold' (anon.), 1864. 12. 'Mildred Arkell: a Novel,' 1865 (French version 1877). 13. 'St. Martin's Eve,' 1866. 14. 'Elster's Folly,' 1866. 15. 'A Life's Secret,' 1867. 16. 'Lady Adelaide's Oath,' 1867 (French version by Bochet, 1878, 2 vols.) 17. 'Orville College,' 1867. 18. 'The Red Court Farm,' 1868. 19. 'Anne Hereford,' 1868 (forty-fifth thousand 1896). 20. 'Roland Yorke,' 1869 (a sequel to 'The Channings'). 21. 'George Canterbury's Will,' 1870 (reprinted from Tinsley's 'Magazine'). 22. 'Bessy Rane,' 1870. 23. 'Dene

Hollow,' 1871. 24. 'Within the Maze,' 1872 (112th thousand 1899). 25. 'The Master of Greylands,' 1873. 26. 'Told in the Twilight,' 1875. 27. 'Bessy Wells,' 1875. 28. 'Adam Grainger,' 1876. 29. 'Our Children,' 1876. 30. 'Parkwater,' 1876. 31. 'Edina,' 1876 (the most successful of her later novels). 32. 'Pomeroy Abbey,' 1878. 33. 'Court Netherleigh,' 1881. 34. 'About Ourselves,' 1883. 35. 'Lady Grace,' 1887 (this was running in the 'Argosy' at the time of Mrs. Wood's death). Posthumously appeared: 36. 'The Story of Charles Strange,' 1888. 37. 'The House of Halliwell,' 1890. 38. 'Summer Stories from the "Argosy,"' 1890. 39. 'The Unholy Wish,' 1890. 40. 'Ashley and other Stories,' 1897. In addition to the above some of the 'Johnny Ludlow' papers were reprinted from the 'Argosy' in two series of three volumes each, between 1874 and 1880. These were subsequently added to, and appeared in six series, each in one volume containing ten or twelve stories. Over half a million copies of 'East Lynne' have been issued in England alone, and the sale of this novel, as well as that of Nos. 3, 4, 6, 10, 20, 24, and 31 in the foregoing list, shows at present no sign of diminution. The best of the (for the most part very indifferent) dramatic versions of 'East Lynne' is perhaps that by T. A. Palmer, 'as played by Madge Robertson,' first performed at Nottingham on 19 Nov. 1874 (French's Acting Edition, No. 1542).

[Memorials of Mrs. Henry Wood, by her son, Charles W. Wood (with portrait), 1894; Argosy, 1887, xliii. 422 sq.; Women Novelists of Queen Victoria's Reign, 1897, p. 174; Allibone's Dict. of Engl. Lit.; Athenæum, 13 Feb. 1887; Times, 11 and 17 Feb. 1887; Daily News, 11 Feb. 1887; Illustrated London News, 19 Feb. 1887.]

T. S.

WOOD, Sir GEORGE (1743–1824), judge, born on 13 Feb. 1743 at Roystone, near Barnsley in Yorkshire, was the son of George Wood (1704–1781), vicar of Roystone, by his wife Jane, daughter of John Matson of Roystone. He was intended for a solicitor, and was articled to an attorney at Cawthorn, named West. At the end of his articles West, impressed by his ability and assiduity, urged him to study for the bar. Entering the Middle Temple, he commenced as a special pleader, and established such a reputation that he obtained many pupils, among whom were Edward Law (afterwards Lord Ellenborough), Thomas Erskine, and Charles Abbott (afterwards Lord Tenterden). Immediately on being called he was engaged by the crown for all the state prosecutions commencing in December 1792. He joined the northern circuit, and on 5 Nov. 1796 he was returned to parliament for Haslemere in Surrey, retaining his seat until 1806. In April 1807 he was appointed a baron of the exchequer and was knighted. As a judge he was extremely painstaking, his apprehension being rather accurate than quick. He was a supporter of prerogative and took so strong a stand against the free criticism of the executive by the press that Brougham threatened to move his impeachment. He resigned his office in February 1823, and died on 7 July 1824 at his house in Bedford Square. He was buried in the Temple church. By his wife Sarah he left no issue.

Wood printed for private circulation 'Observations on Tithes and Tithe Laws,' which he afterwards published in 1832 (London, 8vo).

[Foss's Judges of England, 1864, ix. 53–4; Gent. Mag. 1824, ii. 177; Official Returns of Members of Parliament; Foster's Yorkshire Pedigrees; Campbell's Lives of the Lord Chancellors, 1847, vi. 337, 390, viii. 279; Campbell's Lives of the Chief Justices, 1857, iii. 100, 101, 270.]

E. I. C.

WOOD, Sir GEORGE ADAM (1767–1831), major-general royal artillery, governor of Carlisle, was born in 1767. After passing through the Royal Military Academy at Woolwich, he received a commission as second lieutenant in the royal artillery on 24 May 1781. His further commissions were dated: lieutenant, 15 May 1790; captain-lieutenant, 7 Jan. 1795; captain, 3 Dec. 1800; major, 24 July 1806; lieutenant-colonel, 1 Feb. 1808; brevet colonel, 4 June 1814; regimental colonel, 11 May 1820; major-general, 27 May 1825. He served with the army under the Duke of York in Flanders in the campaigns 1793 to 1795, taking part in the principal operations. Shortly after his return to England he went to the West Indies, and was present under Abercromby at the capture of St. Lucia in May 1796, and of St. Vincent in June of that year. In February 1797 he sailed with Abercromby's expedition from Martinique to the Gulf of Paria, was at the capture of Trinidad on 17 Feb., and at the subsequent unsuccessful attempt on Porto Rico.

Wood served with distinction in the Mediterranean from 1806 until 1808; he then went to Portugal, took part in Sir John Moore's campaign, was at the battle of Coruña on 16 Jan. 1809, and returned with the British army to England. In July he was in the expedition under the Earl of Chatham to Walcheren, and was at the siege

of Flushing and its capture on 14 Aug. He was knighted on 22 May 1812. He commanded the royal artillery of the army under Sir Thomas Graham (afterwards Lord Lynedoch) [q. v.] which co-operated with the allies in Holland and Flanders. Landing at Rotterdam in December 1813, he was at the siege of Antwerp in January 1814, and at the action of Merxem on the 13th of that month. He was at the unsuccessful assault on Bergen-op-Zoom on 8 March, and the subsequent blockade of that place and of Antwerp. For his services he received brevet promotion, and was made an aide-de-camp to the king.

In 1815 Wood commanded the whole of the royal artillery in the Waterloo campaign, in the battles of Quatre Bras (16 June) and of Waterloo (18 June), in the march to Paris and the operations against the fortresses of Maubeuge, Landrecy, Marienbourg, Philippeville, and Cambray, and at the entry into Paris on 7 July. For his services in this campaign Wood was mentioned in despatches, was made a C.B., received the Waterloo medal, and was permitted to accept and wear the insignia of the fourth class of the order of St. Wladimir of Russia, the third class of the order of Wilhelm of the Netherlands, and the knighthood of the order of Maria Theresa of Austria; and in the following year he was made a knight commander of the royal Hanoverian Guelphic order. He commanded the British artillery of the army of occupation in France until 1819, when he returned to England. He was appointed governor of Carlisle on 18 June 1825. He died in London on 22 April 1831.

[War Office Records; Despatches; Royal Artillery Records; Royal Military Calendar, 1820; Duncan's History of the Royal Artillery; Siborne's Waterloo Campaign; Gent. Mag. 1831.] R. H. V.

WOOD, Mrs. HENRY (1814–1887), novelist. [See Wood, Ellen.]

WOOD, HERBERT WILLIAM (1837–1879), major royal engineers, son of Lieutenant-colonel Herbert William Wood of the Madras native infantry, was born in India on 17 July 1837. Educated at Cheltenham College, he joined the military college of the East India Company at Addiscombe in February 1854, received a commission as second lieutenant in the Madras engineers on 20 Sept. 1855, and, after the usual course of professional instruction at Chatham, arrived at Madras on 26 Oct. 1857. He was at once posted to the Sagar field division under Major-general Whitlock acting against the mutineers, and was present at the affairs of Jhigan on 10 April 1858 and Kabrai, at the battle of Banda on the 19th, the capture of Kirwi on 6 June, the action in front of Chitra Kote, the forcing of the Panghati Pass, and subsequent action. He was promoted to be lieutenant on 27 Aug. 1858, and continued to do duty with the column until March 1859, receiving the medal for the campaign.

After employment as executive engineer in the public works department in the North-West Provinces, he was transferred to Madras in 1860. He was promoted to be captain on 15 Jan. 1864. He served as field engineer in the Abyssinian campaign from January to June 1868, succeeding Captain Chrystie in charge of the works at Zulla, was thanked in despatches, and received the war medal. In December 1872 he was appointed to Vizagapatam, and on 24 Aug. of the following year he was promoted to be major. Obtaining three years' furlough, he accompanied the Grand Duke Constantine's expedition, sent under the auspices of the Imperial Russian Geographical Society to examine the Amu Darya. He published in 1876 the results of his travels in an octavo volume entitled 'The Shores of Lake Aral,' which attracted attention at the time, and should be read by all who would thoroughly understand the difficulties with which the Russians have to contend in Central Asia.

Wood returned to India in June 1876, but, after serving in the Madras presidency in a bad state of health, he was seized with paralysis and died on 8 Oct. 1879 at Chingleput. Wood was a fellow of the Royal Geographical Society and of the Royal and Imperial Russian Geographical societies, and a corresponding member of the Society of Geography of Geneva. He issued at Geneva in 1875 a short account in French of the bed of the Amu Darya.

[India Office Records; Royal Engineers' Records; Despatches; Royal Engineers' Journal (obituary notice), 1879; Times, 5 Nov. 1879; Proceedings of the Royal Geographical Society, 1880; Ann. Reg. 1879.] R. H. V.

WOOD, JAMES (1672–1759), nonconformist minister, known as 'General' Wood, son of James Wood (*d.* 1695), nonconformist minister, by his wife Anne (*d.* 19 May 1724), was born at Atherton, Lancashire, in 1672. The surname is often, but erroneously, given as Woods. His grandfather, James Wood, ejected (1662) from the perpetual curacy of Ashton-in-Makerfield, Lancashire, died on 10 Feb. 1666–7, and was buried in Graffen-

hall church, Cheshire, where his wife Alice was buried on 13 Jan. 1668–9 (*Extracts from a Lancashire Diary*, ed. Roger Lowe, 1876, p. 37). His father, James Wood, succeeded (1657) James Livesey [q. v.] as perpetual curate of Atherton chapel, was silenced by the Uniformity Act (1662), but continued to use the chapel (erected 1648, and not consecrated) till he was imprisoned in 1670 (*Life of Adam Martindale*, 1845, p. 193); he then preached at Wharton Hall, seat of Robert Mort, and in 1676 recovered Atherton chapel (Hope, *Errors about Atherton*, 1891, pp. 8, 11; Hope, *Athertons of Atherton*, 1892, p. 14).

James Wood, tertius, entered (22 April 1691) the academy of Richard Frankland [q. v.] at Rathmel, assisted his father, and succeeded him at Atherton chapel in 1695. He attended the 'provincial' meeting of united ministers (presbyterian and congregational) of Lancashire (formed 1693), but was no friend to church government, and co-operated from 1740 with Josiah Owen [q. v.] in the policy of depriving the meeting of any function of religious supervision (*Monthly Repository*, 1825, p. 478). He owes his fame to his instantly raising, on receipt of a letter (11 Nov. 1715) from Sir Henry Hoghton (a dissenter), a local force which joined the troops under Sir Charles Wills [q. v.] at the battle of Preston (12 Nov. 1715). Wood's force, partly armed with scythes, spades, and billhooks, was joined by other volunteers under John Walker, dissenting minister of Horwich, and John Turner, dissenting minister of Preston [see under Turner, William, 1714–1794]. To Wood was assigned the defence of the ford over the Ribble from Penwortham to Preston. For his services and expenses he received a government annuity of 100*l*. At this time Wood's congregation numbered 1,064 adherents, including fifty-three county voters (Evans's manuscript list, in Dr. Williams's Library, account furnished January 1717–18). Richard Atherton (1700–1726), son and heir of the last nonconformist lord of the manor, was a Jacobite. On coming of age he demanded the surrender of Atherton chapel, which was consecrated (1723) by Thomas Wilson (1663–1755) [q. v.], the well-known bishop of Sodor and Man (this chapel was rebuilt in 1810, and again in 1877). During 1721–2 Wood ministered to his flock in a dwelling-house at Hagg Fold. In 1722 a large meeting-house (still in use, unaltered) was erected at Chowbent in Atherton, Wood devoting part of his pension towards the cost. The communion table and communion plate (dated 1653) given by Robert Mort are still retained by the (unitarian) dissenters; the endowments went with the other building. Wood was personally very popular, but no preacher; he 'could tell a story, and that did as well.' He declined to make exchanges, for 'if any body were to come and prach better than me, they'd not loik to hear me again, and if he prach'd wur, it's a sheame for him to prach' (Hibbert-Ware, *Lancashire Memorials of 1715*, Chetham Soc., 1845, p. 247). But, according to John Valentine, he opened his pulpit in later life to the most liberal divines of his time (*Monthly Repository*, 1815, p. 451).

He died on 20 Feb. 1759; a tablet to his memory is placed above his pulpit. He married (1), on 14 March 1717, Judith Brooksbank of Oxheys (Turner, *Nonconformist Register*, 1881, p. 211); (2) Hannah, died on 17 Aug. 1726 (tombstone). His son, James Wood, was educated for the ministry (from 1748) under Caleb Rotherham [q. v.], and acted as his father's assistant, but predeceased him (*Monthly Repository*, 1810, p. 475).

[Calamy's Account, 1713, p. 408, and Palmer's Nonconformist's Memorial, 1802, ii. 352 (both need correction); Calamy's Own Life, 1830, ii. 329; Toulmin's Life of John Mort, 1793; Baker's Life and Times of 'General' Woods (sic), 1859; Minutes of Manchester Presbyterian Classis (Chetham Soc.), 1891, iii. 353 sq.; Nightingale's Lancashire Nonconformity, 1892, iv. 100.]

A. G.

WOOD, JAMES (1760–1839), mathematician, was born on 14 Dec. 1760 at Turton in the parish of Bury, Lancashire. His parents were weavers, but afterwards the father opened an evening school, and himself instructed his son in arithmetic and algebra. From Bury grammar school, which he attended for some years, he proceeded on a school scholarship to St. John's College, Cambridge, where he was admitted a sizar on 14 Jan. 1778, and subsequently enjoyed several exhibitions. He was senior wrangler and fellow of his college, graduating B.A. in 1782, M.A. in 1785, B.D. in 1793, and D.D. in 1815. He filled many offices in the university, including that of vice-chancellor (1816). He was admitted master of St. John's College on 11 Feb. 1815, and continued to hold the post till his death. He was appointed dean of Ely in November 1820, and instituted rector of Freshwater, Isle of Wight, in August 1823, but continued to pass the chief part of his time in college, where he resided for about sixty years. He was for many years the most influential man in the university, his high

personal character, great natural ability, sound judgment, moderation, forbearance, and other qualities making him a model ruler of a college. He was a considerable benefactor to St John's, both during his life and by his will, which provided that the college should be residuary legatee. About 50,000*l.* thus came to its coffers. His library was also left to the college.

Wood died in college on 23 April 1839, and was interred in the college chapel. A statue by Edward Hodges Baily was erected in the ante-chapel, and there are portraits in the hall and in the master's lodge. An engraved portrait was published in 1841.

Wood's works, which were for many years standard treatises, are: 1. 'The Elements of Algebra,' Cambridge, 1795, 8vo; many subsequent editions appeared, the eleventh to the sixteenth (1841–61) being edited by Thomas Lund, who also wrote a 'Companion' and a 'Key' to the work. 2. 'The Principles of Mechanics,' 1796, 8vo; 7th edit. 1824. J. C. Snowball brought out a new edition in 1841, but in the opinion of Whewell it was spoiled. 3. 'The Elements of Optics,' 1798, 8vo; 5th edit. 1823. The above originally formed portions of a series known as the 'Cambridge Course of Mathematics.' Wood was F.R.S., and wrote in the 'Philosophical Transactions' for 1798 on the 'Roots of Equations.' He also contributed a paper on 'Halos' to the 'Memoirs' of the Manchester Literary and Philosophical Society, 1790.

[Baker's Hist. of St. John's, ed. Mayor, ii. 1094; Wilson's Miscellanies, ed. Raines, 1857, p. 194; Palatine Notebook, ii. 110; Pryme's Recollections, p. 252.] C. W. S.

WOOD, Sir JAMES ATHOL (1756–1829), rear-admiral, born in 1756, was third son of Alexander Wood (*d.* 1778) of Burncroft, Perth, who claimed descent from Sir Andrew Wood [q. v.] of Largo. He was younger brother of Sir Mark Wood, bart. [q.v.], and of Major-general Sir George Wood (*d.* 1824). First going to sea, presumably in the East India trade, in 1772, he entered the navy in September 1774, as 'able seaman' on board the Hunter sloop on the coast of Ireland and afterwards on the North America station. In July 1776, as master's mate, he joined the Barfleur, flagship of Sir James Douglas [q. v.] at Portsmouth. In April 1777 he was moved into the Princess Royal, the flagship of Sir Thomas Pye [q.v.], and from her was lent to the Asia, as acting lieutenant, during the spring of 1778. He rejoined his ship in time to go out with Vice-admiral John Byron to North America, where, on 18 Oct. 1778, he was promoted to be lieutenant of the 50-gun ship Renown, with Captain George Dawson. After taking part in the reduction of Charlestown in April 1780, the Renown returned to England; for some months Wood was employed in small vessels attached to the Channel fleet, but in November 1781 he was appointed to the 64-gun ship Anson with Captain William Blair [q. v.], in which he was in the action of 12 April 1782, and continued till the peace. The next two or three years he passed in France, and then, it is stated, accepted employment in merchant ships trading to the East Indies, and later on to the West Indies.

When the fleet under Sir John Jervis (afterwards Earl of St. Vincent) [q. v.] arrived at Barbados in January 1794, Wood happened to be there, and, offering his services to Jervis, was appointed to the flagship, the Boyne. After the reduction of Martinique he was sent to France with the cartels in charge of the French prisoners; but on their arrival at St. Malo in the end of May the ships were seized and Wood was thrown into prison. The order to send him to Paris, signed by Robespierre and other members of the committee of public safety, was dated 13 Prairial (1 June), the very day of Lord Howe's victory. In Paris he was kept in close confinement till April 1795, when he was released on parole and returned to England. He was shortly afterwards exchanged, was promoted (7 July 1795), and was appointed to command the Favourite sloop, which he took out to the West Indies. There he was sent under [Sir] Robert Waller Otway to blockade St. Vincent and Grenada. While engaged on this service he had opportunities of learning that Trinidad was very insufficiently garrisoned; and after the reduction of the revolted islands he suggested to the commander-in-chief, Sir Hugh Cloberry Christian [q. v.], the possibility of capturing it by an unexpected attack. Christian was on the point of going home and would not commit his successor [Sir] Henry Harvey [q. v.], to whom, on his arrival, Wood repeated his suggestion. Harvey sent him to make a more exact examination of the state of the island, and, acting on his report, took possession of it without loss. Of four ships of the line which were there, only half manned and incapable of defence, the Spaniards burnt three; Wood was appointed, by acting order, to command the fourth, and sent home with convoy. His captain's commission was confirmed, to date 27 March 1797.

Early in 1798 he was appointed to the Garland frigate, which was sent out to the

Cape of Good Hope and thence to Mauritius. Stretching over to Madagascar, a large French ship was sighted close in shore. Wood stood in towards her, but when still a mile off the Garland struck heavily on a sunken reef, and was irretrievably lost, 26 July. The French ship proved to be a merchantman, which Wood took possession of and utilised, together with a small vessel which he built of the timber of the wreck, to carry his men and stores to the Cape, whence he returned to England. In April 1802 he was appointed to the Acasta frigate of 40 guns, which, on the renewal of the war in 1803, was attached to the fleet off Brest and in the Bay of Biscay under Admiral [Sir] William Cornwallis (1744–1819) [q. v.] In November 1804 the Acasta was sent out to the West Indies in charge of convoy, and there Sir John Thomas Duckworth, wishing to return to England in her, superseded Wood and appointed his own captain. As no other ship was available for Wood, he went home as a passenger in the Acasta, and immediately on arriving in England applied for a court-martial on Duckworth, charging him with tyranny and oppression and also with carrying home merchandise. The court-martial, however, decided that, in superseding Wood, Duckworth was acting within his rights, and, as Duckworth denied that the goods brought home were merchandise, the charge was pronounced 'scandalous and malicious.' When Wood's brother Mark moved in the House of Commons that the minutes of the court-martial should be laid on the table, the motion was negatived without a division.

Public opinion, however, ran strongly in favour of Wood, and he was at once appointed to the Uranie, from which, a few months later, he was moved into the Latona, again attached to the fleet off Brest, and again sent with convoy to the West Indies, where in January 1807 he was second in command under [Sir] Charles Brisbane at the reduction of Curaçao—a service for which a gold medal was awarded to the several captains engaged. In December 1808 Wood was moved into the 74-gun ship Captain, in which he took part in the reduction of Martinique in February 1809. In July he was transferred to the Neptune, and sailed for England with a large convoy. On his arrival he was knighted, 1 Nov. 1809, and in the following March he was appointed to the Pompée, one of the Channel fleet, off Brest and in the Bay of Biscay. On 10 March 1812 broad off Ushant he sighted a French squadron some twelve miles distant. Of their nationality and force he was told by the Diana frigate which had been watching them. It was then late in the afternoon, and when, about six o'clock, two other ships were sighted apparently trying to join the enemy's squadron, and that squadron wore towards him as though hoping to cut him off, Wood judged it prudent to tack and stand from them during the night. The night was extremely dark, and in the morning the French squadron was no longer to be seen; but the other two ships, still in sight, were recognised as English ships of the line.

The affair gave rise to much talk; Lord Keith was directed to inquire into it, and as his report was indecisive, the question was referred to a court-martial, which, after hearing much technical evidence—as to bearings, distances, and times—pronounced that Wood had been too hasty in tacking from the enemy, and that he ought to have taken steps at once to ascertain what the two strange ships were; but also, that his fault was due to 'erroneous impressions at the time, and not from any want of zeal for the good of his majesty's service.' That the sentence was merely an admonition which left no slur on Wood's character is evident from the fact that he remained in command of the Pompée—sent to join Lord Exmouth's flag in the Mediterranean—till November 1815. On 4 June 1815 he was nominated a C.B.; on 19 July 1821 he was promoted to be rear-admiral. He died at Hampstead, apparently unmarried, in July 1829.

[Ralfe's Nav. Biogr. iv. 173; Ralfe's Nav. Chronology, i. 19; Marshall's Roy. Nav. Biogr. ii. (vol. i. pt. ii.) 784; Naval Chronicle (with portrait), xxiv. 177; Gent. Mag. 1829, ii. 177–9; Service Book, and Minutes of Courts-Martial in the Public Record Office.] J. K. L.

WOOD or WODE, JOHN (*fl.* 1482), speaker of the House of Commons, is said to have been the son of John Wood or Wode, a burgess for Horsham, Sussex, in 1414, and to have belonged to a family that owned much property in Surrey and Sussex. He was probably the sheriff of those counties of the same name in 1476. A John Wood, described as 'armiger,' was returned for Midhurst, Sussex, in 1467; another, or the same, described as 'senior' for Sussex in 1472, and John Wood, 'armiger,' sat for Surrey in 1477–8. The returns for the parliament of 1482 are lost; it met on 20 Jan., and Wood was chosen speaker.

[Manning's Speakers, pp. 119–20; Official Return of Members of Parl.; Rot. Parl. vi. 197.] W. H.

WOOD, JOHN (*d.* 1570), secretary of the regent Moray [see STEWART, LORD JAMES], was the second son of Sir Andrew

Wood [q. v.] of Largo. He was educated for the church at St. Leonard's College in the university of St. Andrews, where he took the degree of M.A. in 1536, and he afterwards became vicar of Largo. His connection with Lord James Stewart (afterwards Earl of Moray) began as early at least as 1548, when he accompanied him to France. About September 1560 he accompanied an embassy to England, for Randolph in a letter of 23 Sept. promises to send by him to Cecil a copy of Knox's 'History,' 'as mykle as ys written thereof' (Knox, *Works*, vi. 121; *Cal. State Papers*, For. 1560-61, No. 550). From his connection with Moray it is probable that he joined the reformers at a comparatively early period, and, like Moray, he belonged to the more strictly religious class. At the first general assembly of the kirk in December 1560 he was selected as one of those at St. Andrews 'best qualified for preaching of the word and ministering of the sacraments' (Calderwood, *History*, ii. 45).

Wood accompanied Lord James in his embassy to Queen Mary in France in 1561 (*Cal. State Papers*, For. 1560–61, No. 29); and Sir Nicholas Throckmorton [q. v.], the English ambassador at Paris—who describes him as one 'in whom there is much virtue and sufficiency'—recommended that his devotion to the English interest should be rewarded with a pension (*ib.* Nos. 125 and 151). Following the example of his patron Lord James, he, on the arrival of Queen Mary in Scotland, held aloof from the counsels of the more ardent reformers, and though, according to Knox, he had formerly been 'fordward in giveing of his counsall in all doubtful matters,' he now 'plainly refused ever to assist the assembly again' (*Works*, ii. 295). His defection was, however, only temporary and ostensible; and in 1563 Knox mentions that Wood had incurred the special displeasure of the queen, as one of those who 'flattered her not in her dancing and other doings' (*ib.* p. 393).

On the rebellion of the Earl of Moray in 1565, Wood was commanded to enter himself in ward in the castle of Dumbarton within six days, and failing to do so he was denounced a rebel (*Reg. P. C. Scotl.* i. 353). He was also of course deprived of the office of extraordinary lord of session, to which, by the title of Tulliedavie, he had been appointed 9 Dec. 1562; and he was not again restored to it except nominally. During Moray's rebellion Wood was sent as his emissary to Elizabeth with vain requests for her assistance (*Cal. State Papers*, For. 1566–8, No. 174). He remained otherwise in obscurity until Moray's return to power as regent, when he became his secretary, in preference to (William) Maitland of Lethington, and was employed in all his more confidential political missions. On Queen Mary's escape to England, after Langside, he was sent by the regent, in June 1568, 'to resolve the queen of England of anything she' stood 'doubtful unto' (*ib.* No. 2291). He was again sent ambassador to England 9 Sept. 1568 (*ib.* No. 2516), and he was present at the York and Hampton Court conferences regarding the conduct of the queen of Scots. At Hampton Court conference he made a show of reluctance in presenting the accusation against the queen, but allowed it to be plucked out of his hands by the bishop of Orkney, who presented it to the council (Melville, *Memoirs*, p. 211). After the return of Moray to Scotland, Wood was again sent on an embassy to England in March 1568–9 (*Cal. State Papers*, For. 1569–71, No. 186), whence he returned in June (*ib.* No. 289). His embassy was intended to assist in exposing the intrigues of the Duke of Norfolk and his secret negotiations with the queen of Scots (Melville, *Memoirs*, p. 216); and in order that he might have 'ane honorable style, to set out the better his embassage,' he used indirect methods to obtain from the regent the bishopric of Moray (*ib.*) On his return to Scotland he gave a report to the privy council of his proceedings, when, on the motion of the regent, he was thanked and discharged (*Reg. P. C. Scotl.* ii. 6). When Moray was about to pass through Linlithgow, Wood was sent by the Countess of Moray to warn her husband of a plot for his assassination, but the warning was unheeded. Wood was himself assassinated on 15 April 1570 by Arthur Forbes of Rires, Fifeshire, with the assistance of his son Arthur Forbes and Henry Forrest (Pitcairn, *Criminal Trials*, i. 40). Buchanan, in his 'Admonitioun to the True Lords,' asserts that he was assassinated 'for nothing but for being a good servant to the crowne and to the regent his master;' but his further statement that Wood was slain by 'fechtit men out of Teviotdale' rested apparently on mere rumour, the real murderers not having been discovered when Buchanan wrote.

[Cal. State Papers, For. Eliz.; Sadler State Papers; Cal. State Papers, Scotl.; Register of the Privy Council of Scotland, vols. i–ii.; Histories by Knox, Keith, and Calderwood; Sir James Melville's Memoirs.] T. F. H.

WOOD, JOHN (*fl.* 1596), medical writer, was the author of 'Practicæ Medicinæ Liber, vocatus Amalgama, quo artificiosa methodo, et incredibili mortales sanandi studio, sine

inuidia, causæ, symptomata, et remediorum præsidia præcipuorum capitis morborum exponuntur. Authore Iohanne Wood, generoso artis Medicinæ studioso, et professore,' which was published in London in quarto in 1596 by Humfrey Hooper. The treatise, which has no preface nor dedication, is devoted entirely to diseases and disorders affecting the head. In 1602 the unsold copies of the work were reissued by John Bayly with a new title-page, in which the authorship was ascribed to D. Johnson. It has been supposed that Johnson was a pseudonym of Wood, but it is more probable that the authorship was falsely claimed by Johnson after Wood's death.

[Wood's Practicæ Medicinæ Liber; cf. Egerton MS. 2203.] E. I. C.

WOOD, JOHN (1705?–1754), architect, known as 'Wood of Bath,' born about 1705, was probably a Yorkshireman, and, though he visited Bath occasionally between 1719 and 1727, did not settle there till the latter date.

His fame as an architect of the Palladian school rests not merely upon his designs for particular buildings, but even more upon his success in the composition of streets and groups of houses, in which art, though anticipated by Inigo Jones at Covent Garden, he may be regarded as the forerunner of the brothers Adam [see Adam, Robert]. Originally engaged upon the construction of roads under the acts of 1707 and 1721, he first displayed his powers of design in the North and South Parades, which have suffered by modern alterations, including the removal of the stone balustrades. To the same period belong North Parade Buildings, Chapel Court, and Church Buildings. Dame Lindsey's Rooms, begun by Wood in 1728 (opened 1730), and subsequently known as the Lower Rooms, were a speculation of Humphrey Thayer (*d.* 1737), druggist, of London, and occupied, till burnt in 1820, the site of the Royal Literary Institution, in which the lecture-room, known as Nash's Assembly Room, is attributable to Wood.

At the same period (1727–8) Wood restored St. John's Hospital for the Duke of Chandos, who also employed him upon Chandos Court and upon the canalisation of the Avon between Bath and Bristol, a work for which he engaged experienced diggers from the Chelsea waterworks.

Queen Square, one of Wood's important enterprises, was begun in 1729. His design was imperfectly realised owing to the difficulty of obtaining three sites on the west side. St. Mary's Chapel, designed by Wood in 1732, stood formerly in this square, where also (at No. 24) Wood himself resided until he and his son John removed to Eagle House at Batheaston, a characteristic building by the father. Wood is also said to have occupied the house, 41 Gay Street, but he retained or returned to 24 Queen Square, as it was there that he died. In 1729, at the expense of Millard, an innkeeper, the poorhouse of Lyncombe and Widcombe was built from Wood's design, with a handsome columnar entrance and a watergate opposite. The building did not long survive the present poor law. In 1734 Wood designed, for Francis Yerbury, Belcomb Brook Villa at 'the south end of the King's down,' and in 1735, besides erecting a villa on Lansdown, he began a series of restorations at Llandaff Cathedral.

Wood's best patron was Ralph Allen [q.v.] Allen's house in Bath, now enclosed in an obscure alley, was designed by Wood in the early part of 1727, but a larger and more magnificent design was Allen's residence at Prior Park outside the city. The great hexastyle portico, the Corinthian columns of which have a diameter of over three feet, is one of the finest compositions of its epoch. In this house (designed in 1736, built in 1737–43) Allen intended to exhibit as favourably as possible the local stone from his quarries, which had for some time been worked under Wood's superintendence. The flight of steps on the north side, the east wing, and the Palladian bridge are not by Wood.

The Royal Mineral Water Hospital, which really owes its origin as much to Allen and Wood as to Beau Nash, must be assigned to the same date (1738–42). The scheme was first promoted in 1716 by Lady Elizabeth Hastings and Henry Hoare, banker, but its accomplishment was largely due to Wood's energetic and gratuitous services. Wood made other designs in connection with the local springs—a small square pavilion (1746) to cover the source at Bathford, an elegant duodecastyle for the Lyncombe Spa (not erected because the spring disappeared), and a portico for the Limekiln Spa, which afterwards ceased to flow. Lilliput Castle, a small house four miles north-west of Bath, is described as having been built presumably by Wood in 1738 (Wood, *Description of Bath*).

In 1745 he built, for Southwell Pigott, Titanbarrow logia on Kingsdown (Bathford) with a Corinthian façade, and he is said to have designed in 1752 the rebuilding of the Bath grammar school.

Wood's work was not confined to the neighbourhood of Bath. He designed Red-

and Court, Bristol, and the exchanges of Bristol (1740–3) and Liverpool (1748–55), the latter in conjunction with his son. He died on 23 May 1754, and was buried at Swainswick.

Wood's writings consist of: 1. 'The Origin of Building, or the Plagiarisms of the Heathens detected,' fol., Bath, 1741: a whimsical attempt to identify the origin of the orders with the architecture divinely revealed to the Jews. 2. 'Description of the Exchange at Bristol,' Bath, 1745, 8vo. 3. 'Choir Gaure, vulgarly called Stonehenge; described, restored, and explained,' 1747, 8vo. 4. 'Essay towards a Description of Bath,' London, 1742, 2 vols. 8vo; 1749, 1765. This work contains much information as to Wood's buildings, and several illustrations of them. 5. 'Dissertation upon the Orders of Columns and their Appendages,' Bath, 1750, 8vo. He also left in manuscript descriptions of Stanton Drew and of Stonehenge, 1740 (Harl. MSS. 7354, 7355).

His son, JOHN WOOD (*d.* 1782), was associated with many of his father's works, and the streets laid out in Bath by the younger Wood were largely schemed by the elder. He brought to completion in 1764 the Circus which his father had designed, and in 1767–9 built the Royal Crescent, an ellipse containing thirty houses of the Ionic order. The upper or new assembly rooms were begun by him in 1769 (completed in 1771 at a cost of 20,000*l.*), and in 1776 he built the Hot Bath and the Royal Private Baths in Hot Bath Street. He was also engaged upon York Buildings, of which the York House Hotel is the chief part (1753), Brock Street (1765), St. Margaret's Chapel (1773, since a skating rink), Edgar Buildings (1762), Princes Buildings (1766), Alfred Street (1768), Russell Street (1775), Belmont (1770), and Kelston Park (1764), sometimes attributed to the elder Wood. Outside Bath he executed Buckland, Berkshire, for Sir R. Throckmorton; and Standlynch for James Dawkins (WOOLFE and GANDON, *Vitr. Britannicus*, 1767, i. pl. 93–7, *ib.* 1771, ii. pl. 81–4). The church of Langridge, near Bath, is erroneously associated with his name in the 'Architectural Publication Society's Dictionary.' He appears to have designed the church of Woolley and that of Hardenhuish, near Chippenham (consecrated 1779).

He died on 18 June 1782, and was buried near his father in the chancel of Swainswick church.

[Peach's Bath Old and New, 1888; notes and information from Mr. R. E. M. Peach and the Rev. C. W. Shickle; Arch. Publ. Society's Dict.; Builder, 1856 xiv. 386, 1858 xvi. 550; Britten's Bath and Bristol, 1829, pp. 13, 38; Building News, 1858, iv. 773.] P. W.

WOOD, JOHN (1801–1870), painter, son of a drawing-master, was born in London on 29 June 1801. He studied in Sass's school and at the Royal Academy, where in 1825 he gained the gold medal for painting. In the two previous years he had exhibited 'Adam and Eve lamenting over the Body of Abel,' and 'Michael contending with Satan,' and in 1826 he sent 'Psyche wafted by the Zephyrs.' These and other works displayed unusual powers of invention and design, and gained for him a great temporary reputation. In 1834 he competed successfully for the commission for the altar-piece of St. James's, Bermondsey, and in 1836 gained a prize at Manchester for his 'Elizabeth in the Tower.' During the latter part of his career he painted chiefly scripture subjects and portraits, which he exhibited largely at the Royal Academy and British Institution down to 1862. His portraits of Sir Robert Peel, Earl Grey, John Britton (in the National Portrait Gallery), and others have been engraved, as well as several of his fancy subjects. Wood died on 19 April 1870.

[Art Journal, 1870; Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1893.] F. M. O'D.

WOOD, JOHN (1811–1871), geographer, born in 1811, entered the East India Company's naval service in 1826 and rose to the rank of lieutenant. At the close of 1835, through the exertions of government, the Indus was opened for commerce. The first to take advantage of this concession was Aga Mohammed Rahim, a Persian merchant of Bombay, who purchased a steamer for the navigation of the river. At his request, and with the permission of government, Wood took command of the vessel, named the Indus, which started on 31 Oct. 1835, and returned to Bombay in February 1836, leaving him on the banks of the river to ascertain the area of the annual inundation and the rise and fall of the tide. On the conclusion of these observations he returned to Bombay, and on 9 Nov. was appointed an assistant to the commercial mission to Afghanistan under the command of (Sir) Alexander Burnes [q. v.] Wood drew up a report of the geography of the Kábul Valley and discovered the source of the Oxus. In October 1838 Burnes mentioned Wood's services to the government with the highest praise. His industry was cut short by the differences which arose between Burnes and the governor-general, George Eden, earl of Auckland [q. v.], and Wood accompanied his chief into retirement.

After leaving the service with the rank of captain, Wood emigrated to New Zealand in connection with the newly formed New Zealand Company, but, finding he had overestimated the advantages to be derived from association with the undertaking, he returned to Europe. Between 1843 and 1849 his time was chiefly given to mercantile pursuits. In 1849 Sir Charles James Napier [q. v.] wished Wood to accompany him to the Punjaub, but the court of directors refused their consent. Disappointed in this project, Wood emigrated to Victoria in 1852, returning to Europe in 1857, and in the following year he proceeded to Sind as manager of the Oriental Inland Steam Navigation Company. The project was a failure, and, the shareholders refusing to adopt Wood's suggestions for sending vessels suitable for the rapid current of the Indus, the concern was wound up. In 1861 (Sir) William Patrick Andrew, the projector of railway and river communication in western India, secured Wood's services for the Indus steam flotilla, which he continued to superintend until his death in Sind on 13 Nov. 1871. He was married, and left issue.

Wood was the author of: 1. 'A Personal Narrative of a Journey to the Source of the Oxus,' London, 1841, 8vo; new edit. by his son, Alexander Wood, London, 1872, 8vo. 2. 'Twelve Months in Wellington,' London, 1843, 12mo. 3. 'New Zealand and its Claimants,' London, 1845, 8vo.

[Preface by Alexander Wood to Wood's Journey to the Source of the Oxus, 1872; Irving's Book of Scotsmen, 1881.] E. I. C.

WOOD, JOHN (1825–1891), surgeon, son of John and Sarah Wood, appears to have been born on 12 Oct. 1825. He was the youngest child of a large family, and his father, a wool-stapler at Bradford in Yorkshire, could afford to give him only a very simple education at the school of E. Capon. He was then articled to a solicitor, but disliking the law, and finding that his studies were interrupted by a severe injury to his hip, which resulted in permanent shortening and deformity, he went as a dispenser to Edwin Casson, then senior surgeon to the Bradford Infirmary. Here he learnt minor surgery, and was taught so much Latin as enabled him to pass the preliminary examination at the Royal College of Surgeons of England. In October 1846 he entered the medical department of King's College, London, where his student career was marked by extraordinary and rapid success; for he gained four college scholarships and two gold medals. In 1848 he passed the first M.B. examination at the London University, obtaining the second place in honours and the gold medal in anatomy and physiology, but he did not further pursue a university career.

Wood was admitted a member of the Royal College of Surgeons of England on 30 July 1849, and in the same year he became a licentiate of the Society of Apothecaries. He was appointed house surgeon at King's College Hospital for 1850, and in the following year he became one of the demonstrators of anatomy, while Richard Partridge [q. v.] was the lecturer. From 1850 to 1870 Wood almost lived in the dissecting-rooms at King's College, though he was appointed assistant surgeon to King's College Hospital in 1856. When he succeeded to the office of full surgeon he resigned his demonstratorship of anatomy, and in 1871 he was offered the chair of professor of surgery at King's College. In 1877 he became a lecturer on clinical surgery jointly with (Lord) Lister, and in 1889 he was appointed emeritus professor of clinical surgery.

Wood held many important positions at the Royal College of Surgeons of England. Elected a fellow after examination on 11 May 1854, he was Jacksonian prizeman in 1861; examiner in anatomy and physiology 1875–1880; examiner in surgery 1879–89, and in dental surgery 1883–88; a member of the council 1879–87, and vice-president 1885; Hunterian professor 1884–5, and Bradshaw lecturer in 1885. He was elected a fellow of the Royal Society in June 1871, and in the same year he became an honorary fellow of King's College, London. At various times he acted as an examiner in the universities of London and of Cambridge. He was president of the Metropolitan Counties' branch of the British Medical Association, and he was an honorary fellow of the Swedish Medical Society. He died on 29 Dec. 1891, and is buried in Kensal Green cemetery.

He was twice married: first, on 19 Aug. 1858, to Mary Anne Ward, who died in childbed the following year; secondly, on 5 April 1862, to Emma, widow of the Rev. J. H. Knox and daughter of Thomas Ware. Issue by both marriages survived him.

Wood ranks as one of the last English surgeons who owed their position to a most thorough knowledge of anatomy; yet his mind was sufficiently open to the advantages of pathology to enable him to accept the teaching of his colleague, Lord Lister. Wood's knowledge of anatomy enabled him to invent a somewhat complex method of operation for the cure of rupture, a method

which the advance of aseptic surgery has rendered obsolete. In plastic surgery he was an acknowledged master.

Wood published: 1. 'On Rupture—Inguinal, Crural, and Umbilical,' London, 1863, 8vo. 2. 'Lectures on Hernia and its Radical Cure,' London, 1886, 8vo. 3. 'The Teeth and Associate Parts,' Edinburgh, 1886, 12mo.

There is a portrait of Wood in the group of the council of the Royal College of Surgeons in 1884. The picture hangs in the inner hall of the college in Lincoln's Inn Fields.

[Personal knowledge; Brit. Med. Journal, 1892, i. 96; additional information kindly given by Miss Wood and by Dr. Myrtle of Harrogate.]

D'A. P.

WOOD, JOHN GEORGE (1827–1889), writer on natural history, eldest son of John Freeman Wood, surgeon, and his wife Juliana Lisetta (born Arntz), was born in London on 21 July 1827. Being weakly he was educated at home, and, his father having removed to Oxford in 1830, he led an outdoor life, which gave full scope for the development of his innate love of all natural history pursuits.

In 1838 he was placed under his uncle, the Rev. George Edward Gepp, at Ashbourne grammar school in Derbyshire, where he remained till his seventeenth year. Returning then to Oxford, he matriculated at Merton College on 17 Oct. 1844. The following year he obtained the Jackson scholarship. He graduated B.A. in 1848, proceeding M.A. in 1851. For a time he worked under (Sir) Henry Acland in the anatomical museum. In 1851 his first book, 'The Illustrated Natural History,' was published. In 1852 he was ordained deacon by Samuel Wilberforce [q.v.], bishop of Oxford, and became curate of the parish of St. Thomas the Martyr, Oxford. In 1854 he was ordained priest. The same year he resigned his Oxford curacy and returned to literary work till April 1856, when he was appointed chaplain to St. Bartholomew's Hospital. In 1858 he was also appointed to a readership at Christ Church, Newgate Street. He resigned his chaplaincy in 1862 and the readership in 1863 on account of ill-health, and removed to Belvedere, near Woolwich. He voluntarily assisted in the work of the neighbouring parish of Erith till the death of the vicar, Archdeacon Smith, in 1873. Owing to his influence choral services were introduced, and the efficiency of his choir led to his appointment as precentor of the Canterbury Diocesan Choral Union, whose annual festivals he conducted from 1869 to 1875.

From as early a period as 1856 Wood delivered occasional lectures on natural history subjects; but in 1879, having given a series of six lectures in Brixton, he resolved to take up lecturing as a second profession, and, assisted by George H. Robinson, manager of the book court at the Crystal Palace, who acted as his agent, sketch-lectures, as they were termed, were arranged for the winter months. These lasted ten seasons (1879–88), and took him to all parts of the country and to America, where he delivered the Lowell lectures at Boston in 1883–4. The conspicuous feature of these lectures was the blackboard illustrations, drawn in coloured pastilles, the outcome of very careful study and practice. In December 1876 he quitted Belvedere, and, after several changes, settled in 1878 in Upper Norwood. Here he continued the production of those numerous works which brought him fame and his publishers profit, till he died while on a lecturing tour at Coventry on 3 March 1889. He was buried in that town. He was a fellow of the Linnean Society of London from January 1854 to June 1877. On 15 Feb. 1859 he married Jane Eleanor, fourth daughter of John Ellis of the Home Office.

Wood's writings were in no sense scientific, and are not to be gauged by the standard exacted in modern scientific research. He was least successful in those books in which a systematic treatment of the subject was imperative, and was himself conscious of their shortcomings. Nor did he make any attempt at fine writing, his single object throughout being to popularise the study of natural history by rendering it interesting and intelligible to non-scientific minds. In this he was thoroughly successful; and to him was due the impulse that, coming at the right moment, turned public attention to the subject, while not a few naturalists of to-day owe their first inspiration to his writings. To the theory of evolution he was at first decidedly opposed, but later in life he modified his opinions.

Wood was author of: 1. 'The Illustrated Natural History,' London [1851–]1853, 8vo; new editions in 1855 and 1893. 2. 'Sketches and Anecdotes of Animal Life,' 2nd ser., London, 1852, 8vo, and 1855; another edit. entitled 'Animal Traits and Characteristics,' 1860. 3. 'Bees: their Habits, and Management,' London, 1853, 8vo; other editions up to 1893. 4. 'Every Boy's Book' (under the pseudonym of 'George Forrest, Esq., M.A.'), London 1855, 8vo. 5. 'My Feathered Friends,' London, 1856, 8vo; new edit. 1858. 6. 'The Common Objects of the Seashore,' London, 1857, 8vo; other editions

to 1886. 7. 'The Common Objects of the Country,' London, 1858, 8vo; other editions to 1886. 8. 'Zoology: Mammalia,' London, 1858, 8vo. 9. 'A Handbook of Gymnastics' (under the pseudonym of 'George Forrest, Esq., M.A.'), London, 1858, 8vo. 10. 'A Handbook of Swimming and Skating' (under the same pseudonym), London, 1858, 8vo. 11. 'The Playground' (under the same pseudonym), London, 1858, 8vo; new edit. 1884. 12. 'Routledge's Illustrated Natural History,' London [1859–]1863, 3 vols. 8vo; new edit. 1883-9. 13. 'Natural History Picture-Book for Children,' London, 1861–3, 3 pts. 4to. 14. 'Common Objects of the Microscope' (in conjunction with Tuffen West), London, 1861, 8vo. 15. 'Athletic Sports' (including reissues of Nos. 9 and 10), London, 1861, 8vo. 16. 'Glimpses into Petland,' London, 1863, 8vo; 2nd edit., entitled 'Petland Revisited,' London, 1882, 8vo; reissued in 1884 and 1890. 17. 'Our Garden Friends and Foes,' London, [1863] 1864, 8vo; new edit. 1882. 18. 'Archery, Fencing' (written in conjunction with 'Stonehenge'), London, 1863, 16mo. 19. 'Athletic Sports and Manly Exercises' (also with 'Stonehenge'), London, 1864, 16mo. 20. 'The Handbook of Manly Exercises' (by 'Stonehenge,' 'George Forrest,' and others), London, 1864, 16mo. 21. 'Old Testament History in Simple Language,' London, 1864, 8vo. 22. 'New Testament History in Simple Language,' London, 1864, 8vo. 23. 'Homes without Hands,' London, 1864–5, 8vo; new editions in 1883 and 1892. 24. 'The Common Shells of the Sea-shore,' London, 1865, 8vo. 25. 'The Boys' Own Treasury of Sports and Pastimes' (written with others), London, 1866, 8vo. 26. 'Croquet,' London, 1866, 32mo. 27. 'Routledge's Popular Natural History,' London, 1867, 4to; 4th edit. 1885. 28. 'The Fresh and Salt Water Aquarium,' London, 1868, 8vo. 29. 'The Natural History of Man,' London, 1868–70, 8vo. 30. 'Bible Animals,' London, 1869–71, 8vo; new editions 1883 and 1892. 31. 'The Common Moths of England,' London [1870], 8vo. 32. 'Common British Beetles,' London, 1870, 8vo; new edit. 1875. 33. 'The Modern Playmate,' London [1870], 8vo; new editions 1875, and as 'The Boys' Modern Playmate,' in 1880 and 1890. 34. 'Insects at Home,' London, 1871[–2], 8vo; new editions 1883 and 1892. 35. 'The Calendar of the Months,' London, 1873, 8vo. 36. 'Insects Abroad,' London, 1874; new editions 1883 and 1892. 37. 'Man and Beast; Here and Hereafter,' London, 1874, 2 vols. 8vo; 5th edit. 1882. 38. 'Out of Doors,' London, 1874, 8vo; new editions 1882 and 1890. 39. 'Trespassers,' London, 1875, 8vo. 40. 'Nature's Teachings,' London [1876–]1877, 8vo; new edit. 1883–7. 41. 'English Scenery Illustrated,' London [1877], fol. 42. 'The Lane and Field,' London, 1879, 8vo. 43. 'The Field Naturalist's Handbook' (with T. Wood), London [1879-80], 8vo; 5th edit. 1893. 44. 'Common British Insects' (from No. 35), London, 1882, 8vo. 45. 'Hughes's Illustrated Anecdotal Natural History' (with T. Wood), London, 1882, 8vo. 46. 'Natural History Readers,' 4th ser. London, 1882–4, 8vo. 47. 'Half-hours in Field and Forest,' London, 1884, 12mo; 2nd edit. 1886. 48. 'Half-hours with a Naturalist: Rambles near the Shore,' London, 1885, 8vo; 2nd edit. 1888. 49. 'Horse and Man,' London, 1885, 8vo. 50. 'Illustrated Stable Maxims' (London, 1885), s. sh. 51. 'My Back-yard Zoo,' London, 1885, 12mo; new edit. 1893. 52. 'Handy Natural History,' London, 1886, 4to. 53. 'Man and his Handiwork,' London, 8vo. 54. 'Illustrated Natural History for Young People,' London, 1887, 8vo. 55. 'The Romance of Animal Life,' London, 1887, 8vo. 56. 'Birds and Beasts,' London [1888], 8vo. 57. 'The Brook and its Banks' (reprinted from the 'Girls' Own Paper'), London, 1889, 4to. 58. 'The Dominion of Man,' London, 1889, 8vo. 59. 'The Zoo' (reprinted from the 'Child's Pictorial'), 2nd ser., London, 1888–9, 4to; 3rd ser. (with T. Wood), 1892. Portions of a number of these works were reissued with fresh titles.

He edited: 1. White's 'Natural History of Selborne' (to which he added notes), London, 1854, 8vo. 2. 'A Tour round my Garden; translated from the French of Alphonse Karr,' London, 1855, 8vo. 3. 'The Boys' Own Magazine,' 1865. 4. 'Beeton's Annual,' 1866. 5. 'Episodes of Insect Life,' 1867, 8vo. 6. Rennie's 'Insect Architecture,' 1869. 7. Waterton's 'Wanderings in South America' (to which he added a biography and explanatory index), London, 1879, 8vo; issued in popular form in 1882, 4to. He also contributed many popular articles to various magazines, including those for children, in England and America.

[The Rev. J. G. Wood, London, 1890, 8vo (by his son, the Rev. T. Wood); Crockford, 1889; Crosland's Rambles; information kindly supplied by the Rev. T. Wood, and by the assistant-secretary to the Linnean Society of London; Brit. Mus. Cat.] B. B. W.

WOOD, JOHN MUIR (1805–1892), editor of the 'Songs of Scotland,' son of Andrew Wood and Jacobina Ferrier, was born at Edinburgh on 31 July 1805. His father was the founder of the firm of Wood & Co., music publishers. Young Wood, after at-

tending successively Edinburgh high school and college, began to study music at Edinburgh under Kalkbrenner. Afterwards he was sent to Paris for two years to study under Pixis, and from Paris he proceeded to Vienna to study for two years under Czerny. About 1828 he began his career at Edinburgh as a teacher of music, and was a remarkably good pianist and sight-reader. He then spent several years in London, where he occupied himself mostly in literary pursuits. His half-brother George, afterwards senior partner of Messrs. Cramer & Co. (he died in 1893), had completed an apprenticeship with Messrs. Blackwood, and joined John in the business of music-sellers in Edinburgh and afterwards in Glasgow. John managed the Glasgow establishment. He was associated with Chopin (1848), Grisi, and other great artists who visited Scotland on concert-giving enterprises (cf. Nieck, *Biography*). He also helped to organise the lecture tours of Thackeray and Dickens. In conjunction with George Farquhar Graham [q. v.], the nominal editor, he brought out in 1849 an important collection of the 'Songs of Scotland,' with critical notices, in three volumes. The materials were collected by Wood. The airs were harmonised by Edinburgh musicians, including Thomas Molleson Mudie [q. v.], Finlay Dun [q. v.], John Thomas Surenne [q. v.], and Graham; Wood spared neither time nor trouble in tracing old airs to their earliest appearance in print, deciphering tablature and comparing versions. The work was reissued in an enlarged form in 1887, with a dedication to the queen, and the arrangements of Sir Alexander Mackenzie, Sir George Alexander Macfarren [q. v.], and others. Wood's revisions and additions to the notes in the latest edition contain a mass of information regarding each air. In 1876 Wood edited and published 'The Scottish Monthly Musical Times,' which came to an end in 1878. To Grove's 'Dictionary of Music and Musicians' he contributed the articles on 'Scottish Music,' 'The Coronach,' 'The Scotch Snap,' and 'The Skene Manuscript' (preserved in the Advocates' Library). He was an extremely good linguist, writing and speaking fluently French, German, and Italian; and, having resided at Frankfort with the celebrated Polish violinist Lipinski, he acquired from him a knowledge of Polish which enabled him to converse with Chopin on his visit to Scotland. Wood, during his residence in Glasgow, was the leader of musical enterprise there, and before the days of the Orchestral Society he brought Hallé's band to give concerts. He died at Armadale, Cove, on 25 June 1892, and was buried in the Glasgow necropolis. On 22 Jan. 1851 Wood married Helen Kemlo Stephen. She survived him, with three sons and five daughters.

[Musical Herald (with portrait), August 1892; Brown & Stratton's British Musical Biography; Glasgow Herald, 28 June 1892; Notes and Queries, 8th ser. ii. 40; information received from family.] G. S–h.

WOOD, JOHN PHILIP (*d.* 1838), Scottish antiquary and biographer, was descended from an ancient family dwelling in the parish of Cramond, near Edinburgh. In spite of labouring from infancy under the infirmity of being deaf and dumb, he held for many years the office of auditor of excise in Scotland. He was of a studious turn of mind, and his leisure was given to historical and antiquarian lore. In 1791 he published his first literary work, 'A Sketch of the Life and Projects of John Law of Lauriston, Comptroller-general of the Finances of France' (Edinburgh, 4to). A new and enlarged edition, entitled 'Memoirs of the Life of John Law,' appeared in 1824, called forth by the renewed interest in Law which the extravagance of contemporary commercial speculation aroused. After completing this biography of Law, who like himself was a native of Cramond, Wood brought out in 1794 the first parochial history attempted in Scotland, 'The Ancient and Modern State of the Parish of Cramond' (Edinburgh, 4to). His principal work was, however, his edition of the 'Peerage of Scotland,' by Sir Robert Douglas [q. v.], which was printed at Edinburgh in two folio volumes in 1813. He had originally intended to bring out a separate peerage for the period between 1707 and 1809, but was persuaded to incorporate his collections with Douglas's work. Wood died at Edinburgh in December 1838. He was the friend of Scott, who styled him 'honest John Wood,' and the brother-in-law of Robert Cadell [q. v.], the partner of Archibald Constable [q. v.] He made several contributions to the 'Gentleman's Magazine,' and communicated to John Nichols [q. v.] most of the biographical notes to the writers of the poetry comprised in 'The Muses Welcome to King James,' printed in the 'Progresses of King James I.'

[Gent. Mag. 1839, i. 323; Allibone's Dict. of Engl. Lit.; Lockhart's Memoirs of Scott, 1845, p. 706.] E. I. C.

WOOD, Sir MARK (1747–1829), bart., colonel Bengal engineers, born in 1747, was the eldest son of Alexander Wood of Perth, descended from the family of the Woods of

Largo [see WOOD, SIR ANDREW], to the estates of which Alexander succeeded on the death of his cousin, John Wood, sometime governor of the Isle of Man. Mark became a cadet of the East India Company's army in 1770, and went to India with his brother George (afterwards a major-general of the Indian army and K.C.B.), who died in 1824. Another brother was Sir James Athol Wood [q. v.] He received his first commission on 7 July 1772 in the Bengal engineers, and rose to be colonel 26 Feb. 1795. After a distinguished career in India, culminating in his appointment as surveyor-general in 1787 and chief engineer of Bengal in 1790, he returned to England on account of ill-health in 1793, and purchased the estate of Piercefield on the banks of the Wye. Wood entered the House of Commons for Milborne Port, Somerset, in 1794; he was returned for Newark in 1796, after a severe contest with Sir William Paxton. In 1795 he was brought into the king's service as a colonel, and in an audience he had that year with George III to present a model in ivory of Fort William, Calcutta, the king expressed to him a desire for the union of the East India Company and the royal services. In 1802 he was unsuccessful in a contest with Robert Hurst for the representation of Shaftesbury, and was in consequence returned for his pocket borough of Gatton, Surrey, the domain of which (Gatton Park) he had recently purchased. He was created a baronet on 3 Oct. 1808. He continued to represent Gatton until the dissolution in 1818, when he retired from public life, having given a uniform support to the measures of Pitt and subsequently of Lord Liverpool. He died on 6 Feb. 1829 at his house in Pall Mall, London. He was buried on 13 Feb. in Gatton church, where there is a tablet to his memory.

Wood married at Calcutta, on 17 May 1786, Rachel (*d.* 1802), daughter of Robert Dashwood, and by her had two sons—Alexander (*d.* 1805), cornet 11th dragoons; and Mark, who succeeded him and was also member of parliament for Gatton; he married, in 1833, Elizabeth Rachel, daughter of William Newton, but died in 1837, when the title became extinct. The estates passed to George, eldest son of Sir Mark's second brother, Sir George Wood.

Wood was the author of: 1. 'A Review of the Origin, Progress, and Results of the late War with Tippoo Sultaun,' 1800, 4to. 2. 'The Importance of Malta considered in the Years 1796 and 1798, with Remarks during a Journey from England to India through Egypt in 1779,' with maps, London, 1803, 4to. 3. 'Remarks during a Journey to the East Indies by way of Holland and Germany to Venice, and from thence by Alexandria . . . to Fort St. George undertaken by Captain M. Wood . . .' Reprinted by . . . Mr. Montagu' (privately printed, Lichfield, 1875, 4to). There are in the king's library at the British Museum three different surveys by Wood of Calcutta and the country on the banks of the Hugli River to its mouth, between the dates 1780 and 1785.

[India Office Records; Royal Military Calendar, 1820; Conolly Papers; Gent. Mag. 1829; Ann. Reg. 1829; Burke's Landed Gentry; Brayley's Hist. of Surrey.] R. H. V.

WOOD, MARY ANN (1802–1864), vocalist. [See PATON.]

WOOD, MARY ANNE EVERETT (1818–1895), afterwards MRS. EVERETT GREEN, historian, was born at Sheffield on 19 July 1818. Her father, Robert Wood, a Wesleyan minister, was, as she afterwards established, descended from the Wynford Eagle branch of the Sydenham family, to which the celebrated physician Thomas Sydenham [q. v.] belonged. Her grandfather James Wood, a friend of Wesley, who was twice president of the Wesleyan conference and author of a 'Dictionary of the Bible' and other theological works, must be distinguished from James Wood (1672–1759) [q.v.] The name of Everett was given to her in compliment to James Everett [q. v.], a great friend of the Wood family, and afterwards founder of the united methodist free church. In accordance with the itinerating ministerial system, her youth was spent in a succession of large towns in Lancashire and Yorkshire; during nine years of this period she resided in Manchester. She was educated entirely at home. Her literary tastes, and probably also her critical powers, were strengthened by intercourse with her father's gifted friend James Montgomery [q. v.] In 1841 she removed with her parents to London, and, with the aid of the British Museum reading-room, she entered systematically upon the occupations which were to absorb her life.

As early as 1843 she began the composition of her 'Lives of the Princesses of England;' but it was thought expedient to defer the publication of the work till after the completion (in 1848) of Miss Strickland's 'Lives of the Queens of England' [see STRICKLAND, AGNES], which had suggested it. In the meantime she published in 3 vols. (1846) her 'Letters of Royal Ladies of Great Britain, from the 11th Century to the close of Queen Mary's Reign,' still under her maiden name, though a few months previously she had married George Pycock Green, a mem-

her of an old nonconformist family living at Cottingham in Yorkshire. During the first two years of her married life, while her husband was carrying on his studies as a painter at Paris and Antwerp, Mrs. Green busied herself with historical researches. These stood her in good stead on her return to England, when she settled with her husband in the house in Gower Street (afterwards No. 300) which she occupied till her death. The 'Lives of the Princesses,' which appeared in six volumes (1849–55), covered six centuries, beginning with the Norman Conquest and ending with the daughters of Charles I; but for the earlier parts of the period the materials were often scanty, and the chronicles of other countries into which our princesses married had to supplement the meagre native records. For the later volumes the materials were abundant; yet her treatment of such a biography as that of Elisabeth of Bohemia may be regarded as the most exhaustive which the subject has yet received. Besides editing for the Camden Society the entertaining 'Diary of John Rous' (1856) and the 'Life of William Whittingham' in the society's 'Miscellany,' vol. vi. (1871), she brought out in 1857 the 'Life and Letters of Henrietta Maria,' a volume which was based entirely on original research.

In 1853 Mrs. Everett Green accepted a nomination by Sir John (afterwards Lord) Romilly [q. v.] as one of the editors of the calendars of state papers, in the publication of which as master of the rolls he took a warm interest; and during a period of forty years there was no more devoted and no more capable worker than herself associated with this important national undertaking. In the course of these years, carrying on her labours first in the old state paper office overlooking St. James's Park, and afterwards in the Public Record Office in Chancery Lane, she edited forty-one volumes of the Domestic series, viz. (in the order of publication): Calendars of State Papers of the Reigns of James I (1857–9, 4 vols.), of Charles II (1860–6, vols. i–vii.), and of Elizabeth (1867–72, vols. iii–viii. and xii.), of the Commonwealth (1875–85, 13 vols.), of the Proceedings of the Committee for the Advance of Money (1888, 3 parts), of the Proceedings of the Committee for Compounding with Delinquents (1889–92, 5 parts), and of State Papers of the Reign of Charles II (1893–1895, vols. viii–x.) In accordance with the gradual development of the system on which the calendaring was conducted, the fulness of Mrs. Green's later calendars is much greater than that of the earlier; but throughout the work she showed a sure power of discrimination, an accurate historical knowledge, and an unusual familiarity with languages.

Mrs. Green's time was so fully occupied with her Record Office work that she was unable to carry out plans which she had formed of a memoir of the electress Sophia, and of lives of our queens of the house of Hanover, for which she had collected a large body of materials. These she generously made over a short time before her death to less competent hands. She compiled a pedigree of her family dating from 1225; and wrote, likewise for private circulation, a memoir of her father, besides contributing occasionally to the 'Athenæum,' the 'London Review,' the 'Gentleman's Magazine,' and other periodicals. She taught herself perspective in order to be of assistance to her husband, who had been partially disabled by an accident from carrying on his professional work; and privately printed for the use of her children a reading-book on inductive principles. In harmony with her early religious training, she took a warm personal interest in charitable and philanthropic endeavours, and her personality had the irresistible charm which belongs to perfect simplicity and single-mindedness. Her husband died in 1893. She carried on the work of her life to the last, though her health had begun to fail for eighteen months before her death, which took place in London on 1 Nov. 1895.

In 1876 she had experienced the great sorrow of losing her only son, a young engineer of much promise. She left three daughters, of whom the eldest (Gertrude) was married to Dr. James Gow, headmaster of Westminster School; and the second (Evelyn) became well-known as a writer of fiction.

[Manuscript notes relating to my Literary History, 1861, by Mrs. Green, kindly communicated by Mrs. James Gow; Memoir of the late Mrs. Everett Green in the Queen newspaper, 14 Dec. 1895; personal acquaintance.]

A. W. W.

WOOD, Sir MATTHEW (1768–1843), municipal and political reformer, born at Tiverton, Devonshire, on 2 June 1768, was the eldest son of William Wood (1738–1809), serge-maker in that town, by his wife Catherine Cluse (*d.* 1798). Matthew, who was brought up as a dissenter, was sent for a time to Blundell's free grammar school at Tiverton, but was soon obliged to assist his father in his business. At the age of fourteen he was apprenticed to his first cousin, Mr. Newton, chemist and druggist, in Fore Street, Exeter, and when nineteen years old was traveller for another druggist of that city. Early in 1790 he came to London to

travel for Messrs. Crawley & Adcock of Bishopsgate Street, and about two years later was admitted as partner in a new firm of druggists then established in Devonshire Square. This connection did not last long, and when it was dissolved he set up a similar business for himself, at first in Cross Street, Clerkenwell, and from 1801 to 1804 at Falcon Square. He was also a hop merchant with Colonel Edward Wigan in Southwark, and the firm was afterwards known as Wood, Wigan, & Wood. He was largely interested in the copper mine of Wheal Crennis in Cornwall.

Some years before 1804 Wood had become a freeman of the city of London and a member of the whig company of fishmongers. In 1802 he was elected to the common council for the ward of Cripplegate Without, and soon acted as deputy for Sir William Staines, the alderman of the ward. On the death of Staines in 1807 he succeeded as alderman, and in 1809 was appointed sheriff of London and Middlesex, being called upon in his year of office to perform the uncongenial duty of arresting Sir Francis Burdett. He was lord mayor of London in the troublous period of 1815–16, and during his mayoralty suppressed a dangerous riot at Spa Fields (Romilly, *Memoirs*, iii. 265). He was consequently re-elected as lord mayor for 1816–17, this being the first occasion for several hundred years in which a lord mayor had been so honoured. During his second year of office he rescued three Irishmen who had been mistakenly condemned to execution. For this service he was presented by public subscription with a handsome service of plate and received the thanks of the corporation of Dublin. In 1817 he was again returned by the livery, but his name was not accepted by the aldermen. As a member of the corporation he took a leading part in many city improvements. He laid the foundation in 1813 of the debtors' prison in Whitecross Street, and he furthered the construction of the new London bridge and the new post office. His name was long preserved in the social life of the corporation through the fact that the city barge, built in September 1816, at a cost of 5,000*l.*, was called the 'Maria Wood' after his daughter.

Wood contested the representation of the city of London at the general election of 1812, but was defeated, though he polled 2373 votes. On the resignation of Alderman Combe he was returned for the city while lord mayor, without a contest, on 10 June 1817, and sat continuously for it until his death, thus having a place in ten successive parliaments. He was four times at the top of the poll, but in 1826, when he had made a declaration in favour of catholic emancipation, he was at the bottom of the list of elected candidates. He was a consistent radical and a strenuous supporter of all the whig ministries.

Wood was one of the chief friends and counsellors of Queen Caroline. He and his son, who acted as interpreter, obtained evidence in Italy to rebut the accusations which had been made against her. When the queen left Italy on the death of George III he met her at Montbarde in Burgundy, accompanied her to England, and at the entry into London on 6 June 1820 sat by her side in an open landau (Greville, *Journal*, i. 28–9). She took up her abode at first in his house, No. 77 South Audley Street, and he was one of the corporation that presented her with an address of sympathy on 16 June. When she attended at St. Paul's on 29 Nov. to give thanks for the failure of the proceedings against her, he went with the lord mayor to Temple Bar to receive her in state. A dull satire on Wood by 'Vicesimus Blinkinsop,' said to be Theodore Hook, was published in 1820. It was entitled 'Tentamen, or an Essay towards the History of Whittington.'

The affairs of the Duke of Kent were administered by Wood as his trustee, and he rendered a signal service by making arrangements for the residence in England of the duke and duchess. By this means Queen Victoria was born on English instead of on foreign soil. When she dined with the corporation of London at the Guildhall on 9 Nov. 1837, the announcement was made by Lord John Russell of her intention to confer a baronetcy on Alderman Wood. It was the first title that she had bestowed, and it was understood to have been given through personal friendship. By this time Wood had come into a considerable fortune. His conduct in aid of Queen Caroline attracted the attention of Elizabeth, the maiden sister of James Wood, the banker, at Gloucester, and led to his subsequent introduction to the banker himself. She left him at her death, about 1823, a house in Gloucester, and on the banker's death in 1836 the residue of his property was shared among his four executors, Alderman Wood being one. The will was disputed but maintained, and Wood received over 100,000*l.*, including the estate of Hatherley in Gloucestershire.

Wood died at Matson House, near Gloucester, on 25 Sept. 1843, and was buried in a vault in Hatherley churchyard. He had married, on 5 Nov. 1795, Maria, daughter of John Page, surgeon and apothecary of Woodbridge, Suffolk. She died at Ramsgate on 2 July 1848, aged 78. They had

issue, with two daughters, three sons, viz.: Sir John Page Wood (see below), William Page Wood, baron Hatherley [q. v.], and Western Wood (see below). The portrait of Sir Matthew in his robes as lord mayor, which was painted by Lady Bell and engraved by W. Dickinson (20 March 1817), is in the Guildhall, and an engraving of it is in Welch's 'Modern History of London' (p. 144). A second portrait of him in these robes was painted by A. W. Devis, engraved by Say, and published by Boydell (1 Jan. 1817) 'for the benefit of the three Irishmen rescued from an ignominious death by the exertions of his Lordship.' Richard Dighton's print of him is reproduced in Fagan's 'Reform Club,' p. 19. Another print by T. Blood, from a painting by S. Drummond, A.R.A., is in the 'European Magazine' for April 1816. Charles Lamb contributed a sonnet on Alderman Wood to Thelwall's newspaper, 'The Champion.'

Sir John Page Wood (1796–1866), eldest son and second baronet, was born at Woodbridge on 25 Aug. 1796. He was educated at Winchester College, and graduated LL.B. in 1821 at Trinity College, Cambridge. Ordained about 1819, he became chaplain and private secretary to Queen Caroline. He closed her eyes in death and accompanied the body to its burial at Brunswick in 1821. He was then made chaplain to the Duke of Sussex. Wood was appointed by the corporation of London in 1824 to the rectory of St. Peter's, Cornhill, and in 1832 he was instituted to the vicarage of Cressing in Essex, retaining both livings until his death. Wood was a strong liberal in politics and a leading man in all county matters in Essex, showing great courage in committing the 'Coggeshall gang' of burglars. He died at Belhus, near Romford, on 21 Feb. 1866, and was buried at Cressing. He married at Kenwyn, Cornwall, on 16 Feb. 1820, Emma Caroline, youngest daughter of Sampson Michell of Croft West in that parish, an admiral in the Portuguese service. She was born at Lisbon on 15 Jan. 1802, and died at Belhus on 15 Dec. 1879. Lady Wood was the author of many novels and an accomplished artist. Their issue was five sons and six daughters, the youngest son being General Sir Evelyn Wood, G.C.B.

Western Wood (1804–1863), Sir Matthew Wood's third son, was born on 4 Jan. 1804. He was in partnership with his father, the firm being then Wood, Field, & Wood, of Mark Lane, London, and on his father's retirement in 1842 obtained his share. From 29 July 1861 until his death he was M.P. for the city of London. He died at North Cray Place, Kent, on 17 May 1863. He married, on 16 June 1829, Sarah Letitia, youngest daughter of John Morris of Baker Street, London; she died on 24 April 1870.

[Thornbury and Walford's Old and New London, i. 413, iii. 309, iv. 344; Gent. Mag. 1843 ii. 541–4, 1848 ii. 221, 1863 i. 810, 1866 i. 456, 585–7; Welch's Modern History of the City of London, pp. 138–87; Orridge's London Citizens, pp. 250–1; Nightingale's Queen Caroline, pp. 575–615; Memoir of Lord Hatherley, i. 1–73; Smith's Mezzotint Portraits, i. 201.] W. P. C.

WOOD or WOODS, ROBERT (1622?–1685), mathematician, born at Pepperharrow, near Godalming in Surrey, in 1621 or 1622, was the son of Robert Wood (*d.* 1661), rector of Pepperharrow. He was educated at Eton College, and matriculated from New Inn Hall on 3 July 1640. Obtaining one of the Eton postmasterships at Merton in 1642, he graduated B.A. from that college on 18 March 1646–7, proceeded M.A. on 14 July 1649, and was elected a fellow of Lincoln College by order of the parliamentary commissioners, on 19 Sept. 1650, in the place of Thankfull Owen [q. v.], appointed president of St. John's College. After studying physic for six years he was licensed to practise by convocation on 10 April 1656. He went to Ireland and became a retainer of Henry Cromwell, who despatched him to Scotland to ascertain the state of affairs there. On his return to England he became one of the first fellows of the college founded by Oliver Cromwell at Durham on 15 May 1657. He was a prominent supporter of the Commonwealth, and a frequenter of the Rota Club formed by James Harrington (1611–1677) [q. v.] On the Restoration he was deprived of his fellowship at Lincoln College and returned to Ireland, where he made great professions of loyalty, graduated M.D., and became chancellor of the diocese of Meath. He purchased an estate in Ireland, which he afterwards sold in order to buy one at Sherwill in Essex. On his return to England he became mathematical master at Christ's Hospital, but after some years he resigned the post and paid a third visit to Ireland, where he was made a commissioner of the revenue, and finally accountant-general. This office he retained until his death, at Dublin, on 9 April 1685. He was buried in St. Michael's Church. He married Miss Adams, by whom he had three daughters—Catherine, Martha, and Frances.

Wood, who was elected a fellow of the Royal Society on 6 April 1681, was the author of 'A New Al-moon-ac for Ever; or a Rectified Account of Time,' London, 1680, 8vo; and of another tract, entitled 'The

Times Mended; or a Rectified Account of Time by a New Luni-Solar Year; the true way to Number our Days,' London, 1681, fol. In these treatises, which were dedicated to the order of the Garter, and sometimes accompanied by a single folio sheet entitled 'Novus Annus Luni-solaris,' he proposed to rectify the year so that the first day of the month should always be within a day of the change of the moon, while by a system of compensations the length of the year should be kept within a week of the period of rotation round the sun. Wood translated the greater part of William Oughtred's 'Clavis Mathematica' into English (*Clavis Mathematica*, 1652, pref.) He published two papers in the 'Philosophical Transactions' in 1681.

[Wood's Hist. and Antiq. of the University, ed. Gutch, ii. 688; Wood's Athenæ Oxon. ed. Bliss, iv. 167–8; Wood's Fasti Oxon. ed. Bliss, ii. 90, 121, 193; Foster's Alumni Oxon. 1500–1714; Manning and Bray's Hist. of Surrey, 1809, ii. 38, iii. App. p. cxix; Morant's Hist of Essex, 1768, ii. 65; Register of the Visitors of the University of Oxford (Camden Soc.), pp. 176, 508.] E. I. C.

WOOD, ROBERT (1717?–1771), traveller and politician, was born at Riverstown Castle, near Trim, co. Meath, about 1717. He is said to have been educated at Oxford, but his name is not in Foster's 'Alumni Oxonienses.' According to Horace Walpole, he was 'originally a travelling tutor and an excellent classic scholar,' and he certainly when a young man travelled through parts of eastern Europe. In May 1742 he journeyed in a Venetian vessel from Venice to Corfu, and in the same year he passed from Mitylene to Scio in the Chatham. On 5 Feb. 1743 he sailed from Latakia in Syria to Damietta in Egypt.

About 1749 Wood agreed to revisit Greece in the company of John Bouverie and James Dawkins, both graduates of Oxford, with whom he had travelled in France and Italy, and they arranged that Borra, an Italian artist, should accompany them as 'architect and draughtsman.' They passed the winter of 1749–50 together at Rome—where Bouverie had in many visits acquired an extensive knowledge of art and architecture—then went to Naples, and in the spring embarked in the ship sent to them from London. On 25 July 1750 they anchored under the Sigean promontory, and went on shore at the mouth of the Scamander. Bouverie died on 8 Sept. 1750, and was buried at Smyrna (Foster, *Alumni Oxon.*), but the expedition subsequently took in 'most of the islands of the archipelago, part of Greece in Europe, the Asiatic and European coasts of the Hellespont, Propontis, and Bosphorus as far as the Black Sea, most of the inland ports of Asia Minor, Syria, Phœnicia, Palestine, and Egypt.' The survivors came to Athens about May 1751, and found Revett and Stuart busy in studying and making drawings of its antiquities. These artists received much encouragement and assistance, while in that city, from Dawkins and Wood, who also gave material help to the publication of the first volume of 'The Antiquities of Athens.' From 14 to 27 March 1751 Dawkins and Wood were at Palmyra, and on 1 April they reached Balbec.

Wood published in 1753 'The Ruins of Palmyra, otherwise Tedmor in the Desart,' which was described by Horace Walpole as a noble book, with prints finely engraved and an admirable dissertation (*Letters*, ed. Cunningham, ii. 364). French translations of it were published in 1753, 1819, and 1829. In 1757 Wood brought out a corresponding volume on 'The Ruins of Balbec, otherwise Heliopolis in Cœlosyria.' This was translated into French (1757), and the Abbé Barthélemy gave an account of both works in the 'Journal des Savants' (afterwards included in his 'Œuvres Diverses'). 'These beautiful editions of Balbec and Palmyra' were again eulogised by Horace Walpole in the preface to his 'Anecdotes of Painting' as 'standards of writing.' A new edition of both Palmyra and Balbec was issued by Pickering in 1827, in one folio volume, priced at six guineas. S. Salome of Cheltenham published in 1830 a volume of 'Palmyrene Inscriptions taken from Wood's "Ruins of Palmyra and Balbec," transcribed into the Ancient Hebrew Characters and translated into English.' Louis François Cassas, in his 'Voyage pittoresque de la Syrie' (1799), pays Wood's 'Palmyra' a high compliment.

About 1753 Wood accompanied the young Duke of Bridgewater as his travelling companion on the grand tour through France and Italy, and during their stay at Rome his portrait, now in the Bridgewater Gallery, No. 121, was painted by Mengs (Gray and Mason, ed. Mitford, pp. 100, 132, 497), and afterwards engraved by Tomkins in the 'Marquis of Stafford's Collection.' He was elected a member of the Society of Dilettanti on 1 May 1763, and received from Richard Chandler (1738–1810) [q. v.] very handsome praise in the 'Marmora Oxoniensia' (1763, preface p. v). Wood in return recommended Chandler to be the leader of the party sent by that society to explore 'the ancient state of the countries' in eastern Europe and in Asia

Minor, and drew up the instructions under which Chandler, Revett, and Pars acted on their mission from June 1764 to September 1766. He also wrote the 'address to the reader' in the first volume of 'Ionian Antiquities,' which was published by the Society of Dilettanti in 1769 for Chandler and his associates (Chandler, *Travels*, 1825, vol. i. pp. vi–xxiv).

Wood became under-secretary of state in 1756, and held office under Pitt and his successors until September 1763. In September 1757 Gray wrote of him as 'Mr. Wood, Mr. Pitt's Wood' (*Works*, ed. Gosse, ii. 331); and Ralph, in his 'Case of Authors Stated' (1762, p. 37), refers to him as 'distinguish'd by Mr. Secretary Pitt, as a writer by accident, not profession, and as already secur'd against any reverse of fortune by the gratitude and generosity of former friends.' 'His taste and ingenuity,' says Horace Walpole, recommended him to Pitt, but their association, through Pitt's haughtiness and Wood's pride, did not last long. Two letters which he wrote to Pitt in September 1763 are in the 'Chatham Correspondence' (ii. 246–52), and they were evidently written to re-establish friendly relations. Through the influence of the Duke of Bridgewater, for whom he acted in parliament (Cavendish, *Debates*, i. 500–504), Wood sat from the general election of March 1761 until his death for the pocket-borough of Brackley in Northamptonshire. In December 1762 he was busied with the preliminaries of the treaty of Paris. He visited the dying Carteret upon that occasion, when Carteret cited the speech of Sarpedon (*Iliad*, xii. 322–8). It is said by Matthew Arnold to exhibit 'the English aristocracy at its very height of culture, lofty spirit, and greatness' (*On Translating Homer*, pp. 16–18; cf. Wood's *Essay on Homer*, 1769, p. ii *n.*)

Under a general warrant and the orders of Lord Halifax, Wood seized on 30 April 1763 the papers of John Wilkes. He was then Lord Egremont's secretary, but Weston, on whom the duty devolved as Lord Halifax's assistant, declined the task on account of age and infirmity. An action for trespass was thereupon brought by Wilkes against Wood on 6 Dec. 1763, and a verdict was obtained for 1,000*l.* (*State Trials*, xix. 1153–76). He afterwards became, through Bridgewater's action, a member of the Bedford party. 'His general behaviour was decent as became his dependent situation, but his nature was hot and veering to despotic' (Walpole, *George III*, ed. Barker, i. 289). From 1764 to his death he held the office of groom-porter in the royal household. From 20 Jan. 1768 he was under-secretary to Lord Weymouth in the northern department, and on 21 Oct. in the same year he followed that peer to the southern department, remaining under him in that position until December 1770. Wood managed the entire business of the office, was very violent against Wilkes, and defended the ministry in the House of Commons 'with heat and sharpness.' In 1769 and 1770 he was suspected of stock-jobbing and of intriguing, under the belief that a war with Spain was unavoidable and that Chatham would be called to office (*ib.* iii. 97, 133, 143, iv. 2, 123–4). It was suggested in December 1769 that Lord Gower might be lord-lieutenant of Ireland, with Wood as his secretary, whereupon the Irish gentlemen made many objections 'to his mean birth and his public and private character' (*Hist. MSS. Comm.* 8th Rep. p. 191). After a 'very short indisposition' he died at his house at Putney on 9 Sept. 1771 in his fifty-fifth year. This house was that in which Gibbon was born, and Wood had purchased it from the elder Gibbon.

Wood was buried on 15 Sept. in a new vault in the west part of the new burial-ground near the Upper Richmond Road. A superb monument of white marble, with an epitaph by Horace Walpole, was erected by his widow, Ann Wood, and it commemorates the death of their son, Thomas Wood, on 25 Aug. 1772, in his ninth year. His library was sold in 1772. Besides the work by Mengs, a portrait of him by Hamilton was engraved by Hall.

Wood was drawn aside into politics before he had time to finish his classical labours. His chief object in his eastern voyages was to read 'the Iliad and Odyssey in the countries where Achilles fought, where Ulysses travelled, and where Homer sung.' He communicated the rough sketch of his later work to Dawkins, who died very late in 1757 or early in 1758, but it was not finished for several years later. Seven copies of it were printed in 1767 with the title 'A Comparative View of the Antient and present State of the Troade. To which is prefixed an Essay on the Original Genius of Homer.' But the impression in the Grenville Library contains only the essay on Homer. An enlarged and anonymous edition of this part came out in 1769 as 'An Essay on the Original Genius of Homer,' and the whole scheme was edited by Jacob Bryant in 1775 as 'An Essay on the Original Genius and Writings of Homer, with a Comparative View of the Ancient and present State of the Troade.' This contained views by Borra of 'Ancient

Troas' and of 'Ancient Ruins near Troy,' and other engravings by Pars. It was pirated at Dublin in 1776, and reissued in 1824.

Wood's work was translated into French, German, Italian, and Spanish, the French version of 1777 being by Démeunier. Chevalier in his 'Descriptions of the Plain of Troy,' which was published with notes by Professor Andrew Dalzel in 1791, asserts that Wood was 'quite bewildered in the Troad,' and after an examination of Wood's map condemns his account as 'converting the whole into a mass of confusion' (pp. 56, 75–81). Gibbon, in a note to chapter xvii. of the 'Decline and Fall,' while borrowing a remark from Wood, censures him as 'an author who in general seems to have disappointed the expectation of the public as a critic and still more as a traveller,' but this is in marked contrast to his reference (in chap. li. *note*) to 'the magnificent descriptions and drawings of Dawkins and Wood, who have transported into England the ruins of Palmyra and Baalbec.' The lengthened examination of the 'Essay on Homer' in Thomas Howes's 'Critical Observations on Books' (i. 1–79) sums up the inquiry with the remark that 'he indulged too much to the suggestions of his own genius.' But it interested Goethe in his younger days and developed his powers.

Letters from Wood are printed in Mr. Gillespie Smyth's 'Sir R. M. Keith' (i. 69–70) and the 'Mure Papers at Caldwell' (Maitland Club, ii. pt. i. pp. 153–4, 179). He left behind him several manuscripts not sufficiently arranged for publication. Several letters from him are among the Newcastle manuscripts at the British Museum and in Egerton MS. 2697.

[Gent. Mag. 1771, p. 426; Nichols's Lit. Anecdotes, iii. 81–6, 619, viii. 426–7, 614, ix. 144–5; Lysons's Environs, i. 420–1; Notes and Queries, 9th ser. ii. 137–8; Ballantyne's Lord Carteret, pp. 363–5; Hist. Notices of Dilettanti Soc. pp. 37–9, 120; Cust's Dilettanti Soc. pp. 60–110, 260; Chatham Corresp. i. 432; Grenville Papers, ii. 137, 262, iii. 94–5; Walpole's George III, ed. Barker, i. 219, 264, 288–9, iv. 157, 163, 229; Mure Papers at Caldwell, vol. ii. pt. i. pp. 191, 239, vol. ii. pt. ii. p. 58.]

W. P. C.

WOOD, SEARLES VALENTINE, the elder (1798–1880), geologist, was son of John Wood, solicitor, of Woodbridge, by his wife Mary Ann, daughter of Simon Baker of Ipswich. Born on 14 Feb. 1798, and brought up in that town, he served from 1811 to 1825 as an officer in the East India Company's navy. After retiring from that service he travelled for a time, then settled down to palæontological studies at Hasketon, near Woodbridge, where he became partner with his father in a bank. About 1835, owing to a failure of health, he retired from business. Change and rest cured him, and then he settled in London. Here he joined the London Clay Club, founded by John Scott Bowerbank [q. v.], and for a time acted as curator of the Geological Society's museum. In 1844–5 he lived abroad for his son's education, and on his return made his home first at Staines, and then at Brentford, till he went back in 1875 to Suffolk, residing at Martlesham, near Woodbridge.

While still young Wood began to study the East-Anglian crag, at a time when fossils were much more easily obtained than they now are, with the result that during his long life he formed a splendid collection. During his residence in London he arranged with Frederick Edwards, who was hardly less enthusiastic in working the metropolitan district, to describe the fossil mollusca of the British tertiary strata; the former undertaking the Pliocene, the latter the Eocene. Wood, who had already published a 'Catalogue of Crag Shells' in the 'Annals and Magazine of Natural History,' 1840–2, had made considerable progress when the Palæontographical Society was founded, and its first volume, published in 1848, consisted of his memoir on the 'Crag Univalves;' the 'Bivalves' appearing in parts between 1850 and 1855. After this he went to the aid of his friend, undertaking the 'Eocene Bivalves,' which appeared in the society's volumes between 1859 and 1877, but was left incomplete, because the Edwards collection had been acquired by the British Museum, and was thus of necessity less accessible to Wood, especially at his advanced age. But he issued a supplement to the 'Crag Mollusca' in the volumes for 1871 and 1873, and a second supplement in that for 1879. His labours thus completed, he presented his unrivalled collection to the British Museum of Natural History.

The above-named work on the 'Crag Mollusca' fills three large quarto volumes, illustrated by numerous plates, and is universally recognised as one of the highest value; indeed so great was the demand that the Palæontographical Society reprinted the first volume. Wood also published about ten separate papers on geological subjects. Elected F.G.S. in 1839, he received in 1860 the Wollaston medal, the society's highest distinction, and was a member of various other societies, English and foreign. A man with wide interests in natural history, he concentrated himself on one great task, for, as

he said, 'I was born in sight of one crag pit and shall probably be buried in sight of another.' He died at Martlesham, after a few days' illness, on 26 Oct. 1880, and was buried at Melton. In 1821 he married Elizabeth Taylor, only daughter of Thomas Taylor, solicitor, of London. His only child, Searles Valentine Wood (1830–1884), is separately noticed.

[Obituary notices in Nature, xxiii. 40; Athenæum, 6 Nov. 1880; Quart. Journal Geol. Society, 1881, Proceedings, p. 37, see also 1860 Proceedings, p. xxv; Geol. Mag. 1880, p. 575 (duplicate); information from Mrs. Searles Wood (junior), per F. W. Harmer, esq.]

T. G. B.

WOOD, SEARLES VALENTINE, the younger (1830–1884), geologist, the only child of Searles Valentine Wood (1798–1880) [q.v.], was born at Hasketon, near Woodbridge, on 4 Feb. 1830. He was educated at King's College, London, and in France; on returning to England he studied law, was admitted a solicitor in 1851, and practised in London. As he had been devoted to geology from his earliest years, he took the opportunity of his partner's death in 1865 to retire from business, after which he made his home with his father, in whose work he was constantly a helper. Elected F.G.S. in 1864, he published in that year a map of the East Anglian drifts. The next six or seven years after he became free were devoted to a more thorough study of those deposits in conjunction with F. W. Harmer, Wood taking as his especial task the drifts of Suffolk and Essex, his friend those of Norfolk. They embodied the results in a memoir and map, published by the Palæontographical Society in 1871, as an introduction to the supplement to the 'Crag Mollusca' by S. V. Wood, senior. The son wrote separately or jointly nearly sixty scientific papers. The earlier deal with rather wide geological problems, but the majority refer to Pliocene and glacial deposits, more especially the latter. As this is a controversial subject, Wood's views have not escaped adverse criticism, but they always demand respectful consideration as founded on most careful and conscientious investigation. Indeed he never spared any pains to get at the truth, for which alone he cared. For instance, in 1871, on finding a seam in the mid-glacial sands to be full of minute fragments of marine shells, he had a quantity of the material sent to Brentford, where he then resided. By patiently sifting this he obtained about seventy recognisable species of mollusca, some of which were novelties, and these led him to regard the deposit as older than a similar one in Lancashire, previously supposed to be contemporaneous.

About 1875 Wood's heath began to fail, but his mental powers were not affected, and he continued to work at and write on his favourite studies. His latest task was the investigation of the very early Pliocene deposit discovered at St. Erth's, Cornwall. He died at his residence, Beacon Hill House, Martlesham, near Woodbridge, on 14 Dec. 1884, and was buried near his father at Melton. In 1853 he married Elizabeth Gayler, but their union was childless.

[Obituary notices, Nature, xxxi. 318, Quart. Jour. Geol. Soc. 1885, vol. xli. Proc. p. 41, Geol. Mag, 1885, p. 138 (with list of scientific papers); also information from Mrs. Searles Wood (widow) and F. W. Harmer, esq.]

T. G. B.

WOOD, SHAKSPERE (1827–1886), sculptor, born in Manchester on 13 Nov. 1827, was son of Hamilton Wood of the firm of Wood, Rowell, & Co., smallware manufacturers, of Manchester, by his wife Sarah Anne, daughter of Charles Bennett of Newton Grange. On the break-up of the Manchester business the Wood family removed to London, where the father was connected with the Wood Carving Company until about 1846. Shakspere received a part of his education as a sculptor in the schools of the Royal Academy, and about 1851 he visited Rome for purposes of further study. For some years he worked hard, and exhibited five sculptures at the Royal Academy between 1868 and 1871. From his first settlement in Rome he took a keen interest in the objects of art and antiquity in and around the ancient city, and as years went on these subjects engrossed more and more of his time and attention. He delivered lectures to English visitors, and gave them the benefit of his copious knowledge.

He contributed to the 'Times,' at first as an occasional correspondent, and afterwards as its accredited representative. He was singularly successful in winning the confidence not only of the papal government but, even after the establishment of the kingdom of Italy, both of the Vatican and the Quirinal. He died in Rome in February 1886, leaving a widow and children. Wood's statues, Evangeline and Gabriel, were lent for exhibition in Manchester a few years ago by George Clay.

Wood published: 1. 'The Vatican Museum of Sculpture; a Lecture delivered before the British Archæological Society of Rome on the 19th of March, 1869,' Rome, 1869, 8vo. 2. 'The Capitoline Museum of Sculpture: a Catalogue,' Rome, 1872, 8vo.

3 'The New Curiosum Urbis: a Guide to Ancient and Modern Rome,' London, 1875, 8vo.

His brother, MARSHALL WOOD (*d.* 1882), sculptor, exhibited at the Royal Academy between 1854 and 1875 twenty-four works, and two at the British Institute. At the academy in 1854 he showed a medallion of Robert Browning and a bust of Miss Helen Grey. In 1864 he was represented at the academy by portrait-busts in marble of the Prince of Wales and the Princess of Wales, and other marble busts. He designed statues of the queen for Melbourne, Sydney, Montreal, Calcutta, and Ottawa. There is also a statue of heroic size in bronze of Richard Cobden in St. Ann's Square, Manchester, but neither as a portrait nor as a work of art can it be considered satisfactory. There is a replica of this statue in Hampstead Road, London. He died in London in August 1882.

[Athenæum, 6 Feb. 1886, p. 208; Manchester City News, 7 Feb. 1885, 13 Feb. 1886, 20 Feb. 1886; Royal Academy Catalogues; Graves's Cat. of Artists; Times, 11 Feb. 1886.]

A. N.

WOOD, THOMAS (1661–1722), lawyer, born on 20 Sept. 1661 at Oxford, in the parish of St. John Baptist, was the eldest son of Robert Wood (1630–1686) of Oxford city, by his wife Mary (1638–1718), daughter of Thomas Drope (*d.* 1644), vicar of Cumnor in Berkshire, and niece of Francis Drope [q. v.] Anthony Wood [q.v.] was his uncle. He became a scholar of Winchester College in 1675, and matriculated from St. Alban Hall, Oxford, on 7 June 1678. On 24 Aug. 1679 he was elected a fellow of New College, whence he graduated B.C.L. on 6 April 1687 and D.C.L. in 1703. Wood was a zealous champion of his uncle, Anthony Wood, as whose proctor he acted in 1692 and 1693 in the suit instituted against him for libelling the first Earl of Clarendon. In 1693 he replied anonymously to some criticisms of Burnet in 'A Vindication of the Historiographer of the University of Oxford and his Works from the Reproaches of the Bishop of Salisbury' (London, 4to); and in 1697 he published, also anonymously, 'An Appendix to the Life of Seth Ward' (London, 8vo), in which he severely attacked both Ward and Walter Pope [q.v.] on account of some liberties that he considered Pope had taken with Anthony Wood. He was called to the bar by the society of Gray's Inn *ex gratia* on 31 May 1692, at the instance of his kinsman, Lord-chief-justice Sir John Holt [q. v.] Wood acquired considerable fame as a lawyer by his writings, in spite of the assertion of Thomas Hearne (1678–1735) [q. v.] that 'those who are the best judges' were 'of opinion that he is but as 'twere a dabbler' (HEARNE, *Collections*, ii. 121). His greatest work is his 'Institute of the Laws of England; or the Laws of England in their Natural Order, according to Common Use' (London, 1720, 2 vols. 8vo), a treatise founded on the 'Discourse' of Sir Henry Finch [q. v.] It attained its tenth edition in 1772 (London, folio), and remained the leading work on English law until superseded by Blackstone's 'Commentaries' in 1769. An introductory treatise entitled 'Some Thoughts concerning the Study of the Laws of England in the two Universities,' which first appeared in 1708 (London, 4to), and was republished in 1727, was after 1730 published with the subsequent editions of Wood's 'Institute.'

In middle life Wood abandoned the profession though not the study of law, took orders, and on 17 March 1704 was presented to the rectory of Hardwick in Buckinghamshire, retaining the benefice until his death, which took place at Hardwick on 12 July 1722. In 1705 he married Jane Baker or Barker (HEARNE, *Collections*, i. 48, 193, ii. 193). There is a portrait of him in the warden's lodgings at New College. An engraving by Michael Van der Gucht is prefixed to the edition of his 'Institute of the Laws of England' published in 1724.

Besides the works mentioned, Wood was the author of: 1. 'A Dialogue between Mr. Prejudice, a dissenting Country Gentleman, and Mr. Reason, a Student in the University: being a short Vindication of the University from Popery, and an Answer to some Objections concerning the D[uke] of Y[ork],' London, 1682, 4to. 2. 'The Dissenting Casuist, or the second part of a Dialogue between Prejudice and Reason,' London, 1682, 4to. 3. 'Juvenalis Redivivus; or the First Satyr of Juvenal taught to speak Plain English: a Poem,' London, 1683, 4to. 3. 'A Pindaric Ode upon the Death of Charles II,' Oxford, 1685, fol.; dedicated to James Bertie, earl of Abingdon. 4. 'Angliæ Notitiæ sive præsens Status Angliæ succincte enucleatus,' Oxford, 1686, 12mo: an abridged translation of 'The Present State of England,' by Edward Chamberlayne [q. v.] 5. 'A New Institute of the Imperial or Civil Law,' London, 1704, 8vo; 4th edit. with No. 6, London, 1730, 8vo. 6. 'A Treatise on the First Principles of Law in General: out of French,' London, 1705, 8vo; new edit. London, 1708, 8vo. With Francis Willis he published 'Anacreon done into English' (Oxford, 1683, 8vo), completing the labours of John

Oldham (1653–1683) [q. v.] and Abraham Cowley [q. v.], by translating the odes which they had not already rendered into English. Commendatory verses by Wood were prefixed to White Kennett's 'Moriæ Encomium' (1683) and to Oldham's 'Remains' (1684).

[Wood's Athenæ Oxon. ed. Bliss, vol. i. pp. lxxxvi, cxxxix, vol. iv. cols. 121, 557–8; Wood's Fasti Oxon., ed. Bliss, ii. 401; Wood's Hist. and Antiq. of the Colleges, ed. Gutch, p. 349; Hearne's Collections (Oxford Hist. Soc.), passim; Wood's Life and Times (Oxford Hist. Soc.), ii. 461, iii. 506, iv. 1–44; Foster's Alumni Oxon. 1500–1714; Kirby's Winchester Scholars, 1888, p. 200; Allibone's Dict. of English Lit.; Nichols's Lit. Anecdotes, i. 49–51; Nichols's Lit. Illustrations, iv. 117; Foster's Reg. of Admissions to Gray's Inn, p. 343; Lipscomb's Hist. of Buckinghamshire, iii. 365–6; Halkett and Laing's Dict. of Anon. and Pseudon. Lit.]

E. I. C.

WOOD, Sir WILLIAM (1609–1691), toxophilite, born in 1609, was for many years marshal of the Finsbury archers, who held their meetings in Finsbury Fields. He was probably knighted by Charles II for his skill in the use of the bow. In 1676 his society or regiment purchased a badge or shield to be worn by their marshal, and the decoration, known as the 'Catherine of Braganza Shield,' passed to successive marshals till 1736, when the office was abolished. Subsequently each succeeding captain of the Easter target held it till it passed into the hands of the Royal Toxophilite Society on its formation in 1781. This society also absorbed the few remaining Finsbury archers.

Wood died on 4 Sept. 1691, and was buried at St. James's, Clerkenwell, on 10 Sept. with archer's honours, three flights of whistling arrows being discharged over his grave by the regiment. A stone, with epitaph in verse (given in Stow's 'Survey of London and Westminster,' ed. Strype, iv. 67), was placed on the outside of the south wall of the church of St. James's, Clerkenwell, which on the rebuilding in 1791 was removed to the interior at the expense of the Royal Toxophilite Society.

Two portraits of Wood are in the possession of this society. They were originally decorations of the inner sides of the doors of a case made for the preservation of the Catherine of Braganza shield. One was engraved and published in 1793 (cf. *Biographical Mirrour*, London, 1793).

Wood was the author of a work on archery, entitled 'The Bowman's Glory, or Archery revived' (London, 1682, 1691). It was dedicated to Charles II. The second part, entitled 'A Remembrance of the Worthy Show and Shooting of the Duke of Shoreditch,' was reprinted at the end of Roberts's 'English Bowman' (London, 1801). In some copies of Wood's book a portrait was subsequently inserted by booksellers. None appeared in the original issue.

[Longman and Walrond's Archery (Badminton Library), pp. 184–9, 551–2; Hansard's Book of Archery, pp. 279–82; Pink's Hist. of Clerkenwell, p. 63; Gent. Mag. 1832, ii. 116; Registers of St. James's, Clerkenwell (Harl. Soc. Publ.), xix. 148; Roberts's English Bowman, p. xlii; Granger's Hist. of England, iv. 103; Bromley's Cat. of Engraved Portraits, pp. 192, 468; Guildhall MS. 193; Add. MS. 28801 (Brit. Mus.); information from Col. Walrond.]

B. P.

WOOD, WILLIAM (1671–1730), ironmaster, of Wolverhampton, born on 31 July 1671, is stated to have owned large copper and iron works in the west of England, and to have had a lease of mines upon crown properties in thirty-nine counties of England and Wales. He was also one of the first founders in England seriously to endeavour to manufacture iron with pit coal. His industry was prosperous, and from 1692 to 1713 he resided at the Deanery, Wolverhampton.

In a letter dated Kensington, 16 June 1722, George I commanded that an indenture should be prepared between the king and William Wood, by which Wood was to have the sole privilege and license for fourteen years to coin halfpence and farthings to be uttered and disposed of in Ireland and not elsewhere. It was provided that the quantity coined during the fourteen years should not exceed 360 tons of copper (or in value 100,800*l.*), the said coins to be of good, pure, and merchantable copper, and approximately of equal weight and size, in order that they might pass as current money. Wood consented to pay the king's clerk or comptroller of the coinage 200*l.* yearly, and 100*l.* per annum into the king's exchequer. The patent was passed by the commons on 22 July without any reference having been made either to the Irish privy council or to the lord lieutenant. It was subsequently revealed that the patent had been put up to auction by the king's foreign mistress, the Duchess of Kendal, and had been secured by Wood for a cash payment of 10,000*l.*, in addition to douceurs to the entourage of the duchess. The minting was commenced in January 1722–3, or perhaps before that date, in Phœnix Street, Seven Dials (*Freeholders' Journal*, 23 Jan. 1723), the coinage being conveyed thence to Bristol and stored there, preparatory to

being shipped to various Irish ports (cf. SEYER, *Memoirs of Bristol*, ii. 75). Seventeen thousand pounds' worth of coin was thus uttered during 1722–3. It was better coin than had been minted by former patentees under Charles II and William and Mary, and a small currency was greatly in demand throughout Ireland. On the other hand, the amount ordered to be coined was greatly in excess of what was needed. Though the workmanship was good, the quality of the coin was poor (30*d.* being coined out of the same amount of copper as 23*d.* in England), and the measure involved a tax upon the country of between six and seven thousand pounds a year. The circumstances under which the patent had been granted were held by a section of popular opinion in Dublin to be dishonouring to the nation, and a great clamour was raised, in response to which the Irish House of Commons on 13 Sept. 1723 resolved in committee that the patent was a source of danger to the country, and that 'W. Wood was guilty of a most notorious fraud in his coining.' Wood published an injudicious reply in the 'Flying Post' on 8 Oct. 1723, and subsequently fanned the popular indignation by the foolish boast that with Walpole's help he would cram the brass down the throats of the Irish, whether they liked it or not. The appearance in April 1724 of the first of Swift's twopenny tracts, called 'The Drapier's Letters,' was the signal for a storm of satire and recrimination directed nominally against William Wood. The government of Walpole, after a brief attempt at temporising, gave way before the feeling aroused, and Wood's patent was surrendered in August 1725. A similar fate awaited the patent which Wood had obtained in 1722 to strike halfpence, pence, and twopences for the English colonies in America. The coins under this patent, made of composition called 'Wood's metal' or 'Bath metal,' and known as the Rosa Americana coinage, only bear the dates 1722 and 1723. These coins, good sets of which now realise 3*l.*, were originally minted at the French Change in Hogg Lane, Seven Dials. By way of compensation for the loss of his patents Wood was granted a pension of 3,000*l.* a year for eight years. He enjoyed this for three years only, dying in London on 2 Aug. 1730 (*Hist. Reg.* Chron. Diary, p. 53). He married Mary (Molyneux) of Witton Hall, Staffordshire. On 22 Aug. 1724 John and Daniel Molyneux of Meath Street and Essex Street, Dublin, ironmongers, found it expedient to make a public declaration to the effect that they were in no way concerned with William Wood or his patent (SWIFT, *Works*, ed. Scott, vi. 427 *n.*)

Half a dozen prose squibs against Wood and twice as many in verse are included in Scott's edition of Swift (vols. vii. and xii.) Some of the latter, such as 'A Full and True Account of the Solemn Procession to the Gallows and the Execution of William Wood, Esquire and Hardware Man,' or 'Wood: the Insect,' or 'A Serious Poem upon William Wood, Brazier, Tinker, Hardware Man, Coiner, Counterfeiter, Founder, and Esquire,' may possibly have been written by Swift. A few echoes of the pamphlet-war were heard in England, the parliamentary Jacobite party being responsible for 'Tyburns Courteous Invitation to W. Wood,' 1725, and one or two squibs upon Lady Kendal's connection with the affair. An engraving called 'Wood's Half-pence,' printed at Dublin in 1724, represents a cart laden with coins in sacks, and dragged by a group of devils, who are lashed by men armed with whips. Tied to the tail of the car is Poverty weeping.

Wood's coinage is figured in Ruding's 'Annals of the Coinage,' and in Simon's 'Essays on Irish Coins,' 1810, plate vii. There are two varieties of the halfpenny: on some dated 1722 Hibernia holds the harp with both hands; on others of 1722–4 she rests her left arm upon the harp. The farthings resemble the second variety.

[Mason's Hist. of St. Patrick's, Dublin, pp. 330 sq.; Simon's Essay on Irish Coins, 1810, pp. 70 sq.; Ruding's Annals of the Coinage, ii. 68 sq.; Thorburn's Coins of Great Britain and Ireland, ed. Grueber, 1898, pp. 225, 244; Crosby's Early Coins of America, 1875, pp. 145–66; Timmins's Industrial Hist. of Birmingham, p. 240; Anderson's Commerce, iii. 124; Hist. Reg. 1724, pp. 132, 243 sq.; A Defence of the Conduct of the Irish People, 1724; Coxe's Life of Sir R. Walpole, chap. xxvi.; Boulter's Letters, i. 4, 11; The Drapier Demolished, 1724; Letters of Swift, ed. G. Birkbeck Hill, 1899; Craik's Life of Swift, pp. 342, 534; Scott's Life of Swift, p. 285; Lecky's Hist. ii. 425; Mahon's Hist. of England in the Eighteenth Century; Notes and Queries, 5th ser. iv. 47, 6th ser. xii. 8; Wheatley and Cunningham's London, iii. 82; Cat. of Satirical Prints in the Brit. Mus. (vol. i. No. 1749); Brit. Mus. Cat.] T. S.

WOOD, WILLIAM (1745–1808), botanist and nonconformist minister, son of Benjamin Wood, a member of the Christian Society at Northampton, was born on 29 May 1745 (O.S.) at Collingtree, near Northampton. He was educated under Stephen Addington [q. v.] at Market Harborough, going thence at the age of sixteen to David Jen-

nings's academy in London to be trained for the ministry [see JENNINGS, DAVID]. After ordination he began his public services at Debenham, Suffolk, on 6 July 1766. The remainder of that year and part of the next he spent near London, but in September he settled at Stamford, Lincolnshire. He removed thence to Ipswich in November 1770, where he remained till the close of 1772. On 30 May 1773 he succeeded Joseph Priestley [q. v.] at the Mill Hill Chapel, Leeds, an appointment which he retained till his death.

In 1785 he began a series of lectures for the young, which, delivered once a fortnight, lasted for several years. These embraced a wide range of subjects; but he had paid much attention to natural history, especially botany, and became a fellow of the Linnean Society of London in 1791. He contributed the botanical articles to Abraham Rees's 'Cyclopædia' from B to C, and articles to James Sowerby's 'English Botany' (Nos. 57–775), as well as to the second edition of William Withering's 'Botanical Arrangement of the Vegetables in Great Britain,' while he furnished some articles on natural history to the 'Annual Review,' and a short account of Leeds to Aikin's 'History of Manchester.' He died at Leeds on 1 April 1808. He married, in 1780, Louisa Ann, second daughter of George Oates of Low Hall, near Leeds, by whom he had four children.

In addition to some published sermons he was author of: 1. 'An Abridgment of Dr. Watts's Psalms and Hymns' (written with B. Carpenter), [1780?], 8vo. 2. 'A brief Enquiry concerning the Dignity of the Ordinance of the Lord's Supper,' Leeds, 1790, 8vo. 3. 'Forms of Prayer' (for his congregation at Leeds), Leeds, 1801, 12mo.

[Memoirs by C. Wellbeloved, 1809 (with a silhouette); Rees's Cyclopædia, vol. xxxviii.; Gent. Mag. 1808, i. 372, ii. 945; Brit. Mus. Cat.] B. B. W.

WOOD, WILLIAM (1774–1857), zoologist and surgeon, was born in Kendal in 1774, and educated for the medical profession at St. Bartholomew's Hospital under John Abernethy [q. v.] He began practice as a surgeon at Wingham, near Canterbury. Turning his attention early to natural history, he became a fellow of the Linnean Society of London in 1798, and in 1801 contributed a paper 'On the Hinges of British Bivalve Shells' to the 'Transactions' of that society. He was elected a fellow of the Royal Society of London in 1812. About 1801 he removed to London, where he practised till 1815, when he entered into business as a bookseller in the Strand, dealing chiefly in works on natural history. He quitted business in 1840 and went to reside at Ruislip, Middlesex, where he died on 26 May 1857, leaving a son (28 May according to *Gent. Mag.* 1857, ii. 101).

He was author of: 1. 'Zoography; or the Beauties of Nature displayed in select Descriptions from the Animal and Vegetable, with additions from the Mineral Kingdom . . . with plates . . . by W. Daniell,' London, 1807–11, 3 vols. 8vo. 2. 'General Conchology,' vol. i., London, 1815, 8vo; reissued with a new title-page, 1835. 3. 'Index Testaceologicus,' London, 1818, 8vo; 2nd ed. with supplement and list of plates, 1828–9; new ed. revised by Sylvanus Hanley [1855–] 1856. 4. 'Illustrations of the Linnean Genera of Insects,' London, 1821, 2 vols. 12mo. 5. 'Catalogue . . . of the best Works on Natural History,' London, 1824, 8vo; new ed. 1832. 6. 'Fossilia Hantoniensia [by D. Solander] . . . Reprinted with a list of the figures . . . by W. Wood,' London, 1829, 4to. 7. 'A complete Illustration of the British Freshwater Fishes,' 3 Nos., London [1840?], 8vo and 4to. 8. 'Index Entomologicus,' London, [1833–]1839, 8vo; new ed. with supplement by John Obadiah Westwood [q. v.], London, 1854, 8vo.

He edited Buffon's 'Natural History,' with a life of the author, London and York, 1812, 20 vols. 8vo. He also drew the figures for Hanley's 'Illustrated . . . Catalogue of recent Bivalve Shells' (1842), and helped to illustrate Charles Thorpe's 'British Marine Conchology' (1844).

[Proc. Linn. Soc. 1857–8, p. xl; Brit. Mus. Cat.; Nat. Hist. Mus. Cat.] B. B. W.

WOOD, WILLIAM PAGE, BARON HATHERLEY (1801–1881), lord chancellor, the second son and fourth child of Sir Matthew Wood [q. v.], was born at his father's house in Falcon Square, London, on 29 Nov. 1801. Most of his early years were spent at the house of his grandmother (Mrs. Page) at Woodbridge in Suffolk, where for a time he attended the free school. From 1809 to 1812 he was at Dr. Lindsay's school at Bow in Essex, and in September 1812 he entered at Winchester. He was not on the foundation. He remained there till May 1818, when, in consequence of his joining in a 'barring out,' which the school authorities dignified by summoning the military to their assistance, he was compelled to leave in company with the other senior prefects. He then spent two years at Geneva, where he was placed in charge of Duvillard, professor of belles-lettres, and attended the university lectures. Through his father he was acquainted with

numbers of men of eminence of the whig and radical parties, and in 1817 had seen in Paris many of the chief liberal politicians. He had already read much, and at Geneva he acquired a good conversational knowledge of French and Italian and went into university society. In 1820 he returned to England in the train of Queen Caroline, whose cause was vigorously championed by his father at the time, and afterwards spent the summer months in Italy with Chevalier Vasselli, collecting evidence for the queen's case. When he entered Trinity College, Cambridge, in October, he was accordingly much more cultivated and much better informed than most undergraduates of his years, but his college career was hampered by ill-health. In 1821 he won the second college declamation prize with an essay in favour of the Revolution of 1688, and in 1822 was elected to a scholarship; but he came out only twenty-fourth wrangler in January 1824, and had to retire from the final classical examination altogether. In October of that year he was elected to a fellowship, though his election was nearly vetoed by dissentients who supposed him to hold his father's radical opinions, and remembered his prize essay of 1821.

From the time when, as sheriff of London, his father had taken him to the Old Bailey sessions, his ambition had turned towards a legal career. In Trinity term 1824 he entered Lincoln's Inn, proposed and seconded by Brougham and Denman, and he read law in the chamber of Roupell. The winter of 1825 he spent with pupils in the south of Europe, and, after studying conveyancing under John Tyrrell in 1826, he was called to the bar on 27 Nov. 1827, and started practice at 3 Old Square, Lincoln's Inn. He soon obtained business, and his first speech in court was delivered before the House of Lords in Westmeath *v.* Westmeath. He was much employed in railway work before parliamentary committees from 1828 to 1841, as well as in the chancery courts, and it was out of one of his cases that the clause since known as the 'Wharncliffe clause' originated. In 1841 he gave up parliamentary work, and was rewarded by a very large and immediate increase in his chancery practice. He became a queen's counsel in February 1845.

By this time his pecuniary position and prospects were excellent. His father had inherited a large fortune, and his own savings from professional earnings were enough to make him independent of practice. As early as 1829 he was earning 1,000*l.* a year, and had become engaged to Charlotte, daughter of Major Edward Moor [q. v.]; they were married on 5 Jan. 1830, and lived in Dean's Yard, Westminster, till 1844. As a queen's counsel prospects opened to Wood, which made him adhere to his profession, and he attached himself to the court of Vice-chancellor Sir James Wigram [q. v.] He was a strong high-churchman and an advanced liberal, and, entering parliament for Oxford in 1847, spoke principally on ecclesiastical topics, such as church rates, the ecclesiastical commission, the deceased wife's sister bill, and the admission of Jews to parliament. In 1850 he obtained a committee on the oaths question, of which he was chairman; and it was he who moved that Baron Rothschild be permitted to take his seat in July 1850 [see ROTHSCHILD, LIONEL NATHAN DE]. He also spoke and voted in favour of the ballot and household suffrage and against the game laws. In May 1849 he accepted from Lord Campbell, chancellor of the duchy, the vice-chancellorship of the county palatine of Lancaster; then a sinecure worth 600*l.* a year, but only on condition that his court should be reformed and be made an actual working tribunal. An act was accordingly passed for this purpose, and he held the office for two years. In 1851 he was a member of the commission on the court of chancery, and prepared several bills for the purpose of improving chancery procedure, which ultimately were passed. In the same year he was appointed solicitor-general in Lord John Russell's administration and was knighted. A vice-chancellorship was offered to him shortly afterwards, which he was inclined to accept, as the strain of office, particularly during the passing of the ecclesiastical titles bill, which he heartily supported, told heavily upon his health; but at Lord John Russell's request he refused the offer and held on. The ministry went out in February 1852, but in December, when forming his administration, Lord Aberdeen offered Wood the solicitor-generalship again, or the vice-chancellorship vacated by Sir George James Turner [q. v.], who was made lord justice in succession to the newly appointed lord chancellor Robert Monsey Rolfe, first baron Cranworth [q. v.] The latter was accepted, and Wood was sworn in before the commencement of Hilary term 1853. For the next fifteen years he was an active chancery judge. His practice, only once departed from, was to deliver oral judgments only, and, thus delivered, they were occasionally ill-arranged and fragmentary. On this habit Lord Campbell, when lord chancellor, chose to animadvert severely in December 1860 in his judgment in Burch *v.* Bright on appeal

from Wood; but on 22 Dec. the other vice-chancellors and the master of the rolls united in a letter to Lord Campbell protesting against this mode of indirectly lecturing a judge of the court of chancery, which obtained him amends from the chancellor. In addition to his judicial work Wood was constantly engaged in commissions on various legal and ecclesiastical topics, on cathedrals, divorce, legal education, consolidation of statute law, and on the university of Cambridge commission. He was also one of the arbitrators in the dispute between the queen and the king of Hanover with regard to the Hanover crown jewels. He became a lord justice of appeal in February 1868, and in the following December was appointed lord chancellor in the first Gladstone administration. His selection was somewhat unexpected, but in fact, at a juncture when the disestablishment of the Irish church was in preparation, Wood's two great characteristics, sound legal learning and earnest churchmanship, fitted him eminently for a place which Roundell Palmer felt that he could not accept owing to his disapproval of the measure. He was then created Baron Hatherley of Hatherley in the county of Gloucester. During his tenure of this office he took an effective part in the Irish church debates, though he was not a finished or attractive speaker. He passed the Bankruptcy Act of 1869—a measure chiefly defective by reason of the encouragement it gave to expense in bankruptcy proceedings and the insufficiency of its safeguards against the dissipation of assets—and the Judicial Committee Act of 1871. He did not pass his judicature bill. The failure of his eyesight led to his resignation in 1872, and he died at 31 George Street, Westminster, on 10 July 1881, and was buried in the churchyard of Great Bealings, Suffolk, five days later. His wife died on 19 Nov. 1898. They had no children, and the peerage became extinct on Hatherley's death.

As a lawyer Hatherley was learned, sound, and industrious; he was a good and efficient judge, and distinguished above most of his colleagues. His decisions were rarely appealed from, and reversed more rarely still. Outside the law he had many activities and interests. When a young man he translated the 'Novum Organum' for Basil Montagu's edition of 'Bacon,' and through Montagu became intimate with Coleridge, Carlyle, and Irving; with his school-friend Dean Hook he was intimate all his life. He was deeply pious and active in good works. From 1834 onwards he was a member of the committee of the National Society, and from 1836 to 1877 he was a constant Sunday-school teacher in the parish of St. Margaret's, Westminster, in which he lived. His portrait, by George Richmond, is in the National Portrait Gallery, and another is in Fishmongers' Hall. He published several religious and ecclesiastical works, a lecture called 'Truth and its Counterfeits,' 1857, a controversial treatise on 'Marriage with a Deceased Wife's Sister,' 1862, and a series of excerpts from the Bible called 'The Continuity of Scripture,' 1867, which ran through several editions.

[Stephen's Memoir of Lord Hatherley, 1882; Times, 12 July 1881; St. James's Magazine, new ser. iv. 763.] J. A. H.

WOODALL, JOHN (1556?–1643), surgeon, born about 1556, was son of Richard Woodall of Warwick and his wife Mary, daughter of Peirse Ithell of North Wales. He began life as a military surgeon in Lord Willoughby's regiment in 1591 [see BERTIE, PEREGRINE], and afterwards lived abroad at Stoad in Germany, and, knowing German well, acted as interpreter to an embassy sent thither by Queen Elizabeth. He remained eight years in Germany, travelling also in France and in Poland, where he practised the cure of the plague. In 1599 he was admitted to the Barber-Surgeons Company in London, of which he became a warden in 1627 and master in 1633. He also spent some time in Holland, where he lodged with a Dutchman who lived by making counterfeit mithridate and Venice treacle, of which the former only contained nine simples instead of the seventy-five of the genuine composition, while the treacle was made to seem Venetian by ingeniously marked pewter boxes. On his return he lived in Wood Street, London, and worked hard with his cure in the plague of 1603. He was sent early in James I's reign to Poland on public business. He was elected surgeon to St. Bartholomew's Hospital on 19 Jan. 1616, on the resignation of Richard Mapes, and held office till his own death. In 1612, on the formation of the East India Company into a joint-stock business, Woodall was appointed its first surgeon-general, and continued in office for nearly thirty years. He at once drew up regulations for their surgeons, and exact lists of instruments and remedies for their chests, and in 1617 published, chiefly for their use and that of surgeons in the king's service, 'The Surgion's Mate, or a Treatise discovering faithfully the due contents of the Surgion's Chest.' On 26 March 1617–18 his salary was 'increased to 30*l.* a year' (*Cal. State Papers*, East Indies, 1617–21, p. 141). In 1624 he was accused of employing unskilful surgeons (*ib.* 1622–4, p. 413).

Woodall was also interested in the Virginia Company, to which he subscribed 37*l.* 10*s.*, but is said not to have paid it. In the disputes between the party of Sir Edwin Sandys [q. v.] and that of Sir Thomas Smith (1558?–1625) [q. v.], Woodall sided with Smith, whose surgeon he was. On 18 July 1620 he was suspended from the court of the company pending an inquiry into his 'foule aspercion upon Sir Edwin Sandys.' On 20 Oct. 1623 he voted for the surrender of the company's charters to the crown. He had been very active in promoting the exportation of cattle to Virginia to supply the colonists with milk, and disputes about his cattle are mentioned in the correspondence between the English privy council and the governor of Virginia (*Cal. State Papers*, Amer. and West Indies, 1574–1660, pp. 53, 238, 291).

In 1628 Woodall published 'Viaticum, being the Pathway to the Surgeon's Chest.' It contains a list of instruments and directions for the treatment of surgical cases. The ordinary surgeon was allowed a chest worth 17*l.*, and the surgeon-major one of 48*l.* value, and Woodall praises the discretion of Charles I in improving the army medical department. The 'Viaticum' was republished as a sequel to an enlarged work, 'The Surgeon's Mate, or Military and Domestique Surgery, with a Treatise for the Cure of the Plague,' in 1639 (London, folio; 4th edit. 1655). It is dedicated to Charles I, with secondary dedications to Sir Christopher Clitherow and the East India Company, and to William Clowes (1582–1648) and the Barber-Chirurgeons, and two pages of commendatory verses by George Dun, a warden of the mystery, are prefixed. Descriptions are given of the instruments of surgery, of drugs and their preparations, of a number of injuries, of operations, and of some diseases, ending with a general account of alchemy, a treatise of the signs used, and several pages of chemical verses. The description of scurvy is very full, and is the result of extended personal observations, and the book is said to be the earliest in which lime-juice is prescribed for its treatment (Brown, *Genesis U.S.A.*, ii. 1050); it had, however, been used in 1593 by Hawkins (see Herbert Spencer, *Study of Sociology*, libr. ed. p. 159). Woodall mentions with respect the practice of two physicians to St. Bartholomew's whom he had known, William Harvey (1578–1657) [q. v.] and Peter Turner (1542–1614) [q. v.] On 20 Nov. 1627 he went to Portsmouth to attend the wounded from the Isle of Rhé, and on 30 Sept. 1641 was appointed an examiner of surgeons. He died in September 1643, leaving by his wife, Sara Henchpole, three sons and one daughter.

Woodall's works show some power of observation, and indicate a desire to extend the practice of his art within the domain of pure medicine, with a dread of, rather than reverence for, physicians. Like most of his contemporaries he uses many pious expressions, and has a tendency to quote a little Latin and to write doggerel English verse, but his English style is not so good as that of William Clowes (1540–1604). He had a secret remedy called aurum vitæ for the plague. His portrait, in a skull-cap and ruff, engraved by G. Glover, is at the foot of the title-page of the 'Surgeon's Mate' of 1639.

[Works; Young's Annals of the Barber-Surgeons; Original manuscript Journals of St. Bartholomew's Hospital; Cal. State Papers, Colonial, American, and East Indian, passim (in the index to the latter he is erroneously entered as William Woodall); Brown's Genesis of the United States; Visitation of London (Harl. Soc.) ii. 365.] N. M.

WOODARD, NATHANIEL (1811–1891), founder of the Woodard schools, born on 21 March 1811, was fifth son of John Woodard of Basildon Hall, Essex. He was educated privately, and matriculated at Magdalen Hall, Oxford, in 1834. At the same time he married Miss Eliza Harriet Brill. He graduated B.A. in 1840 and M.A. in 1866. He was ordained deacon in 1841 and priest in 1842. His first curacy was at Bethnal Green; his second at St. James's, Clapton; his third at New Shoreham. At New Shoreham he opened in 1847 a small day school, of which he appointed the Rev. C. H. Christie headmaster; to the school he gave up the vicarage where he resided, and moved his family into lodgings.

In 1848 Woodard first became deeply impressed with the lack of good schools for the middle classes, which should offer definite church of England teaching and the advantages of the educational system of the great public schools at a comparatively small expense. There were public schools for the higher classes and national schools for the poor, but the middle classes seemed to be left out in the cold. In 1848 he issued his first pamphlet on the subject, 'A Plea for the Middle Classes;' and in 1852 he issued his second pamphlet, 'Public Schools for the Middle Classes.' Meanwhile in 1848 he entered on his great educational work by opening at Shoreham a boarding-school under the Rev. E. C. Lowe (subsequently provost of St. Nicolas College). A number of houses were taken and occupied, and in 1850 Woodard resigned his curacy and devoted his

whole attention to the organisation and development of large educational schemes. In 1862 he settled at Martyn Lodge, Henfield, which was his home until his death.

In working out his plans his ideas expanded, and a society was founded in 1848 to carry them out. It was stated that its purpose was to extend 'education among the middle classes of her majesty's dominions, and especially among the poorer members of those classes, in the doctrines and principles of the church now established . . . by means of colleges and schools established, and to be established, in various places,' with the permission of the diocesans and under the direction of clergymen and laymen in communion with the church. The colleges or schools were to be of three grades or classes: 'the first for the sons of clergymen and other gentlemen; the second for the sons of substantial tradesmen, farmers, clerks, and others of similar situation; and the third for sons of petty shopkeepers, skilled mechanics, and other persons of very small means, who have at present no opportunity of procuring for their children better instruction than is given in parochial and other primary schools; the charges in all the schools shall be on as moderate a scale as the means of the society will allow; and particularly the maximum charges of schools of the third class shall be so fixed that the boys in such last-mentioned schools shall be boarded and educated for a sum very little (if at all) exceeding what it would cost their parents to provide them with food at home.'

The first school founded for the middle classes by the Woodard Society was St. John's, Hurstpierpoint. The corner-stone was laid in 1851, and it was opened in 1853. The first stone of the chapel was laid in 1861. Over 50,000*l.* was expended on the handsome buildings, which were designed to accommodate three hundred boys.

The second school was St. Nicolas, Lancing, where 250 acres were secured in the parish of Lancing and the first stone of the central buildings laid on 21 March 1854 by the founder. The first stone of the chapel was laid by Bishop Gilbert in 1868. The buildings form an imposing pile.

In 1869 Woodard published 'The Scheme of Education of St. Nicolas College,' in a letter to the Marquis of Salisbury. Woodard now proposed that there should be five centres of education for east, west, north, south, and the midlands; that each centre should be endowed with funds to support a provost and twelve senior fellows, who should give their whole time to carrying forward the work of education in the several districts; that twelve non-resident fellows should be elected from the gentlemen in the district, and be associated with the senior fellows. In accordance with these proposals a society of St. Nicolas Lancing was founded for the south district. Its educational establishments consisted at first of the two foundations of St. John's, Hurstpierpoint, and St. Nicolas, Lancing. To these additions were subsequently made. St. Saviour's school, Ardingly, for the lower middle class, which had been begun at Shoreham, was removed in 1870 to Ardingly, where buildings were erected to accommodate five hundred boys, on a property of five hundred acres. All Saints' school, Bloxham, Oxfordshire, which was founded in 1860 by the Rev. P. Reginald Egerton, and cost over 25,000*l.*, was handed over by him, with its fine buildings, to the corporation of St. Nicolas College in 1896. Under the same society's auspices St. Michael's school for girls was established at Bognor in 1894.

The second divisional society, founded by Woodard on the model of that of St. Nicolas, was St. Mary's and St. John's of Lichfield for the midlands. A provost and body of fellows were appointed in 1873. They established St. Chad's, Denstone, for 320 boys of the middle class. The buildings, to the cost of which Sir Percival Heywood contributed munificently, were opened by Bishop Selwyn in 1873, and the chapel in 1879. The cost exceeded 70,000*l.* St. Oswald's, Ellesmere, and St. Cuthbert's, Worksop, were lower middle schools for those of narrow means. The first, with buildings for 190 boys, was opened in 1884 at a cost of 30,000*l.*; the second, with buildings costing 20,000*l.*, for two hundred boys, on a site presented by the Duke of Newcastle, was opened in 1895. St. Anne's, Abbot's Bromley, a boarding school for a hundred girls, with day pupils, was commenced in 1873. St. Mary's, Abbot's Bromley, and St. Winifred's, Bangor, were lower middle schools for girls, boarders, and day pupils. The first was commenced in 1882, and new buildings were opened in 1893 at a cost of 4,000*l.*; the second was commenced in 1887. St. Augustine's, Dewsbury, a grammar school for two hundred boys, was opened in 1884.

A divisional society for the west, St. Mary's and St. Andrew's of Wells, was formed, with a provost, in 1897. King Alfred's College, Taunton, which had previously been purchased by Woodard in 1880, and carried on as a middle-grade school, was placed in 1897 under the government of the new divisional society as a school for those of narrow means, with accommodation for two hundred boys.

More than half a million has been raised

and expended in carrying out Woodard's schemes, which gained the support of many eminent high churchmen. In the earlier days of the movement puritan alarm led to fanatical outbursts, but the demand for such a system of education, and the satisfaction expressed by parents at its good influence on their children, silenced opponents and soon led to a reaction in its favour. Woodard's aims have been largely realised in many directions. The governing bodies of all the divisional societies are now united in a comprehensive governing body styled the corporation of SS. Mary and Nicolas. A feature in the system to which Woodard attached great importance is the benefit fund. Its purpose is to maintain a bond of union between past members of the schools of all grades, and to make grants for the advancement in life or to relieve the necessities of members. The accumulated capital has become considerable. Though the amount of payment he proposed has had to be raised, the entire account for a boy at Ardingly is covered by twenty guineas annually. The discipline of the Woodard schools was upheld by leaving boys out of school hours to their own self-government, relying on their sense of duty and honour.

In 1870 Woodard was appointed canon residentiary of Manchester by Mr. Gladstone, in succession to Archdeacon Durnford, who became bishop of Chichester. The same year the university of Oxford conferred on him the honorary degree of D.C.L. In 1880 he represented the chapter of Manchester as proctor in York convocation. In 1881 he became subdean of Manchester. In 1888 the rectory of St. Philip's, Salford, which had previously been annexed by act of parliament to his canonry, became vacant, and he had in his declining years to accept a parochial charge. Soon afterwards his mental powers declined. He died at Henfield on 25 April 1891, and was buried at Lancing College in a vault at the south-east of the chapel wall. He was father of seven sons and one daughter.

[Calendar of the Corporation of St. Mary and St. Nicolas, 1897; Lowe's St. Nicolas College and its Schools; 'Canon Woodard' in Lancing College Magazine, by Francis Haverfield; information from the Rev. Canon E. E. Lowe, D.D., Rev. E. Field, and members of the family.]

J. A. A.

WOODBRIDGE, BENJAMIN (1622–1684), divine, born in 1622, was the son of John Woodbridge (1582–1637), rector of Stanton-Fitzwarren, Wiltshire, and his wife Sarah (1593–1663), daughter of Robert Parker (1564?–1614) [q. v.] He matriculated from Magdalen Hall, Oxford, on 9 Nov. 1638, but went in 1639 to New England, whither his elder brother, John (noticed below), had preceded him in 1634 in company with his uncle, Thomas Parker (1595–1677) [q. v.] Benjamin was the first graduate of Harvard College, commencing B.A. in 1642. Returning to England, he re-entered Magdalen Hall, and proceeded M.A. on 16 Nov. 1648. At that time he had already been doing duty as a minister in Salisbury, and on 18 May had been appointed rector of Newbury in Berkshire, where he had great success as a preacher and 'was much resorted to by those of the presbyterian persuasion.' 'By his excellent instruction and wise conduct he reduced the whole town to sobriety of sentiment in matters of religion and a happy unity in worship.' In 1652 he attempted to refute two ministers of Salisbury, Thomas Warren and William Eyre, in a sermon on 'Justification by Faith,' which was published and commended by Baxter (*The Right Method for a Settled Peace of Conscience and Spiritual Comfort*, London, 1653). Eyre responded in 'Vindiciæ Justificationis Gratuitæ' (London, 1654), when Baxter upheld his own and Woodbridge's views in his 'Admonition to Mr. William Eyre of Salisbury' (London, 1654); and Woodbridge himself issued a reply, entitled 'The Method of Grace in the Justification of Sinners' (London, 1656).

Woodbridge was one of the assistants for the ejection of scandalous ministers in 1654. In 1657 the trustees for the maintenance of ministers granted an augmentation of 20*l.* for an assistant for him at Newbury. At the Restoration he was made one of the king's chaplains and had the canonry of Windsor offered him, but 'bogling long with himself whether he should take that dignity or not' (Wood), it was given to another. He was one of the commissioners at the Savoy conference in 1661, but was silenced by the act of uniformity in 1662. Subsequently he preached in private in Newbury, but was frequently disturbed and imprisoned. Eventually he consented to conform and take holy orders from Earle, bishop of Salisbury, at Oxford in October 1665. But, afterwards reproaching himself for his inconsistency, he returned to his quiet preaching in Newbury until the indulgence of March 1672 enabled him to act with fuller publicity. On the breaking out of the 'popish plot' in 1678 he was encouraged to greater efforts, and preached in a place of worship every Sunday at Highclere in Hampshire. In 1683 he retired to Englefield in Berkshire, where he died on 1 Nov. 1684, and was buried in Newbury on the 4th.

Woodbridge published in 1648, under the pseudonym 'Filodexter Transilvanus,' 'Church Members set in Joynt, or a Discovery of the Unwarrantable and Disorderly Practice of Private Christians, in usurping the Peculiar Office and Work of Christ's own Pastours, namely Publick Preaching.' The book was written in reply to a treatise, entitled 'Preaching without Ordination,' published the previous year under the pseudonym of 'Lieut. E. Chillenden.' Woodbridge's book was republished in 1656 and in 1657. He also published in London in 1661 a work by James Noyes (who had married his mother's sister), entitled 'Moses and Aaron; or the Rights of the Church and State.' Woodbridge wrote some verses, inscribed on the tomb of John Cotton of Boston, Mass. (*d.* 1652), which possibly gave Franklin a hint for his celebrated epitaph upon himself.

John Woodbridge (1613–1696), brother of Benjamin, was born at Stanton, near Highworth, in 1613. He was partially educated at Oxford, but, objecting to the oath of conformity, left the university and studied privately till 1634, when he went to America. Woodbridge took up lands at Newbury in New England, acted as first town clerk till 19 Nov. 1638, and in 1637, 1640, and 1641 as deputy to the general court. He was ordained at Andover on 24 Oct. 1645, and chosen teacher of a congregation at Newbury. In 1647 he returned to England, and was made chaplain to the commissioners treating with the king in the Isle of Wight. He settled in New England in 1663, and succeeded his uncle Thomas Parker as minister at Newbury in 1677. Disagreeing with his congregation on some points of church discipline, he gave up his post and became a magistrate of the township. He died on 17 March 1696. He married, in 1639, Mercy (1621–1691), daughter of Governor Thomas Dudley, by whom he had twelve children. Dudley Woodbridge, judge-advocate of Barbados and director-general of the Royal Assiento Company, who died on 11 Feb. 1720–1, and whose portrait was painted by Kneller, was probably his son (Noble, *Biogr. Hist.* iii. 260).

[Foster's Alumni Oxon. 1500–1714; Wood's Athenæ, ed. Bliss, iv. 158–61, Fasti, ed. Bliss, ii. 108; Palmer's Nonconformist's Memorial, i. 290–1; Money's Hist. of Newbury, pp. 441, 504; Cal. State Papers, Dom. 1653–4 pp. 44, 201, 1657–8 p. 29, 1664–5 p. 16; Kettell's Specimens of American Poetry, vol. i. pp. xxix–xxx; Sibley's Graduates of Harvard University, i. 18, 20–1, 27; Farmer's Register of First Settlers; Mather's Magnalia, 1702, p. 219; New England's Historical and Genealogical Register, xxxii. 292, 342; Hoare's Modern Wiltshire, vi. 408; Lords' Journals, x. 78; P. C. C. 51 Cann; Book of Institutions (Record Office), Series A, vol. 5, Wiltshire, fol. i; Winthrop's Hist of New England, pp. 309–10; Sprague's Annals of the American Pulpit, i. 129–30; Mitchell's Woodbridge Record, passim; Coffin's Hist. of Newbury.] B. P.

WOODBURY, WALTER BENTLEY (1834–1885), inventor of the Woodburytype process, was born at Manchester on 26 June 1834. His father dying when he was quite young, and his mother having a prosperous shop to attend to, he was brought up by his maternal grandfather (who was also his godfather), Walter Bentley. Bentley, who was a naturalist and a friend of Audubon and Waterlow, was related to Thomas Bentley (1731–1780) [q. v.], the partner of Josiah Wedgwood. Woodbury was given a scientific education, and was placed in 1849 as an apprentice in a patent office in Manchester, with a view to becoming an engineer. Three years later he sailed for the Australian gold fields, and passed through many vicissitudes. Having worked in succession as a cook, a driver, a surveyor's labourer, a builder, and a paper-hanger, he obtained a place in the Melbourne waterworks. There he resumed his old hobby of photography, the collodion process in which had been invented by Frederick Scott Archer [q. v.] just before he left England. In 1858 with his partner, James Page, he migrated to Java, and there, at Batavia, worked the collodion process with great success, sending home a series of fine tropical views, which were published by Negretti & Zambra. Having married a Malay lady and attained a small competence, he returned to England in 1863. He settled in Birmingham, where in 1864, while experimenting with carbon printing, he conceived a new mode of photographic engraving. The difficulties to be surmounted were very great, but on 5 Dec. 1865 he was enabled to demonstrate and exhibit examples of the beautiful mechanical process that bears his name to the Photographic Society. The main feature of the invention, patented on 24 July 1866 and called the Woodburytype, is that a photograph in gelatine is caused by enormous pressure to indent a sheet of lead. When perfected the invention came into common use, both in Europe and America. Between this date and his death Woodbury took out over twenty patents for photo-mechanical printing processes and for photographic and allied apparatus. Many of the block processes now in use, notably the Goupil photogravure employed by Boussod,

Valadon, & Co., are modifications of Woodburytype. He also invented a method of water-marking, to which he gave the name 'filigrane.' A subscription was started among photographers in March 1885 to enable him to develop his stannotype process. The prospect of wealth unsettled the inventor, and he moved restlessly from Craven Cottage on the Thames to Croydon, and then to Brighton; he died suddenly at Margate, from the effects of an overdose of laudanum, on 5 Sept. 1885. He was buried on 12 Sept. in Abney Park cemetery, his grave being near that of two other photographic pioneers, George Wharton Simpson and Henry Baden Pritchard [see under PRITCHARD, ANDREW], both of whom had been intimate friends. He contributed a number of papers on optical lantern experiments to the 'English Mechanic' and to 'Science at Home.'

[Harrison's Hist. of Photography, 1888, pp. 112, 135 (with portrait); Photographic News, 11 Sept. 1885 (portrait); British Journal of Photography, 18 Sept. 1885; Brothers's Photography, its History and Processes, 1892; Werge's Evolution of Photography, 1890, p. 82; Robottom's Travels in search of New Trade Products, 1893, pp. 113–20; Routledge's Discoveries and Inventions of the Nineteenth Century, 1891, pp. 536–9; Athenæum, 1885, ii. 407; Nature, 24 April 1873; Davanne's La Photographie, 1886–8, i. 37, 142, ii. 223, 239, 244. 313.]

T. S.

WOODCOCK, MARTIN, *alias* FARINGTON, JOHN (1603–1646), Franciscan martyr, born in 1603 at Clayton-le-Wood, Lancashire, appears to have belonged to the Lancashire families of Farington or Woodcock, though it is not clear which was his real name, nor has his parentage been traced. He was educated first at St. Omer and then at Rome. He began his novitiate with the Capucins of Paris, but left within a year and was admitted among the Franciscans at Douai in 1631, and was professed in 1632. Towards the end of 1643 he was sent on the English mission, and landed at Newcastle, but was seized almost immediately while on a visit to his relatives in Lancashire. After more than two years' imprisonment he was tried at Lancaster in August 1646, condemned on his confession of being a Roman catholic priest, and executed at Lancaster on the 7th. Granger mentions a small quarto portrait of Woodcock (*Biogr. Hist.* ii. 207).

[Certamen Seraph. Provinciæ Angliæ, Douai, 1649, 4to; Dodd's Church Hist. iii. 109; Baines's Lancashire, iv. 802.]

A. F. P.

WOODCROFT, BENNET (1803–1879), clerk to the commissioners of patents, born at Heaton-Norris, Lancashire, on 29 Dec. 1803, was the son of John Woodcroft, merchant and silk and muslin manufacturer, who carried on business at Manchester and Salford. His mother, named Boocock, came of a Sheffield family. At an early age he learnt weaving at Failsworth, a village about four miles from Manchester, subsequently studying chemistry under John Dalton (1766–1844) [q. v.], and becoming a partner in his father's business about 1828. In 1826 he took out a patent for propelling boats, and in 1827 he patented an invention, of great commercial value, for a method of printing yarns before being woven. These were succeeded by his ingenious increasing-pitch-screw propeller, 1832; improved methods of printing certain colours in calico and other fabrics, 1836 and 1846; improved 'tappets' for looms, his most successful invention, 1838; and his varying-pitch screw propellers, 1844 and 1851. The pecuniary return of these patents was extremely small to the inventor, though several of the inventions were of considerable profit to others. During his residence at Manchester he became intimate with the eminent mechanicians of the town, including (Sir) Joseph Whitworth [q. v.], James Nasmyth [q. v.], Richard Roberts [q. v.], Eaton Hodgkinson [q. v.], and (Sir) William Fairbairn [q. v.] In 1841 he was in business as a patent tappet and jacquard manufacturer, and about 1843 started as a consulting engineer and patent agent, removing in 1846 to London, where he carried on the same business at No. 1 Furnival's Inn. He was appointed in April 1847 as professor of machinery at University College, London, and held the post until July 1851, though without conspicuous success. Upon the passing of the Patent Law Amendment Act of 1852 he was chosen for the post of superintendent of specifications, and on 1 Aug. 1864 was appointed clerk to the commissioners of patents, with sole charge of the department. His administration was marked by remarkable ability and liberality, and he may be said to have originated and carried out the whole existing system. In the space of five years he printed and published the whole of the specifications from 1617 to 1852—14,359 in number. Copies of these, and the current specifications, together with his elaborate indexes and other publications, including an admirable series of classified abridgments of specifications with historical introductions, were presented to every considerable town in the country, as well as to many

foreign and colonial libraries. Among his official publications were a valuable 'Appendix to the Specifications of English Patents for Reaping Machines,' 1853; and a series of reprints of scarce pamphlets descriptive of early patented inventions, 1858–72. He was mainly instrumental in starting the Patent Office Library, opened in March 1855, and now become one of the best technical libraries in the country, and of the Patent Office Museum, opened in June 1857. Incorporated in the museum is a large collection of portraits of inventors and discoverers, of which Woodcroft began the formation soon after his appointment. His personal contributions to the museum and library were numerous, and show the great interest he took in the history of inventions. He was the means of rescuing from oblivion the first marine steam engine ever made, that invented by William Symington (1763–1831) [q. v.] He retired from the public service on 31 March 1876. He was a member of the Society of Arts from 1845 to 1858, and was elected a fellow of the Royal Society in 1859. He died at his house in Redcliffe Gardens, South Kensington, on 7 Feb. 1879, and was buried at Brompton cemetery. He left a widow but no children.

His non-official publications were: 1. 'A Sketch of the Origin and Progress of Steam Navigation,' 1848, 4to, which appeared afterwards as a paper on 'Steam Navigation' in the 'Transactions of the Society of Arts,' 1852. 2. 'The Pneumatics of Hero of Alexandria, translated (by J. G. Greenwood) for, and edited by, B. Woodcroft,' 1851. 3. 'Amendment of the Law and Practice of Letters Patent for Invention,' 1851. 4. 'Brief Biographies of Inventors of Machines for the Manufacture of Textile Fabrics,' 1863, 12mo, originally published in 1862 by Messrs. Agnew of Manchester as the text to a series of portraits of inventors.

[The Engineer, 14 Feb. 1879 (memoir by Mr. R. B. Prosser); Manchester Guardian, 11 Feb. 1879; Times, 14 Feb. 1879; Journal of the Society of Arts, 21 Feb. 1879; Brit. Mus. and Patent Office Library Catalogues.]

C. W. S.

WOODD, BASIL (1760–1831), hymn-writer, born at Richmond in Surrey on 5 Aug. 1760, was the only son of Basil Woodd (1730–1760) of that town, by his wife Hannah (*d.* 12 Nov. 1784), daughter of William Price of Richmond. He was educated by Thomas Clarke, rector of Chesham Bois in Buckinghamshire, and matriculated from Trinity College, Oxford, on 7 May 1778, graduating B.A. in February 1782 and M.A. in 1785. On 16 March 1783 he was ordained deacon, and in 1784 priest. On 10 Aug. 1784 he was chosen lecturer of St. Peter's, Cornhill, a post which he retained until 1808. In February 1785 he was appointed morning preacher at Bentinck Chapel, Marylebone, and soon after entering on his duties established evening preaching, an innovation which at first provoked opposition and afterwards imitation. Bentinck being a proprietary chapel, he purchased the lease in 1793. On 5 April 1808 he was instituted rector of Drayton Beauchamp in Buckinghamshire.

Woodd exerted himself successfully in establishing schools. Under his superintendence at least three thousand children passed through the schools connected with Bentinck Chapel. He was an active member of many religious societies, including the Society for Promoting Christian Knowledge, the Church Missionary Society, and the British and Foreign Bible Society. He died at Paddington Green, near London, on 12 April 1831. He was twice married: first, on 8 Feb. 1785, to Ann (*d.* 23 April 1791), daughter of Colonel Wood (*d.* 1775); and, secondly, on 3 July 1792, to Sophia Sarah (*d.* 15 Aug. 1829), daughter of William Jupp of Wandsworth, an architect. By his first wife he had a son, Basil Owen (*d.* 1811), and two daughters—Anne Louisa (*d.* 1824), married to John Mortlock; and Anna Sophia (*d.* 1817), married to Thomas Cahusac—and by his second wife two sons and a daughter.

Woodd was the author of many publications, among which may be mentioned: 1. 'Memoirs of Mrs. Hannah Woodd' [his mother], London, 1793, 8vo; republished in 1815 in George Jerment's edition of Thomas Gibbons's 'Memoirs of Eminently Pious Women.' 2. 'The Duties of the Married State,' London, 1807, 12mo. 3. 'A New Metrical Version of the Psalms of David, with an Appendice of Select Psalms and Hymns,' London, 1821, 12mo; 2nd edit. 1822. A few of Woodd's hymns are still in common use, the best known being 'Hail, Thou Source of every Blessing.'

[Henry Woodd's Records of the Family of Woodd, 1886; Christian Observer, 1831, pp. 249–55, 298–314; A Family Record or Memoirs of Basil Woodd, 1834; Gent. Mag. 1831, i. 472; Foster's Alumni Oxon. 1715–1886; Burke's Landed Gentry; Allibone's Dict. of Engl. Lit.; Foster's Index Eccles.; Biogr. Dict. of Living Authors, 1816; Foster's Yorkshire Pedigrees; Julian's Dict. of Hymnology, 1892.] E. I. C.

WOODDESON, RICHARD (1745–1822), jurist, was born at Kingston-on-Thames on 15 May 1745. His father,

Richard Wooddeson (1704–1774), divine, baptised at Findon in Sussex on 21 Jan. 1703–4, was the son of Richard Wooddeson (*d.* 1726), vicar of Findon, by his wife Dorothy. He was a chorister at Magdalen College, Oxford, from 1712 to 1722, and a clerk from 1722 to 1725, matriculating from Magdalen College on 20 March 1718–19, and graduating B.A. on 16 Oct. 1722 and M.A. on 6 July 1725. From 1725 to 1728 he filled the office of chaplain, and soon after became a school assistant at Reading. In 1732 or 1733 he was chosen master of the free school at Kingston, where he continued until 1772, with a great reputation as a teacher. Among his scholars were Edward Lovibond [q. v.], George Steevens [q. v.], George Keate [q. v.], Edward Gibbon [q. v.], William Hayley [q. v.], Francis Maseres [q. v.], George Hardinge [q. v.], and Gilbert Wakefield [q. v.] Infirmity compelled him to resign his post in 1772, when he removed to Chelsea. He died 'near Westminster Abbey' on 15 Feb. 1774. He was the author of a Latin metrical prosody, a few single sermons, and some poetical pieces. Lovibond's 'Poems on Several Occasions' (1785) were dedicated to Wooddeson, and contained verses addressed to him (*Gent. Mag.* 1774 p. 95, 1823 i. 225; Bloxam, *Reg. of Magdalen Coll.* i. 136–43, ii. 88, 173; Wakefield, *Memoirs*, 1804, i. 42–51; Best, *Personal and Literary Memoirs*, 1829, pp. 77–8; Gibbon, *Autobiographies*, ed. Murray, 1896, pp. 43, 114, 221).

His only son, Richard, was educated at his father's school, and matriculated from Pembroke College, Oxford, on 29 May 1759. He was elected to a demyship at Magdalen College in 1759, graduating B.A. on 28 Jan. 1763, M.A. on 10 Oct. 1765, and D.C.L. on 31 May 1777. In 1772 he exchanged his demyship for a fellowship, which he held till his death. In 1766 he was elected to a Vinerian scholarship in common law, and he was called to the bar in 1767 by the society of the Middle Temple, who elected him a bencher in 1799. After acting for three years as deputy Vinerian professor, he was elected a Vinerian fellow in 1776, and served as proctor in the same year. On 4 March 1777 he was elected university lecturer on moral philosophy, and on 24 April, on the resignation of (Sir) Robert Chambers [q. v.], he was elected Vinerian professor, narrowly defeating (Sir) Giles Rooke [q. v.], who was also a candidate. During his sixteen years' tenure of office he published two legal works of some value. The first, which appeared in 1783, was entitled 'Elements of Jurisprudence treated of in the preliminary Part of a Course of Lectures on the Laws of England' (London, 4to; new edit. Dublin, 1792, 8vo). The second, published in 1792 and 1793, was 'A Systematical View of the Laws of England' (London, 3 vols. 8vo; Dublin, 1792–4, 3 vols. 8vo). Originally delivered as a series of Vinerian lectures commencing in Michaelmas term 1777, and extending over a course of years, the latter work was an important contribution towards systematising English law. Although it was overshadowed by the literary merit of Blackstone's 'Commentaries,' it is probable that Wooddeson's 'Systematical View' is in many respects superior as a legal treatise. A second edition was edited by William Rosser Williams in 1839 (London, 3 vols. 12mo; Philadelphia, 1842, 1 vol. 8vo).

Wooddeson acted for many years as counsel for the university of Oxford and as a commissioner of bankrupts. He was of silent and retired habits, but in his youth was a frequenter of 'honest Tom Payne's house' at Mews Gate, where he met many well-known authors and patrons of literature [see Payne, Thomas, 1719–1799]. In 1808 a fire broke out in his house in Chancery Lane and destroyed his valuable library, chiefly composed of legal works. He died, unmarried, on 29 Oct. 1822 at his house in Boswell Court, Lincoln's Inn Fields, and was buried on 5 Nov. in the benchers' vault in the Temple church. He left 300*l.* to the university as a mark of gratitude for the use of the Clarendon Press, and 400*l.* to Magdalen College.

Besides the works mentioned, Wooddeson was the author of 'A Brief Vindication of the Rights of the British Legislature, in Answer to some Positions advanced in a Pamphlet entitled "Thoughts on the English Government, Letter the Second"' [see Reeves, John, 1752?–1829], London, 1799, 8vo. He also made collections for a work on tithes, but, finding his purpose hindered by ill-health, he requested (Sir) Samuel Toller [q. v.] to carry out the undertaking which he had planned.

[Gent. Mag. 1823, i. 181–3; Foster's Alumni Oxon. 1715–1886; Nichols's Lit. Anecdotes, ii. 332, iii. 704, viii. 520; Nichols's Lit. Illustrations, iii. 9, 36; Bloxam's Magdalen Coll. Reg. vi. 321–4.] E. I. C.

WOODFALL, GEORGE (1767–1844), printer, son of Henry Sampson Woodfall [q.v.], was born in 1767, and was his father's partner in the printing business till December 1793, when the father retired. George afterwards removed to Angel Court, Snow Hill, where he carried on his father's business

by himself till 1840, when his eldest son, Henry Dick Woodfall, who was the fifth eminent printer of that name, became his partner. George Woodfall was esteemed as a typographer. A copy of the Bible from his press in 1804 is said to contain but one error. Dibdin styles him 'the laborious and high-spirited typographical artist to whom we are indebted for the quarto reprints of our "Old Chronicles" and for the reprint of "Hakluyt's Voyages"' (*Bibliographical Decameron*, ii. 406). When Queen Victoria dined at Guildhall on 9 Nov. 1837, being five months after her accession, she was presented with a quarto volume, 'beautifully printed and illustrated by Mr. George Woodfall,' containing the words of the music then sung. Two copies only were produced, the second being deposited among the city archives (Timperley, *Encycl. of Printing*, p. 952). Woodfall's eminence as a printer was recognised by his brethren; he was usually chosen chairman at the meetings of the London master-printers. In 1812 he was elected a stock-keeper of the Stationers' Company; in 1825 member of the court of assistants, and master of the company in 1833–4. He was re-elected stock-keeper in 1836, and in 1841 he was elected master for the second time. In 1823 he became a fellow of the Society of Antiquaries, and in 1824 of the Royal Society of Literature. He served on the general committee of the Royal Literary Fund from 1820 to 1828, and, on his resignation, was elected to the council, an office which he filled till his death, with the exception of the period between March 1835 and March 1838, when he was treasurer to the corporation. He was a commissioner for the lieutenancy of the city of London.

When König, the inventor of the steam printing-press, visited London in the autumn of 1806 in quest of the financial help which had been denied to him in Saxony, Austria, and Russia, he found a sympathetic listener in Thomas Bensley [q. v.], who requested his fellow-printers, Woodfall and Taylor, to join him in examining König's invention. Woodfall pronounced against it, little dreaming that its adoption in his own office would afterwards increase to an extraordinary extent the amount of printing executed within a given time. The work by which Woodfall is best known now, and upon which he prided himself, was an edition of Junius's 'Letters' in three volumes, published in 1812. Several years were occupied in compiling the work, for which John Mason Good [q. v.] wrote a preliminary essay and notes. John Taylor (1757–1832) [q. v.] went through the files of the 'Public Advertiser' at Woodfall's request, 'in order to see if there were any works of Junius previous to his signature under that name' (Taylor, *Records of my Life*, ii. 254). One hundred and forty letters were marked, and of these 113 were printed as being 'by the same writer under other signatures.' A few of them were authentic; but there was no other evidence for the others than the personal opinion of Woodfall and Taylor (*Woodfall MSS.* in Brit. Mus.) Woodfall has left it on record, on his father's authority, that Junius wrote the 'Letters' signed 'Lucius,' 'Brutus,' and 'Atticus,' and such testimony commands the same respect as his father's affirmation that, to his personal knowledge, 'Francis did not write a line of Junius.'

Among Woodfall's manuscripts in the British Museum is a detailed review of John Jaques's 'Junius and his Works,' in which Woodfall combats the notion that Francis either did or could have written the letters with that signature. Many of Junius's letters in manuscript, which his father had preserved, passed to Woodfall, who printed the unpublished ones and added facsimiles of the handwriting. Woodfall left these papers to his son, Henry Dick Woodfall, from whom they passed, through Joseph Parkes [q. v.], to the British Museum. In notes of Woodfall's career, written by James Fenton, who was long a corrector for the press in the firm now represented by Messrs. Woodfall & Kinder, it is written: 'Never, even to his son Henry Dick Woodfall, did he ever divulge the author of Junius's "Letters;" he said so in his will (which I saw at Doctors' Commons myself, J. Fenton).' The only reference to Junius in the will, which is now in Somerset House, is the following: 'And I also give to him [H. D. Woodfall] all my manuscript correspondence and letters, including those from the author of Junius.' George Woodfall died on 22 Dec. 1844 at his house in Dean's Yard, Westminster.

[Ann. Reg. lxxxvi. 291; Timperley's Encycl. of Printing; Taylor's Records of my Life; Literary Gazette, 1844; and information supplied by Messrs. Woodfall & Kinder.] F. R.

WOODFALL, HENRY SAMPSON (1739–1805), printer and journalist, was born at the sign of the Rose and Crown in Little Britain on 21 June 1739. His father, Henry Woodfall, was printer of the 'Public Advertiser' in Paternoster Row, and master of the Stationers' Company in 1766, while at his death in 1769 he was a common councilman of many years' standing. He had been apprenticed to John Darby (*d.* 1730) of Bartholomew Close in 1701, and Darby and his wife were the subjects of his ballad, 'Darby and Joan' (first printed in 'Gentleman's

Magazine' for March 1735, p. 153, under the heading, 'The Joys of Love never forgot. A Song'). He printed for Philip Francis (1708?–1773) [q. v.] in 1746 eight sheets of his translation of Horace (*Notes and Queries*, 1st ser. xii. 218).

Henry Sampson was taught the rudiments by his paternal grandfather, who made him so familiar with the Greek alphabet that he was able at the age of five to read a page of Homer in the original to Pope, who paid him a compliment and gave him half a crown as a reward (*Gent. Mag.* 1805, p. 1180). He was sent to a school at Twickenham, and made such progress in the classics that, when removed at eleven to St. Paul's school on 22 Nov. 1751, he was found to be qualified for the seventh form; but, owing to his juvenile looks, he was placed in the fifth. He left school in 1754, and was apprenticed to his father. At nineteen he was entrusted with the entire conduct of the 'Public Advertiser;' yet his name was first published as its printer in 1760. Till 1770 his corrector of the press was Alexander Cruden [q. v.], the author of a 'Concordance to the Bible.' One of Woodfall's correspondents was (Sir) Philip Francis [q. v.] They had been at St. Paul's together, and sat on the eighth or upper form for a year. The first of Francis's letters appeared on 2 Jan. 1767 with the signature 'Lusitanicus.' Others followed, with the signatures 'Ulissipo Britannicus,' 'Britannicus,' and 'A Friend to Public Credit.' For a letter with the last signature he received the thanks on 19 Aug. 1768 of 'Atticus,' who soon afterwards adopted the signature of 'Junius;' when 'Junius' had reviled and calumniated both the king and Lord Mansfield, Francis attacked him, signing his letters 'Britannicus.' Woodfall had no personal acquaintance with Junius. He affirmed, however, as his son George has recorded, that 'to his certain knowledge, Francis never wrote a line of Junius' (Manuscript in British Museum). He made the like statement to John Taylor (1757–1832) [q.v.], adding on one occasion when, at a dinner party it was suggested that Junius was dead, 'I hope and trust he is not dead, as I think he would have left me a legacy; for, though I derived much honour from his preference, I suffered much by the freedom of his pen' (Taylor, *Records of my Life*, ii. 253). He was prosecuted by the crown for libel after Junius's letter to the king had appeared in the 'Public Advertiser;' the result of the trial on 13 June 1770 was a verdict of 'printing and publishing only,' being tantamount to an acquittal.

On 22 Jan. 1772 the following paragraph appeared in the 'Public Advertiser:' 'The compleat edition of the letters of Junius, with a Dedication to the people of England, a Preface, Annotation, and Corrections by the Author, is now in the Press, and nearly ready for publication.' On 2 March it was announced that the work would appear 'tomorrow at noon, price half a guinea, in two volumes, sewed,' and on 3 March the publication took place. In the same year Woodfall was an unsuccessful candidate for a paid office in the city. He might have succeeded his father in the common council, but he declined the offer, saying that his duty was 'to *record* great actions, not to *perform* them' (Nichols, *Lit. Anecd.* i. 301). In 1779 he was prosecuted in the court of king's bench for printing and publishing a handbill, in which satisfaction was expressed at the acquittal of Admiral Keppel, and sentenced to pay a fine of 5*s.* 8*d.* and to be imprisoned for twelve months in Newgate. In 1784 Burke brought an action for libel against Woodfall, laying his damages at 10,000*l.* He obtained a verdict and 100*l.* Woodfall used to say in later years 'that he had been *fined* by the House of Lords; *confined* by the House of Commons; *fined and confined* by the court of king's bench, and indicted at the Old Bailey' (Nichols, *Lit. Anecd.* i. 301).

In November 1793 Woodfall disposed of his interest in the 'Public Advertiser;' he retired from business in the following month, when his office at the corner of Ivy Lane, Paternoster Row, had been burnt down. The newspaper died two years after he had ceased to edit and print it. His policy as editor was thus expressed by himself on 2 Sept. 1769: 'The printer looks on himself only as a purveyor . . . and the "Public Advertiser" is, in short, what its correspondents please to make it.' He took credit for not paying these correspondents, and also for refusing money to keep out of his columns anything which, though displeasing to an individual, he held to be of public interest. He set his face against all forms of indecency, refusing to print the verses entitled 'Harry and Nan' sent to him on 14 March 1768; but he preserved the manuscript, which is in the handwriting of Junius. His editorial supervision was extended to Junius's prose. He printed the following among the 'Answers to Correspondents' in the impression for 12 Aug. 1771: 'Philo-Junius is really not written sufficiently correct for the public eye.' The letters thus signed were acknowledged as his own by Junius himself, both in the 'Public Advertiser' for 20 Oct. 1771 and in the preface to the collected edition.

Woodfall was master of the Stationers' Company in 1797. The last twelve years of

his life were passed in Chelsea, where he died on 12 Dec. 1805, and was buried in the churchyard. The tombstone placed over his grave was removed to make room for the Miller obelisk (Beaver, *Memorials of Old Chelsea*, p. 378); the inscription on it is preserved in Nichols's 'Anecdotes' (i. 302).

[Private information from Messrs. Woodfall & Kinder; the file of the Public Advertiser; Timperley's Encyclopædia of Printing; Memoirs of Sir Philip Francis.] F. R.

WOODFALL, WILLIAM (1746–1803), parliamentary reporter and dramatic critic, born in 1746, was the younger brother of Henry Sampson Woodfall [q. v.] His father first apprenticed him to Richard Baldwin, bookseller in Paternoster Row, and afterwards employed him in printing the 'Public Advertiser.' Being smitten with stage-fever, he went to Scotland as an actor in Fisher's company [see Fisher, David, 1788?–1858], fell in love with a lady, married her, and returned to London about 1772. He recast the manuscript of Richard Savage's 'Sir Thomas Overbury,' a play which failed when performed in 1723 at Drury Lane, with the author in the chief part. The revised version was a success when represented at Covent Garden in 1776, and it was printed the following year (*Biographia Dramatica*, i. 754).

Woodfall's livelihood, however, was gained by writing in and conducting newspapers. He was editor of the 'London Packet' from 1772 to 1774, when the proprietors of the 'Morning Chronicle' engaged his services, which they retained till 1789. He is said to have visited Dublin by invitation in 1784 to report the debates on the 'commercial propositions' (Nichols, *Lit. Anecd.* i. 303). His reporting was an effort of memory; he listened to a speech and then committed to paper a remarkably accurate version of it. His fame had preceded him, and crowds followed him in the streets of Dublin because he was supposed to be 'endowed with supernatural powers.' Nichols records that Woodfall's report was printed and prepared for sale as a pamphlet, and that 'not more than *three* copies were ever called for.'

In 1789 Woodfall established the 'Diary,' and published in it reports of the parliamentary debates on the morning after they had taken place, being the first who did this. He was a dramatic critic as well as a reporter, and in this capacity he sometimes gave offence to managers and actors. In February 1776 Garrick took umbrage at the comments in the 'Morning Chronicle' on the 'Blackamoor,' of which Bate (afterwards Sir Henry Bate Dudley) [q. v.], editor of the 'Morning Post,' was the author. Hearing that Garrick had charged him with rancour, he wrote to him that, 'as the printer of the "Morning Chronicle," I am the servant of the public—their message-carrier—their mouthpiece,' adding that, in the disturbance, he 'narrowly escaped being murdered.' Replying to what Garrick had written in return, he assured him that the piece 'was much hissed throughout the first act. I was myself in the gallery, and as I make it an invariable rule either to applaud or be silent, I listened attentively, and can rely on the evidence of my senses on the occasion' (*Garrick Correspondence*, ii. 135, 137). When Richard Cumberland's 'Mysterious Husband' was performed for the first time at Covent Garden on 28 Jan. 1783, the critique upon it by Woodfall gave offence to John Henderson (1747–1785) [q. v.], who played a leading part, and who retorted by writing satirical verses which were not published, though circulated in manuscript (Taylor, *Records of my Life*, i. 379).

Not many years before his death Woodfall was an unsuccessful candidate for the office of city remembrancer. He died in Queen Street on 1 Aug. 1803, and was buried in St. Margaret's churchyard, Westminster. A portrait of him, painted in 1782 by Thomas Beach, is in the National Portrait Gallery, London.

His daughter Sophia wrote two novels before her marriage, 'Frederick Montravers, or the Adopted Son,' which appeared in 1802; and 'Rosa, or the Child of the Abbey,' in 1804. She married Mr. McGibbon. For many years she was the principal actress in tragedy at the theatres royal in Manchester and Liverpool.

Woodfall's son William was a barrister, and his 'Law of Landlord and Tenant,' published in 1802, became a standard work.

[Nichols's Lit. Anecd. i. 303, 304; Gent. Mag. for 1803; Ann. Reg. 1803; and private information from Messrs. Woodfall & Kinder.] F. R.

WOODFORD, Sir ALEXANDER GEORGE (1782–1870), field-marshal, was the elder son of Lieutenant-colonel John Woodford (*d.* 1800), by his second wife, Susan (*d.* 1814), eldest daughter of Cosmo George, third duke of Gordon, and widow of John, ninth earl of Westmorland. Lord William Gordon and Lord George Gordon [q. v.] were his mother's brothers. Major-general Sir John George Woodford [q. v.] was his younger brother. The father, John Woodford, was for some time in the grenadier guards. He served under General James Wolfe [q.v.], and later took an active part in the volunteer movement of the day. He

became lieutenant-colonel of the sixth fencible infantry (the Gordon regiment). During the Gordon riots, which his brother-in-law led, he was the first officer to order the soldiers to fire on the rioters after the attack on Lord Mansfield's house.

Alexander was born at 30 Welbeck Street, London, on 15 June 1782. He went to Winchester as a commoner in 1794, and in 1799 to Bonnycastle's academy at Woolwich. He obtained a commission as ensign in the 9th foot on 6 Dec. 1794. His further commissions were dated: lieutenant, 15 July 1795; captain, 11 Dec. 1799; regimental captain Coldstream guards and lieutenant-colonel, 8 March 1810; colonel, 4 June 1814; regimental second major, 25 July 1814; regimental first major, 18 Jan. 1820; regimental lieutenant colonel, 25 July 1821; major-general, 27 May 1825; lieutenant-general, 28 June 1838; colonel of the 40th, or 2nd Somersetshire, regiment of foot, 25 April 1842; general, 20 June 1854; transferred to the colonelcy of the Scots fusilier guards, 15 Dec. 1861; field marshal, 1 Jan. 1868.

Woodford was promoted lieutenant in an independent corps and was brought into the 22nd foot on 8 Sept. 1795, but placed on half-pay the following year, as he was too young to serve. He was again brought into the 9th foot as captain-lieutenant of the newly raised battalion in 1799. He served with this regiment in the expedition to the Helder in September 1799, and was severely wounded on the 19th at the battle of Bergen. He was brought into the Coldstream guards on 20 Dec. 1799. In 1803 he was appointed aide-de-camp to Major-general Sir James Ochoncar Forbes (afterwards general and seventeenth Lord Forbes) [q. v.] He rejoined his regiment to serve at the investment and bombardment of Copenhagen in 1807. He again joined the staff of Lord Forbes in Sicily and the Mediterranean as aide-de-camp from March 1808 to June 1810. From duty in London he joined his company at Isla de Leon for the siege of Cadiz in 1811, commanded the light battalion of the brigade of guards at the siege and capture on 19 Jan. 1812 of Ciudad Rodrigo, at the siege and capture on 6 April of Badajos, at the battle of Salamanca on 22 July, at the occupation of Madrid and the capture on 14 Aug. of the Retiro, at the siege of Burgos in September and October, and in the retreat from that place. He commanded the first battalion of the Coldstream guards at the battle of Vittoria on 21 June 1813, at the siege of St. Sebastian and its capture on 31 Aug., at the battle of the Nivelle on 10 Nov., the battles of the Nive from 9 to 13 Dec., and the investment of Bayonne in the spring of 1814. He was appointed aide-de-camp to the prince regent on 4 June 1841 for his service in the field, and aide-de-camp to the king on the prince's accession to the throne. He commanded the second battalion of the Coldstream guards at the battles of Quatre Bras on 16 and of Waterloo on 18 June 1815, at the storm of Cambray on 24 June, at the entry into Paris on 7 July, and during the occupation of France.

For his services Woodford was frequently mentioned in despatches, and received the gold medal with two clasps for the battles of Salamanca, Vittoria, and the Nive, the silver medal with two clasps for Ciudad Rodrigo and Nivelle, and the Waterloo medal. He was made a companion of the order of the Bath, military division, and was permitted to accept and wear the insignia of knighthood of the Austrian order of Maria Theresa and of the fourth class of St. George of Russia.

Woodford was lieutenant-governor and commanded the infantry brigade at Malta from 1825 until he was transferred in a like capacity in 1827 to Corfu. He was made a knight commander of the order of the Bath on 13 Sept. 1831, and a knight grand cross of the order of St. Michael and St. George on 30 June 1832, in which year he was appointed to the command of the forces in the Ionian Islands, and acted temporarily as high commissioner. He was appointed lieutenant-governor of Gibraltar on 28 Feb. 1835, and governor and commander-in-chief on 1 Sept. 1836, a position he occupied for seven years. The grand cross of the order of the Bath, military division, was bestowed upon him on 7 April 1852. He became lieutenant-governor of Chelsea Hospital on 25 Sept. 1856, and succeeded to the governorship on 3 Aug. 1868 on the death of Sir Edward Blakeney. He died at the governor's residence, Chelsea Hospital, on 26 Aug. 1870, and was buried at Kensal Green cemetery on 1 Sept.

Woodford, married in 1820, Charlotte Mary Ann (*d.* 21 April 1870), daughter of Charles Henry Fraser, British minister at Hamburg. One of the six lancet windows in the north transept of Westminster Abbey was filled with stained glass by Woodford in memory of his son, Lieutenant-colonel Charles John Woodford of the rifle brigade, who was killed while leading a charge at Cawnpore during the Indian mutiny in 1857.

[War Office Records; Despatches; London Times, 27 Aug. and 2 Sept. 1870; J. Fisher Crosthwaite's Brief Memoir of Major-general Sir John George Woodford, 1881; Mackinnon's

Hist. Records of the Coldstream Guards; Cannon's Historical Records of the 9th Foot; History of the 40th or 2nd Somersetshire Regiment of Foot; Siborne's Waterloo Campaign; Royal Military Calendar, 1820; Napier's History of the War in the Peninsula.] R. H. V.

WOODFORD, JAMES RUSSELL (1820–1885), bishop of Ely, born on 30 April 1820 at Henley-on-Thames, was the only son of James Russell Woodford, a hop-merchant in Southwark, and Frances, daughter of Robert Appleton of Henley. He was sent to Merchant Taylors' school at the age of eight, and was elected to Pembroke College, Cambridge, as Parkins exhibitioner in 1838. He graduated B.A. in 1842, and M.A. in 1845. He was ordained deacon in 1843 and priest in 1845, and in the intervening years held the second mastership of Bishop's College, Bristol. His first incumbency was the parish of St. Saviour's, Coalpit-heath, Bristol. He did good work as vicar of the poor parish of St. Mark's, Easton, in the same district, between 1847 and 1855, and in the latter year was presented to the vicarage of Kempsford, Gloucestershire. Woodford was one of the eighteen clergy who in the following year signed the protest against the primate John Bird Sumner's condemnation of Archdeacon George Anthony Denison. During the thirteen years he was at Kempsford he attracted some attention as a preacher, and was made by Bishop Samuel Wilberforce [q.v.] one of his examining chaplains. Woodford became honorary canon of Christchurch, and in 1864 was for the first time a select preacher at Cambridge. He also acted as proctor for the clergy of his diocese in the Canterbury convocation. In 1868 Woodford was appointed vicar of Leeds. In 1869 he received a D.D. degree from the primate, and in 1872 was appointed one of the queen's chaplains. In the following year he succeeded Edward Harold Browne as bishop of Ely, being consecrated in Westminster Abbey on 14 Dec. 1873.

Soon after his succession to the see Woodford set on foot a general diocesan fund to be applied towards the increase of church accommodation and the assistance of poor parishes and incumbents. He was very active in the work of church restoration, and he reconstructed the cathedral school at Ely. In 1877 he revived, after a disuse of nearly 150 years, the visitation of the cathedral church. To Woodford Ely also owes the establishment of the theological college, where twelve students are housed and trained for parochial work.

Woodford died, unmarried, at Ely on 24 Oct. 1885. He was buried in Bishop West's chapel on the south side of the cathedral choir on the 30th.

Woodford published: 1. 'The Church, Past and Present,' 1852, 8vo. 2. 'Seventeen Sermons at Bristol,' 1854; 2nd ed. 1860. 3. 'Six Lectures on the Creed,' 1855, 8vo. 4. 'Occasional Sermons,' 1st ser. 1856, 2nd ed. 1864; 2nd ser. 1861, 2nd ed. 1865. 5. 'Christian Sanctity,' four sermons at Cambridge, 1863. He also contributed to 'Sermons for the Working Classes,' 1858, and to the series of 'New Testament Commentaries,' 1870; and wrote prefaces for W. Baker's 'Manual of Devotion,' 1877, W. A. Brameld's 'In Type and Shadow,' 1880, and 'The Private Devotions of Bishop Andrewes,' 1883.

Woodford was co-editor with H. W. Beadon of the 'Parish Hymn Book,' 1863, and assisted in the compilation of the 'Sarum Hymnal' in 1868. In 1864 he edited the third series of 'Tracts for the Christian Seasons,' and in 1877 a volume of Wilberforce's 'Sermons on various Occasions.'

'The Great Commission: Twelve Ordination Addresses' (1886, 8vo; 2nd ed. 1887), and 'Sermons on Subjects from the Old Testament' (1887, 8vo; 2nd ed. 1888), appeared posthumously, edited by H. M. Luckock, formerly dean of Ely.

[Men of the Time, 11th ed.; Times, 26 and 31 Oct. 1885; Guardian, 28 Oct.; Illustrated London News, 31 Oct. (with portrait); Robinson's Merchant Taylors' Reg.; Wilberforce's Life of Bishop S. Wilberforce (1888), pp. 261–2, 287, 306; Liddon's Life of Pusey, iii. 442; Allibone's Dict. Engl. Lit. and Suppl.; Brit. Mus. Cat.] G. Le G. N.

WOODFORD, Sir JOHN GEORGE (1785–1879), major-general, born on 28 Feb. 1785 at Chartham Deanery, near Canterbury, was second son of Colonel John Woodford, and younger brother of Sir Alexander George Woodford [q. v.] He was educated at Harrow under Joseph Drury [q. v.] In 1800 he was sent to Brunswick to learn his military duties under the Duke of Brunswick, whose wife, the Princess Augusta, sister of George III, showed him much kindness. In May 1800 the Duke of Gloucester gave him a commission as ensign in the first regiment of guards, but arranged that he should remain to complete his year's training in Brunswick. On his return to England he attracted the notice of the last Duke of Queensberry ('Old Q'), who took him to Windsor to present him to the king, and made him a present of a fine horse. When the duke died in 1810 he left Woodford, though in no way related

to him, 10,000*l.* Woodford joined his regiment in 1801, but it was not until 1807 that he saw active service, when both he and his elder brother Alexander were at the siege of Copenhagen. In the following year he went to the Peninsula with the expedition under Sir David Baird [q. v.], which joined the British forces under Sir John Moore. Woodford was deputy-assistant quartermaster-general and aide-de-camp to Sir John Moore during the many engagements in the memorable retreat, and at dusk was wounded in the heel in the battle of Coruña by, it is said, the last shot fired. In eighteen months' time he was again able to join the army which, under Wellington, had just crossed the Ebro, and to resume his staff appointment of deputy-assistant quartermaster-general. He was present at the battles of Nivelle, Nive, Orthes, and Toulouse, for which engagements he received a cross. In the final engagement at Toulouse on 10 April 1814 Woodford, serving under Sir Henry Clinton (1771–1829) [q.v.] in the sixth division, took a distinguished part.

In September Woodford was back in London, and with the legacy left him by 'Old Q,' which had been paid in 1813, he purchased his captaincy in the first regiment of the grenadier guards, which is equivalent in rank and pay to that of lieutenant-colonel of infantry in the line. On the unexpected return of Napoleon in 1815 he joined Wellington's army, serving as assistant quartermaster-general to the fourth division under Lieutenant-general Sir Charles Colville. The division was detailed to support Prince Frederick of the Netherlands on the road to Hal when the great engagement of Waterloo began. Woodford was despatched by Colville on the dark and stormy night of 17 June to the general for orders, and, riding with great difficulty through the forest of Soignies, arrived in the early morning at Wellington's quarters. The duke informed him that the battle was imminent, and that it was too late for the Hal division to move up, but ordered Woodford to remain with him as aide-de-camp. He continued to serve under General Colville in the march to Paris, and assisted in the occupation of Cambray. On the break-up of the army in Paris he returned to London, but in 1818 was appointed to the command of the army of occupation until the final evacuation of France in October of that year. He took advantage of his position to obtain leave to make a survey of the field of the battle of Agincourt and its vicinity. Discoveries of considerable antiquarian and historic interest resulted.

In 1821 he was given the command of the 3rd battalion of the grenadier guards at Dublin, and finally he was posted to it as colonel on 23 Nov. 1823. He carried out various reforms in military discipline. He would not allow flogging in the battalion under his command, and on 26 May 1830, on his own responsibility, published the order, 'The punishment called "Standing under Arms" is abolished.' Though Woodford's action drew from the Duke of Wellington a strong remonstrance, the punishment was never restored. The regimental orders of the grenadier guards from 1830 to 1835 are full of evidence of his thoughtful desire to improve the conditions of a soldier's life. On 18 May 1835 Woodford gave evidence before the commissioners for inquiry into the system of military punishments in the army. He published a pamphlet in the same year entitled 'Remarks on Military Flogging: its Causes and Effects, with some Considerations on the Propriety of its entire Abolition.' Woodford, among other reforms, recommended recreation for soldiers in barracks, the establishment of carpenters' shops, &c., to teach the men useful trades, and regimental libraries. His command of the household troops brought him into contact with the king, William IV, who presented him with the royal Hanoverian Guelphic order of knighthood; but his reforming zeal, particularly an attempt to introduce a more comfortable uniform, greatly annoyed the king. Largely owing to Woodford's advocacy, and in spite of the Duke of Wellington's persistent opposition, purchase of commissions, and the stock, which he considered a useless discomfort to the soldier, were abolished before his death. In 1834, under the will of his aunt, Lady William Gordon, he inherited an estate on the western bank of Derwentwater, with Waterend House, erected by Lord William, and, resolving to occupy it, he issued on 10 Jan. 1837 his last regimental order, was promoted to the rank of major-general, and retired from the service in Oct. 1841. He had been made C.B. in 1815 and K.C.B. in 1838. As a consistent advocate of abolition of purchase, he sold his commission to the government for 4,500*l.*, half its market value. A good linguist, of scholarly tastes, he subsequently devoted much of his time to antiquarian research. Though he continued to live much like a soldier in camp, he surrounded himself with rare books and curiosities. Removing to Keswick, he died there on 22 March 1879.

[Memoir by J. Fisher Crosthwaite, Kendal, 1881, with photographic portrait; personal knowledge.] A. N.

WOODFORD, SAMUEL (1636–1700), divine and poet, born on 15 April 1636 in the parish of All Hallows in the Wall, London, was the eldest son of Robert Woodford of Northampton. After leaving St. Paul's school he matriculated on 20 July 1654 as a commoner at Wadham College, Oxford, whence he graduated B.A. on 6 Feb. 1657 (N.S.) Two years later he entered as a student at the Inner Temple, where his chamber-fellow was Thomas Flatman [q. v.], the poet. He afterwards lived, first at Aldbrook, then at Binstead, near Ryde, 'in a married and secular condition.' In November 1664 he was elected to the Royal Society. In January 1669 he took holy orders, and in 1673 was presented by Sir Nicholas Stuart to the benefice of Hartley-Mauduit, Hampshire. Through the influence of George Morley [q. v.], bishop of Winchester, he was appointed canon of Chichester on 27 May 1676, and of Winchester on 8 Nov. 1680. He received the degree of D.D. by diploma of Archbishop Sancroft in 1677. He died at Winchester on 11 Jan. 1700. He married after the Restoration, and had several sons, of whom the youngest, William Woodford (*d.* 1758), was fellow of New College from 1699 to 1712, censor of the Royal College of Physicians in 1773, and regius professor of medicine at Oxford from 1730 till his death.

Woodford began his poetical career by contributing in 1658 to the 'Naps upon Parnassus' of the younger Samuel Austin (*fl.* 1658) [q. v.] Of his poem 'On the Return of Charles II,' 1660, Wood had seen no copy. His chief works were 'The Paraphrase upon the Psalms' and 'The Paraphrase upon the Canticles.' The first originally appeared in quarto in 1667, with a dedication to Bishop Morley, and was reissued in octavo in 1678. In a lengthy preface the reader is informed that the 'Paraphrase' was written while Woodford 'had the convenience of a private and most delightful retirement' in the company of Mrs. Mary Beale [q. v.] and her husband. He had been forewarned against prolixity 'by a very judicious friend, Mr. Thomas Sprat' (afterwards the bishop). The object of the poet, who drew his inspiration from Cowley, was to give as nearly as he could 'the true sense and meaning of the psalms, and in as easy and obvious terms as was possible.' The result may be pronounced successful from a literary point of view; and the 'Paraphrase' won the praise of Baxter in his preface to 'Poetical Fragments,' 1681.

In 1679 appeared his 'Paraphrase upon the Canticles and some select Hymns of the New and Old Testaments, with other Occasional Compositions in English Rimes.' The volume, which is dedicated to Archbishop Sancroft, has prefatory verses by Sir Nicholas Stuart and Thomas Flatman, besides an ode by W. Croune, M.D.

Woodford's miscellaneous poems include two odes to Izaak Walton [q. v.] and verses in commendation of Denham's 'New Version of the Psalms of David.' An edition of Woodford's complete works published in 1713 is described as 'the second edition corrected by the author.' A manuscript 'Ode to the Memory of John, Lord Wilmot, Earl of Rochester,' is among the Rawlinson collections in the Bodleian, to which library Woodford in March 1657 presented a map of Rome (Macray, *Annals*, p. 427). Parisot, writing a century later, thought his poems had fallen into undeserved oblivion.

[Wood's Life, pp. xxxv–vi, Fasti, ii. 192, and Athenæ Oxon. (Bliss), iii. 675, 826, 1133, iv. 730–1; Wadham Coll. Reg. ed. Gardiner; Foster's Alumni Oxon. 1500–1714; Chalmers's Biogr. Dict.; Woodford's Works; Allibone's Dict. Engl. Lit.; Biogr. Universelle, 1828 (art. by Parisot); Winchester Scholars, ed. Kirby; Munk's Coll. of Phys. ii. 115. J. Nichols's Select Collect. of Poems, iv. 1780–2, has two pieces by Woodford—'The Voyage,' and a sonnet addressed to Seth Ward, bishop of Sarum.]

G. Le G. N.

WOODFORD or WYDFORD, William of (*fl.* 1380–1411), opponent of Wycliffe, is erroneously identified by Wadding with William of Waterford, who appears to have flourished about 1433, and wrote a 'Tractatus de Religione,' which he addressed to Cardinal Julian Cesarinus (cf. Ware, *Writers of Ireland*, pp. 87, 88). There seems to be no doubt that Woodford was an Englishman. He became a Franciscan and was educated at Oxford, where he graduated D.D. He taught in the schools and came into friendly contact with Wycliffe. 'When I was lecturing concurrently with him on the Sentences,' he says, 'Wycliffe used to write his answers to the arguments, which I advanced to him, in a notebook which I sent him with my arguments, and to send me back the notebook' (Little, *Grey Friars*, p. 81). With the development of Wycliffe's views, however, Woodford became increasingly hostile, and when, in his 'Confessio' in 1381, the reformer repudiated transubstantiation, Woodford wrote his earliest extant work in reply. It was entitled 'Septuaginta Quæstiones de Sacramento Eucharistiæ,' and is thought to have been composed as a course of lectures de-

livered in the Grey Friars' church, London, as a preparation for the feast of Corpus Christi on 10 June 1381 (Netter, *Fasc. Zizaniorum*, Rolls Ser. p. 517); five manuscripts at least of this work are extant (*Brit. Mus. Royal MS.* 7 B. iii.; *Harl. MSS.* 31, ff. 1–94 and 42; *Exeter Coll. Oxford MS.* 7; *St. John's Coll. Oxford MS.* 144). This was the first of a series of works in which Woodford attacked Wycliffe and his followers, and his writings occasionally throw light on Wycliffe's career, though his statements—e.g. that Wycliffe was expelled from Canterbury Hall—are not always to be accepted if lacking corroboration (cf. Lechler, *Wycliffe*, 1878, i. 166–8; *Church Quarterly Review*, v. 129 sqq.; Rashdall, *Universities of Europe*, ii. 498). He also replied to the attacks of Richard Fitzralph [q. v.] on the mendicant orders.

There is little doubt that Woodford is the William de Wydford whom Margaret, countess of Norfolk, described in 1384 as her 'well-beloved father in God,' and for the term of whose life she granted the minoresses of Aldgate Without a yearly rent of twenty marks from 'le Brokenwharf,' London (*Cal. Patent Rolls*, 1381–5, p. 452). In 1389 he was regent-master in theology among the minorites at Oxford, and in 1390 was vicar of the provincial minister; in both years he lectured against Wycliffe, and Thomas Netter [q. v.] was one of his pupils (*Fasc. Zizaniorum*, p. 525). Henceforth he seems to have resided principally at the Grey Friars, London, and in 1396 he obtained from Boniface IX sanction for the special privileges he enjoyed in this convent. Bale, Pits, and Wadding state that he died in 1397 and was buried at Colchester, but Sbaralea pointed out that in one of his works Henry was referred to as king; he also says that Woodford was deputed from Oxford to attend a council in London in 1411. Probably he died soon after; he was buried in the choir of Grey Friars church, London (*Cotton MS.* Vitellius, F. xii. f. 274 *b*).

Bale and subsequent bibliographers give a long list of works by Woodford, many of which are lost, and some of which can only be doubtfully attributed to Woodford (see Little, *Grey Friars*, pp. 248–9); but the numerous copies extant of the others indicate that Woodford's works were widely read, and he was considered 'acerrimus hereticorum extirpator.' The following is a list of his extant works: 1. 'Commentaries on Ezechiel, Ecclesiastes, St. Luke, and St. Paul's Epistle to the Romans' (*Brit. Mus. Royal MS.* 4, A. xiii.) 2. 'Determinationes Quatuor,' i.e. lectures at Oxford, 1389–90 (*Harl. MSS.* 31 and 42; *Bodl. MSS.* 2224, 2766, 3340; *Digby MS.* 170, ff. 1–33). 3. 'De Causis Condempnacionis Articulorum 18 dampnatorum Johannis Wyclif, 1396' (*Brit. Mus. Royal MS.* 8, F. xi.; *Harl. MSS.* 31 and 42; *Bodl. MS.* 2766; *Merton Coll. MSS.* 198 and 318; *C.C.C. MS.* 183, ff. 23 sqq.; printed in Brown, *Fasc. Rerum expetendarum*, i. 190–265). 4. 'De Sacerdotio Novi Testamenti' (*Brit. Mus. Royal MS.* 7, B. iii.; *Merton Coll. MS.* 198). 5. 'Defensorium Mendicitatis contra Armachanum,' i.e. Richard Fitzralph [q. v.], archbishop of Armagh (*Magdalen Coll. Oxford MS.* 75; *Cambr. Univ. Libr. MS.* Ff. i. 21). 6. 'De erroribus Armachani' (*Cambr. Univ. Libr.* Ff. i. 21; *New Coll. MS.* 290, ff. 258 sqq.) 7. 'Responsiones contra Wiclevum et Lollardos' (*Bodl. MS.* 2766). 8. 'De Veneratione Imaginum' (*Harl. MS.* 31, ff. 182–205).

[Tanner's Bibl. pp. 364, 784–5; Wadding's Scriptt. Ord. Min. p. 108; Sbaralea's Suppl. p. 332; Fabricius's Bibl. Med. Ævi, iii. 512; Oudin's Scriptt. Eccl. 1722, iii. 1171–4; Chevalier's Répertoire, cols. 980–1; Wood's Hist. and Antiq. Univ. Oxon. ed. Gutch, i. 482, 493, 512, 513; Netter's Fasc. Zizaniorum (Rolls Ser.), pp. xv, 517, 523; Lechler's John Wycliffe, 1878, i. 166–8, 192, 198, 247, ii. 141; Little's Grey Friars in Oxford, passim, esp. pp. 246–8; Bernard's Cat. MSS. Angliæ; Coxe's Cat. MSS. Coll. Aulisque Oxon.; Cat. Bodl. MSS.; Cat. Harl. MSS.; authorities cited.] A. F. P.

WOODFORDE, SAMUEL (1763–1817), painter, born at Castle Cary in Somerset on 29 March 1763, was the second son of Heighes Woodforde (1726–1789) of Ansford, by his wife Anne, daughter and heiress of Ralph Dorville. He was a lineal descendant of Samuel Woodford [q. v.] At the age of fifteen he was patronised by the well-known banker Henry Hoare (*d.* 1785) of Stourhead, Wiltshire, where many of the painter's early works are preserved. In 1782 he became a student at the Royal Academy, where he exhibited pictures in 1784 and the two following years. In 1786 he was enabled by the liberality of his late patron to travel in Italy. After studying the works of Raphael and Michel Angelo at Rome, and copying 'The Family of Darius' by Paolo Veronese, he visited Florence and Venice, accompanied by Sir Richard Colt Hoare [q. v.] He returned to London in 1791, and resumed his contributions to the Royal Academy in 1792. From that year till 1815 he was a constant exhibitor of portraits, scenes of Italian life, historical pictures, and subjects from literature. He sent in all

133 pictures to the Royal Academy, and thirty-nine to the British Institution. His 'Dorinda wounded by Sylvia' is in the Diploma Gallery at Burlington House, and a watercolour, 'Pan teaching Apollo' (1790), is in the South Kensington Museum. Many of his pictures were engraved, including the forest scene in 'Titus Andronicus,' engraved by Anker Smith for Boydell's 'Shakespeare' (1793), several subjects engraved by James Heath and others for an edition of Shakespeare published by Longmans (1805–7), and, among larger subjects, 'A Vestal' (1800), by S. W. Reynolds, and 'The Soldier's Widow' (1801), by Maria Gisborne, both in mezzotint. Most of Woodforde's compositions were in the correct classical style of his period. He was elected an associate of the Royal Academy in 1800, and an academician in 1807. In 1815 he married and went to Italy. He died of fever at Ferrara on 27 July 1817, leaving no issue.

[Gent. Mag. 1817, ii. 282; Graves's Dict. of Artists; Burke's Landed Gentry.] C. D.

WOODHALL or WOODALL. [See UVEDALE.]

WOODHAM, MRS. (1743–1803), singer and actress, previously called SPENCER, and generally known on account of the elegance of her dress and person as 'Buck' Spencer, was born in 1743, and was a pupil of the celebrated Dr. Arne. She played at Covent Garden Euphrosyne in 'Comus,' and was regarded as a rival to Miss Brent, subsequently Mrs. Pinto. She sang at Marylebone Gardens under Dr. Arnold, from whom she received further instruction. This must have been between 1769 and 1773. Thence she proceeded to Ireland, and was for many years a favourite on the Dublin stage. She married a man named Smith, and had by him a daughter, who married 'Young' Astley, the son and successor of Philip Astley [q. v.] On his death she married a Mr. Woodham, from whom she was divorced. In her later years she lived entirely with her daughter. On the morning of 2 Feb. 1803 Astley's amphitheatre took fire and was consumed. Mrs. Woodham heard the alarm of fire and came to the door (or the window) where means of escape were awaiting her, but returning for a dress or to secure the receipts of the house for the last two nights, which were in her charge, was suffocated and burnt, a few calcined remains alone being available for interment. Her name, which appears as Woodham in the 'Gentleman's Magazine,' is given in the 'Monthly Mirror' as Woodman. No reference to her is to be traced under any of her names in theatrical histories.

[Gent. Mag. 1803, ii. 889; Monthly Mirror, xvi. 214–16.] J. K.

WOODHAM or GODDAM, ADAM (*d.* 1358), Franciscan. [See GODDAM.]

WOODHEAD, ABRAHAM (1609–1678), Roman catholic controversialist, son of John Woodhead of Thornhill, Yorkshire, was baptised at Meltham in the parish of Almonbury in the same county, on 2 April 1609. Having acquired the rudiments of learning at Wakefield, he was entered as a student at University College, Oxford, in 1624, and soon afterwards became a scholar of that house. His tutors were successively Jonas Radcliff and Thomas Radcliff. He graduated B.A. 5 Feb. 1628–9, and M.A. 10 Nov. 1631. On 27 April 1633 he was elected a fellow of University College. He took holy orders, passed a course in divinity, and in 1641 was elected proctor. During his tenure of that office he made a determined stand on behalf of the university against the efforts of the puritan parliament to impose the 'solemn league and covenant.' He was summoned to appear at the bar of the House of Commons, where he made so strong and prudent a defence for his proceedings that he was dismissed without further molestation. Wood's statement that he resigned his office in consequence of the denial of the grace of Francis Cheynell [q.v.] is a groundless surmise.

At the expiration of his proctorship Woodhead procured the college license to travel abroad with two pupils, and on 22 June 1645 he had leave of absence for four terms. At this period he began to entertain doubts concerning the truth of the protestant faith, and felt some inclination to join the Roman communion. A comparison of the dates shows that he was never at Rome, as Anthony à Wood asserts. In 1648 he was ejected from his fellowship by the visitors of the university of Oxford. Some time before this Mr. (afterwards Sir Thomas) Aylesbury, governor to George Villiers, second duke of Buckingham [q. v.] and to Lord Francis, his brother, induced Woodhead to undertake their instruction in mathematics. Woodhead accompanied them on their return to London, receiving a handsome allowance with apartments at York House in the Strand. He continued to act as their tutor until the defeat at Kingston (1648), when Lord Francis was killed and the duke incurred the danger of utter ruin. Afterwards he lived till 1652 in the family of Arthur, lord Capel (afterwards Earl of Essex), who settled on him an

annuity of 60*l.* for life. This pension he resigned on quitting his lordship's service. He then retired to the house of his friend Dr. John Wilby, a physician, who resided in the city. In 1654 or 1655 he and a few select friends purchased the house and garden at Hoxton formerly belonging to Lord Monteagle, where they lived in common, putting into one fund what had been saved from the wreck of their fortunes, and devoting themselves to prayer, meditation, and study. Woodhead was now avowedly a lay adherent of the Roman catholic church. The statement that he spent his time at Hoxton in educating youth is incorrect.

In 1660 the king's commissioners summoned him from his retirement and reinstated him in his fellowship. He accepted it again, rather as a mark of justice due to the cause for which he was deprived of it than with any design to retain it as a protestant, and in fact he never communicated with the church of England then or afterwards. Finding residence in college inconsistent with his religious principles, which were now well known, he soon withdrew to his solitude at Hoxton. But through the influence of Obadiah Walker [q. v.], the master of University College, he enjoyed the profits of his fellowship for eighteen years, and did not formally resign the appointment until 23 April 1678, a few days before his death (Smith, *Hist. of University College*, p. 257). Wood says 'he was so wholly devoted to retirement and the prosecution of his several studies that no worldly concerns shared any of his affections, only satisfying himself with bare necessaries; and so far from coveting applause or preferment (though perhaps the compleatness of his learning and great worth might have given him as just and fair a claim to both as any others of his persuasion) that he used all endeavours to secure his beloved privacy and conceal his name' (*Athenæ Oxon.* ed. Bliss, iii. 1158). He died at Hoxton on 4 May 1678, and was buried in St. Pancras churchyard, where an altar-monument was placed over his remains, with a Latin inscription: 'Elegi abjectus esse in domo Dei; et mansi in solitudine, non quærens quod mihi utile est, sed quod multis' (Cansick, *Epitaphs at Saint Pancras*, i. 22). If James II had continued on his throne two years longer, Woodhead's body would have been translated to the chapel in University College, where a monument would have been erected 'equal to his great merits and worth.' The intended inscription has been printed' (*Athenæ Oxon.* iii. 1165 *n.*)

By his will, dated 8 June 1675, Woodhead left the residue of the yearly rents of his lands at Meltham 'to y^e^ minister of the Word of God y^t^ shall be settled and officiatt at y^e^ Chappell of Meltham afforesaid at the time of my decease, and so to his successors in the same place and office for ever.' The will and four letters written by Woodhead have been printed by the Rev. Joseph Hughes, who says: 'These documents, both purely protestant in their character, seem to disprove the statements so frequently made and generally believed as to his having joined the Romish church, and tend to establish our confidence in him as a consistent clergyman of the church of England' (Hughes, *Hist. of Meltham*, 1866, p. 82). It is certain, however, that Woodhead was a member of the Roman catholic church, though he never entered the priesthood.

Daniel Whitby [q. v.] described Woodhead as 'the most ingenious and solid writer of the whole Roman party;' Thomas Hearne more emphatically wrote: 'I always looked upon Mr. Abraham Woodhead to be one of the greatest men that ever this nation produced;' and Wood says that 'his works plainly show him to have been a person of sound and solid judgment, well read in the fathers and in the polemical writings of the most eminent and renowned defenders of the church of England.'

His works appeared either anonymously or under initials, and many of them were printed after his death at the private press of his friend Obadiah Walker. Among them are: 1. 'Some Instructions concerning the Art of Oratory, London, 1659, 12mo; 2nd edit., augmented, Oxford, 1682. 2. Treatises on ancient church government, in five parts, which are respectively entitled as follows: (*a*) 'A brief Account of antient Church Government, with a Reflection on several modern Writings of the Presbyterians (the Assembly of Divines, their *Jus Divinum Ministerii Ecclesiæ Anglicanæ*, published 1654, and Dr. Blondel's *Apologia pro Sententia Hieronymi*, and others), touching this Subject,' London, 1662 and 1685, 4to. The authorship has been erroneously ascribed to Dr. Richard Holden. (*b*) 'Ancient Church-Government, and the Succession of the Clergy,' pt. ii., Oxford, 1688, 4to. (*c*) 'Antient Church Government, Part III: Of Heresy and Schisme [Lond.] 1736, printed at the cost of Cuthbert Constable, who was the "Catholic Mæcenas of his day."' (*d*) 'Antient Church-Government, Part IV: What former Councils have been lawfully General and obliging. And what have been the Doctrines of such Councils, obliging in relation to the Reformation. Reviewing the Exceptions made by the Reformed.' This remains in manuscript. (*e*) 'Church Go-

vernment. Part V: A Relation of the English Reformation, and the Lawfulness thereof, examined by the Theses delivered in the four former parts,' Oxford, 1687, 4to. This was answered the same year in 'Animadversions' by George Smalridge [q.v.] 3. 'The Guide in Controversies: or a rational Account of the Doctrine of the Roman Catholics concerning the ecclesiastical Guides in Controversies of Religion; reflecting on the later Writings of Protestants, particularly of Archbishop Laud and Dr. Stillingfleet on this Subject,' London, 1666–7, 4to; reprinted 1673. 4. 'The Life [and Works] of . . . St. Teresa,' 1669 and 1671, 4to; translated from the Spanish. 5. 'Dr. Stillingfleet's Principles, giving an Account of the Faith of Protestants consider'd,' Paris, 1671, 8vo. 6. 'The Roman Doctrine of Repentance and Indulgence vindicated from Dr. Stillingfleet's Misrepresentations,' 1672, 8vo. 7. 'The Roman Churche's Devotions vindicated from Dr. Stillingfleet's Misrepresentations,' 1672, 8vo. 8. 'Exercitations concerning the Resolution of Faith against some Exceptions,' 1674, 4to. 9. 'An Appendix to the four Discourses concerning The Guide in Controversies: Further shewing the Necessity and Infallibility thereof, against some contrary Protestant Principles,' 1675, 4to. Some copies are entitled 'A Discourse of the Necessity of Church Guides for directing Christians in necessary Faith.' 10. 'Life of Gregory Lopez, a Spanish Hermit in the West-Indies;' 2nd edit. 1675, 8vo. 11. 'A Paraphrase and Annotations upon the Epistles of St. Paul,' Oxford, 1675, 8vo; 2nd edit. 1684. This was the joint production of Woodhead, Obadiah Walker, and Richard Allestree [q. v.], the probable author of 'The Whole Duty of Man,' which has been erroneously attributed to Woodhead. The third edition, London, 1702, reprinted in 1703 and 1708, 8vo, was corrected and improved by Bishop Fell. The work was reprinted at Oxford, 1852, 8vo, under the editorship of William Jacobson, afterwards bishop of Chester. 12. 'St. Augustine's Confessions,' London, 1679, 8vo; translated from the Latin. 13. A modernised edition of Walter Hilton's 'Scale (or Ladder) of Perfection,' London, 1679, 8vo. 14. 'Propositions concerning Optic Glasses, with their natural Reasons drawn from Experiment,' Oxford, 1679, 4to. 15. 'Of the Benefit of our Saviour Jesus Christ to Mankind,' Oxford, 1680, 4to. 16. 'An historical Narrative of the Life and Death of . . . Jesus Christ,' Oxford, 1685, 4to. 17. 'Two Discourses concerning the Adoration of our Blessed Saviour in the Eucharist,' Oxford, 1687, 4to. 18. 'Two Discourses. The first concerning the Spirit of Martin Luther and the Original Reformation. The second concerning the Celibacy of the Clergy,' Oxford, 1687, 4to. This was answered by Francis Atterbury (afterwards bishop of Rochester), to whose work a rejoinder was published by Thomas Deane of University College. 19. 'Pietas Romana et Parisiensis: or a faithful Relation of the several Sorts of charitable and pious Works eminent in the Cities of Rome and Paris. The one taken out of a Book written by Theodor Amydenus, the other out of that by Mr. Carre,' Oxford, 1687, 8vo. James Harrington wrote 'Reflections' on this work. 20. 'Of Faith necessary to Salvation, and of the necessary Ground of Faith salvivical,' Oxford, 1688, 4to. 21. 'Motives to holy Living; or, Heads for Meditation, divided into Considerations, Counsels, and Duties,' Oxford, 1688, 4to. 22. 'A compendious Discourse of the Eucharist,' Oxford, 1688, 4to. 23. 'Apocalyps paraphras'd,' Oxford, 1689, 4to, not completed. 24. 'A larger Discourse concerning Antichrist,' Oxford, 1689, 4to, not completed. 25. 'Catholic Theses,' Oxford, 1689, 4to.

He also left numerous unpublished works in manuscript, some of which are preserved in a collection of autograph letters, original manuscripts, transcripts, and miscellaneous writings by or relating to Woodhead, collected in the latter part of the eighteenth century by Cuthbert Constable (17 volumes, folio and quarto), and now in the library of Sir Thomas Brooke, bart., F.S.A., at Armitage Bridge House, near Huddersfield.

[Manuscript Life of Francis Nicholson or Nicolson, kindly lent to the writer, with other manuscripts relating to Woodhead, by Sir Thomas Brooke, bart., F.S.A.; Life by the Rev. Simon Berington (1736); Catalogue of Manuscripts and Printed Books collected by Thomas Brooke (1891), ii. 703; Burrows's Register of the Visitors of the Univ. of Oxford, p. 556; Catholic Miscellany, 1825, iv. 1, 43; Dalton's translation of the Life of St. Teresa, 1851, p. 408; Dodd's Church Hist. iii. 266; Echard's Hist. of England, 3rd edit. p. 960; Foster's Alumni Oxon. early ser. iv. 1675; Gillow's Bibl. Dict. i. 198; Hughes's Hist. of Meltham, p. 303; Jones's Popery Tracts, pp. 187, 196, 218, 234 333, 355, 358, 374, 385, 432, 434, 485; Kennett's Register, pp. 598, 674; Le Neve's Monumenta Anglicana; Lysons's Environs, iii. 354; Notes and Queries, 3rd ser. ix. 38, vi. 475, vii. 142, x. 211, 4th ser. i. 367.] T. C.

WOODHOUSE, JAMES (1735-1820), 'the poetical shoemaker,' was born at Rowley Regis, Staffordshire, on 18 April 1735. His parents came of old yeoman stock. James

had to leave school at the age of eight. He became a shoemaker, and, having married early, added to his means by elementary teaching. In 1759 he addressed an elegy to William Shenstone [q.v.], whose estate, The Leasowes, was some two miles from Woodhouse's cottage. Shenstone became much interested in him, and sent the elegy to his friends in London, and had it printed in Dodsley's edition of his own poems. A collection was made for Woodhouse, and in 1764 he was able to publish a volume entitled 'Poems on sundry Occasions.' The poems were reissued in 1766 as 'Poems on several Occasions,' introduced by a modest 'Author's Apology.' Woodhouse was now celebrated. The anxiety of Dr. Johnson to meet him afforded Mrs. Thrale a pretext for inviting him for the first time to her house in 1764. It was either on this or a subsequent occasion that the doctor recommended Woodhouse to give his nights and days to the study of Addison. In 1770, however, Johnson spoke disparagingly of Woodhouse: 'He may make an excellent shoemaker, but can never make a good poet. A schoolboy's exercise may be a pretty thing for a schoolboy, but it is no treat for a man.'

Before this time Woodhouse had given up his trade. For some time a carrier between Rowley and London, he was appointed by Edward Montagu, soon after the publication of the second edition of his poems, land bailiff on either his Yorkshire or Northumberland estates. He held the position for some twelve years, till about 1778. He was on a friendly footing with Montagu, but was never on good terms with his wife, Mrs. Elizabeth Montagu [q.v.] She is the 'Patroness,' the 'Scintilla' or 'Vanessa' of his autobiography, where she is ridiculed as the quintessence of tyranny, meanness, vanity, and hypocrisy. About 1778 he returned to Rowley, but soon re-entered the employment of Mrs. Montagu (her husband being now dead) as house steward. He was finally dismissed, six or seven years later, according to his own story, on account of his opinions on religion and politics, which were repugnant to Mrs. Montagu. In 1788 Woodhouse issued a new volume of poems, which he called, like his former volume of 1766, 'Poems on several Occasions never before printed.' He was then suffering much privation, but by the help of James Dodsley [q.v.], the brother of his former publisher, he was able to establish a fairly prosperous bookselling and stationery business. From 211 Oxford Street he issued in 1803 a small volume, called 'Norbury Park and other Poems,' all the verses in which had been written some years before. It was dedicated to William Locke [q. v.], the owner of Norbury. His last volume, 'Love Letters to my Wife,' written in 1789, was printed in 1804 (cf. *Monthly Review* for 1804, ii. 426). Woodhouse died in 1820, and was buried in St. George's Chapel ground, near the Marble Arch. One of his sons, George Edward, realised a fortune as a linendraper in Oxford Street. In old age Woodhouse was noted for his patriarchal appearance and stately bearing.

A complete edition of Woodhouse's poems, edited by a descendant (R. I. Woodhouse), was published in 1896. Prefixed to it is an engraving by Henry Cook of a painting by Hobday of the poet at the age of eighty-one. Another portrait is mentioned by Bromley and Evans.

The collective edition contains Woodhouse's autobiography, which remained in manuscript at his death. The author called it 'The Life and Lucubrations of Crispinus Scriblerus: a Novel in verse, written in the last Century.' It is written in rhymed blank verse, and abounds in long digressions of a pious or political nature, but contains some good satirical lines.

[Gent. Mag. 1764 pp. 289, 290 (written by a friend of Shenstone); Blackwood's Mag. November 1829 (art. 'Sorting my Letters and Papers'); Mrs. Piozzi's Anecd. p. 125; Boswell's Life of Johnson, ed. Hill, i. 225 *n.*, 520, ii. 127; Doran's An English Lady of the last Century (Mrs. Montagu); Allibone's Dict. of Engl. Lit.; Woodhouse's Works, with prefaces, especially to the Life and Poems, 1896; Winks's Illustrious Shoemakers, 1883, p. 296.] G. Le G. N.

WOODHOUSE, PETER (*fl.* 1605), poet, was the author of 'The Flea,' or, adopting the subsidiary title, 'Democritvs his Dreame, or the Contention betweene the Elephant and the Flea.' The poem, which appeared in 1605, was printed for John Smethwick, whose shop was 'in St. Dunstans Churchyard in Fleet Street, vnder the Diall.' The only copy known to be extant is in possession of Earl Spencer at Althorp; a reprint, limited to fifty copies, was made in 1877, under the editorship of Alexander Balloch Grosart. Woodhouse was by no means destitute of merit as a poet, but 'The Flea' is the only memorial of him that exists. Although he disclaims any personal applications in his poem, and declares that his censures are directed at 'some kinde of faultes and not some faultie men,' it is possible that the elephant, the flea, and the other actors in the tale typify persons whom it might have been dangerous to satirise more openly. The poem is prefaced by an 'Epistle to the Reader,' some verses 'in laudem authoris' signed 'R. P., Gent.,' and an 'Epistle Dedi-

catorie to the Giddie Multitude,' in which there is a reference to 'Justice Shallowe' and 'his cousen Mr. Weathercocke.'

[Grosart's Reprint of the Flea, 1877; Arber's Transcript of the Stationers' Register; Gray's Index to Hazlitt.] E. I. C.

WOODHOUSE, ROBERT DE (*d.* 1345?), treasurer of the exchequer. [See WODEHOUSE.]

WOODHOUSE, ROBERT (1773–1827), mathematician, born at Norwich on 28 April 1773, was the son of Robert Woodhouse, a linendraper and freeholder in the town, by his wife, the daughter of J. Alderson, a nonconformist minister of Lowestoft, who was the grandfather of Sir Edward Hall Alderson [q.v.] and of Mrs. Amelia Opie [q.v.] He was educated at the grammar school at North Walsham, and was admitted to Caius College, Cambridge, on 20 May 1790, graduating B.A. in 1795 as senior wrangler, and M.A. in 1798. In 1795 he was also first Smith's prizeman. He held a scholarship at Caius College from 1790 to 1798, and a fellowship from 1798 to 1823, and after graduating devoted himself to the study and teaching of mathematics. On 16 Dec. 1802 he was elected a fellow of the Royal Society.

Woodhouse is entitled to distinction in the history of mathematics in England for the important share he had during his earlier years as a teacher at Cambridge in bringing to the notice of his countrymen the development in mathematical analysis which had taken place on the continent. He was the first in England to explain and advocate the notation and methods of the calculus. In 1803 he published 'The Principles of Analytical Calculation' (Cambridge, 4to). In this work he reviewed the methods of infinitesimals, limits, and expansions, and severely criticised the principles adopted by Lagrange in his theory of functions, regarding them as logically insufficient. By thus exposing the unsoundness of some of the continental methods he rendered his general support of the system far more weighty than if he had appeared to embrace it as a blind partisan. 'The Principles of Analytical Calculation' was followed in 1809 by 'Elements of Trigonometry' (Cambridge, 8vo; 5th edit. 1827, 8vo), a work which, according to George Peacock (1791–1858) [q.v.], 'more than any other contributed to revolutionise the mathematical studies of this country.' In his former work he had appealed, somewhat fruitlessly, to the teacher, but in his 'Trigonometry' he more successfully addressed the student and prepared the way for the introduction of the differential calculus. In 1810 appeared 'A Treatise on Isoperimetrical Problems and the Calculus of Variations' (Cambridge, 8vo), in which he traced the course of continental research from the earliest isolated problems of the Bernoullis to the development of Lagrange's comprehensive theory. In 1812 he published a 'Treatise on Astronomy' (Cambridge, 8vo), which was intended as the first volume of a more extended work. A second volume followed in 1818 on the theory of gravitation, somewhat improperly entitled 'Physical Astronomy.' In this treatise he endeavoured to lay before the student the results of continental research since the time of Newton.

In 1820 Woodhouse was elected to succeed Isaac Milner [q.v.] as Lucasian professor of mathematics; and in 1822, on the death of Samuel Vince [q.v.], he was removed to the Plumian professorship of astronomy and experimental philosophy. On the completion of the observatory at Cambridge he was appointed its superintendent; but, though he possessed a genuine love of practical astronomy, he was hardly able to carry out his duties owing to the failure of his health. He died at Cambridge on 28 Dec. (or, according to some authorities, 23 Dec.) 1827, and was buried in the chapel at Caius College. In 1823 he married Harriet, daughter of William Wilkins, an architect of Norwich, and sister of the architect William Wilkins [q.v.] By her he left a son Robert.

Woodhouse is entitled to the entire credit of introducing the calculus into England, but it is doubtful whether he alone, in spite of his logical power and his caustic wit, would have succeeded in converting his contemporaries. Much of his success was due to the earnest support of his three disciples, George Peacock, Herschel, and Charles Babbage [q.v.], who in 1812 founded the Cambridge Analytical Society.

[Penny Cyclopædia, 1843; Gent. Mag. 1815 i. 18–22, 1828 i. 274; Nichols's Lit. Illustr. vi. 43–4, vii. 627; Allibone's Dict. of Engl. Lit.; Venn's Biogr. Hist. of Gonville and Caius College, 1898, ii. 119; Todhunter's William Whewell, 1876; Ball's Hist. of Mathematics at Cambridge, 1889, pp. 117–23; Edinburgh Review, November 1810, March 1819; Quarterly Review, November 1810, July 1819; English Cyclopædia.] E. I. C.

WOODHOUSE, THOMAS (*d.* 1573), Roman catholic martyr, was a native of Lincolnshire. He was ordained priest shortly before the death of Mary in 1558, and was presented to a parsonage in Lincolnshire. In 1560 he resigned his living on account of the changes introduced in the English church, and, retiring to Wales, became tutor

in a gentleman's family. This situation he also resigned soon afterwards on religious grounds, and shortly after was arrested while celebrating mass and committed on 14 May 1561 as 'a pore prist' to the Fleet prison, where he lived on charity like other pauper prisoners (cf. *Harl. MS.* 360, f. 7). In 1563, during a severe visitation of the plague in London, he was removed to Cambridgeshire for a short time with the other prisoners in the custody of Tyrrel, the warder of the Fleet. At his urgent request Woodhouse was admitted to the Society of Jesus in 1572. He was so animated by his admission that on 19 Nov. 1572 he wrote to Cecil exhorting him to persuade Elizabeth to submit to the pope. The original is preserved in the British Museum (Lansdowne MS. 99, f. 1). He also wrote papers 'persuading men to the true faith and obedience,' which he signed with his name, tied to stones, and threw out of the prison window into the street. On 16 June 1573 he was tried for high treason in the Guildhall, London. He distinguished himself by his intrepid bearing and the frankness of his answers, was found guilty, and was executed at Tyburn on 19 June. Woodhouse was the first priest who suffered in Elizabeth's reign, and the first Roman catholic, with the exceptions of John Felton (*d.* 1570) [q. v.] and John Story [q. v.]

Two narratives of his life and martyrdom exist. The earlier, dated 1574, is contained in a small quarto volume of manuscripts, entitled 'Anglia, Necrol. 1573–1651,' in the archives of the Society of Jesus at Rome. In this account, which is written in Latin, he is called William Woodhouse. Three hundred and thirty verses are appended, written by him in prison. The second and fuller account is in English, and was sent to Rome by Henry Garnett [q. v.] It is now among the Stonyhurst manuscripts.

Woodhouse was included in the representation of the 'Sufferings of the Holy Martyrs' in England, painted by Nicholas Circiniani, in the English Church of the Most Holy Trinity at Rome, by order of Gregory XIII. The original painting was destroyed about the end of the eighteenth century, but engravings of it still exist (Pollen, *Acts of English Martyrs*, 1891, pp. 370–2).

[Foley's Records of the English Province, 1883, vii. 859–61, 967, 1257–67; Berselli's Vita del Beato Edmundo Campion, Rome, 1889, pp. 218–33; Stow's Annales, 1615, p. 676; Rambler, 1858, x. 207–12; Parsons's Elizabethæ Angliæ Reginæ hæresim Calvinianam propugnantis sævissimum in Catholicos sui regni edictum, 1592, p. 189.] E. I. C.

WOODHOUSELEE, Lord. [See Tytler, Alexander Fraser, 1747–1813.]

WOODINGTON, WILLIAM FREDERICK (1806–1893), sculptor and painter, was born at Sutton Coldfield, Warwickshire, on 10 Feb. 1806. He came to London in 1815, and about 1820 was articled to Robert William Sievier [q. v.], who was at that time practising engraving, but who shortly afterwards abandoned that art in favour of sculpture, and in this was followed by his pupil. Woodington first appeared at the Royal Academy in 1825, and until 1882 was a frequent contributor of fancy figures and reliefs of sacred and poetical subjects which, though deficient in the highest qualities of the art, were composed with much grace and feeling. He also modelled many portrait busts. To the Westminster Hall competition of 1844 he sent 'The Deluge' and 'Milton dictating to his Daughters,' and in that for the Wellington monument in St. Paul's Cathedral he was awarded the second premium. He subsequently executed two of the reliefs on the walls of the consistory chapel in which the monument, the work of Alfred Stevens [q.v.], was temporarily placed. His other works in sculpture include the bronze relief of the battle of the Nile on the plinth of the Nelson column in Trafalgar Square, the statues of Columbus, Galileo, Drake, Cook, Ralegh, and Mercator on the colonnade of the Exchange buildings at Liverpool, and the colossal bust of Sir Joseph Paxton at the Crystal Palace. Woodington also practised painting, and frequently exhibited pictures of a similar class to his works in marble. In 1853 he sent to the Academy 'The Angels directing the Shepherds to Bethlehem,' in 1854 an illustration to Dante, and in 1855 'Job and his Friends;' his 'Love and Glory' was engraved by J. Porter. For some years Woodington held the post of curator of the school of sculpture at the Royal Academy, and in 1876 he was elected an associate of that body. He died at his house at Brixton on 24 Dec. 1893, and was buried in Norwood cemetery.

[Daily Chron. 27 Dec. 1893; Times, 27 Dec. 1893; Athenæum, 30 Dec. 1893; Stannus's Alfred Stevens and his Work, 1891; Graves's Dict. of Artists, 1760–1893.] F. M. O'D.

WOODLARK, ROBERT (*d.* 1479), founder of St. Catharine's College, Cambridge. [See Wodelarke.]

WOODLEY, GEORGE (1786–1846), poet and divine, born at Dartmouth, and baptised at Townstal church in that town on 3 April 1786, was the son of Richard Woodley.

The boy did not receive any regular education, but he sedulously cultivated every opportunity for self-improvement. When very young he served in a British man-of-war, and began versifying for the amusement of his messmates before he was twelve years old. After spending several years at sea he lived at Plymouth Dock, now Devonport, and in London, engaged in literary pursuits, but his work brought him very little profit. He was of a mechanical disposition, and in 1804 competed for the gold medal of the Royal Humane Society for the best essay 'On the Means of preventing Shipwreck.' Through a change of dates on the part of the society the essay arrived after the distribution of the prizes, but he claimed to have anticipated the invention of George William Manby [q. v.] He applied to the admiralty, the navy commissioners, and the corporation of Trinity House for aid in furthering his scheme, but could not obtain any assistance. His address to Dr. Hawes (*Gent. Mag.* 1807, ii. 1051–2) is dated from Dover.

In 1808 Woodley left London for his health's sake, and soon afterwards settled at Truro as editor of the 'Royal Cornwall Gazette,' the tory paper of the county. Here he employed himself in writing several volumes of poetry, and in competing for prize essays on theological and social subjects. About June 1820 he was ordained by the then bishop of Exeter, and he at once proceeded to the Scilly Islands as the missionary, at a salary of 150*l.* per annum, of the Society for Promoting Christian Knowledge, in the islands of St. Martin and St. Agnes. He was ordained priest by Bishop Carey in Exeter Cathedral on 15 July 1821. At Scilly he remained until June 1842, and during that time rebuilt the church on St. Martin's, and restored that on St. Agnes. At that date he retired with a gratuity of 100*l.* and a pension of 75*l.* per annum. He was appointed on 12 Feb. 1843 to the perpetual curacy of Martindale in Westmorland, and held it until his death on 24 Dec. 1846. His wife, Mary Fabian, whom he married at Stoke Damerel, died at Taunton in August 1856. Their only son, William Augustus Woodley, was the proprietor of the 'Somerset County Gazette' (Taunton) and other papers; he died at 3 Worcester Terrace, Clifton, Bristol, on 11 March 1891, and was buried in St. Mary's cemetery, Taunton.

Woodley was the author of 1. 'Mount Edgcumbe,' with the 'Shipwreck' and miscellaneous verses, 1804; preface signed G. W. (cf. Halkett and Laing, *Anon. Lit.* ii. 1670). 2. 'The Churchyard and other Poems,' 1808. 3. 'Britain's Bulwarks, or the British Seaman,' 1811 (composed for the most part in 1803). 4. 'Portugal Delivered: a Poem in five books,' 1812. 5. 'Redemption: a Poem in twenty books,' 1816. 6. 'Cornubia: a Poem in five cantos,' 1819. 7. 'The Divinity of Christ proved,' 1819; 2nd edit. 1821. For this essay he received a prize of 50*l.* from the St. David's diocese branch of the Society for Promoting Christian Knowledge. He was the author of similar essays 'On the Succession of the Christian Priesthood' and on 'the Means of employing the Poor.' 8. 'Devonia: a Poem,' five cantos, 1820. 9. 'View of the present State of the Scilly Isles,' 1822; the best work on that district which had been published. 10. 'Narrative of the Loss of the Steamer Thames on the Scilly Rocks' on 4 Jan. 1841.

Woodley was a contributor to the chief periodicals, and the 'Gazetteer of the County of Cornwall,' published at Truro about 1817, has been attributed to him.

[Boase and Courtney's Bibl. Cornub. ii. 902–903, 951, 1362–3; Allen and McClure's S.P.C.K. 1898, pp. 400–1; British Lady's Mag. February 1818, p. 93; Gent. Mag. 1847, i. 444; Notes and Queries, 3rd ser. iii. 399; postscript to Portugal Delivered; information from Mr. Arthur Burch, F.S.A., Diocesan Registry, Exeter.]

W. P. C.

WOODMAN, RICHARD (1524?–1557), protestant martyr, born about 1524 at Buxted, Sussex, was by trade an 'iron-maker,' living in the parish of Warbleton, East Sussex, and keeping a hundred workmen in his employ. He became known as a protestant at the beginning of 1554 by 'admonishing' George Fairebanke, the rector of Warbleton, when in the pulpit. Woodman was arrested for this infringement of the 'act of 1553 against offenders of preachers and other ministers in the churche' (1 Mary st. 2. c. 3). He was taken before the local magistrates, and twice brought up before quarter sessions to give security for good behaviour. For contumacious refusal to do this he was imprisoned during two periods of three months ('two more sessions') under the act. During this time he was twice examined before the bishop of Chichester, George Day [q. v.], and five times before Cardinal Pole's 'commissioners.' In June 1554 he was committed by the Sussex magistrates to the queen's bench prison, London, a measure of doubtful legality; there he remained a prisoner nearly eighteen months. In November 1555 Woodman was sent by Dr. John Story [q. v.], Bonner's persecuting chancellor, to that bishop's notorious 'coal-

house.' After a month's imprisonment here he was called up for repeated examinations. He proved by thirty respectable witnesses that he had not been arrested for heresy, and on 18 Dec. 1555 was set unconditionally at liberty, his detention under the statute on which he was arrested being held illegal.

Assertions being made that he had purchased his release by submission to the church, Woodman vindicated his consistency by itinerant preaching in the neighbourhood of his home. A warrant was issued for his arrest, but he escaped to Flanders, and thence to France. After an absence of three weeks he secretly returned home; he was at last betrayed by his brother, with whom he had had disputes upon money matters. He was taken in his own house, and on 12 April 1557 sent to London. Confined again in Bonner's 'coalhouse,' he was six times examined during a period of eight weeks. Thence he was removed to the Marshalsea, the sheriff's prison in Southwark. While here he wrote the account of his examinations preserved by Foxe. His second examination took place on 27 April before John Christopherson [q. v.], bishop-designate of Chichester, during which it appeared that a technical difficulty vitiated the legality of the proceedings, the bishop-designate not yet having been consecrated. On 25 May 1557 Woodman was brought before John White (1510?–1560) [q. v.], bishop of Winchester, at St. George's Church, Southwark. White had no jurisdiction except such as arose out of Woodman's answers to Pole's commissioners which had been given in his diocese. These were on a second hearing (15 June) at St. Mary Overy produced against him. Woodman at once took the legal point that he was not resident within White's diocese, and that White had therefore no jurisdiction under the act 2 Henry IV, c. 15. He was remanded till 16 June, when Christopherson appeared as an assessor together with William Roper [q. v.], one of the commissioners for the suppression of heresy appointed in the previous February. Woodman was now ordered to be sworn, under this inquisitorial commission, as suspect of heresy. He refused to swear, and again appealed to his ordinary under the statute of Henry IV. This point had been foreseen, for Christopherson not being yet consecrated, Pole had nominated Nicholas Harpsfield [q. v.], archdeacon of Canterbury, as ordinary. Thereupon Woodman allowed himself to be entrapped into a declaration upon the nature of the sacrament and excommunicated. Throughout his examinations he behaved with great boldness. He was taken to Lewes, and burnt there in company with nine others on 22 June.

Traditions of Woodman linger in Sussex. The site of his house is still pointed out. He is said to have been confined in the second story of the church tower of Warbleton, which bears some indications of having been used as a prison. An old stone cellar at Uckfield is said to have been another place of his imprisonment, and the third is the great vault under the Star inn (now the town hall) at Lewes, in front of which he and his fellow-martyrs were burnt.

[Foxe's Actes and Monuments (Book of Martyrs), ed. 1641, pp. 799–827; Burnet's Hist. of the Reformation; Wilkins's Concilia, 1737, vol. iv.; Lower's Worthies of Sussex, 1865, pp. 138–147; Strype's Memorials of the Reformation, vol. iii.; Dixon's Hist. of the Church of England, 1891, vol. iv.; Horsfield's Hist. of Sussex, 1835, i. 572.] I. S. L.

WOODMAN, RICHARD (1784–1859), engraver, son of Richard Woodman, an obscure engraver who worked at the end of the last century, was born in London on 1 July 1784. He served his apprenticeship with Robert Mitchell Meadows, the stipple engraver, in whose manner he worked, and for some years found considerable employment upon book illustrations, chiefly portraits of actors, sportsmen, and nonconformist ministers. Plates by him are found in Knight's 'Gallery of Portraits,' the 'Sporting Magazine,' the 'British Gallery of Art,' and Cottle's 'Reminiscences.' His largest and best work is the 'Judgment of Paris,' from the picture by Rubens, now in the National Gallery. During the latter part of his life Woodman practised chiefly as a painter of miniatures and small watercolour portraits, which he exhibited occasionally at the Royal Academy between 1820 and 1850. He died on 15 Dec. 1859.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1893.] F. M. O'D.

WOODNOTH. [See WODENOTE and WODENOTH.]

WOODROFFE, BENJAMIN (1638–1711), divine, son of the Rev. Timothy Woodroffe, was born in Canditch Street, St. Mary Magdalen parish, Oxford, in April 1638. He was educated at Westminster school, and was elected to Christ Church, Oxford, in 1656, matriculating on 23 July 1656. He graduated B.A. 1 Nov. 1659, M.A. 17 June 1662, and he was incorporated at Cambridge in 1664. From about 1662 he was a noted tutor at Christ Church, and in 1663 he studied chemistry with Antony Wood, John Locke, and others, at

Oxford under Peter Sthael from Strasburg. He was admitted F.R.S. on 7 May 1668. Early in 1668, as Balliol College had no statutable master of arts to hold the office of proctor, he entered himself there as a commoner and was elected by the college as proctor. The validity of his election was referred to the king and privy council, but was remitted to the university and given by convocation against him.

Woodroffe was appointed chaplain to the Duke of York in 1669, and served with him when the duke was in command of the Royal Prince in the engagement with the Dutch off Southwold on 28 May 1672. This led to his appointment as chaplain to Charles II in 1674, and to his advancement in the church. He became lecturer to the Temple in November 1672, and through the influence of the Duke of York was installed canon of Christ Church on 17 Dec. 1672. On 14 Jan. 1672–3 he proceeded B.D. and D.D. Through the favour of Theophilus, earl of Huntingdon, a former pupil, he was instituted in 1673 to the vicarage of Piddleton in Dorset, but resigned it in the next year, when he was made subdean of Christ Church. At this time Woodroffe was a frequent preacher at Oxford, but, if the testimony of Humphrey Prideaux can be relied upon, his sermons were the subject of much ridicule (*Letters to John Ellis*, Camden Soc.) In 1675 he was appointed to the vicarage of Shrivenham, Berkshire, on the nomination of Heneage, earl of Nottingham, to whose three sons he had been tutor at Christ Church; but Prideaux asserts that he got the living through tricking Richard Peers [q. v.]

On 15 Nov. 1676 Woodroffe obtained a license to marry Dorothy Stonehouse of Besselsleigh, Berkshire, a sister of Sir Blewett Stonehouse, with a reputed fortune of 3,000*l.*, and they went to live at Knightsbridge so as to be near the court. He had been appointed to the rectory of St. Bartholomew, near the Royal Exchange, London, on 19 April 1676, and he was collated to a canonry in Lichfield Cathedral on 21 Sept. 1678. These preferments he held with his canonry at Christ Church until his death.

In 1685 Woodroffe was considered a likely person for the bishopric of Oxford, but he did not obtain the appointment. He was nominated dean of Christ Church by James II on 8 Dec. 1688, but was not installed, the deanery being given to Aldrich. Woodroffe was admitted on 15 Aug. 1692 principal of Gloucester Hall, which was in complete decay, and by his interest among the gentry drew to it several students. He began rebuilding it in the hope of drawing to it the Greek youths brought to England by the advocates of reunion with the Greek church. About 1697 he commenced the erection, on part of the adjoining site of the college of Carmelite friars, of a large house to be called the Greek College. It was of flimsy construction, no one would live in it, and it was known as 'Woodroffe's folly' till its destruction in 1806. By February 1698–9 five young Greeks had been brought from Smyrna, and the number was afterwards increased to ten. The mismanagement of the college and other defects came under the censure of the Greek ecclesiastics at Constantinople, and the youths were forbidden to study at Oxford. One of them, Franciscos Prossalentes, printed in 1706 the work, which was reproduced in 1862, in the Greek language exposing the paradoxes and sophisms of the principal. Details of the manner in which some of these boys were drawn off to the Roman church, and of the outlay incurred by Woodroffe in maintaining the establishment, are set out in the calendar of treasury papers (1702–7, pp. 42, 207–209, 362, 399–400, 407) and in 'Notes and Queries' (2nd ser. ix. 457–8). He received grants from William III and Anne for the Greek college.

Another disappointment in connection with Gloucester Hall befell its principal. Sir Thomas Cookes [q.v.], a Worcestershire baronet, determined in July 1697 upon spending 10,000*l.* as an endowment for a college at Oxford. Gloucester Hall was the favourite object, though the money was all but diverted elsewhere mainly through Woodroffe inserting in the charter a clause that the king might put in and turn out fellows at his pleasure. This was withdrawn, but Cookes still refused on various grounds to carry out his intention, and Woodroffe preached a sharp sermon on 23 May 1700 at Feckenham before the trustees of the Cookes charity. The baronet died in 1701, and the bill for settling his charity upon Gloucester Hall was defeated in the House of Commons after passing through the House of Lords on 29 April 1702. Three pamphlets were issued by Woodroffe in its support, and an anonymous reply was written by John Baron. The matter was not carried through until the principal's death.

Woodroffe married, as his second wife, Mary Marbury, sister and one of the three coheiresses of William and Richard Marbury. He was 'proprietor of one of the salt-rocks in Cheshire,' and he bought the manor of Marbury in 1705 for 19,000*l.*, but could not complete the purchase. Two actions

concerning these estates were carried to the House of Lords, and he lost them both. He was for some time confined in the Fleet prison, and his canonry was sequestrated in April 1709. He died in London on 14 Aug. 1711, and was buried on 19 Aug. in his own vault in the church of St. Bartholomew (Malcolm, *Lond. Redivivum*, ii. 428). He was a learned man, knowing several languages, including Italian, Portuguese, and 'some of the Orientals.' Mr. Ffoulkes mentions a letter by him as 'in excellent Greek and beautifully written.' He read in February 1691–2 at the Guildhall chapel 'the service of the Church of England in the Italian language' (*Hist. MSS. Comm.* 5th Rep. App. p. 382). But he wanted judgment, and his temper was unsettled and whimsical. A portrait of him hangs in the provost's lodgings at Worcester College.

Woodroffe's writings consisted, in addition to single sermons and poems in the Oxford collections, of: 1. 'Somnium Navale,' 1673. This is a Latin poem on the engagement in Southwold Bay. 2. 'The Great Question how far Religion is concerned in Policy and Civil Government,' 1679. 3. 'The Fall of Babylon: Reflections on the Novelties of Rome by B. W., D.D.,' 1690. The licenser would not allow its publication in March 1686–7. 4. 'O Livro da Oração Commun' (English prayer-book and Psalms translated into Portuguese by Woodroffe and R. Abendana, Judæus), 1695. 5. 'Examinis et examinantis examen, adversus calumnias F. Foris Otrokocsi,' 1700. Prefixed is the author's portrait by R. White. 6. 'Daniel's Seventy Weeks explained,' 1702. 7. 'De S. Scripturarum Αὐταρκεία, dialogi duo inter Geo. Aptal et Geo. Marules præside Benj. Woodroffe Græce,' 1704.

[Union Review, i. 490–500, ii. 650, by E. S. Ffoulkes; George Williams's Orthodox Church in the Eighteenth Century, pp. xviii–xxv; Pearson's Levant Chaplains, pp. 43–5, 66–8; Foster's Alumni Oxon. 1500–1714; Wood's Athenæ, ed. Bliss, iv. 640–2; Wood's Fasti, ed. Bliss, ii. 218, 262, 301, 332–3; Clark's Oxford Colleges, pp. 436–42; Le Neve's Fasti, i. 625, ii. 513–18, iii. 581; Welch's Westm. School, pp. 145–6; Wood's Life and Times, ed. Clark, i. 472, 484, ii. 129, 193, 255, iii. 398, 399, 426; Hearne's Collections, passim; Watt's Bibl. Brit.; Baron's Case of Gloucester Hall; The Case of Dr. Woodroffe (Bodleian); Barker's Life of Busby; Lords' Journals, xvii. 27–95, xviii. 19–100; Commons' Journals, xiii. 843, 863; Daniel and Barker's Hist. of Worcester College.]

W. P. C.

WOODROOFFE, Mrs. ANNE (1766–1830), author, only child of John Cox of Harwich, was born on 14 July 1766. On 27 July 1803 she married at Streatham Nathaniel George Woodrooffe (1766–1851), who was vicar of Somerford Keynes, Wiltshire, from 1803. The Woodrooffe family was of some antiquity, being descended from Thomas Woodrooffe (rector of Chartham, Kent, 1646 to 1660), of the house of Woodroffe of Hope in Derbyshire (cf. Woodrooffe, *Pedigree of Woodrooffe*, 1878). Mrs. Woodrooffe devoted herself to teaching, in which she attained great excellence. In 1821 she issued at Cirencester 'Cottage Dialogues' (8vo; 2nd edit. 1856), which was written with a view to entertaining and improving the lower classes by a delineation of characters and scenes in rural life. Her most important book, 'Shades of Character' (Bath, 1824, 3 vols. 4to), was 'designed to promote the formation of the female character on the basis of Christian principle,' and is a system of education for girls set forth in the form of dialogues with a slight thread of story running through them. The fourth edition is dated 1841, and there was a seventh in 1855. The book shows insight into human nature.

Mrs. Woodrooffe died on 24 March 1830, and was buried at Somerford Keynes. She left one daughter—Emma Martha, born on 30 May 1807, who married, on 5 Feb. 1852, Thomas Wood (*d.* 19 Dec. 1865).

Other works by Mrs. Woodrooffe are: 1. 'The History of Michael Kemp,' Bath, 1819, 12mo; 9th ed. 1855. 2. 'Michael the Married Man,' a sequel to the last, London, 1827, 12mo; 2nd ed. 1855. 3. 'First Prayer in Verse,' new ed. 1855.

[Allibone's Dict. of Engl. Lit.; Bath and Cheltenham Gazette, 30 March 1830; Gent. Mag. 1852, i. 102. In the Brit. Mus. Cat. most of Mrs. Woodrooffe's works are assigned in error to 'Sarah' Woodrooffe.]

E. L.

WOODROW, HENRY (1823–1876), promoter of education in India, born at Norwich on 31 July 1823, was the son of Henry Woodrow, a solicitor in that city. On his mother's side he was descended from the family of Temple of Stowe. After four years' education at Eaton, near Norwich, he entered Rugby in February 1839. He was in the schoolhouse, and was one of the six boys who took supper with Dr. Arnold on the evening before his death. Many of the incidents of Woodrow's school life are recounted in 'Tom Brown's School Days,' though Judge Hughes has divided them among different characters. Among his friends were Edward Henry Stanley, fifteenth earl of Derby [q. v.], Sir Richard Temple, and Thomas Hughes. He was admitted to Caius College, Cambridge,

on 8 April 1842, and was elected a scholar on 21 March 1843, graduating B.A. in 1846 as fourteenth wrangler and M.A. by royal mandate in 1849. In Michaelmas 1846 he was elected to a junior fellowship which he retained until 1854. In November 1848 he accepted the post of principal of the Martinière College at Calcutta, and in 1854 he was appointed secretary to the council of education, receiving also the charge of the government school book agency. The arrangements in vogue when he accepted office had long been recognised as unsatisfactory. The council was composed of members all of whom had regular official duties of other kinds, and most of the labour of administration fell upon the secretary. Under this system education in Bengal had been declining. The only government vernacular schools were those founded by Lord Hardinge [see HARDINGE, SIR HENRY, first VISCOUNT], and these had dwindled from 101 to twenty-six. In 1855 a new system was introduced. A separate department, called 'The Bengal Educational Service,' was instituted whose sole duty was the management of government education. William Gordon Young was appointed first director of public instruction in Bengal, and Woodrow became inspector of schools in eastern Bengal. At the time of Woodrow's nomination he had only sixteen schools to inspect from Calcutta to Chittagong, among fifteen millions of inhabitants. He threw himself ardently into the work, and, not confining himself to his official duties, stimulated the interest of the natives by frequent lectures on physical science. In 1861 the number of schools had increased to eight hundred, and in 1876 it had risen to more than five thousand. On his first appointment he introduced the system of 'circle schools,' under which one superior teacher visited a group of village schools in turn. This plan, though now obsolete owing to the increased number of teachers, was very successful at the time in raising the standard of the elementary schools. Woodrow also introduced practical studies, such as surveying, into the curriculum, in order to demonstrate more forcibly the advantages of government teaching to the people, and on his visits of inspection he erected numerous sundials to supply the lack of clocks. In 1859 Lord Stanley, his former schoolfellow, who was then secretary of state for India, gave Woodrow high praise in his memorable despatch on education, quoting from several of his reports and testifying to the good effects of his system.

Woodrow continued his labours until thirteen years later, when Sir George Campbell, the lieutenant-governor, considering that government education was sufficiently well organised to dispense with a special department, replaced the administration of the schools in the hands of the collectors of districts by a resolution dated 30 Sept. 1872, restricting the educational department to the duties of teaching and reporting.

Although Woodrow did not regard the new system with favour, he accepted quietly the change in his position. In the following year he visited Europe, inspected the schools and colleges at Vienna, studied the Swiss schools at Zurich, and while in England acted as examiner in the government competition examinations under the civil service commissioners.

On his return to Calcutta in 1875 he endeavoured to induce the university of Calcutta to extend its curriculum in physical sciences and to curtail the study of metaphysics. In the same year he acted for a month as principal of the presidency college at Calcutta, but in September he was appointed to officiate as director of public instruction in Bengal, and he succeeded definitely to the post on the death of William Stephen Atkinson in January 1876. His appointment occasioned great satisfaction to the natives of Bengal, but his tenure of office was short. He died without issue at Dárjéling on 11 Oct. 1876. He married at Calcutta, on 18 Oct. 1854, Elizabeth, daughter of C. Butler, a surgeon of Brentwood in Essex. The natives of India raised 700*l.* to found a scholarship in Calcutta University and to erect a memorial bust of Woodrow. The bust was executed in marble by Edwin Roscoe Mullins and placed in the university of Calcutta. Another bust of him is in the library of Caius College, and a tablet was placed in Rugby school chapel in 1879 by a few of his friends and schoolfellows. In 1862 Woodrow extricated from the mass of records the minutes of Lord Macaulay when president of the council of education, and published them separately. For this he received the thanks of the governor-general, Lord Canning. He was the author of a pamphlet 'On the Expediency of the Introduction of Tests for Physical Training into the present System of Competitive Examination for the Army, Navy, and Indian Civil Service,' London, 1875 (cf. *Daily News*, 23 Jan. 1875).

[An Indian Career: Memoir of Henry Woodrow, 1878; Laurie's Distinguished Anglo-Indians, 2nd ser. pp. 137–85, 313–37; Rugby School Register, 1881, i. 206; Venn's Biogr. Hist. of Gonville and Caius College, 1898, ii. 257; Journal of the National Indian Association, 1877, pp. 14–17; Record, 23 April 1879.] E. I. C.

WOODS, JAMES (1672–1759), nonconformist minister. [See WOOD.]

WOODS, JOSEPH (1776–1864), architect and botanist, second son of Joseph Woods by his wife Margaret, daughter of Samuel Hoare, was born at Stoke Newington on 24 Aug. 1776. His father, a member of the Society of Friends, engaged in commerce, contributed in English and in Latin, both prose and verse, to the 'Monthly Ledger.' Delicate health causing Woods to be removed from school when only thirteen or fourteen years old, he was mainly self-taught, but became proficient in Latin, Greek, Hebrew, French, Italian, and modern Greek. When sixteen he was articled to a business at Dover; but, preferring architecture, he placed himself in the office of Daniel Asher Alexander [q. v.], and afterwards began to practise, but, having no business capacity, was not very successful. He designed Clissold Park House for his uncle Jonathan Hoare, and the Commercial Saleroom, Mincing Lane; but in the latter building, a failure having resulted from his miscalculation of the strength of some iron trestles, he had to make good the loss. In 1806 Woods formed the London Architectural Society, of which he became the first president; and in 1808 he printed, but does not seem to have published, 'An Essay on Modern Theories of Taste' (London, 1808, 8vo). Having been entrusted with the editing of the remainder of Stuart's 'Antiquities of Athens,' Woods in 1816 issued the fourth volume of that work [see STUART, JAMES, 1713–1788]. Woods had already devoted considerable attention to geology, and still more to botany, as is proved by the appearance in the 'Transactions' of the Linnean Society for 1818 (vol. xii.) of a 'Synopsis of the British Species of Rosa,' the first of a series of papers devoted to the more difficult or 'critical' genera of flowering plants. In April 1816 he had started on a continental tour through France, Italy, and Greece, the results of which appeared in a paper 'On the Rocks of Attica' communicated to the Geological Society in 1824 (*Geological Transactions*, i. 170–2), and in 'Letters of an Architect from France, Italy, and Greece' (London, 1828, 2 vols. 4to); the work has illustrations by the author which are good in drawing but poor in colour and chiaroscuro; the text evinces considerable critical taste and judgment.

On his return to England in 1819 Woods took chambers in Furnival's Inn; but in 1833 he retired from his profession and settled at Lewes, Sussex, devoting himself mainly to botany. He contributed critical papers on 'Fedia' to the Linnean 'Transactions' for 1835 (vol. xvii.), on 'Carex' to the 'Phytologist' for 1847, and on 'Atriplex' to the same periodical for 1849, and made various excursions in England and abroad while engaged upon the 'Tourists' Flora,' the work by which he is best known. Accounts of such excursions to the north of England and to Brittany appear in the 'Companion to the Botanical Magazine' for 1835 and 1836, and that of one to Germany in the 'Phytologist' for 1844 (vol. i.) In 1850 appeared the 'Tourists' Flora: a Descriptive Catalogue of the Flowering Plants and Ferns of the British Islands, France, Germany, Switzerland, Italy, and the Italian Islands' (London, 1850), a work which has not yet been superseded. With a feeble constitution in a largely developed frame, Woods possessed tireless energy, and, being always a good walker, he continued to make excursions and to study critical plants, with a view to a second edition of his 'Flora,' up to the time of his death. Thus there are records in the 'Phytologist' of visits to Glamorgan and Monmouth in 1850, to France in 1851, and to the Great Orme's Head and part of Ireland in 1855; and in 1857 he visited the north of Spain (*Journal of the Linnean Society*, 'Botany,' vol. ii. 1858). He studied the genus Salicornia, partly in conjunction with Richard Kippist (1812–1882) [q. v.], also a native of Stoke Newington, who had assisted him with the 'Tourists' Flora' (*Phytologist*, vol. iv. 1851, and *Proceedings of the Linnean Society*, vol. ii. 1855); but the last series to engage his attention were the Rubi (*Phytologist*, new ser. vol. i. 1855–6), many of which he sketched. He also amused himself, when over eighty years of age, by finishing up some of his early architectural sketches as presents to his friends; and he was for many years an exceptionally brilliant chess player.

Woods died, unmarried, at his house in Southover Crescent, Lewes, 9 Jan. 1864, and was buried in the Friends' cemetery in the same town. He was a fellow of the Linnean, Geological, and Antiquaries' societies; and, in addition to fifteen papers with which he is credited in the Royal Society's 'Catalogue' (vi. 436), he contributed to Smith's 'English Botany' descriptions of several species that he had discovered which were new to Britain. Robert Brown (1773–1858) [q. v.] gave the name *Woodsia* to a rare and beautiful genus of British ferns. There is an engraved portrait of Woods by Cotman, dated 1822, of which there is a copy at the Linnean

Society's rooms. His herbarium of British plants was given by him to James Ebenezer Bicheno [q.v.], and is now at the Royal Institution, Swansea; but his larger general collection is now the property of Mr. Frederic Townsend of Honington, Warwickshire.

[Lower's Worthies of Sussex, 1865, p. 312; Friends' Biogr. Cat. p. 736; Proceedings of the Linnean Society, 1863–4, vol. xxxii.; Journal of Botany, 1864, p. 62; Britten and Boulger's Biogr. Index of British Botanists.]

G. S. B.

WOODS, JULIAN EDMUND TENISON- (1832–1889), geologist and naturalist, was the sixth son of James Dominick Woods, barrister and journalist, by Henrietta, second daughter of the Rev. Joseph Tenison of Donoughmore, Wicklow, great-grandson of Edward Tenison [q. v.], bishop of Ossory. Julian Edmund was born at Milbank Cottage, West Street, Southwark, on 15 Nov. 1832, and was chiefly educated at Newington grammar school. While still young he became a Roman catholic and joined the Passionist order. In 1852, as his health had failed, he went to France, where he continued his studies, first at Lyons, afterwards at Hyères. In 1854 he returned to England, but, finding himself unable to remain, accompanied Bishop Wilson to Tasmania to work under him. In 1856 he purposed returning to England, but on reaching Adelaide was persuaded by Bishop Murphy to remain there. Hitherto he had been in minor orders, but he was ordained deacon on 18 Dec. 1856, and priest a few days afterwards. He then became missionary priest in the south-eastern district of South Australia, where he worked energetically for ten years. Towards the end of that time he assumed the name of Tenison before his surname. In 1867 he became vicar-general of the diocese, and for four years was resident in Adelaide. But he relinquished that post to become a travelling missionary under the archbishop of Sydney, and in 1873 was missionary priest in Queensland, duty of this kind specially attracting him because it afforded opportunities for prosecuting his scientific studies. Between 1874 and 1876 he spent much time in Tasmania, compiling a census of the conchology and palæontology of the island, which was published in the 'Transactions' of the local Royal Society. In 1877 he went back to Sydney and devoted himself more and more to science, till in 1883 he relinquished clerical work and started on a long tour in Malay, Singapore, the Philippines, China, and Japan. On his return to Australia in 1886 he was sent by the government of South Australia to report on the mines of the northern territory. There he contracted fever, and, after halting for some time at Brisbane, arrived at Sydney in 1887. He continued his scientific work, but the hardships of travel had undermined his constitution, and he died at Sydney on 7 Oct. 1889. A monument was erected over his grave by public subscription.

Woods was a man of wide culture, a musician, an artist, and something of a poet, for he wrote a number of hymns (printed for private circulation) and a poem entitled 'The Sorrows of Mary,' 1883. At one time also he edited two religious periodicals, 'The Southern Cross' and 'The Chaplet.' His conversational powers made him popular in society, and he was beloved by those among whom he laboured, for he lived most frugally that he might give largely. He also wrote a 'History of the Discovery and Exploration of Australia' (London, 1865, 2 vols.), another book on the 'Fish and Fisheries of New South Wales,' published in 1892, and letters in newspapers descriptive of his travels, together with more than a hundred and fifty papers on natural history, geology, and palæontology. Most of them were printed in the publications of Australian and Tasmanian societies, but two were contributed to the Geological Society of London (in 1860 and 1865), of which he was elected a fellow in 1859. He was elected president of the Linnean Society of New South Wales in 1880, and received the gold medal of the Royal Society of that colony in 1888.

[Information from C. M. Tenison, esq., Hobart, Tasmania, and a brief obituary notice, Quart. Jour. Geol. Soc. 1890, vol. xlvi. Proc. p. 48.]

T. G. B.

WOODS, ROBERT (1622?–1685), mathematician. [See WOOD.]

WOODSTOCK, EDMUND OF, EARL OF KENT (1301–1330). [See EDMUND.]

WOODSTOCK, EDWARD OF (1330–1376), the Black Prince. [See EDWARD.]

WOODSTOCK, ROBERT OF (*d.* 1428), canonist and civilian. [See HEETE, ROBERT.]

WOODSTOCK, THOMAS OF, EARL OF BUCKINGHAM and DUKE OF GLOUCESTER (1355–1397). [See THOMAS.]

WOODVILLE or WYDVILLE, ANTHONY, BARON SCALES and second EARL RIVERS (1442?–1483), eldest son of Richard Woodville, first earl Rivers [q. v.], and his wife Jacquetta, duchess of Bedford, was born in or about 1442 (BAKER, ii. 162). Lionel Woodville [q.v.] was a younger brother. In

January 1460 his father took him to Sandwich, where both were surprised and captured by a band of Yorkists and carried off to Calais to be severely 'rated' by the Yorkist leaders for upstart insolence in taking part in their recent attainder at Coventry (Will. Worc. p. 771; *Paston Letters*, i. 506). He married, between 25 July 1460 (when her father was slain by the Yorkists) and 29 March 1461, Elizabeth, baroness Scales and Neucelles (Newcells) in her own right, the childless widow of Sir Henry Bourchier, second son of Henry Bourchier, earl of Essex [q.v.] At Towton Woodville fought on the Lancastrian side, and was at first reported to have fallen (*ib.* ii. 5, 8; *Cal. State Papers*, Venetian, i. 103, 105–6). Regarding the cause of Henry VI as now 'irremediably lost,' he and his father transferred their allegiance to Edward IV (*ib.* i. 111). His recognition as Lord Scales in right of his wife followed in 1462, and under this title he was summoned to parliament from 22 Dec. in that year (Dugdale, ii. 231; *Complete Peerage*, vi. 371). At this moment he was helping to direct the siege of Alnwick Castle, which fell on 6 Jan. following (*Paston Letters*, ii. 121). After his sister Elizabeth's marriage to the king in 1464 his advancement became rapid. Two years later he succeeded the Duke of Milan as a knight of the Garter, and received a grant of the lordship of the Isle of Wight, of which he seems to have been the last holder. He was pushing a claim to the disputed estates of Sir John Fastolf [q. v.] (*ib.* ii. 214).

Scales, like his father before him, was an accomplished knight, and his tournament with the Bastard of Burgundy in June 1467 aroused more than national interest. Two years before, at the instigation of the queen's ladies and with the permission of the king, who was probably already meditating a Burgundian alliance, he despatched a challenge to Anthony, count of La Roche, in the Ardennes, natural son of Philip, duke of Burgundy, and brother of Charles the Bold, a knight of great renown (*Excerpta Historica*, pp. 178–84). The Bastard promptly accepted the challenge, but the wars in which Burgundy was soon engaged delayed his coming over until May 1467 (*ib.* p. 173; *Fœdera*, xi. 573; Will. Worc. p. 786). Great preparations were made for the combat, which took place in Smithfield on 11 and 12 June before a splendid audience, the king himself presiding over the lists. In the first course on horseback the Bastard's horse struck its head against the iron of Scales's saddle and fell upon its rider, who waived the offer of a second horse, remarking to the chronicler, Olivier de la Marche (p. 524), that Scales had fought a beast that day, but should fight a man on the morrow. On the 12th they met on foot with axes, and fought so fiercely that the king, seeing that Scales was getting the better of his antagonist cried 'Whoo!' and threw down his warder. The battle was declared drawn (*Excerpta Historica*, pp. 211–12; Fabyan, p. 656; Will. Worc. p. 787; cf. Stow, *Annals*). A history of this famous tournament has been preserved in a manuscript belonging to Scales's friend, Sir John Paston (who was engaged to his cousin, Anne Haute), now in the British Museum (*Lansdowne MS.* 285). It is printed with some original documents relating to the affair in Bentley's 'Excerpta Historica.' The death of Duke Philip, which recalled the Bastard to Brussels, hastened the conclusion of the negotiations for a marriage between his brother, the new duke, and Edward IV's sister Margaret. Scales was a member of the embassy which went over in September and definitely arranged the match (*Fœdera*, xi. 590). He accompanied the bride to Bruges as her presenter in June 1468, and broke eleven lances with Adolf of Cleves in the jousts with which the marriage was celebrated (Olivier de la Marche, p. 560; *Paston Letters*, ii. 318). The Burgundian alliance threatening trouble with France, Edward got together four thousand men to assist the Duke of Brittany against his suzerain, and entrusted (7 Oct.) the command of the fleet which was to convey it across to Scales, now governor of Portsmouth (*Fœdera*, xi. 630; Will. Worc. p. 792). Louis XI at once came to terms with Duke Francis, but the fleet put to sea about 25 Oct., on a rumour that Queen Margaret had come down to Harfleur. After aimlessly cruising about for a month, it returned to the Isle of Wight (*ib.*)

Scales and his father were with the king in Norfolk in June 1469 when the Nevilles sprang their mine against the Woodville ascendency. According to a statement not improbable in itself, Edward sent them away in the hope of allaying the discontent (Wavrin, v. 580). Scales somehow contrived to escape the tragic fate which befell his father and brother after the skirmish at Edgecot (26 July 1469). It made him Earl Rivers and constable of England, but he afterwards resigned this latter dignity to the Duke of Gloucester (*Excerpta Historica*, p. 241). He was at Southampton in the spring of 1470 when Warwick on his flight to Calais tried to cut out his great ship the Trinity from that harbour, and succeeded in repulsing the

attempt (Warkworth, p. 9). Edward made him lieutenant of Calais and entrusted him with the operations in the Channel against the rebels and their protector Louis XI (Olivier de la Marche, p. 529; Dugdale, ii. 231; but cf. Doyle). He is credited by Wavrin (v. 604) with a victory over Warwick's fleet in the Seine. He shared Edward's subsequent exile in the Low Countries, and, returning with him in 1471, rescued him from an awkward situation at York and helped to secure him victory at Barnet (*ib.* pp. 611, 640, 647, 652). While the king was crushing the Lancastrians at Tewkesbury, Rivers beat off the Bastard of Fauconberg's attack upon London, and was made councillor (8 July) to the young Prince of Wales (Warkworth, p. 19; Doyle).

Rivers's recent vicissitudes of fortune had, however, made a great impression on his mind; having been relieved, as he afterwards explained in the preface to the 'Dictes and Sayings of the Philosophers,' by the goodness of God he was exhorted to dedicate his recovered life to his service. In October 1471 he obtained a royal request for safe-conduct for a voyage to Portugal 'to be at a day upon the Saracens' (*Fœdera*, xi. 727; *Paston Letters*, iii. 14, 32). The king was reported to have been not best pleased with his leaving him (*ib.* iii. 11). There was a rumour that he had sailed on Christmas-eve (*ib.* iii. 33). He returned in any case before 23 July following, when he was empowered to arrange an alliance with the Duke of Brittany (*Fœdera*, xi. 760). Soon after he took over a thousand men-at-arms and archers to Brittany, but in November was said to be coming hastily home, disease having made great ravages among his men (*Paston Letters*, iii. 59). In February 1473 he became one of the Prince of Wales's guardians and chief butler of England. But his present prosperity did not cause him to forget the 'tyme of grete tribulacion and adversite' by which it had been reached, and in the summer of this year he went by sea to the jubilee and pardon at Santiago de Compostella. He returned, perhaps through Italy, to be appointed (10 Nov.) governor to the young prince, a dignified post which, as he tells us, gave him greater leisure for his literary occupations. But it was not uninterrupted. In the first year of his office he was twice sent to try and induce Charles the Bold to abandon the siege of Neuss for a campaign against Louis XI, and in 1475 he took part in the military parade which ended at Picquigny (Commines, i. 321; Doyle). But his badge was now the scallop-shells, and in the autumn he went on a pilgrimage to Rome, whence he visited the shrine of St. Nicholas at Bari and other holy places of southern Italy (*Paston Letters*, iii. 162; *Excerpta Historica*, p. 245; *Cal. State Papers*, Venetian, i. 133). Returning from Rome early in 1476, he was robbed of all his jewels and plate, estimated as worth a thousand marks or more, at Torre di Baccano, a few miles north of the city. Some of the stolen property was sold at Venice, and Rivers having applied for restitution, the signoria decided that this should be done gratuitously, out of deference for the king of England and his lordship (*ib.* i. 136). Sixtus IV invested him with the title of defender and director of papal causes in England (Caxton at the end of 'The Cordyale,' 1478). On his way north he visited (7–8 June) the camp at Morat of the luckless Duke Charles (cf. Kirk's *Charles the Bold*, iii. 370–1). A greater honour than any that had yet befallen Rivers was presently in contemplation. His first wife had died during his visit to Compostella. In 1478 a marriage was arranged for him with Margaret, sister of James III of Scotland (*Fœdera*, xii. 171; *Acts of the Parliament of Scotland*, ii. 117). Edward bestowed upon him Thorney and three other honours, the Scots parliament voted twenty thousand marks for the marriage, and a safe-conduct was sent to the bride on 22 Aug. 1479 (*ib.* ii. 120; *Fœdera*, xii. 97, 162; Ramsay, ii. 437). But the match was suddenly broken off owing, it is surmised, to the discovery of Edward's intrigues with her brother's subjects.

When the king died (9 April 1483), Rivers was at Ludlow with the young prince; most of his relatives were in London. Edward's nomination of Gloucester as protector meant the end of the Woodville predominance. But if Edward IV supposed that the Woodvilles would quietly accept a subordinate position, he miscalculated. Rivers started from Ludlow with the young king, his own half-brother Richard Grey, and a retinue limited by orders to two thousand, on 24 April, and was at Stony Stratford on the 29th. Learning that Gloucester on his way south from Yorkshire had just reached Northampton, ten miles in his rear, Rivers and Grey rode back to meet him. Gloucester and Buckingham entertained them at supper in apparent cordiality, but next morning took steps to prevent them reaching the king before themselves. Rivers protested, but was charged with attempting 'to set distance between the king and them,' put under arrest with Grey, and sent off in safe keeping to Sheriff-Hutton Castle, near York, which had come to Gloucester through

his wife (Rous, p. 212; More; Stow). More, though friendly to them, admits that the discovery of large quantities of arms and armour in their baggage created a general impression that their designs were treasonable.

At Sheriff-Hutton on 23 June Rivers made his will, in which he gave instructions that if he died south of the Trent he should be buried in the chapel of 'our Lady of Pewe' beside St. Stephen's College at Westminster, which owed to him various papal privileges (*Excerpta Historica*, pp. 245–6). But being removed to Pontefract and ordered for execution, he directed that he should be buried there 'before an Image of our blissid Lady with my Lord Richard' (*ib.* p. 248), appealed to Gloucester to see his will executed, and wrote the pathetic 'balet' on the unsteadfastness of fortune beginning

Sumwhat musying,
And more mornyng

(Rous, p. 214; Ritson, *Ancient Songs*, ii. 3). It is uncertain whether he was given the form of trial before his execution, which was carried out on 25 June by Sir Richard Radcliffe [q. v.] (*Excerpta Historica*, i. 244). Rous (p. 213) says that the Earl of Northumberland was his chief judge; but in any case he was deprived of his legal right to trial by his peers. A hair shirt he was found to be wearing next his skin was hung up before the image of the Virgin in the church of the Carmelites at Doncaster (Rous, pp. 213–14).

Rivers has been deservedly characterised as the noblest and most accomplished of all Richard III's victims (Gairdner, p. 73). 'Vir, haud facile discernas, manuve aut consilio promptior' was the verdict of Sir Thomas More; 'un tres gentil chevalier' that of Commines (i. 321). But the warmest testimony to his virtues comes from Caxton, with whose name that of his friend and patron will always be associated. In the printer's epilogue to the 'Cordyale,' after recording the earl's devotion to works of piety, he concludes: 'It seemeth that he conceiveth wel the mutabilite and the unstableness of this present lyf, and that he desireth with a greet zele and spirituell love our goostlye help and perpetual salvacion, and that we shal abhorre and utterly forsake thabominable and dampnable synnes which communely be now a dayes.' This zeal for morality dictated the choice of the French works which he translated and had printed by Caxton. The 'Dictes and Sayings of the Philosophers,' the first book printed in England (1477), was translated by Rivers (from Jean de Teonville's French version of the Latin original, lent him by a friend to beguile his voyage to Compostella in 1473) because he found it 'a glorious fair myrrour to all good Christen peple to behold and understonde.' A few months later (February 1478) his translation of the 'wise and holsom' 'Proverbs of Christine de Pisan' 'set in metre' issued from Caxton's press, followed in March 1479 by his version of the 'Cordyale,' 'multiplied to goo abrood among the peple, that thereby more surely myght be remembred *The Four Last Thingis* undoubtably comyng.' Caxton alludes to others that had passed through his hands, but whether this means that he printed them is not clear. Besides these translations, Rivers wrote 'diverse Balades agenst the seven dedely synnes,' but the only specimen of his muse that has been preserved is the gentle lament on the fickleness of fortune which Rous ascribes to the last days of his life (see above).

The only known portrait of Rivers is contained in an illumination in a Lambeth manuscript representing the earl presenting one of his books and its printer to Edward IV. Horace Walpole had it reproduced as a frontispiece to his 'Royal and Noble Authors,' and an engraving of Rivers's head is in Doyle's 'Official Baronage.' It shows a clean-shaven intellectual face.

Rivers was twice married, but left no legitimate issue. Lady Scales, his first wife, died on 1 Sept. 1473, and, after the failure of the negotiations for his marriage to the Scottish princess, he took for his second wife Mary, daughter and coheir of Sir Henry Fitz-Lewis of Horndon, Essex, by Elizabeth, daughter of Edmund Beaufort, second duke of Somerset. She survived him, and married secondly Sir John Neville, illegitimate son of the second Earl of Westmorland. Rivers had a natural daughter, Margaret, who became the wife of Sir Robert Poyntz of Iron Acton, Gloucestershire [see under Poyntz, Sir Francis]. His brother Richard succeeded him as third (and last) Earl Rivers.

[Rotuli Parliamentorum; Rymer's Fœdera, original edition; State Papers, Venetian, ed. Rawdon Brown; William of Worcester (with Stevenson's Wars of the English in France), and Wavrin's Chronicle in the Rolls Ser.; Warkworth's Chronicle, ed. Camden Soc.; Rous's Chronicle, ed. Hearne; Fabyan, ed. Ellis; Commines's Mémoires, ed. Dupont; Olivier de la Marche's Mémoires, ed. Buchon; Paston Letters, ed. Gairdner; More's Vita Ricardi III, ed. 1689; Stow's Annals, ed. 1631; Bentley's Excerpta Historica, 1831; Dugdale's Baronage; G. E. C[okayne]'s Complete Peerage; Ramsay's Lancaster and York; Gairdner's Richard III, ed. 1898; other authorities in the text.] J. T–t.

WOODVILLE or WYDEVILLE, ELIZABETH (1437?–1492), queen of Edward IV. [See ELIZABETH.]

WOODVILLE, LIONEL (1446?–1484), bishop of Salisbury, born about 1446, was third son of Sir Richard Woodville (afterwards first Earl Rivers) [q.v.], by his marriage with Jacquetta, widow of John of Lancaster, duke of Bedford [q. v.] Anthony Woodville, second earl Rivers [q.v.], was his elder brother. He was educated at Oxford, where he graduated D.D. Wood says that he was an inceptor in canon law. Probably as a provision for him, he was made dean of Exeter in November 1478. In 1479 he succeeded Thomas Chaundler as chancellor of the university of Oxford, being then, according to Wood, who is not supported by Le Neve, archdeacon of the diocese. On 31 Oct. 1480 he became prebendary of Mora in St. Paul's Cathedral. In 1482, being then at Cumnor, he was made bishop of Salisbury by papal provision; the temporalities were restored to him on 28 March. He was consecrated in April.

After Edward IV's death Woodville's position became difficult. In the beginning of May the queen, Elizabeth Woodville, received word of the arrest of Rivers and Grey at Stony Stratford, and at once went into sanctuary at Westminster. Woodville went with her, but it seems likely that he soon came out. As a bishop he had nothing to fear. He was in the commission of the peace in June and July. Later he took an important part in organising Buckingham's rebellion, was named in Richard's proclamation, and when the rising failed he was one of the many who fled to Henry of Richmond in Brittany. Richard was in some difficulty with regard to the see, the temporalities of which were handed over to the keeping of Thomas Langton [q. v.], who eventually succeeded him as bishop. The matter was settled by an act of parliament which declared his temporal possessions forfeited, but spared Woodville's life. He died, possibly in Brittany, before 23 June 1484. A manuscript book of miscellaneous entries compiled about the end of the seventeenth century, preserved at Salisbury, says that he died and was buried at Beaulieu. A local tradition says that he was buried in Salisbury Cathedral, and that a canopied tomb at the intersection of the north-west transept and north aisle of the choir is his.

[Information kindly furnished by H. E. Malden, esq.; Ramsay's Lancaster and York, ii. 475, &c.; Gairdner's Richard III, new edit., pp. 58, 135, 141, 158; Wood's App. to Hist. of Colleges and Halls, ed. Gutch, pp. 63–4; Cal. of Inquisitions Hen. VII, p. 345; Excerpta Historica, p. 16; Rot. Parl. vi. 250, 273; Dep.-Keeper's Publ. Records, 9th Rep. App. ii. pp. 18, 21, 31, 39, 112, 127; Le Neve's Fasti Eccl. Angl. i. 386, ii. 411, 604; Paston Letters, iii. 246. For the story of Woodville's family connection with Stephen Gardiner, see that article.]

W. A. J. A.

WOODVILLE or WYDEVILLE, RICHARD, first EARL RIVERS (*d.* 1469), was son of Richard Woodville of the Mote, near Maidstone in Kent, and (after the death of his elder brother Thomas) of Grafton, Northamptonshire. The Woodvilles had been settled at Grafton as early as the reign of Henry II, but the manorial rights were first acquired by Woodville's uncle Thomas. His mother was Joan Beauchamp, heiress of a Somersetshire family (BAKER, ii. 166; *Hist. MSS. Comm.* 9th Rep. p. 113; but cf. *Genealogist*, vi. 199). Richard Woodville the elder, whom Dugdale failed to distinguish from his son, was a trusted servant of Henry V and the regent Bedford in the French wars. He held a command in the expeditions of 1415 and 1417, and in 1420 became esquire of the body to Henry V and seneschal of Normandy (*Gesta Henrici V*, pp. 9, 277; DUGDALE, ii. 230). The king bestowed upon him in 1418 the Norman seigniories of Préaux and Dangu (LONGNON, p. 106). Bedford, on becoming regent for Henry VI in France, made Woodville his chamberlain, and rewarded his 'grans notables et aggreables services' with further grants of confiscated estates (*ib.* pp. 105–6; MONSTRELET, iv. 138). His connection with Bedford induced Beaufort and the council to entrust the Tower to his keeping when Humphrey, duke of Gloucester, attempted a *coup d'état* with the help of the Londoners in 1425 (*Ord. Privy Council*, iii. 167; RAMSAY, i. 361). He returned with the regent to France in the spring of 1427 to take up in July 1429 the post of lieutenant of Calais, where the marriage arranged between his daughter Joan and William Haute, an esquire of Kent, was apparently solemnised (DUGDALE, ii. 230; *Ord. Privy Council*, iii. 245, 329; *Excerpta Historica*, p. 249). He still held this position in 1435, though in 1431 he seems to have been detached for a time to serve on the council of Henry VI while in France (*Fœdera*, x. 605; DOYLE; *Ord. Privy Council*, iv. 82). There is some difficulty, however, during these years in distinguishing him from his son. He probably settled down at Grafton after the death of his elder brother (who made his will on 12 Oct. 1434), was sheriff of Northamptonshire in 1438,

and died between 1440 and 1442 (Baker, ii. 166).

Richard Woodville the younger was knighted by Henry VI at Leicester on 19 May 1426 (Leland, ii. 491). It was probably he who commanded a troop in France in 1429 and conveyed the wages of the Duke of Burgundy's forces to Lille in the following year (Doyle; *Fœdera*, x. 454). He is said to have been taken prisoner in the attack upon Gerberoi in May 1435, but must have soon obtained his release, as he served under Suffolk in 1435–6 (Wavrin, p. 64; Dugdale, ii. 230). The foundation of his fortunes was his surreptitious marriage, apparently in 1436, with Jacquetta of Luxemburg, the young widowed Duchess of Bedford. She had to pay (23 March 1437) a fine of 1,000*l.* for marrying without the royal license (*Rot. Parl.* iv. 498; Devon, p. 436). Woodville received a pardon on 24 Oct. following (*Fœdera*, x. 677). The *mésalliance* gave great offence to Jacquetta's relatives (Wavrin, p. 207). The statement afterwards made (*ib.* p. 455) that Woodville and Jacquetta had two children before marriage is doubtless a mere calumny.

Woodville served under Somerset and Talbot in the attempt to relieve Meaux in 1439 (*ib.* p. 257; Doyle). His reputation as an accomplished knight caused him to be selected to 'deliver' the redoubtable Pedro Vasque de Saavedra, chamberlain of the Duke of Burgundy, who came to London in 1440 to 'run a course with a sharp spear for his sovereign lady's sake' (*Fœdera*, x. 828; *Paston Letters*, i. 41; Chastellain, iii. 455). They met in lists at Westminster on 26 Nov., but the king stopped the combat after the third stroke (Stow). In June 1441 Woodville once more went to France, in the train of the Duke of York, and helped to relieve Pontoise (Ramsay, ii. 37). He became a knight banneret and captain of Alençon (25 Sept. 1442). On 9 May (Dugdale gives 29th) 1448 he was raised to the peerage by letters patent as Baron Rivers. His choice of title is puzzling. Dugdale thought he took the name of the old family of Redvers or De Ripariis, earls of Devon; and his addition to his arms of an inescutcheon bearing a griffin segreant, which was part at least of their device, has been held to confirm this hypothesis (*Complete Peerage*, vi. 371). But the inclusion among the seigniories granted him in support of his new dignity of a barony of Rivers and a casual reference (in a letter of 1475) to his son under the name of Lord Anthony *Angre* suggest a connection with the barony of Rivers or De Ripariis of Aungre (Ongar) in Essex, which had been for some time in abeyance (*ib.* v. 398; Dugdale, ii. 230; *Cal. State Papers*, Ven. i. 136). No connection with either family seems to have been discovered by genealogists.

Rivers took part in the suppression of Cade's rising in June 1450, and, though the rumour that he was to succeed the murdered Suffolk as constable of England had proved baseless, he was admitted to the order of the Garter (4 Aug.) and the privy council (Doyle; *Paston Letters*, i. 128; *Ord. Privy Council*, vi. 101). The French having now begun the conquest of Aquitaine, Rivers received a commission as seneschal of the province on 18 Oct. 1450, and was to take out a strong force; but the transports remained idle at Plymouth for nine months, and the expedition was abandoned on the news of the fall of Bordeaux (*ib.* vi. 105, 115; Ramsay, ii. 146). He seems to have spent the following years at Calais as one of the lieutenants of the Duke of Somerset, who had been appointed its captain in September 1451, and was thus unable to support the duke and the king at the battle of St. Albans (*Ord. Privy Council*, vi. 276; Doyle; Beaucourt, vi. 46). He was summoned to the great council in January 1458 which arranged a temporary reconciliation between the two parties, the unreality of which was illustrated in the following July by his appointment to inquire into the Earl of Warwick's piratical attack upon the Lübeck salt fleet (*Ord. Privy Council*, vi. 292; *Fœdera*, xi. 415). When hostilities were resumed in 1459 and Warwick and the Earl of March were driven out of the country and took refuge at Calais, Rivers was stationed at Sandwich to guard against a landing. He was surprised in his bed, however, one morning shortly after the New Year 1460 by Sir John Dynham with a small party from Calais, and carried across the Channel with his son Anthony (Will. Worc., p. 771). On their arrival at Calais the captives were bitterly 'rated' by the Yorkist leaders for having joined in stigmatising them as traitors. Warwick reminded him that his father was but a squire brought up with Henry V, and that he himself had been 'made by marriage and also made lord,' and 'that it was not his part to have such language of lords, being of the King's blood' (*Paston Letters*, i. 506).

When and how they escaped from their captors does not appear, but they fought at Towton on the side of King Henry, whom Rivers accompanied in his flight to Newcastle (*Cal. State Papers*, Ven. i. 105–6). On

30 Aug. 1461, however, Count Ludovico Dallugo reported to the Duke of Milan that the earl had quitted Henry and tendered his allegiance to Edward IV. 'I held several conversations,' he wrote, 'with this lord de Rivers about King Henry's cause, and he assured me that it was lost irremediably' (*ib.* i. 111). Edward's secret marriage with Rivers's daughter Elizabeth on 1 May 1464 more than re-established his fortunes, and gave him a sweet revenge upon Warwick for the treatment he had received four years before. The Woodville influence soon became paramount at court,' to the exaltation of the queen and displeasure of the whole realm' (Will. Worc. p. 785). Rivers was appointed treasurer on 4 March 1466, and on 25 May at Windsor he was made Earl Rivers. His numerous sons and daughters were married into the richest and noblest baronial families. John Tiptoft, earl of Worcester [q. v.], had to resign the position of high constable of England in favour of the king's father-in-law, who took up the staff on 24 Aug. 1467 (*Fœdera*, xi. 581). Warwick and the Neville clan, who found themselves ousted from the predominance at court they had enjoyed in the first years of the reign, became more and more estranged from the king and hostile to the Woodvilles. Overt hostilities began with the pillage of Rivers's Kentish estate by a mob of Warwick's partisans on New Year's day 1468 (Wavrin, ed. Dupont, iii. 192). But Warwick thought the movement here and the similar one in Yorkshire under Robin of Redesdale [q. v.] premature, and an interview between Rivers and Archbishop Neville at Nottingham ended in Warwick's visiting the king at Coventry towards the end of January (Will. Worc. p. 789). But the reconciliation was merely temporary, and the marriage of Clarence and Isabel Neville in July 1469 was followed by an open outbreak. The proclamation issued by Warwick and his friends laid most stress upon the king's estrangement of the 'great lords of his blood' for the Woodvilles and other 'seducious persones' (Warkworth, pp. 46–51). Rivers and others of the family were at that moment with the king, who was making a progress through the eastern counties; but when the news came in that the country was rising in the Neville interest they left him, or he thought it prudent to dismiss them (Wavrin, v. 580). After Edward's defeat at Edgecot (26 July), Rivers and his son Sir John Woodville were taken at Chepstow, conveyed to Kenilworth, and executed on 12 Aug. (Warkworth, pp. 7, 46; *Three Fifteenth-Century Chronicles*, p. 183; Wavrin, ed. Dupont, ii. 406; *Report on the Dignity of a Peer*, v. 398).

Rivers married Jacquetta, daughter of Peter de Luxemburg, count of St. Pol, by Marguerite, daughter of Francois de Baux, duke of Andria in the kingdom of Naples. She was the widow of John of Lancaster, duke of Bedford [q. v.], brother of Henry V, and she survived her second husband, dying on 30 May 1472. She bore Rivers fourteen or fifteen children, seven sons and seven or eight daughters. Five sons survived infancy: 1. Anthony, second Earl Rivers [q. v.] 2. John, who at twenty was married in January 1465 to a 'juvencula' of nearly eighty, Catherine Neville, dowager duchess of Norfolk, aunt of Warwick 'the kingmaker.' 'Maritagium diabolicum' comments William of Worcester (p. 783), and adds obscurely, 'Vindicta Bernardi inter eosdem postea patuit' (cf. *Rot. Parl.* v. 607). He was knighted at his sister's coronation two months later, and shared his father's fate in 1469. 3. Lionel, bishop of Salisbury [q. v.] 4. Sir Edward, erroneously called Lord Woodville in 'Paston Letters' (iii. 344). He commanded the Woodville fleet in 1483, and shared Henry of Richmond's exile in Brittany. In 1486–7 he joined in Spain the armies of Ferdinand and Isabella and fought in Granada against the Moors. In 1488 he greatly embarrassed Henry by taking over a small force to help the Bretons against the French, and fell in the battle of St. Aubin du Cormier on 28 July (*ib.*; Busch, i. 43; R. B. Merriman's *Edward Woodville, Knight-Errant* in Proc. Amer. Antiq. Soc. 1904). 5. Richard, attainted in 1483, restored in 1485; he succeeded his brother Anthony as third and last Earl Rivers, and died without issue in 1491. Rivers's daughters were: 1. Elizabeth, who is separately noticed as Queen Elizabeth (1437 ?–1492). 2. Margaret (*d.* before 1491), who married (Oct. 1464) Thomas Fitzalan, earl of Arundel (*d.* 1524). 3. Anne (*d.* before 1491), who married, first (in 1466), William, viscount Bourchier, and, secondly (before 1481), George Grey, second earl of Kent (*d.* 1503). 4. Jacquetta, who married John, lord Strange of Knockin (*d.* 1477), and died before 1481. 5. Mary (*d.* in or before 1481), who married (1466) William Herbert, earl of Huntingdon [see under Herbert, Sir William, Earl of Pembroke, *d.* 1469]. 6. Catherine (*b.* about 1457), who married, first (1466), Henry Stafford, second duke of Buckingham [q. v.]; secondly, Jasper Tudor, duke of Bedford [q. v.], and, thirdly, Sir Richard Wingfield [q. v.] 7. A daughter who is said to have married Sir John Bromley (Dugdale, ii. 231). 8. William of Worcester (p. 785) mentions still another

daughter, who was married (February 1466) to (Anthony) Lord Grey de Ruthin, son and heir of the Earl of Kent, but he does not give her name. She does not appear in the pedigrees, but the chronicler can hardly be guilty of a confusion caused by the second marriage of Anne Woodville to Anthony Grey's younger brother George, who succeeded him in the style of Lord Grey de Ruthin.

[Rotuli Parliamentorum; Rymer's Fœdera, orig. edit.; Issues of the Exchequer, ed. Devon; Ordinances of the Privy Council, ed. Nicolas; Cal. State Papers, Venetian, ed. Rawdon Brown; Wavrin's Chronicle, ed. by Hardy in the Rolls Series and by Dupont for the Société de l'Histoire de France; William of Worcester, ed. by Stevenson in the second volume of the Wars of the English in France (Rolls Ser.); Warkworth's Chronicle, ed. Camden Soc.; Gesta Henrici V, ed. English Historical Society; Monstrelet's Chronicle, ed. Douët d'Arcq for Société de l'Histoire de France; Longnon's Paris pendant la Domination Anglaise (Soc. de l'Histoire de Paris); Chastellain, ed. Kervyn de Lettenhove; Leland's Collectanea, ed Hearne; Excerpta Historica, 1831; Paston Letters, ed. Gairdner; Doyle's Official Baronage; Dugdale's Baronage; G. E. C[okayne]'s Complete Peerage; Beaucourt's Histoire de Charles VII; Ramsay's Lancaster and York; Busch's England under the Tudors, vol. i. (Engl. transl.); Baker's History of Northamptonshire.] J. T.-t.

WOODVILLE, WILLIAM (1752–1805), physician and botanist, was born at Cockermouth in Cumberland in 1752. He studied medicine at Edinburgh University, where he became the favourite pupil of William Cullen [q. v.], and graduated M.D. on 12 Sept. 1775. After spending some time on the continent he began to practise at Papcastle in his native county, but shortly afterwards removed to Denbigh. In 1782 he came to London, became physician to the Middlesex dispensary, and was admitted a licentiate of the College of Physicians on 9 Aug. 1784. On 17 March 1791 he was elected physician to the smallpox and inoculation hospitals at St. Pancras, in succession to Edward Archer [q. v.]

Woodville, who was elected a fellow of the Linnean Society in 1791, had a strong taste for botany, and appropriated two acres of ground at King's Cross belonging to the hospital as a botanical garden, which he maintained at his own expense. In 1790 he published the first volume of his great work on 'Medical Botany' (London 4to), in which he gave a description of all the medicinal plants mentioned in the catalogues of the 'Materia Medica' published by the Royal Colleges of Physicians of London and Edinburgh. These descriptions were illustrated by plates and accompanied by an account of the medicinal effects of the plants. The second volume appeared in 1792, the third in 1793, and a supplementary volume, containing plants not included in the 'Materia Medica,' in 1794. A second edition in four volumes was published in 1810 (London, 4to), and a third in 1832, edited by (Sir) William Jackson Hooker [q. v.], with a fifth volume by George Spratt.

As was natural from his official position, Woodville took a keen interest in the various remedies for smallpox. The older system of inoculating persons with a mild form of the disease itself first attracted his attention, and in 1796 he published the first volume of a 'History of the Inoculation of the Smallpox in Great Britain' (London, 8vo). The second volume did not appear owing to the discovery by Edward Jenner (1749–1823) [q. v.] of the efficacy of vaccination from cow-pox. Woodville was at first hostile, but afterwards enthusiastically adopted Jenner's theory, and made many experiments with a view to elucidating it. In 1799 he published 'Reports of a Series of Inoculations for the Variolæ Vaccinæ or Cow-pox; with Remarks and Observations on this Disease considered as a Substitute for the Smallpox,' London, 8vo. This treatise was translated into French in 1800 (Paris, 8vo; new edit. 1801). In 1800 appeared 'A Comparative Statement of Facts and Observations relative to the Cow-pox, published by Doctors Jenner and Woodville' (London, 4to).

Woodville, who was a member of the Society of Friends, had his residence in Ely Place, Holborn, but died at the smallpox hospital on 26 March 1805, and was buried in the Friends' burial-ground, Bunhill Fields, on 4 April. His portrait, by Lemuel Abbott, was presented to the smallpox hospital. It was engraved by William Bond.

[Munk's Coll. of Phys. ii. 345; Gent. Mag. 1805, i. 321–3, 387; Smith's Cat. of Friends' Books; Allibone's Dict. of Engl. Lit.; Georgian Era, 1833, ii. 581; Lettsom's Hints, 1816, iii. 24, 33–41 (with portrait); Rees's Cyclopædia, 1819.] E. I. C.

WOODWARD, BERNARD BOLINGBROKE (1816–1869), librarian to the queen at Windsor Castle, eldest son of Samuel Woodward [q. v.], the geologist, was born at Norwich on 2 May 1816. Samuel Pickworth Woodward [q. v.] was his younger brother. He was sent in March 1822 to the Grey Friars Priory, a private school kept by William Brooke, to whom on 29 Sept. 1828 he was apprenticed for four years. On the expiration of this apprenticeship he worked for a time under his father's supervision, copying armorial bearings and other heraldic

devices for Hudson Gurney [q. v.] He also studied in his leisure moments botany and other natural sciences in a practical manner, and kept copious notes, some of which were utilised by Hewett Cottrell Watson [q. v.], the botanist.

In January 1834 he went as tutor in J. S. Buck's school at East Dereham, Norfolk, and late in the following year he obtained a post in the banking house of Messrs. Gurney at Great Yarmouth. Through the influence of friends at East Dereham he became strongly attracted to the congregational ministry, and on coming of age left Yarmouth and went to study under W. Legge at Fakenham, Norfolk, and the Rev. Mr. Drane at Guestwick, Norfolk. In 1838 he entered as a student at the newly established Highbury College, London, and graduated B.A. London, 17 June 1841.

On 27 April 1843 he was publicly recognised 'pastor of the independent church of Wortwell-with-Harleston in Norfolk.' He soon after began to apply himself to literary work, and in this connection enjoyed the friendship of John Childs [q. v.], head of the printing firm at Bungay, and acted for a time also as tutor to his grandsons. At the end of 1848 he resigned his pastorate, and, with the view of devoting himself solely to literature, removed to St. John's Wood, London, in March 1849. In November 1853 he moved to Bungay to be nearer to his friends the Childs, who were concerned in the production of his larger works, and whom he assisted in many of their undertakings; but in 1858 he returned to the neighbourhood of Hampstead. On 2 July 1860 he was appointed librarian in ordinary to the queen at Windsor Castle. Under the superintendence of the prince consort began the rearrangement of the fine collection of drawings by the old masters at Windsor. He died at his official residence, Royal Mews, Pimlico, on 12 Oct. 1869. In 1843 he married Fanny Emma, ninth daughter of Thomas Teulon of Berkeley Street, London, the descendant of a Huguenot family. By her he had three daughters. She died on 30 April 1850, and he married, on 19 Aug. 1851, Emma, seventh daughter of George Barham of Withersdale Hall, Suffolk.

Woodward was elected a fellow of the Society of Antiquaries in 1857. He was author of: 1. 'The History of Wales,' London [1850–3], 8vo. 2. 'The Natural History of the Year' (originally issued in the 'Teacher's Offering,' 1851), London, 1852, 12mo; 3rd ed. 1863; revised edit. (so called) 1872. 3. 'The History of the United States of America' (by W. H. Bartlett as far as vol. i. p. 536), New York [1855–6], 3 vols. 8vo. 4. 'First Lessons on the English Reformation,' London [1857], 12mo; 2nd edit. 1860. 5. 'First Lessons in Astronomy' (5th edit. rewritten by B. B. Woodward), London [1857], 12mo. 6. 'First Lessons in the Evidences of Christianity' (originally issued in the 'Teacher's Offering,' 1858–9), London [1860?], 12mo; 2nd edit. 1865. 7. 'A General History of Hampshire' (as far as p. 317, afterwards carried on by Theodor C. Wilks), London [1859–62], 4to. 8. 'Encyclopædia of Chronology,' in conjunction with W. L. R. Cates, who completed it, London, 1872, 8vo. At the time of his death he was busy upon a 'Life of Leonardo da Vinci,' which was to have been illustrated from drawings in the royal collection.

He also wrote many articles and reviews for the 'Eclectic Review,' Sharpe's 'London Magazine,' the 'Gentleman's Magazine,' and other periodicals.

He edited: 1. 'The History and Antiquities of Norwich Castle,' by his father, 1847, 4to. 2. Barclay's 'Complete Dictionary of the English Language,' new edit. 1851, 4to, for which he wrote numerous articles, especially in biography and geography. 3. Maunder's 'Treasury of Knowledge,' new ed. 1859, for which he wrote a 'compendious English grammar,' besides rewriting much of the rest. He also founded and edited 'The Fine Arts Quarterly Review,' which appeared from May 1863 to June 1867.

He began a translation of Réclus's 'La Terre,' which was completed by his brother, Henry Woodward.

[Obituary by W. L. R. Cates in the Norwich Penny Magazine, 1870, p. 24; Men of Eminence, No. xliii. with photo-portrait (the portrait prefixed to Ribban's 'Brief Memoir' is almost the only reliable item in that unauthorised production); private information; Brit. Mus. Cat.] B. B. W.

WOODWARD, GEORGE MOUTARD (1760?–1809), caricaturist, son of William Woodward of Stanton Hall, Derbyshire, was born in that county about 1760. He received no artistic training, but, having much original talent, came to London, with an allowance from his father, and became a prolific and popular designer of social caricatures, much in the style of Bunbury, which were etched chiefly by Rowlandson and Isaac Cruikshank. Although their humour was generally of a very coarse and extravagant kind, they display a singular wealth of imagination and insight into character, and some are extremely entertaining. Among

the best are 'Effects of Flattery,' 'Effects of Hope,' 'Club of Quidnuncs,' 'Everybody in Town,' 'Everybody out of Town,' and 'Specimens of Domestic Phrensy.' Woodward also wrote many light fugitive pieces in prose and verse, some of which were issued in a volume in 1805, with a portrait of the author from a drawing by A. Buck. He was of dissipated and intemperate habits, spending much of his time in taverns, and died in a state of penury at the Brown Bear public-house in Bow Street, Covent Garden, in November 1809. He published: 1. 'Eccentric Excursions,' with a hundred plates by I. Cruikshank, 1796. 2. 'The Olio of Good Breeding, with Sketches illustrative of the modern Graces,' 1801. 3. 'The Musical Mania for 1802 ... dedicated to Mrs. Billington.' 4. 'The Bettyad: a Poem descriptive of the Progress of the young Roscius in London,' 1805. 5. 'Caricature Magazine, or Hudibrastic Mirror, being a Collection of original Caricatures,' 1807. 6. 'An Essay on the Art of ingeniously Tormenting,' 1808. 7. 'Chesterfield Travestie, or School for Modern Manners,' 1808.

[Grego's Rowlandson the Caricaturist, 1880; H. Angelo's Reminiscences, 1828–30; Redgrave's Dict. of Artists; Gent. Mag. 1809, ii. 1175.]

F. M. O'D.

WOODWARD, HENRY (1714–1777), actor, the eldest son of a tallow chandler in the borough of Southwark, London, was born in London 2 Oct. 1714, and intended for his father's occupation. He was at Merchant Taylors' school from 1724 to 1728. After his father's failure in business 'Harry' Woodward, as he was generally called, joined the Lilliputian troupe of Lun [see RICH, JOHN] at Lincoln's Inn Fields, playing on 1 Jan. 1729 in the 'Beggar's Opera' as the Beggar and Ben Budge (the 'Thespian Dictionary' says as Peachum). During the season the performance was repeated fifteen times, and Woodward, now thoroughly stage-struck, remained with Rich, who instructed him in harlequin and other characters. 'Master' Woodward appeared at Goodman's Fields on 5 Oct. 1730, and as 'Young' Woodward played on 30 Oct. Simple in the 'Merry Wives of Windsor.' On 31 Dec. he was Dicky in the 'Constant Couple,' on 7 Jan. 1731 Page in the 'Orphan,' and on 5 May Tom Thumb, for his benefit, when he spoke a prologue written by himself. On 12 May he was a Spirit in the 'Devil of a Wife,' and on 1 and 2 June a priestess in 'Sophonisba,' and a Spirit in the 'Tempest.' At Goodman's Fields, where he remained until 1736, we read in the bills of Woodward, Young Woodward, Master Woodward, and H. Woodward. Presumably these are all the same, though Dr. Doran seems to think the contrary. To one or other of these names appear Haly in 'Tamerlane,' Selim in 'Mourning Bride,' Harlequin, First Drawer in the 'Cheats, or the Tavern Bilkers,' Daniel in 'Conscious Lovers,' Donalbain, Setter in 'Old Bachelor,' Squire Richard in the 'Provoked Husband,' Harry in 'Mock Doctor,' Jaques in 'Love makes a Man,' Squire Clodpole in 'Lover's Opera,' Supple in 'Double Gallant,' Fetch in 'Stage Coach,' and Shoemaker in 'Relapse.' On 25 Sept. 1734, Woodward acted harlequin as Lun, jun. Subsequently he was seen as Petit in the 'Inconstant,' Prince John in 'The Second Part of King Henry IV,' Victory in 'Britannia,' Sneak in 'Country Lasses,' Slango in 'Honest Yorkshireman,' and Albanact in 'King Arthur.' Woodward's name appears on 29 Jan. 1736 as Issouf, an original part, in Sterling's 'Parricide.'

After the removal of the company to Lincoln's Inn Fields, Woodward appeared on 3 Jan. 1737 as Harlequin Macheath in the 'Beggars' Pantomime, or the Contending Columbines.' The authorship of this is ascribed to Lun, jun., i.e. Woodward, who dedicated to Mrs. Clive and Mrs. Cibber the printed version, 12mo, 1736, with an apology for having burlesqued their quarrel over the part of Polly in the 'Beggar's Opera.' On 12 Feb. 1737 Woodward was the first Spruce in Lynch's 'Independent Patriot, or Musical Folly,' and on 21 Feb. the first Young Manly in Hewitt's 'Tutor for the Beaus [*sic*], or Love in a Labyrinth.'

At the end of the season (1737) the theatre was closed, and Woodward went to Drury Lane, appearing on 13 Jan. 1738 as Feeble in the 'Second Part of King Henry IV.' Here he remained until 1741–2, playing many parts in comedy (for a full list see GENEST). Among them were Slender, Gibbet in the 'Squire of Alsatia,' Kastril in 'Alchemist,' Abel in 'Committee,' Jeremy in 'Love for Love,' Simon Pure, Sir Amorous La Foole in 'Silent Woman,' Duretete, Sir Novelty Fashion, Lord Foppington, Poet in 'Timon of Athens,' Pistol, Richmond in 'Charles I,' Silvius in 'As you like it,' Ventoso in Dryden's 'Tempest,' and Sir Andrew Aguecheek. The original parts assigned him are insignificant. They consist of French Cook in 'Sir John Cockle at Court,' Dodsley's sequel to the 'King and the Miller of Mansfield,' 23 Feb. 1738; Poet in Miller's 'Hospital for Fools,' 15 Nov. 1739; Dapperwit in Edward Phillips's 'Britons, Strike Home,' 31 Dec.; Beau in Garrick's

'Lethe,' 15 April 1740; and Neverout in 'Polite Conversation,' taken from Swift, 23 April. On 29 Dec. 1741 he appeared at Covent Garden as Coachman in the 'Drummer.' At Drury Lane he remained till 1747, playing the lead in comedy, and adding to his repertory some fifty characters. Among these were Osric, Campley in 'Funeral,' Bullock in 'Recruiting Officer,' Brisk in 'Double Dealer,' Jerry Blackacre in 'Plain Dealer,' Lucio in 'Measure for Measure,' Lord Sands, Pistol, Ben in 'Love for Love,' Parolles, Sir Courtly Nice, Guiderius in 'Cymbeline,' the Lying Valet, Antonio in 'Don Sebastian,' and Colonel Feignwell. Two original parts were assigned him—Flash in Garrick's 'Miss in her Teens,' 17 Jan. 1747; and Jack Meggot in Hoadley's 'Suspicious Husband,' 12 Feb. of the same year.

Engaged by Sheridan for Smock Alley Theatre, Dublin, Woodward made his first appearance there on 28 Sept. 1747 as Marplot in the 'Busybody,' and played also Brass in the 'Confederacy,' Trappanti in 'She would and she would not,' and other parts. As Marplot he came out again on 10 Sept. 1748 at Drury Lane, 'first appearance for seven years.' He repeated some of his Dublin successes, and was seen during the season as Tom in 'Conscious Lovers,' Justice Greedy in 'A New Way to pay Old Debts,' Ramble in 'London Cuckolds,' Gregory in 'Mock Doctor,' Captain Brazen, Scrub, Mercutio, Harlequin in 'Emperor of the Moon,' Fine Gentleman in 'Lethe,' Faddle in 'Foundling,' and Ramilie in the 'Miser,' and gave on 18 March 1749 his own unprinted interlude, 'Tit for Tat,' in which he made sport of Foote, who had taken him off in his 'Diversions of the Morning.' In November 1752 the actor had to make an affidavit that he had not insulted one Fitzpatrick (the same probably who in 1763 caused a riot in the theatre).

During this same year (1752) Woodward was subjected to an attack at the hands of the mountebank 'Sir' John Hill [q. v.], who inserted in his 'Inspector' a letter 'to Woodward, comedian, the meanest of all characters.' This elicited a pamphlet, 'A Letter from Henry Woodward, Comedian, the meanest of all Characters [see *Inspector*, No. 524], to Dr. John Hill, Inspector-General of Great Britain, the greatest of all Characters (see all the Inspectors)' [London], 1752 (2nd edit.), 8vo. This was followed by 'A Letter to Mr. Woodward, on his Triumph over the Inspector. By Sampson Edwards, the Merry Cobler of the Haymarket,' London, n.d. [1752], 8vo; 'A Letter to Henry Woodward, Comedian, occasioned by his Letter to the Inspector. By Simon Partridge, the Facetious Cobler of Pall Mall,' &c., London, n.d. [1752], 8vo, and finally 'An Answer to Woodward, by the Earl of . . .,' London, 1753, 8vo, a mock defence of Hill.

Between 1751 and 1756 Woodward had produced and doubtless acted in several unprinted pantomimes of his own—'Harlequin Ranger,' season of 1751–2; 'The Genii,' produced in 1752, and often revived; 'Queen Mab,' 1752; 'Fortunatus,' 1753, frequently revived, 'Proteus, or Harlequin in China,' 1755; and 'Mercury Harlequin,' 1756. These all displayed gifts of construction and invention, and were highly popular. Some of them had previously been seen in Dublin. 'Marplot in Lisbon' (1760, 12mo) was acted at Drury Lane on 20 March 1754. It is only a compression, with some slight alterations by Woodward, of Mrs. Centlivre's 'Marplot,' a continuation of the 'Busybody, and was seen again in Dublin and at Covent Garden.

At Drury Lane he remained until 1758, being seen as the Little French Lawyer, Sir Harry Wildair, Trappolin in 'Duke and no Duke,' Quicksilver in 'Eastward Hoe,' Bobadil, Stephano in the 'Tempest,' Celadon in the 'Comical Lovers,' Face, Sir John Daw, Sir Fopling Flutter, Launcelot Gobbo, Polonius, Subtle in 'Alchemist,' Clown in 'Winter's Tale,' Copper Captain, Lissardo in the 'Wonder,' Falstaff in the 'Second Part of King Henry IV,' and other characters. Chief among his original parts were Witling in Mrs. Clive's 'Rehearsal, or Bays in Petticoats,' 15 March 1750; Don Lewis in Moore's 'Gil Blas,' 2 Feb. 1751; a part in his own unprinted 'Lick at the Town,' 16 March; Petruchio in Garrick's 'Catharine and Petruchio,' 18 March 1754; Dick in Murphy's 'Apprentice,' 2 Jan. 1756; Block in Smollett's 'Reprisal,' 22 Jan. 1757; Daffodil in the 'Modern Fine Gentleman,' 24 March; Nephew in the 'Gamesters,' altered from Shirley by Garrick, 22 Dec.; and Razor in Murphy's 'Upholsterer,' 30 March 1758.

At the end of the season of 1757–8 Woodward finally severed his connection with Drury Lane. His last engagement had been prodigal of interest and incident. He was Garrick's right-hand man, and divided with him the empire over comedy. His Mercutio, when Garrick and Barry in 'Romeo and Juliet' divided the town, had been an unsurpassable triumph. Murphy said, concerning the performance, that 'no actor ever reached the vivacity of Woodward.' His performance of Bobadil was pronounced 'won-

derful' by Tate Wilkinson. No less conspicuous triumph had attended his Parolles.

Woodward's inducement to leave Drury Lane had been a tempting but, as it proved, delusive, offer from Spranger Barry [q. v.] Barry had counted on the support of Macklin in opening a new theatre in Dublin. Macklin proving recalcitrant, he turned to Woodward, who had saved 6,000*l.*, and Woodward, after some hesitation, entered on the scheme at the persuasion of Barry, whom Rich declared capable of 'wheedling a bird from the tree and squeezing it to death in his hand.' On 22 Oct. 1758 Crow Street Theatre, built by subscription, was opened under the new management, Woodward speaking a prologue but not acting. On 28 Jan. 1760 Foote's 'Minor' was produced. Woodward, as the original Mrs. Cole, acted with so much coarseness as to damn a piece that afterwards made a success in London. The only other parts he played in Dublin in which he had not been seen in London were Young Philpot in the 'Citizen,' Squire Groom in 'Love à-la-Mode,' and Humphrey Gubbin in the 'Tender Husband.' But the Dublin management was not a success, and by 1762 Woodward had lost half his savings. In this year the joint-managers, who in 1761 had opened a new theatre in Cork, quarrelled, recriminated, and dissolved partnership, Woodward returning to London (for some incidents of the estrangement of Woodward and Barry see C. McLoughlin, *Zanga's Triumph, or Harlequin and Othello at War*, 1762, 8vo).

On reappearing in London at Covent Garden in 'Marplot,' on 5 Oct. 1763, Woodward, who had spoken in Dublin many prologues of his own writing, delivered one entitled 'The Prodigal's Return;' this occasioned a vexatious charge of 'ingratitude' when in 1764 he revisited Dublin. At Covent Garden he played some of the parts in which he had been seen in Ireland, and was the first Careless in Murphy's 'No One's Enemy but his Own,' 9 Jan. 1764; a part, probably Lord Lavender, in Townley's 'False Concord,' 20 March; Young Brumpton in the 'School for Guardians,' 10 Jan. 1767; Careless in Colman's 'Oxonian in Town,' 7 Nov.; Lofty in Goldsmith's 'Good-natured Man,' 29 Jan. 1768; Marcourt in Colman's 'Man and Wife,' 7 Oct. 1769; and Captain Ironsides in Cumberland's 'Brothers,' 2 Dec. He had also been seen as Justice Shallow, the Humorous Lieutenant, Sir John Brute, Lord Ogleby, and Sir Brilliant Fashion, and had produced in 1766 his own 'Harlequin Doctor Faustus.' On 19 Nov. 1770, as Marplot in the 'Busybody,' he made under Foote his first appearance in Edinburgh, playing a round of characters. On his homeward journey he acted under Tate Wilkinson in York. Still under Foote, he was on 26 June 1771 at the Haymarket the first Sir Christopher Cripple in the 'Maid of Bath.' Back at Covent Garden, which he did not further quit, he was the first Tardy in 'An Hour before Marriage,' 25 Jan. 1772; General Gauntlet in the 'Duellist,' 20 Oct. 1773; Tropick in Colman's 'Man of Business,' 31 Jan. 1774; Captain Absolute in the 'Rivals,' 17 Jan. 1775; Sir James Clifford in Kelly's 'Man of Reason,' 9 Feb. 1776; and FitzFrolick in Murphy's 'News from Parnassus,' 23 Sept. He had also been seen as Ranger, Jodelet in his alteration of the 'Man's the Master' (1775, 8vo) on 3 Nov. 1773, and Lord Foppington in the 'Man of Quality.' His 'Harlequin's Jubilee' was given at Covent Garden in 1770. His 'Seasons,' founded on the 'Spectator,' is included in Mrs. Bellamy's 'Apology' for her life. Woodward's last appearance was on 13 Jan. 1777, when he played Stephano in the 'Tempest.' On 18 March he was too ill to act for his benefit. On 17 April he died at his house, Chapel Street, Grosvenor Place, and was buried in the vaults of St. George's, Hanover Square. Mrs. Woodward predeceased her husband, and Woodward spent the last ten years of his life with George Anne Bellamy [q. v.] To her he left the bulk of his estate, which, however, she never succeeded in obtaining.

Woodward has had few equals in comedy. His figure was admirably formed and his expression so composed that he seemed qualified rather for tragedy or fine gentlemen than the brisk fops and pert coxcombs he ordinarily played. He was unable, however, to speak a serious line with effect, but so soon as he had to charge his face with levity, and to display simulated consequence, brisk impertinence, or affected gaiety, he was the most engaging, consequential, and laughable of actors. Churchill, in 'The Rosciad,' tried to depreciate him as 'a speaking harlequin, made up of whim,' but the stroke was ineffective. He was quite unequalled as Bobadil, a part, says Dr. Doran, that died with him. His Mercutio has never in report been surpassed. In Marplot he 'was everything the author or spectator could wish.' Sir Joseph Wittol, Brisk, Tattle, Parolles, Osric, and Lucio were parts in which he was unequalled, and his Touchstone and Sir Andrew Aguecheek were much approved. In Trappolin, Captain Flash, Clodio, Sosia Duretête, Lissardo, Captain Mizen, Brass, and Scrub, his deportment was too studied. Sometimes indeed he over-acted. It was

said in his behalf that while in greatest favour with the town he was content to play, in the 'Rehearsal' a soldier bringing in a message. He received the highest terms of any comic actor of the day. His claims to rank as a dramatist, except as regards his pantomimes, are trivial, his work containing next to nothing original.

A portrait of Woodward, by Worlidge, as Brass in the 'Confederacy;' a second, by Vandergucht, as Petruchio, engraved by J. R. Smith, and reproduced in the illustrations to Chaloner Smith's 'Catalogue;' and a sketch of him as Razor in the 'Upholsterer,' by De Wilde after Zoffany, are in the Garrick Club. One, by F. Hayman, as the Fine Gentleman in 'Lethe,' was engraved by McArdell; and one by Sir Joshua Reynolds, in what character is not said, engraved by James Watson. A portrait as Petruchio, after Vandergucht, and one as the Fine Gentleman, are among the engraved portraits in the National Art Library. A writer in 'Notes and Queries' refers to 'Illustrations by Woodward of the Seven Ages of Parsons'—'Curate,' 'Priest,' 'Pedagogue,' 'Vicar,' 'Rector,' 'Incumbent,' and 'Welsh Parson' (9th ser. ii. 309).

[Genest's Account of the English Stage; Hitchcock's Irish Stage; Chetwood's History of the Stage; Biographia Dramatica; Tate Wilkinson's Memoirs and Wandering Patentee; An Apology for the Life of George Anne Bellamy, 1785; Manager's Note Book; Clark Russell's Representative Actors; Doran's Annals of the Stage, ed. Lowe; Davies's Life of Garrick, and Dramatic Miscellanies; Thespian Dictionary; Churchill's Rosciad; Fitzgerald's Life of Garrick; Dibdin's History of the Stage; Boaden's Life of Siddons; O'Keeffe's Recollections; Dibdin's Edinburgh Stage; Georgian Era; Lowe's Bibliography of the Stage; Victor's Works; Victor and Oulton's History of the Stage; Dramatic Censor, 1770.] J. K.

WOODWARD, HEZEKIAH or EZEKIAS (1590–1675), nonconformist divine, was possibly the son of Ezekias Woodward of Warwickshire, who matriculated from University College, Oxford, on 25 Oct. 1583. Ezekias the younger, who was of Worcestershire, attended a grammar school in his native county, matriculated from Balliol College, Oxford, on 16 June 1610, and graduated B.A. on 15 Feb. 1612. He gives a pathetic picture of his early years in the preface to 'Of the Child's Portion' and the uselessness of his education. This and an impediment in his speech made him despair of finding a career other than 'to digge or to begge;' he determined to labour with his own hands, and for that purpose twice went to a 'strange land.' From a passage in his dedication of 'Light to Grammar' it would appear that he visited the court of the elector palatine at Heidelberg. He returned about 1619 and opened a school at Aldermanbury. His educational methods displayed much originality and insight. With Thomas Herne [q. v.] and Hartlib he endeavoured to introduce into English schools the system of John Amos Comenius, the great Moravian bishop and educationist, viz. the teaching of the mother tongue before Latin, instruction in the facts of nature, and the 'enfranchising of the understanding by the senses' in every way. Charles Hoole [q.v.] in his translation (1658) of Comenius's 'Orbis Pictus' refers to Woodward as an eminent schoolmaster, and his educational writings are evidently the result of long experience.

Woodward was, according to Wood, 'always puritanically affected,' and in 1641 he began to employ himself in controversial writing and preaching on the presbyterian side. He probably preached in St. Mary's, Aldermanbury, of which Edmund Calamy the elder [q. v.] had then the cure. He seems, however, to have been soon drawn into some sympathy with the independents. In 1644 he published 'Inquiries into the Causes of our Miseries' anonymously, and without a license. Only two of three completed sections were issued; the second was seized while in the press. Three further sections were designed but were not written. Later in the year the warden of the Stationers' Company complained in the House of Lords 'of the frequent printing of scandalous books by divers, as Hezekiah Woodward and John Milton.' Woodward was committed to the custody of the gentleman-usher, and, after submitting to an examination by two judges, was released on giving his bond to appear when summoned. Woodward was a great admirer of John Goodwin [q.v.], and a sympathiser with the 'Apologetical Narration,' but quite unable to make up his mind as to the points at issue between presbyterians and independents. He firmly believed in a final agreement: 'so that I have not understanding enough,' he confesses, 'to tell my selfe what way I am, unlesse for both, as they may both lead each to other, and meete in one.' Later on, according to Wood, 'when he saw the independents and other factious people to be dominant, he became one of them, and not unknown to Oliver,' whose chaplain, 'or at least favourite,' he became. About 1649 he was presented by Cromwell to the vicarage of Bray, near Maidenhead. Here he remained some years,

preaching and writing vigorously. He collected around him a select band of followers, with whom he frequently held meetings for prayer in the vicarage-house. He allowed his house to fall into ruin, and diminished the income of the living by refusing to accept legal tithes, urging that ministers ought to depend solely on voluntary support. In 1660 he left Bray to escape ejection, and retired to Uxbridge, where he continued to preach to his adherents until his death on 29 March 1675. He was buried in Eton Chapel yard near to the grave of his wife Frances, who died on 30 Aug. 1681. His daughter Frances became the second wife of John Oxenbridge [q. v.]

Woodward was the 'Friend' who wrote a lengthy 'Judgment upon Mr. Edwards his Booke, he calleth an Anti-Apologie,' in response to Samuel Hartlib's 'Short Letter,' which was printed in 1644. The 'Judgement' is, according to Masson, a 'real though somewhat hazy and perplexed reasoning for toleration.' Of forms of prayer he disapproved, and strongly objected to children being taught the Lord's prayer. His ardour for the observance of the Lord's day, and his horror of 'the cursed liberty for sports,' probably prompted Hearne to describe him as 'that most abominable and prophane Fanatick, Hezekiah Woodward.'

Besides the 'Inquiries' already mentioned, Woodward's publications include: 1. 'A Child's Patrimony,' London, 1640. 2. 'Of the Child's Portion' (continuation of the above), London, 1640, 1649. The long preface to this second part was published separately in 1640 under the title of 'Vestibulum, or a Manuduction towards a Faire Edifice.' 3. 'A Light to Grammar and all other Arts and Sciences,' London, 1641. 4. 'A Gate to Science, opened by a Naturall Key,' London, 1641. 5. 'The Compendious History of Foolish, Wicked, Wise and Good Kings,' London, 1641, 1716. In 1643 the work appeared under the title of 'The King's Chronicle,' in two parts, part i. dealing with the wicked, and part ii. with the good kings. 6. 'The Church's Thank-Offering to God, her King, and the Parliament, for Rich and Ancient Mercies,' London, 1642 (anon.) 7. 'Three Kingdoms made One by ent'ring Covenant with one God,' London, 1643. 8. 'The Solemn League and Covenant of Three Kingdoms cleared to the Conscience of Every Man,' London, 1643. 9. 'The Cause, Use, and Cure of Feare,' London, 1643. 10. 'As You Were,' London, 1644 (anon.) 11. 'A Good Souldier maintaining his Militia,' London, 1644. 12. 'A Dialogue arguing that Archbishops, Bishops, Curates, Neuters, are to be cut off by the Law of God,' London, 1644; the book was reissued in the same year under the title of 'The Sentence from Scripture and Reason against Archbishops, Bishops with their Curates.' 13. 'Soft Answers unto Hard Censures,' London, 1645, in which the treatment received by the 'Inquiries' and by the 'Judgement on the Anti-Apologie' is described. 14. 'The Lord's Day the Saints' Day, Christmas an Idol-Day,' London, 1648. 15. 'A Just Account upon the Account of Truth and Peace,' London, 1656; directed chiefly against the practice of free admission to the Lord's Supper, and the vindication of the practice by John Humfrey [q. v.], London, 1656. 16. 'An Appeal to the Churches of Christ for their Righteous Judgment in the Matters of Christ,' London, 1656. The seven points or sections were published separately in the same year. 17. 'A Conference of some Christians in Churchfellowship, about the Way of Christ with His People,' London, 1656. 18. 'A Church-Covenant Lawfull and Needfull,' London, 1656. 19. 'An Inoffensive Answer to remove Offences,' London, 1657.

[Woodward's Works; Wood's Athenæ, ed. Bliss, iii. 1034–5, Fasti, ed. Bliss, i. 342; Masson's Milton, iii. 230–1, 293–6; Hist. MSS. Comm. 6th Rep. App. p. 39; Foster's Alumni Oxon. 1500–1714; Notes and Queries, 3rd ser. x. 506; Cat. of Library at Sion College; Hearne's Collections (Doble), ii. 239; Lords' Journals, vii. 118; information from Miss Hubback and from Alfred de Burgh, esq., of Trinity College Library, Dublin.] B. P.

WOODWARD, JOHN (1665–1723), geologist and physician, whose father is said to have sprung from the Woodwards of Deane in Gloucestershire, his mother being descended from the family of Burdett, was born in Derbyshire on 1 May 1665 (cf. *Visitation of Gloucestershire*, Harl. Soc. pp. 185–6). On leaving school at sixteen he is believed to have been apprenticed to a linendraper in London. About 1684 he came under the notice of Dr. Peter Barwick [q. v.], physician to Charles II, who received him into his house and took him under his tuition in his own family. On 13 Jan. 1692 he was elected professor of physic in Gresham College, and F.R.S. on 30 Nov. 1693. On 4 Feb. 1695 he was created M.D. by Archbishop Thomas Tenison [q. v.], and on 28 June of that year he received the same degree from the university of Cambridge, being at the same time admitted a member of Pembroke Hall (*Graduati Cantabr.* 1659–1823, p. 528). He was admitted a candidate of the College of Physicians on 25 June

1698, and made a fellow on 22 March 1702-3. He held the office of censor there in 1703, and again in 1714 and in 1710-11 delivered the Gulstonian lectures 'On the Bile and its Uses.'

Woodward's attention was attracted to fossils while he was staying with his tutor Barwick's son-in-law, Sir Ralph Dutton, in Gloucestershire. He subsequently took the subject up and travelled in various parts of England, making notes and collecting specimens, the results of his observations being embodied in his still celebrated work, 'An Essay toward a Natural History of the Earth,' published in 1695. From this it appears that he recognised the existence of various strata in the earth's crust, and that the fossils were the 'real spoils of once living animals,' but he was so taken up with his theory that they had all been mixed up at the flood with the fragments of the disrupted crust, and that the whole had subsequently settled down in layers according to relative specific gravities, that he overlooked their true disposition in the strata, and so failed to anticipate William Smith (1769-1839) [q. v.], the 'father of English geology.'

His 'Essay' was criticised by Dr. John Arbuthnot [q. v.], John Ray [q. v.], and others, who were answered by John Harris in his 'Remarks on some late Papers relating to the Universal Deluge' (8vo, 1697). The Latin translation of the work was commented on by Dr. E. Camerarius of Tübingen, and to him Woodward replied in his 'Naturalis Historia Telluris illustrata.' He was also well versed, for the period, in botany, Plukenet describing him as 'insignis botanicus.' His paper, 'Some Thoughts and Experiments concerning Vegetation,' read before the Royal Society in 1697, shows him to have been one of the founders of experimental plant-physiology, and one of the first to employ water culture and make careful experiments, while he certainly discovered 'Transpiration' (cf. Hallam, *Lit. of Europe*, iii. 592, 595). To antiquities he also paid some attention, and was the possessor of an iron shield with sculptured centre, which was described by Dr. Henry Dodwell the elder [q. v.] in a posthumous tract, and was engraved by Pieter van Gunst for a print published at Amsterdam in 1705. This relic brought Woodward into notice among antiquaries, and also was the source of much ridicule among contemporary wits.

On medical subjects Woodward wrote but little. The one work published during his lifetime was his 'State of Physic' (1718), in which he attacked the work of Dr. John Freind [q. v.] The dispute that arose in consequence was carried on with great acrimony and violence between the partisans of either side; Dr. Richard Mead [q. v.] went as far as to assault Woodward one evening in June 1719 as the latter was entering Gresham College. Swords were drawn and a fracas ensued, in which Woodward lost his footing and lay at the mercy of his adversary, when the bystanders intervened.

Woodward often served on the council of the Royal Society, and in 1710 he grossly insulted Sir Hans Sloane [q. v.] at a council meeting. Refusing to apologise, he was expelled the council, and brought an unsuccessful action at law against that body. 'The Transactioneer,' an anonymous pamphlet satirising the society, attributed by Dr. Johnson to Dr. W. King, was thought at the time to be the work of Woodward, who, however, warmly resented the imputation.

Woodward died of a decline in his apartments at Gresham College on 25 April 1728, and was buried the May-day following in Westminster Abbey, close to Sir Isaac Newton (Chester, *Westm. Abbey Reg.* p. 322). By his will he directed his personal estate, with his library and collection of antiquities, to be sold, and land of the yearly value of 150*l.* to be bought and conveyed to the university of Cambridge; 100*l.* to be paid to a lecturer, who was to be a bachelor and preferably a layman, and who should deliver not fewer than four lectures every year, one at least of which was to be printed, on some or other of the subjects treated in his books. He also bequeathed his collection of fossils, with their cabinets and catalogues, to the same university under certain very minute directions and limitations as to their future care and maintenance. His collection formed the nucleus of the present Woodwardian Museum.

The complete list of his works is as follows: 1. 'An Essay toward a Natural History of the Earth,' London, 1695, 8vo; 2nd edit. 1702; 3rd edit. 1723; Latin translation by J. J. Scheuchzer, entitled 'Specimen Geographiæ Physicæ,' Zürich, 1704, 8vo; French translation by M. Moguez, Paris and Amsterdam, 1735, 4to; Italian translation, Venice, 1739, 8vo. 2. 'Brief Instructions for making Observations in all parts of the World and sending over Natural Things' [anon.], 1696, 4to. 3. 'An Account of some Roman Urns . . . . With Reflections upon the Antient and Present State of London,' London, 1713, 8vo; 3rd edit. 1723; also reissued in Somers's 'Collection of Tracts' (vol. iv. 1748, and vol. xiii. 1809). 4. 'Naturalis Historia Telluris illustrata et aucta,'

London, 1714, 3 pts. 8vo; English translation by B. Holloway, London, 1726, 2 pts. 8vo. 5. 'The State of Physick and of Diseases,' London, 1718, 8vo; Latin translation by J. J. Scheuchzer, Zürich, 1720, 8vo. 6. 'An attempt towards a Natural History of the Fossils of England,' London, 1728–9, 2 vols. 8vo; issued in five parts, each with its own title, vol. ii. appearing first. 7. 'Fossils of all kinds digested into a Method,' London, 1728, 8vo. 8. 'Select Cases and Consultations in Physic . . . published by P. Templeman,' London, 1757, 8vo.

In addition to the botanical paper already quoted, he communicated to the 'Philosophical Transactions' of the Royal Society 'An Account . . . of the Procuring the Small-pox by Incision or Inoculation' (1714), extracted from a letter by E. Timonius; and a paper on the 'Method of preparing Prussian Blue' (1724), which he received from a German correspondent, the process having previously been a secret; in 1776 a paper by him, edited by M. Lort, 'Of the Wisdom of the Ancient Egyptians,' was published in 'Archæologia' (vol. iv.), and separately in the following year.

[Clark and McKenny Hughes's Life and Letters of the Rev. A. Sedgwick, i. 166–84, with engraved portrait from the contemporary oil-painting in the Woodwardian Museum; Ward's Lives of Professors of Gresham College, pp. 283–301; Weld's Hist. Royal Soc. i. 353–5; Nichols's Lit. Anecd. v. 95, vi. 641; Brit. Mus. Cat.; Noble's Contin. of Granger's Biogr. Hist.; Munk's Coll. of Phys. ii. 6; Britten and Boulger's English Botanists; Phil. Trans. Roy. Soc.] B. B. W.

WOODWARD, RICHARD (1726–1794), bishop of Cloyne, baptised at Oldlands, near Bitton in Gloucestershire, in July 1726, was the elder son of Francis Woodward (*d.* 1730) of Grimsbury in Gloucestershire, by his second wife, Elizabeth Bird of Bristol, who after his death married Josiah Tucker [q. v.], dean of Gloucester, Richard was educated by Tucker, and matriculated at Wadham College, Oxford, on 21 Oct. 1742, graduating B.C.L. on 16 Oct. 1749, and D.C.L. on 14 Feb. 1759. He was presented to the rectory of Donyatt in Somerset. While travelling on the continent, however, he made the acquaintance of Thomas Conolly [q. v.], who persuaded him to come to Ireland. Conolly's sister was the wife of John Hobart, second earl of Buckinghamshire [q. v.], lord lieutenant from 1777 to 1780, and to his influence Woodward owed his later preferments. On 31 Jan. 1764 he was installed dean of Clogher, retaining his preferment till 1781. On 4 July 1772 he was installed chancellor of St. Patrick's, and in May 1778 he exchanged his chancellorship for the rectory of Louth.

Woodward took a keen interest in the welfare of the Irish poor, and in 1768 he published 'An Argument in Support of the right of the Poor in Ireland to a National Provision' (Dublin, 8vo). In the following year he was one of the principal founders of the House of Industry in Dublin, in connection with which, in 1775, he wrote 'An Address to the Publick on the Expediency of a regular Plan for the Maintenance and Government of the Poor' (Dublin and London, 8vo), a pamphlet remarkable for being one of the earliest as well as ablest pleas for the introduction of a compulsory provision for the poor into Ireland on the English model. On 4 Feb. 1781 he was consecrated bishop of Cloyne. In 1782, immediately after his enthronement, he distinguished himself in the Irish House of Peers by strenuously advocating the repeal of the penal statutes against Roman catholics. In 1787 he published a defence of the Irish church, entitled 'The Present State of the Church in Ireland,' which passed through nine editions in a few months, and earned him the thanks of the dean and chapter of Christ Church, Dublin. In this pamphlet he endeavoured to show that only adherents of the established church could be sincerely attached to the state, thus attacking both Roman catholics and presbyterians. It drew numerous replies, including treatises by James Butler [q. v.], Roman catholic archbishop of Cashel, and by William Campbell [q. v.], a leading presbyterian divine.

Woodward died on 12 May 1794, and was buried in Cloyne Cathedral, where a monument was erected to him in the north transept. He was praised by Wesley as 'one of the most easy, natural preachers' he had heard (Wesley, *Journal*, 1827, iii. 422). By his wife Susanna (*d.* 11 May 1795), daughter of Richard Blake, he had five sons, of whom Richard (*d.* 11 Dec. 1828) was a prebendary of Cloyne; and Henry (*d.* 14 April 1863), rector of Fethard in the diocese of Cashel. His daughter Mary was married on 8 Dec. 1786 to Charles Brodrick, bishop of Kilmore (afterwards archbishop of Cashel). Through her he was ancestor of the present Viscount Midleton. Woodward was the intimate friend of Philip Skelton [q. v.] (cf. Burdy's 'Life of Skelton,' prefixed to Skelton's *Complete Works*, p. cxiii).

[Brady's Records of Cork, Cloyne, and Ross, 1864, iii. 122–6; Gardiner's Registers of Wad-

ham College, 1895, ii. 65; Foster's Alumni Oxon. 1715–1886; Cotton's Fasti Eccles. Hib. i. 302, 324, 333, 342, ii. 120, iii. 89, v. 37, 46, 239; Allibone's Dict. of Engl. Lit.; Notes and Queries, 2nd ser. x. 236; Reid's Hist. of the Presbyterian Church in Ireland, 1853, iii. 469–472; McCulloch's Literature of Pol. Econ. 1845, p. 300; Mant's Hist. of the Church of Ireland, 1840, ii. 664, 708, 714–16, 769–70, 777.]

E. I. C.

WOODWARD, SAMUEL (1790–1838), geologist and antiquary, born at Norwich on 2 Oct. 1790, was the only son of William Woodward, bombazine weaver, who died in 1795. Receiving but little school education, he was sent to work, when less than seven years old, with a shawl-weaver. In 1804 he was apprenticed to Alderman John Herring, manufacturer of camlets and bombazines, with whom he remained ten years. A taste for serious reading which he early manifested was stimulated by Alderman Herring, and to such good effect that he qualified himself to teach in both evening and Sunday schools. He thus became known to Joseph John Gurney, who greatly aided him. His interest was specially aroused in natural history and archæology, and he commenced to form the extensive collection of fossils and antiquities which after his death was purchased by subscription for the Norwich museum. From 1814 to 1820 he was employed in the Norwich Union Fire Office, and then obtained in Gurney's (now Barclay's) Bank at Norwich a clerkship which he held until his death. He thus came under the notice of Hudson Gurney [q.v.] and Dawson Turner [q.v.], from whom he received great help and encouragement in his scientific work. In 1824 he exhibited before the Society of Antiquaries a series of maps of ancient Norfolk, which were afterwards published (through the liberality of Hudson Gurney) as an appendix to his 'History and Antiquities of Norwich Castle.' To the same society he later on sent several papers, which were printed in the 'Archæologia.' Among these were observations on the round church towers of Norfolk, the Roman remains in Norfolk, and the foundations of Wymondham Abbey. Between 1829 and 1836 he contributed articles on natural history and geology to the 'Magazine of Natural History' and the 'Philosophical Magazine.' He died on 14 Jan. 1838. He married Elizabeth, daughter of Bernard Bolingbroke of Norwich. His sons, Bernard Bolingbroke Woodward and Samuel Pickworth Woodward, are separately noticed.

His independent works were: 1. 'A Synoptical Table of British Organic Remains,' 1830, 8vo and 4to, in which, for the first time, all the known British fossils were enumerated. 2. 'An Outline of the Geology of Norfolk,' 1833, 8vo and 4to, illustrated by geological map, sections, and plates of fossils. 3. 'The Norfolk Topographer's Manual,' 1842, 8vo (posthumous); this was a catalogue of Norfolk books and engravings, revised and augmented by W. C. Ewing and Dawson Turner. 4. 'The History and Antiquities of Norwich Castle,' 1847, 4to (posthumous), edited by his son B. B. Woodward.

[Memoir and list of papers in Trans. Norfolk Naturalists' Society, 1879, ii. 563–93, in part reprinted, with portrait, in Geol. Mag. 1891, pp. 1–8; private information.]

H. B. W.

WOODWARD, SAMUEL PICKWORTH (1821–1865), naturalist, born at Norwich on 17 Sept. 1821, was second son of Samuel Woodward [q.v.] Bernard Bolingbroke Woodward [q.v.] was his elder brother. He was educated at Priory school, Greyfriars, under William Brooke, and was encouraged by his father to devote all spare time to the study of natural history, and more especially of the plants, insects, and land and fresh-water mollusca of the country around Norwich. Leaving school at the age of fifteen, he was engaged by Dawson Turner [q. v.] to work at his extensive collection of dried plants at Yarmouth, and this greatly stimulated his botanical studies. In course of time he formed a valuable herbarium, which, after his death, was purchased for the Royal Agricultural College at Cirencester; and in 1841 he contributed to the 'Annals and Magazine of Natural History' an important list of plants found in central Norfolk. After the death of his father in 1838 he obtained an appointment in the library of the British Museum, and a year later (1839) he became sub-curator to the Geological Society of London at Somerset House. Here he worked under William Lonsdale, and afterwards under Edward Forbes, to both of whom he owed much help and encouragement in scientific work. He became an active member of the Botanical Society of London, and in 1841 was chosen an associate of the Linnean Society. In 1845 he was appointed professor of geology and natural history in the newly established Royal Agricultural College at Cirencester. In the following year, in conjunction with Sir Thomas Tancred and others, he assisted in founding the Cotteswold Naturalists' Field Club. In 1848 he was appointed first-class assistant in the department of

geology and mineralogy in the British Museum, a position which he occupied until the close of his life. His official duties led him to concentrate attention on invertebrate fossils, and more especially on the fossil mollusca, to the study of which he happily added that of the living forms; so that in a few years he came to be regarded as the highest authority on the subject of recent and fossil shells. His researches on the Hippuritidæ, an extinct family of mollusca, are worthy of note, while his 'Manual of the Mollusca; or, Rudimentary Treatise of Recent and Fossil Shells,' to the preparation of which he devoted all his leisure hours for six years, was at once adopted as the standard work on the subject. It appeared in three parts in 1851, 1853, and 1856 (London, 8vo), passed through several editions, and was translated into French in 1870. The illustrations, filling twenty-four plates, were engraved by J. W. Lowry from original drawings by the author, and they remain among the choicest specimens of steel engravings. Considerable attention was given by Woodward to the fossil Echinodermata. He named and described the new genus Echinothuria, from an anomalous fossil form. Long afterwards Sir Charles Wyville Thomson [q. v.] founded a new family, Echinothuridæ, to contain the original fossil genus and also two recent genera brought to light by deep-sea dredgings. Woodward described some of the fossil species of echinoderms in the 'Decades' of the geological survey. He was elected a fellow of the Geological Society in 1854, and in 1864 the university of Göttingen conferred upon him the honorary degree of Doctor of Philosophy. He contributed many original papers to the 'Annals and Magazine of Natural History,' the 'Proceedings of the Zoological Society,' the 'Quarterly Journal of the Geological Society,' the 'Geologist,' and the 'Geological Magazine.' He also wrote for the 'Critic' and other periodicals. He was for several years examiner in natural science to the council of military education at Sandhurst, and afterwards examiner in geology and palæontology to the university of London. He died at Herne Bay, whither he had gone to recruit his health, on 11 July 1865.

[Memoir in Trans. Norfolk Naturalists' Society, 1882, iii. 279–312, with portrait and list of papers.] H. B. W.

WOODWARD, THOMAS (1801–1852), animal painter, son of Herbert and Elizabeth Woodward, was born on 5 July 1801 at Pershore, Worcestershire, where his father practised as a solicitor. His childish efforts at painting meeting with encouragement from Benjamin West, he was articled to Abraham Cooper [q. v.], and from 1822 until his death was a large exhibitor at the Royal Academy and British Institution, chiefly of historical compositions, in which horses formed a prominent feature. Among these were 'Turks and their Chargers,' 'The Chariot Race,' 'Horses pursued by Wolves,' 'A Detachment of Cromwell's Cavalry surprised in a Mountain Pass,' 'The Battle of Worcester,' and 'Mazeppa.' On the recommendation of Sir Edwin Landseer, who thought highly of his talent, Woodward painted many portraits of favourite horses for the queen, the prince consort, and other distinguished persons; several of these were engraved for the 'Sporting Magazine.' His 'Tempting Present' has also been well engraved. Being unable, on account of his delicate health, to settle in London, Woodward resided chiefly in his native county. He died unmarried, at Worcester, on 30 Oct. 1852, and was buried in the abbey church of Pershore, where there is a mural tablet to his memory.

[Art Journal, 1852; Gent. Mag. 1852, ii. 654; Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1893; private information.] F. M. O'D.

WOODWARD, THOMAS JENKINSON (1745?–1820), botanist, born about 1745, was a native of Huntingdon, where his family had long been established. His parents died when he was quite young, leaving him, however, well off. He was educated at Eton and Clare Hall, Cambridge, where he graduated LL.B. in 1769. Shortly after he married Frances (*d.* 27 Nov. 1833), the daughter and heiress of Thomas Manning of Bungay, Suffolk.

He was appointed a magistrate and deputy-lieutenant for the county of Suffolk, and on his subsequent removal to Walcot House, Diss, Norfolk, to the same offices for that county. On the establishment of the volunteer system he became lieutenant-colonel of the Diss volunteers. He was elected a fellow of the Linnean Society of London in 1789.

He died at Diss on 28 Jan. 1820, and was buried there. He left no issue. To botany, especially the English flora, he was devoted, and is described by Sir James Edward Smith [q. v.] as 'one of the best English botanists, whose skill and accuracy are only equalled by his liberality and zeal in the service of the science' (Rees, *Cyclop.*), and it was in his honour that Smith named the genus *Woodwardia*.

Woodward was joint-author with Samuel Goodenough [q. v.], bishop of Carlisle, of 'Observations on the British Fuci,' London, 1797, 4to, and contributed seven papers to the 'Philosophical Transactions' and the 'Transactions of the Linnean Society of London' between 1784 and 1794, on fungi and algæ. He also furnished much information to Sir J. E. Smith for Sowerby's 'English Botany,' and to William Withering [q. v.] for the second edition of his 'Systematic Arrangement of British Plants,' as well as to Thomas Martyn (1735–1825) [q. v.] for his edition of Philip Miller's 'Gardeners' Dictionary.'

[Gent. Mag. 1820, i. 189, 280; Nat. Hist. Mus. Cat.; Watt's Bibl. Brit.; Britten and Boulger's Biogr. Index Brit. Bot.; Lady Smith's Memoirs of Sir J. E. Smith, vol. i.; Davy's Athenæ Suffolc. in Addit. MS. 19167, f. 169.]

B. B. W.

WOOLER, THOMAS JONATHAN (1786?–1853), journalist and politician, was born in Yorkshire in 1785 or 1786. He was apprenticed to the printing trade, and for some years followed that occupation. While in business in Shoreditch he began a periodical of radical tendencies, called 'The Stage,' which acquired celebrity not only from the spirit of its criticisms, but from the editor's unusual habit of setting up his articles in type without first committing them to writing. Wooler was a remarkably fluent speaker, and a debater of great ability. He distinguished himself early in his career in public debating societies such as the British Forum, when he opposed successfully so redoubtable an antagonist as John Gale Jones [q. v.] In 1808 one of these debating societies, the Socratic Union, which held its meetings at the Mermaid Tavern at Hackney, started a periodical called 'The Reasoner,' of which Wooler became both printer and editor. He also succeeded Cobbett as editor of 'The Statesman,' then 'fallen into the sere,' and on its collapse he appealed to a larger public on 29 Jan. 1817 in 'The Black Dwarf,' published on Sunday mornings in Sun Street, Finsbury. The success of the paper, which was continued till 1824, led to the appearance of numerous rivals, including a 'White Dwarf' (1817–18), edited by Gibbons Merle, and it suggested the 'Yellow Dwarf' in 1818 to James Henry Leigh Hunt [q. v.] It contained pungent attacks on the ministry, and an article in the tenth number, entitled 'Past, Present, and Future,' led to two prosecutions for libel. The cases were tried before Justice Abbott and a special jury on 5 June 1817, and Wooler found innocent of the second libel. On the first, however, he was convicted, but as there was a doubt regarding the unanimity of the verdict a new trial was granted, in which he defended himself on the plea that he could not be said to write articles which he set up in type without a manuscript, and was successful in inducing the jury to disagree.

In 1819, when the agitation for parliamentary reform was at its height, he took part in electing Sir Charles Wolseley (1769–1846) [q. v.], 'legislatorial attorney' for Birmingham, an action which earned him eighteen months' imprisonment in Warwick gaol. After the passage of the Reform Bill he retired from political life, complaining that 'these damned whigs have taken all the sedition out of my hands.' At an earlier period he had contemplated qualifying himself as a barrister, but owing to his notoriety the benchers of Lincoln's Inn refused in January 1825 to admit him as a student, and he failed in an application to the court of king's bench for a mandamus requiring them to show cause for their action (Wooler, *Case between Lincoln's Inn, the Court of King's Bench, and Mr. T. J. Wooler*, 1826). In consequence he became a prisoners' advocate at the police-courts, obtaining employment from Samuel Harmer of Hatton Garden, the Old Bailey lawyer. He conducted for some time a Sunday paper called the 'British Gazette.' He died on 29 Oct. 1853 in Carburton Street, Portland Road, London. He married a daughter of John Pratt of Kingsland. In George Cruikshank's caricature of George IV as Coriolanus addressing the refractory citizens, Wooler is depicted beside the gigantic Cobbett as a diminutive black dwarf. In reality, however, his stature was tall. He was the author of 1. 'An Appeal to the Citizens of London against the alleged lawful Mode of packing Special Juries,' London, 1817, 8vo. 2. 'A Political Lecture on Heads,' 3rd ed. London, 1820. 3. 'Every Man his own Lawyer,' new ed. London, 1845, 8vo. He also translated Guglielmo Paladini's 'Progetto di un nuovo Patto Sociale per lo Regno delle due Sicilie,' London, 1827, 4 vols. 12mo, and he assisted Francis Place [q. v.] in editing Bentham's 'Plan of Parliamentary Reform,' London, 1818.

[Gent. Mag. 1853, ii. 647; Notes and Queries, 3rd ser. viii. 295, 358; a verbatim Report of the two Trials of Mr. T. J. Wooler, 1817; Remarks on Wooler and his Dwarf, Newcastle, 1820; Graham Wallas's Life of Place, 1898.]

E. I. C.

WOOLF, ARTHUR (1766–1837), mining engineer, baptised at Camborne in Cornwall on 4 Nov. 1766, was the eldest son of Arthur

Woolf, a carpenter, by his wife, Jane Newton. He was apprenticed to a carpenter at Pool, near Camborne, and after the expiry of his indentures he went to London, and entered the service of Joseph Bramah [q. v.] at Pimlico as a millwright. In 1795 he became a master-engineer, and in the next year he assisted Jonathan Carter Hornblower [see under HORNBLOWER, JONATHAN] to repair a fault in a two-cylinder engine which he had erected at Meux's brewery. In consequence he was appointed resident engineer in the brewery, where he remained until October 1806. On 29 July 1803, while residing at Wood Street, Spa Fields, he took out a patent (No. 2726) for 'an improved apparatus for converting water and other liquids into vapour or steam for working steam engines.' Two boilers built according to his ideas were erected in 1803 in Meux's brewery. Woolf also proposed to turn his apparatus to heating 'water or other liquids employed in brewing, distilling, dying, bleaching, tanning,' and other processes.

Woolf had long considered the possibility of increasing the efficiency of steam engines by driving with steam at a higher pressure than Watt was accustomed to use. Richard Trevithick [q. v.] had already shown the advantages of high-pressure engines, but the danger of explosion prevented him from developing the new departure thoroughly. Woolf ingeniously avoided most of the risks of accident by raising the temperature of the steam in the cylinder itself. In 1804 and 1805 he took out patents embodying his improvements (Nos. 2772, 2863).

In 1806 Woolf became partner with an engineer named Edwards in a steam-engine factory at Lambeth, and while in this position he took out another patent (No. 3346) on 9 June 1810 for further 'improvements in the construction and working of steam engines.' His improvements, in fact, consisted of a revival of Hornblower's compound engine, which was rendered possible by the expiry of Watt's patent. Using steam of a fairly high pressure, and cutting off the supply before the end of the stroke in the small cylinder, Woolf expanded the steam to several times its original volume. In engines of this type the steam passed directly from the first to the second cylinder, and in consequence the term 'Woolf engine' has since been applied to all compound engines which discharge steam directly from the high to the low pressure cylinder without the use of an intermediate receiver. This type of engine has been more commonly adopted in France than in England.

In 1812 Woolf dissolved his partnership and returned to Cornwall to devote himself to improving methods of mining. In 1813 and 1814 he erected steam stamps for crushing ore at Wheal Fanny mine at Redruth. About 1814 he introduced his compound engine into the mines for the purpose of pumping, erecting engines at Wheal Abraham and Wheal Var in 1814 and 1815. In 1824 he erected engines at Wheal Busy, in 1825 at Wheal Alfred and Wheal Sparnon, and in 1827 at Consolidated mines. His engines were, however, quickly superseded by Trevithick's high-pressure single cylinder engine, which had the advantage of greater simplicity in construction. Until 1833 he acted as superintendent of Harvey & Co.'s engine manufactory at Hayle. He died at The Strand, Guernsey, on 26 Oct. 1837.

[Boase and Courtney's Bibl. Cornub.; Smiles's Lives of the Engineers, iii. 262; Kley's Einfach und direktwirkenden Woolf'schen Wasserhaltungsmaschinen der Grube Altenberg bei Aachen, Stuttgart, 1865; Gregory's Treatise of Mechanics, 1806, ii. 394–404; Stuart's Descriptive History of the Steam Engine, 1824, pp. 168–71; Stuart's Hist. and Descript. Anecdotes of Steam Engines, pp. 470–2, 511; Alban's High-pressure Steam Engine, ed. Pole, 1848, pp. 59–61; Trevithick's Life of Richard Trevithick, 1872; Encyclopædia Britannica, 9th edit. xxii. 477, 494; Mining Almanack, 1849, pp. 170-1; Journal of the Royal Institution of Cornwall, 1872, pp. xlvii–ix; Cornish Telegraph, 15 July 1874; Tilloch's Philosophical Mag. xvii. 40–7, xix. 133–7, xxiii. 123–8, xxvi. 316–17, xlvi. 43–4, 120–2, 295–7, 460–1.]

E. I. C.

WOOLHOUSE, JOHN THOMAS (1650?–1734), oculist, belonged to a family who followed that profession from father to son for four generations. Born, according to Haeser, about 1650, he travelled throughout Europe to make himself familiar with the various methods of treating diseases of the eye, and thus became known to the principal men of the age. He served for a time as groom of the chamber to James II, who also appointed him his oculist. In 1711 he was living at the Hôtel Notre-Dame, Rue St. Benoist, at Paris, where he served as surgeon to the Hospice des Quinze-Vingts. In Paris he is said to have had a large practice, but on his return to England later in his life he failed to secure much attention. He was, however, admitted a fellow of the Royal Society of London in 1721. He was a member of the Royal Academy at Berlin, and of the Noble Institute of Bologna. He died in England on 15 Jan. 1733–4.

Woolhouse appears by his writings to have approached perilously near to charlatanism,

yet we owe to him the performance of iridectomy for the restoration of sight in cases of occluded pupil, an operation which he described in 1711. On the other hand, he wrote strongly against Heister's correct teaching that the seat of cataract is the crystalline lens.

Woolhouse published: 1. 'Catalogue des Instruments pour les Opérations des Yeux,' Paris, 1696, 8vo. 2. 'Expériences des différentes Opérations Manuelles et des Guérisons spécifiques,' 1711, Paris, 12mo; a catchpenny account of the cases he had cured; translated into German, Jena, 1715. 3. 'Observations sur le Mémoire Académique de Monsieur Morand,' Paris, 1726, 12mo; published anonymously. 4. 'Dissertations Scavantes et Critiques . . . sur la Cataracte et le Glaucome . . . par M. Christoffle Le Cerf,' Offenbach-on-the-Main, undated. 5. 'Dissertationes Ophthalmicæ de Cataracta et Glaucomate . . . e Gallica in Latinam Linguam translatæ,' Frankfort-on-the-Main, 1719, 12mo. An unpublished manuscript of his, in two quarto volumes, is now in the library of the Royal College of Surgeons of England; the first part is headed 'Definitiones Ophthalmicæ;' the second part treats of disease of the eye curable (*a*) without, (*b*) with operation.

[Woolhouse's Works; Biographie Universelle, li. 197; Gent. Mag. 1734, p. 50; Haeser's Geschichte der Medicin, ii. 705.] D'A. P.

WOOLL, JOHN (1767–1833), schoolmaster, the son of John Wooll of Winchester, gentleman, was baptised at St. Thomas, Winchester, on 18 May 1767. He was educated at Winchester College under Joseph Warton [q.v.], being admitted as scholar in 1779. He matriculated from Balliol College, Oxford, on 17 Jan. 1785, but migrated to New College, graduating B.A. in 1790, M.A. in 1794, and B.D. and D.D. in 1807. He obtained a scholarship at New College on 19 July 1786, and held a fellowship there from 1788 to 1799, when he vacated it by marriage.

Wooll was instituted in 1796 to the living of Wynslade, Hampshire, but exchanged it for the rectory of Blackford, Somerset, the value of the latter benefice being within the maximum amount of preferment held to be tenable with a fellowship (information from Dr. Sewell of New College; *Gent. Mag.* 1796, ii. 973). In 1799 he was appointed to the head-mastership of Midhurst free grammar school, and raised the school to great efficiency. From 1807 to 1828 he was headmaster of Rugby school, during which period the school buildings were rebuilt and the number of scholars increased to 380. Many of his pupils were distinguished in after life in parliament and in the church. Claughton (afterwards bishop of St. Albans) and John Frederick Christie, fellow of Oriel College, are picked out as belonging to a 'very good batch of sixth-form men sent to Oxford by Dr. Wooll' (Mozley, *Reminiscences*, i. 145). He died at Worthing on 23 Nov. 1833. A monument (by Westmacott) to his memory was erected at the cost of his pupils in the school chapel at Rugby. His portrait by Lawrence was engraved by C. Turner and published by Colnaghi on 24 Nov. 1813.

Wooll was the author of 1. 'The King's House at Winchester: a Poem,' 1793; this edifice was appropriated at that time to the French refugee clergy. 2. 'Biographical Memoirs of Joseph Warton, D.D.,' 1806, with a collection of letters reserved by the doctor for publication. The second volume of this memoir referred to on page 407 as to appear in November 1806 was never published. A sermon exemplifying, for the benefit of his pupils, through the murder of Mr. Weare [see Thurtell, John], 'the dangerous and irresistible progress of habitual sin' passed through two editions in 1824.

[Foster's Alumni Oxon. 1715–1886; Gent. Mag. 1834, i. 227; Rugby School Reg. 1881, vol. i. p. xii; Kirby's Winchester Scholars, p. 272.] W. P. C.

WOOLLETT, WILLIAM (1735–1785), draughtsman and line engraver, son of Philip Woollett, a flax-dresser at Maidstone, was born there on 15 Aug. 1735. Shortly after that date his father, having won a share in a lottery prize, took the Turk's Head inn at Maidstone, and there young Woollett gave the first indication of his artistic talent by scratching the sign of the house on a pewter pot. He was, in consequence, sent to London, where he became a pupil of John Tinney [q. v.], and also studied drawing in the St. Martin's Lane Academy. His earliest plates, which were of a purely topographical character, in the style of his master, by whom they were published, included a set of eight views of Oxford, after Donowell, 1755; four views of the gardens of West Wycombe, after Hannan, 1757; and two views of Whitton, from his own drawings, 1757. His first important work of a higher class was the 'Temple of Apollo,' after Claude, published in 1760 by Boydell, who then commissioned him to engrave the 'Niobe' of Richard Wilson. This established his reputation as the

ablest landscape engraver who had yet appeared in England, and was followed by the 'Phaeton,' 1763, and 'Celadon and Amelia,' 1776, both from paintings by Wilson, and two admirable plates after C. Dusart, 'The Cottagers' and 'The Jocund Peasants.' So far Wollett had confined his practice almost exclusively to landscape work, but on the appearance in 1771 of West's 'Death of General Wolfe,' he undertook to engrave it, sharing the venture with Boydell and William Wynne Ryland [q. v.] The plate, which is his most celebrated work, was published in January 1776, and achieved extraordinary popularity both in England and abroad. On a proof of it being shown to the king shortly before its publication, the title of 'Historical Engraver to His Majesty' was conferred upon Woollett. The 'Battle of La Hogue,' also after West, which appeared in 1781, was almost equally well received, and both prints were copied by the best engravers in Paris and Vienna. Besides those already mentioned, Woollett produced about a hundred plates from pictures by Claude, Pillement, Zuccarelli, R. Wright, the Smiths of Chichester, W. Pars, G. Stubbs, J. Vernet, A. Carracci, and others. The last published by him was 'Tobias and the Angel,' after J. Glauber and G. Lairesse, 1785. 'Morning' and 'Evening,' a pair, after H. Swanevelt, which he left unfinished, were completed by B. T. Pouncy and S. Smith, and published by his widow in 1787. Some of his topographical drawings were engraved by Mason, Canot, and Elliott. In 1766 Woollett became a member of the Incorporated Society of Artists, of which he was also secretary for several years. He resided for some time in Green Street, Leicester Square, and later in Charlotte Street, Rathbone Place, where he died, after great suffering, on 23 May 1785, from an injury received some years before in playing at bowls. He was buried in old St. Pancras churchyard, his grave being marked by a plain headstone, which was restored in 1846 and now stands at the south-west angle of the church. A mural tablet to his memory, sculptured by T. Banks, R.A., was erected in the west cloister of Westminster Abbey.

Woollett stands in the front rank of the professors of his art, and he was the first English engraver whose works were admired and purchased on the continent. In his landscapes he succeeded, by a skilful combination of the graver and needle, in rendering the effects of distance, light, and atmosphere in a way not previously attempted, and his figure subjects are executed with remarkable vigour and purity of line. In landscape work he has, however, been surpassed by the modern school founded by John Pye [q. v.], and his prints of that class are now greatly depreciated. William Blake, who knew Woollett intimately, and did not like him, asserted that all his important plates were etched by his assistant, John Browne (1741–1801) [q. v.], and owed entirely to him whatever merit they possessed (Gilchrist, *Life of Blake*, i. 20).

Woollett left a widow Elizabeth and two daughters, who, when the trade in prints between this country and the continent was destroyed by the war which broke out in 1793, were reduced to great poverty, and in 1814 a subscription was raised for their benefit. Mrs. Woollett died in 1819, and her husband's plates were then sold to Messrs. Hurst & Robinson in consideration of an annuity for two lives, but, the firm failing six years later, this was lost. In 1843 the surviving daughter, Elizabeth Sophia, then aged sixty-eight, was the subject of another appeal for public assistance.

A portrait of Woollett, drawn and engraved by J. K. Sherwin, was published in 1784, and another, by Caroline Watson, from a painting by G. Stuart, in 1785. The portrait by Stuart is now in the National Portrait Gallery, London. A pencil drawing by T. Hearne, now in the print-room of the British Museum, was engraved by Bartolozzi in 1794.

[Fagan's Cat. of the Works of Woollett, 1885; Artists' Repository, iv. 134; Nägler's Künstler-Lexicon; Bryan's Dict. of Painters and Engravers (Armstrong); Dodd's manuscript Hist. of English Engravers in Brit. Mus., Addit. MS. 33407; Carlisle MSS. in Hist. MSS. Comm. 15th Rep. App. pt. vi. pp. 489, 547.]

F. M. O'D.

WOOLLEY or **WOLLEY**, Mrs. HANNAH, afterwards Mrs. Challinor (*fl.* 1670), writer of works on cookery, was born about 1623. Her maiden name is not known. She tells how her 'mother and elder sisters were very well skilled in physic and chirurgery,' and taught her a little in her youth. After teaching in a small school, she served successively two noble families as governess. She became an adept in needlework, medicine (which she practised with success), cookery, and household management. In later life she wrote copiously on all these topics. At the age of twenty-four she married one Woolley, who had been master of the free school at Newport, Essex, from 1644 to 1655. They resided at Newport Pond, near Saffron Walden, for seven years, when they removed to Hackney. Her husband died before 1666, and on 16 April in that year she was licensed

to marry Francis Challinor 'of St. Margaret's, Westminster.'

An engraved portrait by Faithorne appears in some editions of Mrs. Woolley's earlier works, and has been taken to represent the writer; but it seems more likely to have been the portrait of Mrs. Sarah Gilly, who died in 1659 (Granger, *Biogr. Hist.* iv. 112).

The following works are ascribed to Mrs. Woolley, though Granger thinks her authorship as doubtful as her portrait: 1. 'The Ladies' Directory in Choice Experiments of Preserving and Candying,' London, 1661, 1662. 2. 'The Cook's Guide,' London, 1664. 3. 'The Queenlike Closet, or Rich Cabinet, stored with all manner of Rich Receipts,' London, 1672, 1674 (with supplement), 1675, 1681, 1684. 4. 'The Ladies' Delight . . . together with the Exact Cook. . . . To which is added the Ladies' Physical Closet; or excellent Receipts and rare Waters for Beautifying the Face and Body,' London, 1672; German translation, Hamburg, 1674, under the title of 'Frauen-Zimmers Zeit-Vertrieb.' 5. 'The Gentlewoman's Companion,' London, 1675, 1682 (3rd edit.)

[Mrs. Woolley's Works, passim; Chester's Marriage Licences; Bromley's Cat. of Engraved Portraits, p. 112; Walpole's Anecdotes of Painting, iii. 194.] B. P.

WOOLLEY, JOHN (1816–1866), first principal of Sydney University, born at Petersfield in Hampshire on 28 Feb. 1816, was the second son of George Woolley, a surgeon of that place, by his wife Charlotte, daughter of William Gell of Lewes in Sussex. Joseph Woolley [q. v.] was his younger brother. His father removing to London a few years after his birth, he was educated at the Western grammar school and at Brompton, and in 1830 entered London University (afterwards University College), where he won a first prize in logic and otherwise distinguished himself. He matriculated from Exeter College, Oxford, on 26 June 1832, and, after being elected to a scholarship, graduated B.A. on 9 June 1836, M.A. on 28 Feb. 1839, and D.C.L. on 26 April 1844. He held a scholarship at University College, Oxford, from 1837 to 1840, and a fellowship at Exeter from 1840 to 1841. While at Oxford he formed a warm friendship with Arthur Penrhyn Stanley [q. v.], then a fellow of University College. In 1840 he published an 'Introduction to Logic' (Oxford, 12mo), which was much used for some years, and which attracted the notice of Sir William Hamilton (1788–1856) [q. v.] On Trinity Sunday in the same year he took holy orders. In 1842 he was appointed headmaster of King Edward the Sixth's grammar school at Hereford, and in 1844 he was elected headmaster of Rossall. In this post he was not successful, for, though an able scholar, he was a poor disciplinarian. In 1849 he was appointed headmaster of Norwich grammar school, and in January 1852 he was chosen principal of Sydney University. He arrived in June, and delivered an inaugural speech at the opening of the university in October in the hall of the new Sydney grammar school. Besides filling the post of principal, he discharged the duties of professor of classics and logic in the university. He was one of the original trustees of the Sydney grammar school, and spent much time and labour in organising it. He was the first to propose the scheme, since established, for connecting the primary schools of New South Wales with the university by a system of public examinations. In 1865 he visited England, and during his absence in 1866 he was elected president of the Sydney Mechanics' School of Arts. Woolley was lost on his return voyage in the steamship London, which foundered in the Bay of Biscay on 11 Jan. 1866. A public testimonial amounting to 2,000*l.* was collected in New South Wales and presented to his widow as a tribute to his services. On 14 July 1842 he married, at Frankfort-on-the-Main, Mary Margaret, daughter of Major William Turner of the 13th light dragoons. There are portraits of Woolley in Sydney University and in the Mechanics' School of Arts.

Besides the work already mentioned, Woolley was the author of: 1. 'The Social Use of Schools of Art,' 1860. 2. 'Lectures delivered in Australia,' London and Cambridge, 1862, 8vo. He also published some single sermons and lectures.

[Article by Samuel Neil, from materials supplied by Dean Stanley, in the British Controversialist, 1866, xvi. 161–78; Heaton's Australian Dictionary, 1879; Foster's Alumni Oxon. 1715–1886; Boase's Reg. of Exeter College, pp. 219, 372; Allibone's Dict. of Engl. Lit.; Beechey's Rise and Progress of Rossall, 1894, pp. 12–22 (with portrait).] E. I. C.

WOOLLEY, JOSEPH (1817–1889), naval architect, born at Petersfield in Hampshire on 27 June 1817, was the younger brother of John Woolley [q. v.] He was educated at Brompton grammar school, and afterwards, it is stated, at St. Paul's school, though his name does not occur in the admission register. In 1834 he matriculated from St. John's College, Cambridge, and in 1839 was elected a scholar, graduating B.A. as third wrangler in 1840 and M.A. in 1843. He was in-

corporated M.A. at Oxford on 28 May 1856. In 1840 he was elected a fellow and tutor of St. John's College. Among his pupils was the astronomer, John Couch Adams.

In 1846 Woolley married, relinquished his fellowship, and was ordained a curate in Norfolk. In the following year he was presented to the rectory of Crostwight in the same county by Edward Stanley (1779–1849) [q. v.], bishop of Norwich. In 1848 he was appointed principal of the school of naval construction, newly founded by the admiralty, at Portsmouth dockyard, retaining this post till the abolition of the school in 1853. During this period he had under his tuition many well-known naval architects, including Sir Edward James Reed and Sir Nathaniel Barnaby.

Woolley's mathematical attainments and the interest which he took in applying his scientific knowledge to the solution of problems connected with ship design and construction enabled him to render valuable services to the science of naval architecture. While in the position of principal of the school of naval construction he devoted his attention to advancing technical knowledge. In 1850 he published 'The Elements of Descriptive Geometry' (London, 8vo), which he intended as an introductory treatise on the application of descriptive geometry to shipbuilding. The second volume, however, though almost ready for press, never appeared owing to the abolition of the Portsmouth naval school. On quitting his post at Portsmouth Woolley was appointed admiralty inspector of schools, and in 1858 he was nominated a government inspector of schools.

In 1860 Woolley had a large share in founding the Institution of Naval Architects, and he afterwards assisted to carry on the institution. One of the earliest efforts of the new society was directed to influence government to re-establish a technical school for naval construction. In 1864 the Royal School of Naval Architecture and Marine Engineering was founded, and Woolley was appointed inspector-general and director of studies. This post he held until the school was merged in the Royal Naval College at Greenwich in 1873. Shortly after the loss of the Captain in 1870 he was nominated a member of Lord Dufferin's committee which was appointed to consider many doubtful points concerning the design of ships of war. In 1874 and 1875 he was associated with (Sir) E. J. Reed as editor of 'Naval Science,' a quarterly magazine for promoting improvements in naval architecture and steam navigation. Woolley remained a clergyman until 1865, when he took advantage of the clergy relief bill to divest himself of his orders. He died on 24 March 1889 at Sevenoaks in Kent. In 1846 he married Ann, daughter of Robert Hicks of Afton in the Isle of Wight. Five papers by Woolley on naval architecture are printed in the 'Transactions' of the Institution of Naval Architects.

[Transactions of the Institution of Naval Architects, vol. i. pp. xv–xx, vol. xxx. pp. 463–465; Foster's Alumni Oxon. 1715–1886; Times, 26 March 1889.] E. I. C.

WOOLMAN, JOHN (1720–1772), quaker essayist, son of Samuel Woolman, a quaker farmer of Northampton, Burlington county, West Jersey, was born there in August 1720. He was a baker by trade, when, about the age of twenty-three, he began a lifelong testimony against slavery. He learned tailoring in order to support himself simply, became a travelling preacher in the states, and journeyed on foot handing payment to the wealthy host, or to the slaves themselves, rather than accept hospitality from slave-owners (Brissot, *Nouveau Voyage*, Paris, 1791, ii. 9). To his exertions, joined with those of the eccentric Benjamin Lay [q. v.], may be traced the abandonment of slave traffic by members of the yearly meetings of New England, New York, and Philadelphia during the years following 1760. In 1772 he embarked for England, and on landing at London on 8 June he proceeded straight to the yearly meeting of ministers and elders. His peculiar dress (he wore undyed homespun) created at first an unfavourable impression on the more conventional English quakers; but as soon as they knew him better he won their friendship, and passed on to work in the English counties. He reached York at the end of September 1772, and almost immediately sickened of smallpox. After little more than a week's illness, he died there in the house of Thomas Priestman on 7 Oct. 1772. He was buried on the 9th in the Friends' burial-ground, York. He had been thirty years a recorded minister. By his wife Sarah Ellis, whom he married in 1749, Woolman left a son John and other children.

Woolman's 'Journal,' his most memorable work, reflects the man. Its pure and simple diction is not its greatest charm. It is free from sectarianism, and there is a transparent guilelessness in the writer's recital of his experiences in the realm of the unseen. It has appealed to a large circle of divergent minds. John Stuart Mill was attracted by the 'Journal;' Charles Lamb says 'Get the

writings of John Woolman by heart;' Henry Crabb Robinson writes of its author as a *schöne Seele*, and of the exquisite purity and grace of his style. Ellery Channing pronounced it the sweetest and purest autobiography in the language; Edward Irving called it a godsend. From its appearance in 1775 it was reprinted at least ten times before 1857, besides selections, abridgments, and the editions of 1832, 1833, and 1838, in Friends' Library, Lindfield, edited by William Allen (1770-1843) [q. v.] It was included in vol. iv. of Evans's 'Friends' Library,' Philadelphia, 1817. The most popular edition is that with a valuable introduction by the poet Whittier, Boston, 1872, 8vo; this has been reprinted with an 'Appreciation' by Alexander Smellie, London, 1898, 8vo. The 'Journal' was translated into German, 'Tagebuch des Lebens,' &c., London, 1852, 12mo. 'Mémoire de Jean Woolman,' extracted from his journal, was issued London, 1819, and often reprinted.

Several of Woolman's essays are reprinted in his 'Works,' Philadelphia, 1774, 8vo (new edit. 1800); also in 'Serious Considerations on various Subjects of Importance, with some Dying Expressions,' London, 1773, 12mo; reprinted (with the next) New York, 1805. His finest essay, written a few months before his death, 'A Word of Remembrance and Caution to the Rich,' Dublin, 1793, 12mo (reprinted, London, 1794, 12mo), was issued by the Fabian Society as a tract, 1898, and widely circulated. It was translated into French by Jacques Desmanoirs (Dublin, 1800, 8vo).

[Journal with Whittier's Introduction; Lives by Thomas Green, Dora Greenwell, and D. Duncan; Letters in Comly's Miscellany, vol. i.; Crabb Robinson's Diary, i. 403, 406, ii. 14, 136; Eclectic Review, June 1861; Saint John Woolman, an article reprinted as a pamphlet, London, 1864; Appleton's Encyclopædia of American Lit. vi. 605; Hildeburn's Cent. of Printing; articles in Good Words, i. 528, 715, and in several other English and American periodicals; Allibone's Dict. of Engl. Lit.; Smith's Cat. and Suppl.; Irish Friend, v. 62; Leeds Mercury, 13 Oct. 1772.] C. F. S.

WOOLNER, THOMAS (1825-1892), sculptor and poet, son of Thomas Woolner and his wife Rebecca (born Leeks), was born at Hadleigh in Suffolk on 17 Dec. 1825. He received his first education at Ipswich, but in his boyhood his father removed to London on obtaining an appointment in the post office, and at the age of twelve young Woolner, who had shown much ability in drawing and modelling, was placed as a pupil in the studio of William Behnes [q. v.] So great was his promise deemed that Behnes agreed to receive him without a premium, on condition that, when sufficiently advanced, he should work for him at something less than the usual rate of pay. He continued with Behnes four years, and in December 1842, at his master's recommendation, entered the schools of the Royal Academy, continuing to be employed by Behnes in his spare time. In 1843, aged only 17, he exhibited his first work, a model of 'Eleanor sucking the Poison from the arm of Prince Edward.' In 1844 a life-sized group, representing 'The Death of Boadicea,' was exhibited in Westminster Hall. In 1845 he gained the Society of Arts' medal for a design representing 'Affection,' a woman with two children. In 1846 a graceful bas-relief of 'Alastor' was exhibited at the academy. The now well-known statuette of Puck, afterwards cast in bronze for Lady Ashburton, was exhibited at the British Institution in 1847, when it attracted the attention of Tennyson.

During all this period Woolner had been in very narrow circumstances; his models, though admired, brought him few commissions, and he gained his livelihood by working for Behnes. In 1847 he made the acquaintance of Rossetti, through whom, though even less known than himself, he became a member of a circle destined profoundly to influence English art. Rossetti introduced him to F. G. Stephens, who found him 'encamped in a huge, dusty, barn-like studio, like a Bedouin in a desert.' Ere long he became one of the original 'pre-Raphaelite Brethren.' In this capacity in January 1850 he contributed to the first number of 'The Germ' two cantos—'My Beautiful Lady' and 'My Lady in Death'—of the poem subsequently expanded and known by the former title, which subsequently obtained celebrity. Two short poems from his pen also appeared in the second and third numbers. 'My Beautiful Lady' was accompanied by a striking etching by Holman Hunt, the quintessence of pre-Raphaelitism. Woolner, however, said to William Bell Scott, who made his acquaintance about this time, 'Poetry is not my proper work in this world; I must sculpture it, not write it. Unless I take care, my master Conscience will have something to say that I shan't like. I have noticed his eye glaring at me already.'

Immediately before his initiation into the pre-Raphaelite brotherhood Woolner's exhibited work had been of a highly idealistic character, comprising 'Eros and Euphrosyne' and 'The Rainbow,' shown at the academy

in 1848, and 'Titania and the Indian Boy' at the British Institution in the same year. He now, however, from the lack of encouragement for idealistic sculpture, devoted himself chiefly to portrait medallions. Among these was one of Carlyle, to whom and to Mrs. Carlyle he became greatly attached. He also, through Coventry Patmore, made the acquaintance of Tennyson. A visit to him at Coniston in the autumn of 1850 led to his executing the medallion of Wordsworth now in Grasmere church. He also competed for a monument to the poet, and produced a fine seated figure, with a spirited bas-relief in illustration of 'Peter Bell' upon the pedestal. The design, which is engraved in Professor Knight's edition of Wordsworth, was not accepted, and Woolner weary of ill success, embraced, in common with many other struggling Englishmen, the idea of trying his fortune at the Australian goldfields. He sailed for Melbourne on 24 July 1852, accompanied by two friends, one, Mr. Latrobe Bateman, nephew to the governor of Victoria. The Rossettis, Madox Brown, and Holman Hunt accompanied him on board, and his exodus inspired Madox Brown's noble picture, 'The Last of England.' He arrived at Melbourne in October, and in November proceeded to the diggings, his object being to provide sufficient resources to tide him over the first difficulties of the artistic career which he looked forward for a time to following in Melbourne or Sydney. He could procure, however, little beyond a bare livelihood, and, upon establishing himself at Melbourne in the following May, found himself obliged to depend solely upon his professional exertions. These were not unfruitful. At Melbourne he executed a medallion of Governor Latrobe, and at Sydney fine portraits of the governor-general, Sir Charles Fitzroy, and of the father of Australian self-government, William Charles Wentworth [q. v.] A colossal statue of Wentworth was to have been executed, but the money was ultimately devoted to endowing a fellowship in Sydney University, much to the disappointment of Woolner, who had returned to England hoping to obtain the commission. He arrived in October 1854. On the way home he read a pathetic story of a fisherman, which he imparted to Tennyson, who founded 'Enoch Arden' upon it. The plot of 'Aylmer's Field' also was derived from him.

During Woolner's absence a great improvement had taken place in the position of English art and artists. Ruskin and the pre-Raphaelites between them had raised the standard of taste, and several friends whom Woolner had left poor and struggling were now celebrities. The turning-point of his career may be said to have been the fine bust of Tennyson, now in the library of Trinity College, executed in 1857. In the same year he exhibited the celebrated medallion portraits of the laureate and of Thomas Carlyle, and one equally fine of Robert Browning. The statue of Bacon in the New Oxford Museum was also executed in this year; and in 1858 Woolner modelled in alto-relievo figures of Moses, David, St. John the Baptist, and St. Paul for the pulpit of Llandaff Cathedral, then under restoration, for which Rossetti also laboured.

From this time Woolner's position was assured, and the history of the remainder of his life is little else than the chronicle of his successes. In 1861 he was commissioned to design and model the colossal Moses and other sculptures for the assize courts, Manchester. Among his most remarkable works were Constance and Arthur, children of Sir Thomas Fairbairn, 1862; Mrs. Archibald Peel and son, in Wrexham church, 1867, and in the same year a mother and child for Sir Walter Trevelyan; bust of Gladstone in the Bodleian Library, with three splendid bas-reliefs from the 'Iliad,' 1868; 'In Memoriam,' children in Paradise, 1870; Virgilia, wife of Coriolanus, 1871; 'Guinevere,' 1872; monument to Mrs. James Anthony Froude, in St. Lawrence Church, Ramsgate, 1875; 'Godiva,' 1876. Among the colossal and life-size statues the most important are: John Robert Godley, for Christ Church, Canterbury, New Zealand, 1865; Lord Macaulay, for Trinity College, 1866; Sir Bartle Frere, for Bombay, 1872; Dr. Whewell, Trinity College, 1873; Lord Lawrence, Calcutta, 1875; John Stuart Mill, Thames Embankment, 1878; Captain Cook, Sydney, 1879; Sir Stamford Raffles, Singapore, 1887; Bishop Fraser, Manchester, 1888. Among busts of distinguished men, besides those already mentioned, may be named the bearded bust of Tennyson, modelled in 1873, and those of Darwin, Newman, Maurice, Keble, Carlyle, Charles Dickens, Kingsley, Sir Hope Grant, Archbishop Temple, Professors Adam Sedgwick and Huxley, Rajah Brooke, and Archdeacon Hare. He also executed recumbent figures of Bishop Jackson in St. Paul's, and of Lord Frederick Cavendish in Cartmel Priory church.

Woolner was elected an associate of the Royal Academy in 1871, and academician in 1874; his diploma work, exhibited in 1876, was an ideal group—'Achilles and Pallas shouting from the Trenches.' In 1877, upon the death of Henry Weekes [q. v.], he was

appointed professor of sculpture, but never lectured, and resigned in 1879. In 1864 he married Alice Gertrude Waugh, by whom he had two sons and four daughters. His death on 7 Oct. 1892 was somewhat sudden, following an internal complaint from which he seemed to be recovering. The fact that he died within a few days of Tennyson and Renan served to divert much of the notice which his disappearance would otherwise have occasioned. One of his most beautiful works, the statue of 'The Housemaid,' had been completed a few weeks previously. He was interred in the churchyard of St. Mary's, Hendon.

Woolner occupies a distinguished and highly individual place in English art, both as the chosen transmitter to posterity of the sculptured semblances of the most intellectual men of his day, and as filling more conspicuously than any other artist the interval between Gibson and the younger sculptors under whom the art has revived so remarkably in our own day. His open-air statues are reckoned among the ornaments of the cities where they are erected; that of Mill is perhaps the best in the metropolis for animation and expression. The finest of his busts, especially the two of Tennyson, are characterised by peculiar dignity. He restored the neglected art of medallion portraiture, and illustrated it by fine examples. Being chiefly known as a portrait-sculptor, he is regarded as in some measure a realist; it may be doubted, however, whether his genius was not in reality rather directed to the ideal. A graceful fancy characterised his earliest efforts, and when he could escape from portraiture, he gratified himself with such highly ideal works as 'Guinevere' and 'Godiva.' Perhaps the most beautiful work he ever wrought is not a sculpture at all, but the vignette of the flute-player on the title-page of Palgrave's 'Golden Treasury,' a gem of grace and charm. His last work, 'The Housemaid,' proves of what graceful treatment a homely and prosaic subject may admit. The maiden is simply wringing a cloth in a pail, but her attitude realises in sober earnest what, nearly half a century before, Clough had said in burlesque:

> Scrubbing requires for true grace frank and artistical handling.

Woolner's poetry is that of a sculptor; he works, as it were, by little chipping strokes, and produces, especially in descriptive passages and in the expression of strong feeling, effects highly truthful and original, though scarcely to be termed captivating or inspiring. The recension of 'My Beautiful Lady' published separately in 1863 was very considerably expanded from the original version in the 'Germ.' It reached a third edition in 1866 (with a title-page vignette by Arthur Hughes). 'Pygmalion' was published in 1881, 'Silenus' in 1884, 'Tiresias' in 1886, and 'Poems' (comprising 'Nelly Dale,' written in 1886, and 'Children') in 1887. 'My Beautiful Lady' (in 3 parts, 17 cantos in all), together with 'Nelly Dale,' was issued in 1887 as volume lxxxii. of 'Cassell's National Library.'

Woolner was a thoroughly sterling character; manly, animated, energetic; too impetuous in denouncing whatever he happened to dislike, and thus creating unnecessary enmities, but esteemed by all who knew his worth, and could appreciate the high standard he sought to maintain in the pursuit of his art. His appearance throughout life corresponded with F. G. Stephens's description of him as a young man, 'robust, active, muscular, with a square-featured and noble face set in thick masses of hair, and penetrating eyes under full eyebrows.'

The print-room at the British Museum has a portrait engraved from a photograph and a drawing of Woolner in his studio after T. Blake Wirgman (see also *Illustrated London News*, 15 Oct. 1892).

[F. G. Stephens in the Art Journal for March 1894; Justin H. McCarthy in the Portrait, No. 5; Magazine of Art, December 1892; Athenæum, 15 Oct. 1892; Autobiographical Notes of the Life of W. Bell Scott, 1892; Miles's Poets and Poetry of the Century, v. 263; Saturday Review, 15 Oct. 1892; private information; personal knowledge.] R. G.

WOOLRIDGE, JOHN (*fl.* 1669–1698), agricultural writer. [See WORLIDGE.]

WOOLRYCH, HUMPHRY WILLIAM (1795–1871), biographer and legal writer, was the representative of an ancient Shropshire family [see WOLRICH, SIR THOMAS]. His father, Humphry Cornewall Woolrych, purchased in 1794 and 1799 an estate at Croxley in Rickmansworth, Hertfordshire, and died there on 25 March 1816. He married on 12 Sept. 1793, at the church of St. George the Martyr, Queen Square, London, Elizabeth, elder daughter and coheiress of William Bentley of Red Lion Square, London.

Their son, Humphry William, was born at Southgate, Middlesex, on 24 Sept. 1795. At the election of 1811 Woolrych was in the fifth form, upper division, at Eton (STAPYLTON, *Eton Lists*, p. 67), and he

matriculated from St. Edmund Hall, Oxford, on 14 Dec. 1816, but did not proceed to a degree. He was admitted student at Lincoln's Inn on 24 Nov. 1819, and called to the bar in 1821. In 1830 he was called *ad eundem* at the Inner Temple; he was admitted at Gray's Inn on 13 July 1847, and in 1855 he was created serjeant-at-law. His love of the order of the coif prompted the publication of 'Remarks on the Rank of Queen's Serjeant,' 1866; 'The Bar of England and the Serjeant-at-law,' 1867; and 'Lives of Eminent Serjeants-at-law,' 1869, in two volumes; and he laboured zealously, but in vain, for the maintenance of the body. Woolrych dwelt at Croxley and at 9 Petersham Terrace, Kensington. He died at Kensington on 2 July 1871, and was buried in Rickmansworth cemetery. He married, on 3 July 1817, at Abbot's Langley, Hertfordshire, Penelope, youngest daughter of Francis Bradford of Great Westwood, Hertfordshire. She died at 9 Petersham Terrace on 23 Sept. 1876, aged 76, and was also buried at Rickmansworth. They had issue three sons and four daughters. His third daughter, Anna Maria Raikes Woolrych, married, on 2 July 1862, John James Stewart Perowne, at one time bishop of Worcester.

Besides the works mentioned above, Woolrych wrote: 1. 'Winter: a Poem,' 1824, which was inspired by Thomson's 'Seasons.' 2. 'A Series of Lord Chancellors, Keepers, and other Legal Officers from Queen Elizabeth until the Present Day,' 1826. 3. 'The Life of Sir Edward Coke,' 1826; and 4. 'Memoirs of the Life of Judge Jeffreys,' 1827. The permanent value of his biographical volumes is small.

His legal textbooks and tracts comprise: 5. 'Rights of Common,' 1824; 2nd edit. 1850. 6. 'Law of Certificates,' 1826. 7. 'Law of Ways,' 1829; 2nd edit. 1847. 8. 'Commercial and Mercantile Law of England,' 1829. 9. 'Law of Waters and Sewers,' 1830; 2nd edit. 1851. 10. 'History and Results of Present Capital Punishments in England,' 1832. 11. 'Our Island: a Novel' [anon.], 1832, 3 vols. 12. 'Four Letters on Bill for General Registry of Deeds,' 1833. 13. 'Law of Window Lights,' 1833. 14. 'New Highways Act,' 2nd edit. 1836. 15. 'Treatise on Criminal Statutes of 7 Will. IV & 1 Vict. 1837.' 16. 'New Inclosure Act,' 1837; with notes and indexes, 1846. 17. 'Treatise on Misdemeanours,' 1842. 18. 'Law of Party Walls and Fences, including the New Metropolitan Buildings Act,' 1845. 19. 'Treatise on Sewers and Drainage Acts;' 2nd edit. 1849; 3rd edit. 1864. 20. 'Public Health Act,' 1849. 21. 'Legal Time, its Computations and Reckonings,' 1851. 22. 'Metropolitan Building Act,' 1856; 2nd edit. 1877; 3rd edit. 1882. 23. 'Game Laws,' 1858. 24. 'Criminal Law as amended by Statutes of 1861,' 1862. 25. 'Private Executions,' 1867. He published in 1842 a 'second edition, revised with additions,' of Charles Penruddocke's 'Short Analysis of the Criminal Law of England,' was a frequent contributor to the 'Globe and Traveller,' and read many papers before the Law Amendment Society.

[Gent. Mag. 1793 ii. 861, 1816 i. 376; Foster's Alumni Oxon. 1715–1886; Robinson's Herefordshire Mansions, p. 100; Cussans's Hertfordshire (Rickmansworth), pp. 131–2, 153, 160; Shirley's Noble Men of England, 1866 ed., p. 99; Lincoln's Inn Reg. ii. 59; Burke's Landed Gentry, 1894; information from Mr. W. R. Woolrych of Croxley House, Hertfordshire, and Mrs. Perowne.] W. P. C.

WOOLSTON, THOMAS (1670–1733), enthusiast and freethinker, fifth son of Henry Woolston (*d.* 1705), currier, was born at Northampton early in 1670. He got his schooling at Northampton and Daventry, and on 11 June 1685 was admitted to Sidney-Sussex College, Cambridge, as minor pensionary. On 16 Jan. 1685–6 he was elected a scholar; he graduated B.A. on 11 Jan. 1688–9, M.A. on 12 Feb. 1691–2. Having been elected a foundation fellow on 17 Jan. 1690–1, he took orders, was elected prælector 1694, ecclesiastical lecturer 1697, and graduated B.D. 1699. He bore the repute of a sound scholar, a good preacher, a charitable and estimable man. His reading led him to study the works of Origen, from whom he adopted the idea of interpreting the scripture as allegory. Applying this to the Old Testament he preached in the college chapel, and before the university, that the Mosaic narratives were to be taken as prophetic parables of Christ, and that as Moses proved his authority to Pharaoh, so our Lord proved his to the Roman emperors. His discourses were reduced to a volume, 'The Old Apology for . . . the Christian Religion . . . revived,' Cambridge, 1705, 8vo, printed at the university press.

He left the university in 1720; proceeding to London, he printed anonymously three Latin tracts. The first, dedicated to William Wake [q. v.], by 'Mystagogus,' was a 'Dissertatio de Pontii Pilati ad Tiberium Epistola,' 1720, 8vo, devoted to proving against Dupin the reality of a (lost) rescript of Pilate, a point already laboured in his 'Old Apology' (pp. 35 sq.) The 'Epistola,' 1720, 8vo, and 'Epistola Secunda,' 1720,

8vo, addressed to Whitby, Waterland, and Whiston, by 'Origenes Adamantius,' are in support of the allegorical exegesis favoured in the 'Old Apology.' An attack upon quakers, as pagans, in the 'Delphick Oracle' (January 1719–20, p. 46) led him to send to that periodical, writing as a quaker, and signing 'Aristobulus,' a challenge to a disputation, which was accepted (February 1719–20, p. 17). 'Aristobulus' forwarded a letter opening the discussion, and defending the quakers as allegorists. He affirms (*Letter to Bennet*, 1720, p. 19) that, being unable to meet his argument, the 'Delphick Oracle' did not publish another number; but his letter (abridged) with a long reply appears in the 'Delphick Oracle,' March 1719–20, p. 58 (the first and only number of an enlarged issue). He then turned to Thomas Bennet [q. v.], who had published a 'Confutation of Quakerism' (1705), and addressed to him 'A Letter . . . upon this Question: Whether . . . Quakers do not the nearest . . . resemble the primitive Christians,' 1720, 8vo, and 'A Second Letter,' 1721, 8vo, on the general question of the allegorical sense of scripture. Both are signed 'Aristobulus,' who claims to be 'a foreigner' in search of true religion; in these letters, especially in the second, he opens his peculiar vein of irreverent jocularity (not without real humour, but on subjects where humour is out of place), and his references to his own publications betray a disordered self-estimate. Bennet took no notice of either letter; an 'Answer' (1721, 8vo) 'by a country curate,' signed 'N. N.,' was by Woolston himself, and meant to provoke controversy. His friends, with some reason, thought him crazy; to rebut the imputation he presented himself at his college, and was at once called upon to resume residence in accordance with the statutes. Peremptorily refusing, he was deprived of his fellowship, contrary to the wish of the master, Bardsey Fisher, and in spite of the intercession of William Whiston [q. v.], whom he had abused. He complains (*Defence of the Thundering Legion*, 1726, p. iv) of 'being deprived of my fellowship for my late writings.' After his deprivation his brother, Alderman Woolston of Northampton, allowed him 30*l.* a year.

He next published 'A Free-Gift to the Clergy' (1722, 8vo), dedicated to the hierarchy. In this he attacks by name John Frankland, fellow of Sidney-Sussex, and others; and declares his intention 'to be the founder of a new sect.' He had a few disciples 'called ænigmatists.' His friends advised him to print his exercises in 1699 for B.D. (repeated in the university pulpit, 1702). They appeared as 'The Exact Fitness of the Time in which Christ was manifested' (1722, 8vo), with a blatant dedication to Fisher, contrasting with the tone of an able and ingenious treatise; at p. 37 is the germ of the argument of his 'Old Apology.' 'A Second Free-Gift to the Clergy' (1723, 8vo) complained of no replies to the first; it was followed by 'A Third Free-Gift' (1823, 8vo, dated 7 Sept.; in this he states (p. 32) that he had been carried up in a vision, and had an interview with Elias); by 'A Fourth Free-Gift' (1724, 8vo, dated 1 June), and by an 'answer' again 'by a Country Curate,' entitled 'The Ministry of the Letter vindicated' (1724, 8vo, dated 9 July). Rushing into the controversy between Anthony Collins [q. v.] and Edward Chandler [q. v.], he published 'A Moderator between an Infidel and an Apostate' (1725, 8vo; dedication to Wake, dated 10 Feb.), with two supplements, same year, dedicated (2 Nov.) to Joseph Craven, who succeeded Fisher as master of Sidney-Sussex, and (12 Nov.) to Peter King, first lord King [q. v.] (the whole came to a third edition, 1729–32, 8vo). In these he carried allegory to the length of questioning the historic reality of the resurrection and the virgin birth of our Lord. The government indicted him (between 2 and 12 Nov.) for blasphemy. Whiston made interest with the attorney-general, Sir Philip Yorke (afterwards first Earl of Hardwicke [q. v.]), to stop the prosecution; offering, if it went on, to give evidence on the subject of allegorical interpretations. The case was not proceeded with, for Woolston now attacked a posthumous dissertation of Walter Moyle [q. v.], in 'A Defence of the Miracle of the Thundering Legion' (1726, 8vo), dedicated to Whiston, who had written on the same side. 'I had used you,' he says, 'with such freedom in my "Moderator" as would have provoked another man to resentment, and even to rejoice at any sufferings that could have fallen on me; but it is manifest that you are of a more Christian temper, and can forgive any treatment from an adversary; for which I shall always esteem you a brave and a good man; and I hope nobody, no, not those who were most zealous for my prosecution, will think the worse of you.' The 'Defence' is a remarkable *tour de force*, and ends with a fine appeal for liberty of publication, on the ground that 'it is the opposition of others that sharpens wit and brightens truth.'

Woolston's 'Discourse on the Miracles of Our Saviour,' 1727, 8vo (dedicated to Edmund Gibson [q. v.], 17 April), was followed

by a 'Second,' 1727, 8vo (dedicated to Edward Chandler, 13 Oct.), a 'Third,' 1728, 8vo (dedicated to Richard Smalbroke [q. v.], 26 Feb.), a 'Fourth,' 1728, 8vo (dedicated to Francis Hare [q. v.], 14 May), a 'Fifth,' 1728, 8vo (dedicated to Thomas Sherlock [q. v.], 25 Oct.), and a 'Sixth,' 1729, 8vo (dedicated to John Potter (1674?–1747) [q. v.], 15 Feb.) The 'Discourses' speedily ran to six editions, and were received with a storm of replies. Gibson issued a pastoral letter, Smalbroke preached against them, Whiston withdrew his countenance. The vigour of the 'Discourses' is undeniable, and it has been said with some truth that they anticipate the mythical theory of Strauss. The government resumed the prosecution after the publication of the fourth 'Discourse;' Woolston was tried at the Guildhall on 4 March 1729, by Robert Raymond [q. v.], lord chief justice. He speaks highly of Raymond's fairness. He told Raymond that the expression 'hireling clergy,' in his title-pages, was 'where the shoe pinched.' Birch, his counsel (who had gratuitously undertaken the defence), argued that Woolston had written as a sincere Christian. The attorney-general replied that 'if the author of a treasury libel should write at the conclusion, "God save the king," it would not excuse him' (*An Account of the Trial*, 1729, fol.) Woolston was found guilty on four counts, and sentenced to a year's imprisonment and a fine of 100*l.* He purchased the liberty of the rules of the king's bench, and there remained till his death, being unable to pay the fine (he had 70*l.*, of which he lost 30*l.* in 1732 by a tradesman's failure). Clarke tried in vain to procure his release.

Meanwhile Smalbroke and others were publishing replies (*The Comedian, or Philosophical Enquirer*, 1732, v. 24), and Woolston issued two 'Defences,' the first (October 1729) dedicated to Queen Caroline. Besides his second 'Defence' (May 1730) he is almost certainly the author of 'Tom of Bedlam's Short Letter to his Cozen Tom W—lst—n' (1728, 8vo), and inspired, if he did not write, 'For God or the Devil; or, Just Chastisement no Persecution, Being the Christian's Cry . . . for . . . Punishment of . . . that Wretch Woolston' (1728, 8vo), and 'Free Thoughts on Mr. Woolston,' 1729, 8vo (November); 2nd edit. 1730, 8vo, with lists of books in 'the Woolstonian controversy.' Woolston thought the best answer to him was in 'Two Discourses' (1729) by George Wade. In purely doctrinal matters he does not seem to have been heterodox; he had no sympathy with Whiston's arianism.

He died (unmarried) on 27 Jan. 1732–3, and was buried (30 Jan.) in the churchyard of St. George's, Southwark. He was in his sixty-fourth year (*The Comedian, or Philosophical Enquirer*, 1733, ix. 31). His portrait, by Dandridge, was engraved by Van der Gucht; another portrait was by Vanderbank.

[The Life of Mr. Woolston, with an impartial account of his writings, 1733 (ascribed by Woog to Thomas Stackhouse (1677–1752) [q. v.]); Woog's De Vita et Scriptis T. Woolstoni, 1743; Whiston's Memoirs, 1753, p. 197; Biogr. Brit. 1763, article by 'P.' (? William Nicolls, D.D.); History of Northampton, 1817, p. 109; Graduati Cantabr. 1823; Hunt's Religious Thought in England, 1871, ii. 400; Edwards's Sidney-Sussex College, 1899, pp. 142, 163, 190; extracts from the records of Sidney-Sussex, per Rev. G. A. Weekes.] A. G.

WOOLTON or WOLTON, JOHN (1535?–1594), bishop of Exeter, born at Whalley in Lancashire about 1535 (according to Godwin he was born at Wigan), was the son of John Woolton of Wigan, by his wife Isabella, daughter of John Nowell of Read Hall, Whalley, and sister of Alexander Nowell [q. v.] He was admitted student of Brasenose College, Oxford, on 26 Oct. 1553, when 'aged 18 or thereabouts,' and supplicated for the degree of B.A. on 26 April 1555. Soon afterwards he repaired with Nowell, his uncle, to Germany, and remained abroad until the accession of Queen Elizabeth. The bishop of London ordained him as deacon on 25 April 1560, when he gave his birthplace as Whalley, and he proceeded priest on 4 June 1560 (Strype, *Life of Grindal*, pp. 58–9).

Woolton found warm patrons in William Alley [q. v.], bishop of Exeter, and in Francis Russell, second earl of Bedford [q. v.] He was appointed to the rectory of Sampford Peverell (15 Aug. 1561), to the rectory of Whimple, the vicarage of Braunton (4 May 1570), and to the rectory of Kenn (15 Oct. 1573), all in Devonshire. A canonry at Exeter was conferred upon him in March 1565. At Exeter he 'read a divinity lecture twice a week and preached twice every Lord's day,' and during the plague which raged in that city during the summer of 1570 he was exemplary in his attendance on the sick.

By the new charter, dated 28 July 1578, Woolton, probably through his uncle's influence, was constituted the first warden of the collegiate church of Manchester. On 11 Oct. in that year Bridget, wife of Francis, earl of Bedford, recommended him to Lord Burghley as a fitting person to fill the vacant

bishopric of Exeter. He was duly appointed to the see, supplicated for the degrees of B.D. and D.D. at Oxford on 25 May 1579, and was consecrated in the archiepiscopal chapel at Croydon on 2 Aug. 1579. As the bishopric had become of small value, Woolton was allowed to hold with it the place of 'arch-priest' at Haccombe in Devonshire (20 Oct. 1581) and the rectory of Lezant in Cornwall (1584).

Woolton remodelled the statutes at Exeter Cathedral. In 1581 he deprived Anthony Randal, parson of Lydford, a follower 'of the Family of Love,' and made others who were imbued with those doctrines recant in the cathedral. Many strong accusations, some amounting to fraudulent misgovernment, were made against his rule of the diocese to the archbishop of Canterbury in 1585, but his answers to the charges were satisfactory, although he was obliged to admit his comparative poverty, and to confess that he had placed his son 'for his lewdness in a common jayle with irons upon him.' His death took place at the palace, Exeter, on 13 March 1593–4, and he was buried in the cathedral on the south side of the choir on 20 March. The bishop was married and had a large family. His eldest son, John Woolton, M.D., a fellow of All Souls' College, Oxford, placed a monumental inscription to his father's memory in the south tower of the cathedral; he retired from practice at Exeter to the estate of Pilland in the parish of Pilton, North Devon, which his father had purchased. Francis Godwin [q. v.], bishop successively of Llandaff and Hereford, married Bishop Woolton's daughter.

Woolton was author of the following theological treatises: 1. 'An Armour of Proofe,' 1576. 2. 'A Treatise of the Immortalitie of the Soule,' 1576; the dedication to 'Lady Bryget, Countesse of Bedforde,' mentions her husband's kindnesses to him. 3. 'The Christian Manuell,' 1576; reprinted by the Parker Society, 1851. 4. 'The Castell of Christians and Fortresse of the Faithfull,' n.d. [1577]; the dedication to Walsingham is dated 'the last day of May 1577.' 5. 'A new Anatomie of the whole Man,' 1576. 6. 'Of the Conscience: a Discourse,' 1576. 7. 'David's Chain;' said to have been dedicated to the Earl of Bedford.

John Vowell, *alias* Hooker, dedicated to Woolton, as bishop, and to the dean and chapter, his 'Catalog of the Bishops of Excester.'

[Foster's Alumni Oxon. 1500–1714; Wood's Athenæ, ed. Bliss, i. 600–1; Wood's Fasti, i. 146, 214; Raines's Manchester Rectors and Wardens (Chetham Soc. new ser. vol. v.), pp. 84–9; Le Neve's Fasti, i. 379; Rymer's Fœdera, xv. 752; Oliver's Exeter City, p. 204; Oliver's Exeter Bishops, pp. 140–2, 272; Stubbs's Reg. Sacrum Anglic. p. 85; Churton's Nowell, pp. 255–9 and pedigree; Oliver's Eccl. Antiquities in Devon, 1840, i. 40, 161; Strype's Annals, III. i. 31–2; Strype's Whitgift, i. 419–22, iii. 153–60.] W. P. C.

WOOTTON. [See also WOTTON.]

WOOTTON, JOHN (1678?–1765), animal and landscape painter, was born about 1678. He studied under John Wyck [q.v.], and first became known at Newmarket, where he painted the portraits of all the favourite racehorses of his time. He was equally successful as a painter of dogs, also of hunting and battle pieces and equestrian portraits. During the latter part of his career he painted many landscapes in the style of Claude and Gaspar Poussin. Wootton was one of the most esteemed artists of the period, and his works, which are usually on a large scale, are to be met with in many of the great county houses. Some admirable hunting pieces by him are preserved at Althorp and Longleat. In the royal collection are his 'Stag Hunt in Windsor Park,' 'Siege of Tournay,' 'Siege of Lille,' and portrait of the Duke of Cumberland, with the battle of Dettingen in the background. His portrait of Flying Childers, the fleetest horse that ever ran, is the property of Messrs. Tattersall. Five of his pictures which belonged to Sir Robert Walpole were engraved for Boydell's 'Houghton Gallery.' In 1726 Wootton published, by subscription, a set of four plates of his hunting subjects, engraved by B. Baron, and another set of seven, engraved by P. C. Canot, appeared in 1770. His portrait of the Duke of Cumberland, with the battle of Culloden in the background, was engraved by Baron, and that of Tregonwell Frampton, the 'father of the turf,' by J. Faber. Wootton made the designs for the majority of the plates in the first volume of the first edition of Gay's 'Fables,' 1727. His collections were sold in 1761, and he died at his house in Cavendish Square, London, in January 1765.

[Walpole's Anecdotes of Painting, ed. Dallaway and Wornum; Bryan's Dict. of Painters and Engravers, ed. Armstrong; Vertue's collections in Brit. Mus. Addit. MS. 23076, ff. 21, 23; Cat. of Sports and Arts Exhibition, 1891.] F. M. O'D.

WORBOISE, EMMA JANE, afterwards MRS. GUYTON (1825–1887), author, the eldest child of George Baddeley Worboise and his wife, Maria Lane (her father possessed pro-

perty in Birmingham), was born in Birmingham on 20 April 1825. She early developed a strong turn for story writing, and by the time she was twenty had amassed a large quantity of manuscripts both prose and poetry. Her first book, 'Alice Cunningham,' appeared in 1846. Between that date and the year of her death she issued about fifty volumes, chiefly stories and novels of a religious and domestic character with commonplace plots and personages. Nevertheless the books won for their author a large circle of admirers, went through many editions, and are wholesome and readable. Of many popular novels by her no fewer than three appeared in 1873, viz. 'Husbands and Wives,' 'The House of Bondage,' and 'Our New House, or Keeping up Appearances' (7th edit. 1891). Among work of a more ambitious kind is her 'Life of Thomas Arnold, D.D.,' 1859 (2nd edit. 1865), and 'Hymns and Songs for the Christian Church,' 1867. She edited for some years the 'Christian World Magazine,' and was a constant contributor to the 'Christian World.'

Miss Worboise married Etherington Guyton, of French descent, who predeceased her. She died at Clevedon, Somerset, on 24 Aug. 1887, and is buried in the cemetery there.

[Allibone's Dict. iii. 2837, Suppl. i. 734 (under 'Guyton'); Athenæum, 10 Sept. 1887; private information.] E. L.

WORCESTER, second Marquis of. [See Somerset, Edward, 1601–1667.]

WORCESTER, Earls of. [See Percy, Thomas, *d.* 1403; Tiptoft, John, 1427?–1470; Somerset, Charles, first earl, 1460?–1526; Somerset, William, third earl, 1526–1589; Somerset, Edward, fourth earl, 1553–1628.]

WORCESTER or Botoner, WILLIAM (1415–1482?), chronicler and traveller, was son of William de Worcester, a substantial burgess of Bristol, and Elizabeth, daughter of Thomas Botoner by his wife Matilda, who died on 20 July 1402, leaving her son-in-law one of her executors (*Itinerarium*, p. 276). Thomas Botoner seems to have come to Bristol from Buckingham (*ib.* p. 172, cf. p. 277). His grandson, who was born in St. James's parish, Bristol, in 1415, sometimes signed himself Botoner, frequently introducing the unexplained letters H. R. into or above his signature (*Paston Letters*, i. 291; the first letter may possibly stand for Hibernicus; see below). He went to Oxford in 1431, and became scholar of Great Hart Hall, then attached to Balliol (*Itinerarium*, pp. 178, 222; Tanner, p. 115). The manuscript of the 'Cosmographia' of John Phreas [q. v.] in Balliol College Library was presented by Worcester. His expenses at Oxford, which he left about 1438, are said to have been defrayed by Sir John Fastolf, who subsequently took him into his service; but this is an erroneous inference from his note in the book just mentioned (cf. *Liber Niger*, i. xxvi). For many years down to Fastolf's death Worcester acted as his secretary, and was sent by him on missions to London and to hold his courts at Castlecombe in Wiltshire (*Paston Letters*, i. 289, 430). After his master's settlement at Caister Castle in 1454, he resided there when in Norfolk. But, useful as he was to Fastolf, the close-fisted and irritable old knight would not assign him any fixed position or salary, 'and so,' wrote Worcester to John Paston, 'I endure inter egenos ut servus ad aratrum' (*ib.* i. 300, 371). Between his master's arbitrary ill-humour and his fellow-servants' jealousy he had, according to his own account of it, but a poor time (*ib.* i. 369, 404). Fastolf had no legitimate issue, and as he drew near to his end his wealth was an apple of discord among those who surrounded him.

Worcester found some relief in literary and historical pursuits. Being detained in London in the summer of 1458 by one of Fastolf's many lawsuits, he seized the opportunity to carry on his studies. 'Worcester,' wrote a fellow-servant, 'hath goon to scole, to a Lumbard called Karoll Giles, to lern and to be red in poetre or els in Frensh; for he hath byn with the same Karoll every day ii tymes or iii, and hath bought divers boks of hym, for the which, as I suppose, he hath put hymself in daunger to the same Karoll. I made a mocion to William to have known his besiness, and he answered and said that he wold be as glad and feyn of a good boke of Frensh or of poetre as my Master Fastolf wold be to purchace a faire manoir; and thereby I understand he list not to be commynd with all in such matiers' (*ib.* i. 431).

Worcester's frequent absences from Caister during the last two years of Fastolf's life probably injured his prospects. John Paston [q. v.] obtained great influence over the old knight, and after his death on 5 Nov. 1459 Paston with Thomas Howes, parson of Blofield, propounded a will said to have been made two days before which left him residuary legatee. A barren executorship was all that fell to Worcester, though he afterwards asserted that Fastolf had orally declared his intention of providing for him and

his family, and had asked Howes, whose niece Worcester had married, to choose the land (*ib.* i. 509). At first he hoped that Paston, who was under some obligation to him, would remedy the injustice, and it was only when that keen man of business, against the advice of his brother, refused to do anything for the unfortunate Worcester that he joined Sir William Yelverton [q. v.], another of Fastolf's executors, in disputing the will of 3 Nov., and propounding an earlier one dated 14 June 1459 (*ib.* i. 494, 508, iii. 438). 'I have lost,' he said, 'more thanne x mark worthe londe in my maister servyce, by God and not I be releved, all the worlde schal knowe it elles that I have to gret wrong' (*ib.* i. 509). Friendly attempts to bring about a reconciliation were of no avail owing to Paston's reluctance to make any provision for him, and in 1464 Worcester and Yelverton began their suit in the archbishop's court, which was still proceeding when Paston died two years later (*ib.* ii. 154, 271). In June 1467 Sir John Paston entered a counter suit, in which he charged Yelverton and Worcester with bribing witnesses in the previous trial (*ib.* ii. 443). But Howes had now deserted the Pastons, and Bishop Waynflete, who had conceived the idea of diverting the endowment left by Fastolf for a college at Caister to a new foundation of his own at Oxford, used his influence in favour of peace. Ultimately Worcester obtained some lands near Norwich called Fairchilds, and two tenements and gardens called Walles in Southwark; in return for all documents relating to Fastolf's lands in Worcester's possession, and his assistance in securing those estates appropriated to his new college, Waynflete covenanted (7 Dec. 1472) to pay him 100*l.* and an allowance upon all sums of money recovered by him (*ib.* ii. 397, iii. 73). Some two years before Worcester had been urging that the college ought to be at Cambridge as nearer Norfolk and Suffolk (*ib.* ii. 312). In 1470 he had himself announced an intention of removing to Cambridge, as a cheaper place of residence than London, but whether he actually lived there is not clear (*ib.* ii. 397). It is probable that the last years of his life were mainly spent in Norfolk, though he frequently visited his property in Bristol (*Itinerarium*, pp. 208, 210, 212). After his death he was described as 'late of Pokethorp by Norwich, gentleman' (*Paston Letters*, iii. 296; Tanner, p. 115). He devoted a good deal of his time, however, to the journeys of which he has left a record in his 'Itinerarium.' A detailed account is given of those he made in the summers of 1478 and 1480 respectively. On 17 Aug. 1478 he left Norwich, and travelling by Southampton and Bristol, whence he visited Tintern Abbey, to St. Michael's Mount, he returned to London on 7 Oct. (*Itinerarium*, pp. 142 sqq.) In 1480 he spent September in Bristol, visiting Kingston and Oxford on his way (*ib.* pp. 275, 296, 298). While at Bristol he rode out to Shirehampton to reclaim two of his books, the 'Ethics' and 'Le myrrour de dames,' which he had lent to one Thomas Young. These last years of his life were probably comparatively free from troubles, though in 1475 he was arrested at the instance of John Monk, a neighbour at Pokethorp, and a former witness in the suit against Paston (*ib.* p. 368; cf. *Paston Letters*, ii. 272). The exact year of his death is unknown, but seems to have been between 1480 and 1483, as his collection of documents relating to the Duke of Bedford's regency, which he dedicated to Edward IV, was re-dedicated by his son to Richard III (*Wars of the English in France*, ii. [521]). The three concluding entries of his 'Annals,' which belong to 1491 and were written after October 1500, must therefore be by another hand. The continuous narrative ends with 1468 (*ib.* ii. [792]). His wife Margaret survived him (*Paston Letters*, iii. 296). By her he had several children, of whom a son William, referred to above, is the only one whose name is known.

According to Friar Brackley, Worcester was blind of an eye and of a swarthy complexion (*ib.* i. 523, iii. 479). His letters betray some sense of humour. His accomplishments were varied (including a knowledge of medicine and astronomy), and his zeal and industry in collecting historical and topographical information praiseworthy, but he had no literary skill. Both his Latin and his English are ungrammatical, but he was keenly interested in the classical revival, and entered in his commonplace-book notes as to Greek terminations and pronunciations derived from his friend Prior William Celling [q. v.] The 'Annals,' though a valuable authority where authorities are scarce, are jejune and uninteresting. The 'Itinerarium' is a mass of undigested notes of very unequal importance, but interesting if only as an anticipation of Leland's greater work. The survey of Bristol it contains is exceedingly full, and has been of the greatest service to local topographers. It is the basis of the map which forms the frontispiece to the 'History of Bristol' in the 'Historic Towns' series.

The following works were written by, or have been ascribed to, Worcester: 1. 'Annales rerum Anglicarum' (1324–1468, 1491), the only manuscript of which is the author's holograph in Arundel MS. 48 at the College

of Arms. It was first printed by Hearne with the 'Liber Niger Scaccarii' in 1728 (reprinted 1771), and again in 1864 by Rev. Joseph Stevenson in the Rolls Series at the end of 'Letters and Papers illustrative of the Wars of the English in France' (vol. ii. pt. ii.) 2. A collection of documents (1447–50) relating chiefly to the cession of Maine to Charles VII, printed by Stevenson (vide supra) from Arundel MS. 48 in Worcester's own hand. 3. A collection of documents (1427–52) mainly relating to the Duke of Bedford's regency in France, with a dedication originally addressed to Edward IV, but clumsily altered into a dedication to Richard III by Worcester's son; printed by Stevenson from Lambeth MS. 506. 4. 'Acta domini Johannis Fastolf' (Tanner, p. 115; cf. *Paston Letters*, i. 545). The *incipit* shows that this was not identical with 3, but it is not now known to exist. 5. Antiquitates Angliæ' (Tanner, p. 115). This is said to have been in three books, and an *incipit* is given; but Nasmith doubted whether Worcester ever did more than plan such a work. 6. 'Itinerarium.' The portions of historical and topographical interest were printed by James Nasmith [q. v.] in 1778 from the manuscript in Worcester's hand in the library of Corpus Christi College, Cambridge. 7. 'De agri Norfolciensis familiis antiquis.' Tanner notes that a manuscript formerly belonged to Thomas Allen. 8. 'Variorum autorum defloratione.' Cotton MS. Julius F. vii. (Tanner, p. 115; cf. Worcester's own reference to a 'magnus liber,' *Ann.* p. 771). The 'Defloratione' may include those in Arundel MS. 48, a few of which were printed by Hearne at the end of the 'Annals.' 9. 'Registratio sive excerptio versuum proverbialium de libro Ovidii de arte amandi, de fastis et de epistolis' (A.D. 1462), Cotton. MS. Julius F. vii. 5 (Tanner). 10. 'De ordinibus religiosorum tam nomine quam habitu compilatus de diversis cronicis in civitate Lond.' Written for Nicholas Ancrage, prior of St. Leonard's, close to Pokethorpe (A.D. 1465), Cotton. MS. Julius F. vii. 40 (Tanner). 11. 'Polyandrum Oxoniensium' (Tanner, p. 115). 12. A translation into English of Cicero's 'De Senectute,' which he presented to Waynflete at Esher on 10 Aug. 1473 without eliciting any response (*Itinerarium*, p. 368; cf. *Paston Letters*, iii. 301). Caxton printed a translation, generally identified with this, in 1481, part of which he attributed to Tiptoft, earl of Worcester. 13. 'Epistolarum acervum.' 14. 'Abbreviationes doctorum' (Tanner, p. 115). 15. 'De sacramentis dedicationis' (*ib.*) But this is not by Worcester, who merely presented it to Waynflete (*Liber Niger*, i. xxv). It is in Magdalen College Library. 16. 'Collectiones medicinales' (Sloane MS. 4, Brit. Mus.); Worcester's authorship inferred from internal evidence; according to Hearne mainly derived from the papers of John Somerset [q. v.] 17. 'De Astrologiæ valore' (*ib.*); Antony Wood questioned this attribution. 18. 'Unificatio omnium stellarum fixarum pro anno 1440' Drawn up at the instance of Fastolf, and 19. 'Abbreviatio tractatus Walt. Evesham de motu octavæ sphæræ,' both in Bodleian MS. Laud B. 23, in his own hand.

[Paston Letters, ed. Gairdner; Itinerarium Willelmi de Worcestre, ed. Nasmith; Wars of the English in France, ed. Stevenson (Rolls Ser.); Tanner's Bibliotheca Britannico-Hibernica; Liber Niger Scaccarii, ed. Hearne; Scrope's History of Castlecombe; Hunt's Bristol (Historic Towns); Gasquet's An Old English Bible and other Essays (Note-Books of William Worcester), 1897.] J. T–T.

WORDE, WYNKYN DE (*d.* 1534?), printer and stationer, came originally, as his name denotes, from the town of Worth in Alsace. His real name was Jan van Wynkyn ('de Worde' being merely a place name), and in the sacrist's rolls of Westminster Abbey from 1491 to 1500 he figures as Johannes Wynkyn. While still a young man he came over to England and served as an apprentice in the printing office of William Caxton. Probably he accompanied Caxton from Bruges in 1476. Before 1480 he married his wife Elizabeth, an Englishwoman; she appears on the rent-roll of Westminster Abbey on 4 Nov. of that year as holding a tenement in Westminster of the dean and chapter, Wynkyn being incapacitated as an alien from holding real estate (*Athenæum*, 1899 i. 371, 1900 i. 177).

When Caxton died in 1491 Wynkyn succeeded to his materials, and continued to carry on business at Caxton's house in Westminster. In the first two years he did little, printing, so far as is known, only five books, and using for them the founts of type which had belonged to Caxton. At the end of 1493 in his edition of Mirk's 'Liber Festivalis' he introduced a new type, and from that time onward his business increased in importance. Unlike Caxton, he does not appear to have taken any interest in the literary side of his work, and we cannot point to a single book among the many hundreds which he issued as being translated or edited by himself. On the other hand, he seems to have been very successful as a business man, and the output of his press was far larger than that of any printer before 1600. Between 1493 and 1500 Wynkyn issued at least

110 different works, and since the existence of more than half of these is known only from single copies or even fragments, the real number must be considerably larger. A few of the books printed during this period are worthy of notice. In 1493 was issued the third edition of the 'Golden Legend,' and in the following year the 'Speculum Vitæ Christi,' of which one perfect copy is known. In 1495 appeared the 'Vitas Patrum' 'whiche hath been translated out of Frenche into Englisshe by Wylliam Caxton of Westmynstre, late deed, and fynysshed at the laste daye of his lyff.' About 1496 Wynkyn issued Trevisa's translation of the 'De proprietatibus rerum,' by Bartholomæus Anglicus [see GLANVILLE, BARTHOLOMEW DE], and in 1498 the second edition of the 'Morte d'Arthur,' the fourth edition of the 'Golden Legend,' and the third edition of the 'Canterbury Tales,' besides numerous smaller books. Finding his own presses unable to cope with the increasing demand for books, Wynkyn began about this time to give out some of his work to other printers, and we find Julian Notary [q. v.], who had printed a book for him in London in 1497, moving out to King Street, Westminster, in 1498, and there printing for him an edition of the 'Sarum Missal.'

At the end of 1500 Wynkyn gave up Caxton's house at Westminster and removed to Fleet Street, where he occupied two houses close to St. Bride's Church, one being his dwelling-house and the other his printing office. This move was probably made in order that he might be nearer the centre of trade in London, and better able to compete with his rival, Richard Pynson [q. v.], who lived almost opposite on the other side of Fleet Street, near St. Dunstan's Church. Wynkyn before moving got rid of a considerable portion of his printing material, both type and wood-blocks. Much was probably melted down and recast, but many of the woodcuts are found later in books printed by Julian Notary, and other woodcuts and even type make their appearance in such distant places as Oxford and York.

No doubt most of 1501 was spent in preparing the new printing office, for at present we know of only one book printed in that year, while in the year following there are at least twelve. Wynkyn clearly saw that the way to succeed was not to produce large folios for the rich, but small and popular books of all classes for the general public, so that the main produce of his press from this time forward consisted in small service-books, such as the 'Horæ ad usum Sarum,' religious treatises like the 'Ordinary of Christian Men,' or 'Fisher on the Penytenciall Psalms,' small school books and grammars, and popular tales like 'Olyver of Castile' or the 'Four Sons of Aymon.'

The succession and coronation of Henry VIII in 1509 naturally caused a large influx of sightseers into London, and Wynkyn doubtless found a ready market, for we know of at least twenty-four dated books issued in that year, besides a number which, though undated, were clearly printed at the time. In 1509 began also the close connection between Wynkyn and the stationers and printers of York, for in that year Hugo Goes, the first printer in York whose work has come down to us, printed his first book, an edition of the 'Directorium,' in a type obtained from De Worde, and the latter also printed an edition of the 'Manual' for the York stationers Gatchet and Ferrebonc. The pressure of business in 1509 seems also to have been responsible for causing Wynkyn to open a shop in St. Paul's Churchyard, the recognised locality for booksellers. We find in the colophons of some books of this year a notice that they were to be sold by Wynkyn de Worde either at the 'Sun' in Fleet Street or at the sign 'Divæ Marie Pietatis' in St. Paul's Churchyard.

About this time Wynkyn appears to have had in his employment Henry Watson, Robert Copland [q. v.], and John Gough (*fl.* 1528–1556) [q. v.], the latter leaving in 1526 to start a business of his own. The two former, besides helping to print, are responsible for most of the translations from the French issued from the press at the 'Sun.'

From 1501 to the close of his career Wynkyn printed over six hundred books, of which complete copies or fragments have come down to our time, and this probably does not represent more than one half of his work. A considerable number of books, however, which bear his name, were apparently printed for him by other printers; a few indeed have varying imprints, some with Wynkyn's name and others with the name of the real printer.

Wynkyn died at the end of 1534 or beginning of 1535. His will was made in 1534, and was proved on 19 Jan. 1535 by his executors, James Gaver and John Byddell. No mention whatever is made of any relatives. The Elizabeth de Worde who died at Westminster in 1498 was doubtless Wynkyn's wife, and the Julian de Worde who died at the same place in 1500 was possibly his son. Wynkyn made bequests to a number of persons either in his employment as apprentices or who worked for him. He

describes each of his executors as 'late my servant.' To Gaver he left books to the value of 20 marks sterling, and he remitted Byddell's debts to him. Henry Pepwell, John Gough, and Robert Copland were made overseers of the will. Wynkyn was buried in the church of St. Bride in Fleet Street, before the high altar of St. Katherine, and left to the church a large bequest for religious purposes. No portrait of him is known; that usually given in books on printing being taken from a drawing by W. Faithorne, copied from a portrait of Joachim Ringelberg of Antwerp.

His two executors seem both to have carried on business after his death in his old premises at the Sun in Fleet Street, and for some years before his death Byddell carried on business at his other shop in Paul's Churchyard. At least five books which Wynkyn printed were published by Byddell in 1533-4 'at the sign of our Lady of Pity next Fleet Bridge.' Between 1534 and 1544 Byddell published some forty volumes from Wynkyn's house, the Sun in Fleet Street. Byddell's earliest and latest publication seems to have been an edition of the same book—Erasmus's 'Enchiridion Militis Christiani.' Gaver, who was originally a bookbinder, and probably one of a numerous family of the name exercising their craft in the Low Countries, printed one book at the Sun in 1539.

[E. Gordon Duff's Early Printed Books, 1893, passim; Ames's Typogr. Antiq. ed. Herbert, pp. 117–237; Bibliographical Soc.'s Hand-lists of English Printers, pts. i.–iii.; Abstracts from the Wills of English Printers and Stationers from 1492 to 1630, by H. R. Plomer (Bibliogr. Soc.), 1903; The Sandars Lectures, Cambridge, for 1899; Mr. Edward Scott's letters to the Athenæum, 10 and 25 Mar. 1899, and 10 Feb. 1900.] E. G. D.

WORDEN. [See WERDEN.]

WORDSWORTH, CHARLES (1806–1892), bishop of St. Andrews, Dunkeld, and Dunblane, second son of Christopher Wordsworth (1774–1846) [q. v.], master of Trinity College, Cambridge, was nephew of William Wordsworth [q. v.], the poet, and elder brother of Christopher Wordsworth (1807–1885) [q. v.], bishop of Lincoln.

Charles was born at Lambeth on 22 Aug. 1806, his father then being chaplain to Archbishop Manners-Sutton. His mother died in 1815 at the age of thirty-three, and Mrs. Hoare, widow of the banker, Samuel Hoare of Hampstead, and his sister, did much to supply a mother's place. At Sevenoaks school, near his father's benefice of Sundridge, he began to show his taste for Latin verse and cricket. In 1820, when his brothers went to Winchester, Charles, having somewhat delicate health, was sent to the milder discipline of Harrow, whither his friend and neighbour Henry Edward (afterwards Cardinal) Manning was also sent. Other contemporaries were the two Merivales, Herman and Charles (dean of Ely), and the two Trenches, Francis and Richard (the archbishop of Dublin). Here his special tastes abundantly developed. Charles Merivale calls him 'king of our cricket field' (*Autobiogr.* p. 44), though his nervousness prevented him from scoring largely in set matches. His name must, however, always be associated with the history of the game. He played in the first regular Eton and Harrow match in 1822, in the first Winchester and Harrow match in 1825, and brought about the first Oxford and Cambridge match in 1827. He had also much to do with the first inter-university boatrace in 1828. He played tennis at Oxford, and was an excellent skater to a late period of his life. He did not take to golf, which he never played till he reached the age of eighty-four. He was brilliant as a classical scholar, and in writing Greek and Latin verses he became a poet. Latin-verse composition was his peculiar delight and solace to the end of his long life.

His Harrow successes were crowned by greater distinctions at Christ Church, Oxford, which he entered in 1825 as a commoner, Charles Thomas Longley [q. v.] (afterwards archbishop) and Thomas Vowler Short [q. v.] (afterwards bishop of St. Asaph) being his tutors. His Virgilian poem on Mexico, with which he won the chancellor's prize for Latin verse in 1827, is one of the best of its kind; it is printed in appendix to 'Annals,' vol. i., with the Latin essay, which also gained him the chancellor's prize in 1831. It led to his obtaining a studentship in 1827 from Dean Smith. He took his degree (first-class classics) in the spring of 1830, and shortly afterwards gathered, in succession up to 1833, a brilliant company of private pupils, including James Hope (Hope-Scott), William Ewart Gladstone, Henry E. Manning, Francis Doyle, Walter Kerr Hamilton, Lord Lincoln (Duke of Newcastle), Thomas Dyke-Acland, Charles J. Canning (Lord Canning), and Francis L. Popham. In September 1831 he went with William Wordsworth and Dora, his uncle and cousin, on their last visit to Sir Walter Scott at Abbotsford. From July 1833 to June 1834 he travelled as tutor to Lord Cantelupe in Germany, Denmark, Sweden, and Norway, returning by Greifswald and Berlin, where he learnt something of German university education, and became more or less acquainted with Professors Schleiermacher, Neander, Böckh, Henning, Immanuel Bekker, and D. F. Strauss. He also visited Dresden and Leipzig. In the

same summer he travelled in France with Roundell Palmer (afterwards Lord Selborne).

After Palmer's departure he met, in Paris, Charlotte, orphan daughter of the Rev. George Day of Earsham, near Bungay, to whom he became engaged to be married. On his return to Christ Church he was appointed to a public tutorship by Gaisford (dean in 1831), and was ordained deacon by Bishop Bagot of Oxford (21 Dec. 1834). He did not proceed to the priesthood until six years later (13 Dec. 1840).

Meanwhile, at midsummer 1835, he was elected second master of Winchester College. The mastership had never been held except by a Wykehamist. The office brought him an opportunity for the exercise of his special faculty of teaching and a valuable experience of management, involving the inner control of the ancient college and its seventy scholars. He enjoyed there not only the intimate friendship of Warden Barter, but close companionship with George Moberly [q. v.], the headmaster (afterwards bishop of Salisbury), and frequent intercourse with John Keble at Hursley. His marriage followed on 29 Dec. 1835 in Norwich Cathedral, and his married life was extremely happy. But Mrs. Wordsworth died after giving birth to her only child, a daughter (Charlotte Emmeline), 10 May 1839. The Latin distich which concludes his epitaph on her (in the antechapel of the college) has become famous:

I, nimium dilecta, vocat Deus; I, bona nostræ
Pars animæ: mærens altera, disce sequi.

Her death was followed (31 Dec. 1839) by that of his elder brother John. To Wordsworth and to Warden Barter (who began the sermons in chapel) the initiation of a new period in the religious life of our oldest public school was largely due. His efforts were directed chiefly to make the traditional system of the place real. He succeeded in instituting a set time for private prayer. The chapel service was much improved, partly by the efforts of John Pyke Hullah [q. v.], who came at Wordsworth's request to teach every college boy to sing, as the statutes required that they should be able to do. Owing to his decisive and yet persuasive method of teaching, his expectation of great results, his taste in scholarship, and his *camaraderie* in games, Wordsworth had probably a greater ability to draw boys out into a manly way of church religion than any schoolmaster of the period. He was orthodox but not narrow. He inherited from his father and his friends, such as Joshua Watson [q. v.] and Hugh James Rose [q.v.], the traditions of the old high-church Anglicanism, to which he added much of the zeal and hopefulness of the Oxford movement, while his quaker blood and connections gave him broader and more evangelical sympathies. His Winchester life and its aspirations and successes are reflected in several books. His churchmanship was developed to its highest point in a sermon on 'Evangelical Repentance' (1841; with large appendix, 1842), in which he advocated the restoration of public penance. His teaching to the boys is given in an excellent confirmation manual, first published under the title 'Catechetical Questions' (1842, 1844), and afterwards as 'Catechesis' (1849); in 'Three Sermons on Communion in Prayer' (1843); and in the two volumes of 'Christian Boyhood at a Public School,' which collected his chief addresses to them (1846). A privately printed address suggested a closer relation of individual confidence. His enthusiasm for the old foundation is expressed in 'The College of St. Mary, Winton, near Winchester' (1848), a miscellaneous illustrated volume of great interest to Wykehamists.

Wordsworth's greatest success in scholarship was the production of a 'Greek Grammar' ('Græcæ Grammaticæ Rudimenta'), which for a long time was the grammar almost everywhere in use in England; and its accidence, at any rate, is still widely used. The accidence was published in January 1839, and the syntax apparently in 1843. Among his scholastic methods was the learning of Latin prose (Cicero) by heart by every boy. His own most remarkable production was the translation of Roundell Palmer's 'Lines on the Four Hundred and Fiftieth Anniversary of the Foundation of Winchester College' (1843), done into Greek trochaics in 1846. Admirable translations into Latin verse of Ken's morning, evening, and midnight hymns, and Keble's morning and evening hymns, were also printed for his friends and pupils in 1845. At the beginning of 1846 Wordsworth resigned his post at Winchester, partly on account of his father's failing health (he died on 2 Feb. 1846). In the spring he preached a farewell sermon and edited the two volumes of 'Christian Boyhood.'

Shortly afterwards he accepted the offer made by his old pupil Gladstone of the wardenship of the new episcopalian Trinity college then being founded in Scotland. The scheme for founding this college, which was to be a training college for ordination candidates and a public school for boys, was first broached by James Hope and Gladstone in 1841, and was encouraged by Dean Ramsay in Edinburgh. Much money was collected

for it in England as well as among the Scottish gentry, and in September 1844 the site, at Glenalmond in Perthshire, was chosen, the gift of Mr. G. Patton. The buildings, designed by Sir Gilbert Scott, were soon in progress, but it was not until 8 Sept. 1846 that the first stone of the chapel was laid by Sir John Gladstone. On 28 Oct. Wordsworth entered on a second marriage with Katharine Mary, eldest daughter of William Barter, rector of Burghclere, Hampshire, and niece of his friend the warden of Winchester. A few months were spent by the newly married pair in foreign travel, chiefly in Italy; and the new college was opened on 4 May 1847.

Wordsworth began with fourteen boys, the first being the eighth Marquis of Lothian; two others were sons of Bishop Ewing of Argyll. The divinity students came about a year later. Notwithstanding the difficulties attaching to such joint education, Wordsworth made it a success, and was sore when the elder students were settled in Edinburgh in 1876. They were the warden's special charge as Pantonian professor, and his 'Cursus Theologicus, drawn from Sermons,' for their benefit, may be studied with advantage (*Annals*, App. ii. 217–23). The school discipline was naturally much based on that of Winchester (see the rules and prayers, *ib.* pp. 205–16). The prefectorial system was instituted and school games encouraged. Even a school for servitors was established (1848), somewhat after the older model. The chapel, which was in great part his over-generous gift to the college (consecrated on 1 May 1851), was the centre of the daily life. All wore surplices, and all were taught to sing. The success was great and real. The Scottish office for holy communion was used (by the bishops' desire) alternately with the English. 'Three Sermons on Holy Communion as a Sacrament, Sacrifice, and Eucharist' (1855), worthily embody the warden's teaching to his boys on this subject. The staff was strong and congenial. The volume of 'Sermons preached at Trinity College' (1854) gives not only seven of his own but eight by the editor—(Bishop) Alfred Barry, who joined the staff in 1849, and was sub-warden from 1850—and seven by other colleagues.

During his residence at Glenalmond the warden became gradually interested in Scottish church questions. Unfortunately his interest took largely the form of criticism of the actions of Patrick Torry, bishop of St. Andrews, Dunkeld, and Dunblane, his diocesan, and of Gladstone, the leading member of the college council. Bishop Torry's 'Prayer Book' (1850) was the first book since 1637 purporting to be a complete and independent Scottish prayer-book, and it gave natural offence to many. Wordsworth censured it in seven letters to the 'Guardian' newspaper, and led the condemnation of it in the diocesan synod. His opposition to Gladstone was on the subject of the duty of church establishment, of which Wordsworth was always, as Gladstone had been, a staunch upholder. Wordsworth refused his vote to Gladstone, who became candidate for Oxford first in 1847, and in sermons and letters lost no opportunity of manifesting his opposition to Gladstone's views.

His leadership in regard to the Gorham case, however, united all parties in the diocese, and his frequent articles in the 'Scottish Ecclesiastical Journal' did credit to the church. Bishop Torry died on 3 Oct. 1852. Wordsworth was one of the seventeen presbyters with whom the election of a successor lay. He and Bishop Eden of Moray were nominated for the vacancy. The electors (excluding himself) were exactly divided, eight against eight. The decisive voice was in his hands, and he was persuaded, in accordance with precedent, to vote for himself, in order to counteract what he regarded as the dangerous policy of his opponents. Owing to some informality the process had to be repeated, his rival on the second occasion being Dr. T. G. Suther (afterwards bishop of Aberdeen). On appeal to the bishops of the Scottish church, Wordsworth's election was upheld. He retained his wardenship with the bishopric until 1854. He left seventy boys in the college, and reported that there had been on an average five divinity students.

Elected bishop of St. Andrews, Dunkeld, and Dunblane on 30 Nov. 1852, Wordsworth was consecrated at St. Andrew's Church, Aberdeen, on 25 Jan. 1853. The principles on which he acted in this office were mainly three: (1) to prevent the capture of the Scottish episcopal church by a narrow party, especially by a party manned by Englishmen and controlled from England; (2) to convince Scotsmen of the value of episcopacy and episcopal ordinances; (3) to make some concessions to presbyterians by which they might be conciliated, the main principle of episcopacy being saved (*Episcopate*, pp. 37–9). He was a strong believer in the duty of establishment of religion where it was possible and in the synodal system. He held different opinions on the place of the laity in church synods at different times, but ended by advocating their presence and right to vote (*ib.* p. 194).

There was no episcopal residence, and the bishop, after leaving Glenalmond, moved from place to place before settling down finally at Perth, first at Pitcullen Bank (Easter 1856 to 1858), and then at the Feu House (1858 to October 1876). He was thus brought into close connection with the cathedral of St. Ninian, a venture supported chiefly by two gentlemen who had little or no connection with the diocese (Lord Forbes and G. F. Boyle, afterwards earl of Glasgow), and manned chiefly by high-churchmen from England. He felt it a costly experiment for a poorly endowed diocese, but in many respects he sympathised with it. His wise treatment of its affairs in his first synods conciliated his opponents. But when he came to reside permanently in Perth, and tried to make St. Ninians his own church, a fundamental divergence between himself and Provost Fortescue and Precentor Humble showed itself. Unfortunately the eucharistic controversy was introduced in an acute form into Scotland by Alexander Penrose Forbes [q. v.], bishop of Brechin, in his 'primary charge,' delivered in 1857. Not only was high doctrine taught, but it was taught *ex cathedra*, and with rigorous logic, as necessary truth, and scant regard was shown for the traditional teaching of the Scottish church, which on the whole was that of a Presence of 'virtue and efficacy.' Agitation followed, and the storm was further intensified by the publication, in January 1858, of 'Six Sermons on the Doctrine of the Most Holy Eucharist' by the Rev. P. Cheyne, of St. John's, Aberdeen; Cheyne went further than Forbes, and put the same kind of doctrines in a more provocative and more nearly Roman form. In the result Forbes's charge was censured in a 'pastoral letter,' drafted by Wordsworth (27 May 1858), in which all the six remaining bishops concurred. This was followed by the suspension of Cheyne by the bishop of Aberdeen (5 Aug.) and by the issue of Wordsworth's very valuable 'Notes to assist towards a right Judgment on the Eucharistic Controversy' (4to, September 1858), with 'Supplement' dated Advent. These 'Notes' were never published, but circulated privately, especially among the clergy. He took part in the subsequent proceedings which issued in the declaration by the bishops that Cheyne was no longer a clergyman of the episcopal church (9 Nov. 1859). On 3 Oct. 1859 proceedings were formally instituted against Bishop Forbes. The same year saw an open breach between Wordsworth and the cathedral clergy. The points at issue were the attempt to reopen the cathedral school, the 'cathedral declaration' on the Eucharist, and certain ritual matters, such as celebration with one communicant only. He left the cathedral, and did not return to it except to perform some necessary episcopal acts, such as confirmation, for more than twelve years (1859–1872). He did his best, however, to stave off proceedings in Bishop Forbes's case, and published anonymously some 'Proposals for Peace.' The trial took place in February and March 1860, and Wordsworth delivered an 'opinion' which had previously been approved by George Forbes, the bishop's brother. The court unanimously censured and admonished Bishop Forbes, but with the least possible severity. Cheyne later on tendered some explanations, and was restored in 1863. Wordsworth's attitude in the controversy was one of reserve, working for united action, and refraining from public demonstrations on his own part. But he set himself most strenuously to form a thorough and correct judgment on it. He criticised Forbes's and Cheyne's teaching not not only as unauthorised but as disturbing the proportions of the faith. His collections of authorities, especially Anglican and Scottish, are of permanent importance.

The restoration of peace and the simultaneous revival experienced by the episcopal and presbyterian communions gave an opening for that reunion work which Wordsworth had deeply at heart. His powerful synodal and other addresses in these years brought the question well forward, and at one time an important conference was in prospect. His most popular contribution was a sermon on 'Euodias and Syntyche,' preached in 1867 (published 1869). Wordsworth attempted to use the opportunities of changes in popular education by suggesting that episcopalians and presbyterians might unite to some extent in a common catechism, but little came of the suggestion at the time. After the Lambeth conference of 1867 he suspended his efforts for fifteen years. His part in that conference was generally on the side of Bishop Robert Gray [q. v.] of Cape Town, but tempered with a fear of disestablishment principles.

The foundation of a school chapel at Perth in 1866, of which the bishop was practically incumbent, was a relief to him in his disappointments as to the cathedral. An important and successful conference of clergy and laity was also held at Perth in 1868, and the bishop had hopes of getting the question of the admission of laymen to church synods sympathetically treated by the general synod. By the friendly generosity of Bishop W. K. Hamilton a sum of

some 200*l.* a year was added to his income from 1866 to 1871, when he obtained a fellowship at Winchester, a matter of great comfort to him. But, with these exceptions, the years that remained at Perth were a period of depression. Provost Fortescue resigned in 1871, and in his place the bishop appointed John Burton, who soon came under the influence of Precentor Humble. The struggles of 1859 were repeated in 1872 over the 'Perth Nunnery' and alleged breaches of faith in regard to ritual. The charge of this year led to an indictment of the bishop by Humble before the episcopal synod, which was unanimously dismissed, 27 March 1873. After various negotiations with the chapter, the bishop in April 1874 announced his intention of resigning. But he took no steps to make it effective. He then established a sort of *modus vivendi* with Burton, but he was never easy in his relations with the chapter as long as he remained at Perth. Humble's death, on 7 Feb. 1876, removed the chief actor in these disputes.

During this period the bishop published his book 'On Shakespeare's Knowledge and Use of the Bible' (1864; 3rd edit. 1880), which has a permanent place in literature. In 1866 his Greek grammar was adopted by the headmasters of England. In 1870 he became one of the company of New Testament revisers, and worked hard at that great task; but before it was completed (in 1881) he expressed his reasons for differing from the action of the majority, who, he thought, made far too many changes. In 1872 he published an important volume on 'Outlines of the Christian Ministry,' which was supplemented in 1879 by 'Remarks on Dr. Lightfoot's Essay.'

In October 1876 Wordsworth left Perth for St. Andrews. He first resided at The Hall (hitherto a hall for episcopalian students attending the university), which he called Bishop's Hall or Bishopshall; it is now St. Leonard's girls' school. Afterwards (1887) he removed to a smaller house on the Scores, which he called Kilrymont, the old name of St. Andrews. St. Andrews brought him opportunities of again influencing young men, and introduced him into the congenial literary society formed by the professors of the university. Most of these were presbyterians, and this revived his hopefulness in reunion work. The new efforts may be dated from his sermon at the consecration of Edinburgh Cathedral (30 Oct. 1879). In the spring of 1884 the bishop received the honorary degree of D.D., both at St. Andrews and Edinburgh, and began a practice of occasionally preaching in presbyterian churches in connection with academic functions, especially in the college church at St. Andrews, where he preached about once a year till 1888. In May 1884 he published an article in the 'Scottish Church Review' entitled 'Union or Separation,' which contained the following proposal: 'Can a reconciliation between presbyterians and ourselves be effected upon the understanding that the adoption of the threefold ministry is eventually to be accepted as the basis of our agreement, the existing generation of presbyterian clergy being left free to receive episcopal ordination or not, at their own option; and that in the meantime we are to work together with mutual respect and with no unkind or unbrotherly disparagement of each other's position?'

The alarm excited by this proposal led to his being denied his proper place at the Seabury commemoration at Aberdeen in October, for which he prepared and printed a valuable address. His charge of September 1885, 'The Case of Non-episcopal Ordination fairly considered,' is in the same line. The fullest and most logical expression of the scheme is given in a letter to Archbishop Benson in preparation for the Lambeth conference, dated 24 May 1888, and entitled 'Ecclesiastical Union between England and Scotland.' This is his most important publication on the subject. The committee of the conference, under the presidency of Bishop Barry, then metropolitan of Sydney, went further than was deemed expedient by the conference or even by Wordsworth. He did not press his proposal further.

On 18 April 1889 he preached the commemoration sermon before the university of Edinburgh, under the title 'A Threefold Rule of Christian Duty needful for these Times.'

Relations with his own cathedral began to improve after the move to St. Andrews, and from 1882 onwards he held his synods again there. In 1885 Provost Burton died, and the Rev. V. L. Rorison of Forfar accepted the offer of his position. The cathedral now became a thoroughly diocesan institution. From 1886 to 1890 some 8,000*l.* was spent upon it, and the new nave was consecrated by the bishop on 7 Aug. 1890. The chapter-house, to which his library has been given by his sons, will be specially his memorial. In the same year the bishop appointed the provost of St. Ninians dean, and the Rev. A. S. Aglen, incumbent of Alyth, archdeacon—a new title in the Scottish church. A severe illness followed in the winter of 1890–1, but he delivered one more important charge, that on Old Testament criticism, in October 1891 and saw the

appearance and rapid success of the first volume of his autobiographical 'Annals,' of which a second edition was called for in the month of its publication (October 1891). His charge of 1892 was delivered in his absence by the dean. The last month of his life was cheered by the foundation of the 'Scottish Church Society' by his friend Dr. Milligan. He died at St. Andrews on 5 Dec. 1892, and was buried in the cathedral yard. On the memorial tablet, after the dates, follow these words, drawn up by himself: 'Remembering the prayer of his Divine Lord and Master | for the unity of His Church on earth, | He prayed continually and laboured earnestly | that a way may be found, in God's good time, | For the reunion of the Episcopalian and Presbyterian bodies | without the sacrifice of Catholic principle | or Scriptural Truth.'

Wordsworth left his own communion in a much higher position in public opinion than when he first came to the country, and this change was largely due to his courage, persistent energy, and ability. The diocese developed considerably during the forty years' episcopate. The number of incumbencies increased from sixteen to twenty-six, and new churches or chapels were built in at least twenty-six places. The parsonage-houses increased from two (Dunblane and Kirriemuir) to twenty, including the provost's house at Perth.

Wordsworth was tall and handsome, with a strong and prepossessing countenance, set off by brown curly hair and brightened by a winning smile. He had a taste and a talent for friendship, and numbered among his firmest friends Bishops W. K. Hamilton and T. L. Claughton, and Roundell Palmer, lord Selborne. In disposition he was generous, and free in expense. He was very accurate and orderly, even in trifles, and expected others to be so. His character, as well as his experience as a teacher, made him critical, and he could be occasionally severe, and he was therefore sometimes misjudged. He was on the one side impulsive and eager, on the other sensitive, and subject to fits of depression; but on the whole he was sanguine and resolute, and gifted with much perseverance and consistency. His religious faith was serene and rational, while he had little sympathy for the philosophical and mysterious aspects of religion. He never preached without book, and took great pains with his sermons, which were admirably delivered.

Of the bishop's publications his two small books, a 'Discourse on the Scottish Reformation' (1861) and a 'Discourse on Scottish Church History' (1881), are both valuable for the earlier periods of their subject. His own life in Scotland is recorded in the two volumes of 'Public Appeals on behalf of Christian Unity' (1886), containing his chief writings and addresses on the subject of ecclesiastical polity, especially as regards Scotland, from 1854 to 1885. They are connected by useful summaries and introductions which are indispensable for the history of the period. He published also a commentary on 'Ecclesiasticus' in the Society for Promoting Christian Knowledge edition of the 'Apocrypha' (1880–1), and a 'Life of Bishop Hall,' prefixed to the edition of his 'Contemplations' issued by the same society in 1872. His edition of twelve of Shakespeare's 'Historical Plays' (1883, 3 vols.) deserves to be better known. During the evening of his life at St. Andrews he indulged his taste in Latin verse in a way that rendered his residence there more delightful to his friends. The effect of some of them was heightened by a partnership with Dean Stanley, which began with a translation by the latter of some spirited hexameter lines to Dean Ramsay (1872), and attained its highest point in the version of congratulatory elegiacs to Lord Beaconsfield after the Berlin congress (1878), which Lord Beaconsfield compared (somewhat inaptly) to the partnership of Beaumont and Fletcher. In 1880 he published translations of Keble's hymns relating to the clerical office, reprinting with them the versions of Ken and Keble published at Winchester in 1845. In 1890 he produced a remarkable *tour de force*, the whole body of prayer-book collects in Latin elegiacs, the solace of many weary hours of sickness.

The titles of numerous other valuable papers are detailed in the bibliography at the end of the 'Episcopate,' among which may be named 'Papal Aggression in the East' (1856); various publications on the Scottish communion office and on the eastward position of the celebrant; a Shakespearian sermon, 'Man's Excellency a Cause of Praise and Thankfulness to God' (1864); 'St. Chrysostom as an Orator' (1884); 'Archbishop Hamilton's Catechism' (1885); and 'Pindar and Athletics Ancient and Modern: an Address to St. Andrews Students' (1888).

The bishop had twelve children by his second marriage, five sons and seven daughters, of whom three sons and five daughters survived him. His widow died on 23 April 1897.

An engraving from a portrait drawn by G. Richmond about 1840 hangs in the head-

master's house at Winchester. A three-quarter-length portrait, painted in oils by G. Horsburgh of Edinburgh in 1893, belongs to Mr. W. R. Wordsworth. A portrait, painted in 1882 by H. T. Munns, and a photograph, dated 1889, were engraved by W. L. Colls for 'The Episcopate of Charles Wordsworth,' London, 1899.

[Full materials for Wordsworth's life are contained in Annals of my Early Life (1806–1846), published by himself in 1891; Annals of my Life (1847–56), ed. by W. Earl Hodgson, 1893; and The Episcopate of Charles Wordsworth (1853–92), London, 1899, a memoir, with some materials for forming a judgment on the great questions in the discussion of which he was concerned, by John Wordsworth, bishop of Salisbury, writer of this article. The last is preceded by a sketch of the earlier years, and has a bibliography (pp. 366–85).]

JOHN SARUM.

WORDSWORTH, CHRISTOPHER (1774–1846), master of Trinity College, Cambridge, youngest son of John Wordsworth and youngest brother of William Wordsworth [q. v.], was born at Cockermouth in Cumberland on 9 June 1774. He received his first education at Hawkshead grammar school, and went to Trinity College as a pensioner in 1792. He graduated B.A. in 1796 as tenth wrangler, and in 1798 was elected fellow of his college. Extracts from a diary kept by him at Cambridge (1793–1801) have been printed by his grandson Christopher (*Social Life at the English Universities*, pp. 585–99). He proceeded M.A. in 1799 and D.D. (by royal mandate) in 1810. In 1802 Wordsworth published, anonymously, 'Six Letters to Granville Sharp, Esq., respecting his "Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament,"' London, 1802 [see SHARP, GRANVILLE]. Wordsworth supported his views with great learning and accurate scholarship, gaining thereby the approval of Richard Porson [q. v.] (preface to *Who wrote Eikon Basilike?* p. iv).

Wordsworth had been private tutor to Charles Manners-Sutton, first viscount Canterbury [q. v.], probably while he was an undergraduate of Trinity College (1798–1802), and through him had become acquainted with his father, then bishop of Norwich, and afterwards archbishop of Canterbury. Both father and son became his patrons. The bishop in 1804 presented him to the rectory of Ashby with Oby and Thinne, Norfolk, a preferment which enabled him to marry. In 1805, when Manners-Sutton became archbishop of Canterbury, he made Wordsworth his domestic chaplain, and transferred him first to the rectory of Woodchurch, Kent (1806), and next (1808) to the deanery and rectory of Bocking, Essex, to which Monks-Eleigh, Suffolk, was afterwards added (1812). In 1816 these preferments were exchanged for St. Mary's, Lambeth, and Sundridge, Kent, in the former of which parishes Wordsworth actively promoted the erection and endowment of additional churches. In 1817, when his old pupil was elected speaker of the House of Commons, Wordsworth became chaplain.

Residence at Lambeth gave Wordsworth facilities of access to the library, of which he availed himself for his 'Ecclesiastical Biography' published in 1810, with a dedication to the archbishop. In 1811, with his friend Joshua Watson [q. v.], he took an active part in the foundation of the National Society (CHURTON, *Life of Watson*, i. 113).

On the death of William Lort Mansel [q. v.], on 27 June 1820, Wordsworth was made master of Trinity College, Cambridge, by Lord Liverpool, on the recommendation of the archbishop (*Annals of my Early Life*, p. 8). He thereupon gave up Lambeth and Sundridge, receiving in exchange the living of Buxted with Uckfield in Sussex. He removed at once to Cambridge, and was elected vice-chancellor for the ensuing academic year, 1820–1. He held the office for a second time, 1826–7. The new master began as a reformer. A few months after his election he laid before the seniors his views on providing increased accommodation in college for undergraduates. The first entry on this subject in the 'Conclusion Book' is dated 14 Dec. 1820, and, notwithstanding considerable opposition in the society, the quadrangle called 'The New Court' was occupied in the Michaelmas term of 1825. The architect was William Wilkins [q.v.] (*Arch. Hist.* ii. 651–60). Further, he instituted in his own college prizes for compositions in Latin hexameters, elegiacs, and alcaics, and during his first vice-chancellorship (10 April 1821) made proposals for a public examination in classics and divinity which met with considerable support (WHEWELL, *Of a Liberal Education*, § 218), and, though rejected at the time, may be regarded as the parent of the classical tripos, established in the following year. His mastership, however, can hardly be described as a success. He came back to Cambridge after an absence of sixteen years, with interests and friends outside the pale of the university. His wife had died in 1815, and he had no daughter or female relative to take her place at the head of his household. He therefore led a secluded life, and made few if any, new friends.

He was a strict disciplinarian, and exacted an unquestioning conformity to all college rules. It was on his initiative that a more frequent attendance at chapel was insisted upon—a step which so irritated the undergraduates that they established a 'Society for the Prevention of Cruelty to Undergraduates,' which printed and published for a few weeks a tabular view of the attendance of the fellows, with notes. The younger members of the college persistently misunderstood him, though he had been the first to allow, as vice-chancellor, the Union Debating Society previously forbidden. Nor did he fare much better with the fellows, as may be gathered from what took place when he requested Connop Thirlwall [q. v.] to resign his assistant tutorship.

Wordsworth was an earnest and deeply religious man; in some respects a high churchman of the old school, but with sympathy for whatever was good and noble in others, and tolerance for dissenters (*Annals*, &c., pp. 330–4). In politics he was a staunch conservative, and when age and weakened health induced him to resign the mastership of Trinity College, he waited till Sir Robert Peel was in office in order to be sure that William Whewell [q. v.] would succeed him (*Life of Whewell*, p. 225). He resigned in October 1841, and retired to Buxted, where he died on 2 Feb. 1846. On 6 Oct. 1804 he married a quaker lady, Priscilla Lloyd, daughter of Charles Lloyd, banker, of Birmingham, and sister of Charles Lloyd [q. v.], the poet (Lucas, *Charles Lamb and the Lloyds*, 1898, p. 95).

Wordsworth had three sons: John, of whom an account is given below, and Charles and Christopher, who are separately noticed.

His principal works, exclusive of those already mentioned, were: 1. 'Ecclesiastical Biography; or Lives of Eminent Men connected with the History of Religion in England from the Commencement of the Reformation to the Revolution, with Notes,' 1810, 6 vols. 8vo; 2nd edit. 1818; 3rd edit. (with a new introduction and additional lives), 1839; 4th edit. 1853. 2. 'Sermons on various Subjects,' 1814, 2 vols. 8vo. 3. 'Who wrote ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ?' 1824. In this work and those that succeeded it Wordsworth supported the claims of Charles I as the author of the Icon (see Gauden, John, where the titles of Wordsworth's publications are given, with a full account of the controversy: cf. *Quarterly Review*, xxxii. 467; *Edinburgh Review*, xliv. 1–37; article by Sir James Mackintosh, reprinted in his *Works*, ed. 1854, i. 508–42). 4. 'Christian Institutes: a Series of Discourses and Tracts selected from the Writings of the most eminent Divines of the English Church,' 1836, 4 vols. 8vo.

His eldest son, John Wordsworth (1805–1839), born at Lambeth on 1 July 1805, was educated at a school at Woodford, Essex, kept by Dr. Holt Okes (1816–20), and at Winchester College (1820–4). In October 1824 he commenced residence at Trinity College, Cambridge. His university career was distinguished. In 1825 he obtained the Bell scholarship, in 1826 a scholarship at his own college, and was second for the Porson prize; in 1827 he obtained it. In 1828 he proceeded to the B.A. degree, but was disqualified for classical honours through distaste for mathematics. In 1830 he was elected fellow of his college.

He resided at Cambridge till 1833, occupying himself with literary pursuits. During this period he contributed to the first number of the 'Philological Museum' a review of Scholefield's 'Æschylus,' which exhibited unusual powers of criticism and extent of research. In 1833 he visited France, Switzerland, and Italy. At Florence he collated carefully the Medicean manuscript of Æschylus, with a view to a new edition. Some use was made of his material by John Conington [q. v.] in his edition of the 'Choephoræ.' In 1834 he was appointed a classical lecturer in Trinity College. His lectures were remarkable for erudition and unwearied industry. In addition to the work thus entailed upon him he undertook to edit Dr. Bentley's 'Correspondence' (afterwards completed by his brother Christopher). He also made large collections for a classical dictionary (*Autobiography of Dean Merivale*, p. 193). In 1837 he was ordained deacon, and priest shortly afterwards.

At about the same time his health began to fail; he resigned his lectureship, and even endeavoured, it is said, to obtain educational work of less severity elsewhere. From this step he was dissuaded, and remained at Cambridge till his death on 31 Dec. 1839. He is buried in the antechapel of the college, where a monument to him was placed by subscription. The bust was executed by Weekes, under Chantrey's supervision. Most of his collections are in the possession of his nephew, the bishop of Salisbury.

[Gent. Mag. 1846, i. 320; Annals of my Early Life, by Charles Wordsworth, London, 1891, 8vo; Memoir of Joshua Watson, ed. Edward Churton, Oxford, 1861, 2 vols. 8vo; Life of Sedgwick by Clark and Hughes, i. 436; Life of William Whewell by Mrs. Stair Douglas, 1881, p. 225; Graduati Cantabrigienses. For John Wordsworth—see Correspondence of Dr. Bentley,

1842, 8vo, pp. xvi–xix, and Memoirs of William Wordsworth, 1851, ii. 358, both by Christopher Wordsworth, bishop of Lincoln; Annals of my Early Life, by Charles Wordsworth, bishop of St. Andrews, 1891, p. 239; Christopher Wordsworth, bishop of Lincoln, by J. H. Overton and E. Wordsworth, 1888; Gent. Mag. 1840, i. 436.]

J. W. C–k.

WORDSWORTH, CHRISTOPHER (1807–1885), bishop of Lincoln, born at Lambeth on 30 Oct. 1807, was third and youngest son of Christopher Wordsworth (1774–1846) [q. v.], master of Trinity College, Cambridge, from 1820, and his wife Priscilla, daughter of Charles Lloyd of Bingley Hall, Birmingham. John, the scholar, and Charles [q. v.], bishop of St. Andrews, were his elder brothers. The three were brought up at Bocking, Essex, of which their father was rector and dean from 1808, and at Sundridge, Kent, where they were from 1816 friends and neighbours of Henry Edward Manning [q. v.] In 1815 they lost their mother, and in 1820 Christopher entered as a commoner at Winchester, where he distinguished himself both as a scholar and as an athlete, and was known as 'the great Christopher.' In 1825 he left Winchester, and in 1826 entered at Trinity College, Cambridge, where his list of college and university prizes and honours was almost unique. In 1830 he graduated as senior classic and fourteenth senior optime, winning also the first chancellor's medal for classical studies; and in the same year he was elected fellow of Trinity, and became shortly afterwards assistant college-tutor. In 1832–3 he travelled in Greece, and was the first Englishman presented to King Otho. He was a keen observer: e.g. his conjecture as to the site of Dodona was confirmed in 1878 by Carapanos. His 'Athens and Attica' and 'Greece' are still books of authority. In 1833 he was ordained deacon, and in 1835 priest. In 1836 he was chosen public orator at Cambridge, and in the same year became headmaster of Harrow. In 1838 he married Susanna Hatley Frere, daughter of George Frere, a solicitor (afterwards of Twyford House), a marriage which proved the greatest happiness of his life. His position at Harrow was difficult. Discipline had been lax there, and, although he improved the religious tone and was instrumental in building a school chapel, the numbers decreased greatly under his headmastership; he suffered pecuniary loss, and his health began to fail. In 1844 he was appointed, through Sir Robert Peel, canon of Westminster. He was one of the chief founders of the Westminster spiritual aid fund and of St. John's House, an institution for training nurses; and he won reputation as a preacher at the abbey. In 1850 he accepted the country living of Stanford-in-the-Vale, Berkshire, in the gift of the dean and chapter of Westminster. The income of the living was more than swallowed up by the expenses; but Wordsworth's experience of nearly twenty years as a parish priest stood him in good stead when he became a bishop. In 1852 he was elected proctor in convocation for the chapter of Westminster, and for seventeen years was a prominent figure in the lower house of convocation. In 1865 he became archdeacon of Westminster, and finally, in November 1868, after considerable hesitation, he accepted, on the nomination of Disraeli, the bishopric of Lincoln. He was consecrated in February 1869. In the same year he revived the office of (so-called) suffragan bishops, consecrating Henry Mackenzie [q.v.] bishop-suffragan of Nottingham on 2 Feb. 1870, and in 1871 the diocesan synod. Only one synod, however, was held; but at that synod the establishment of a diocesan conference of clergy and laity was arranged, which has been held annually ever since. In 1871, after the Purchas judgment, he revived the use of the cope in Lincoln Cathedral. He also held that a distinctive dress of the celebrant in holy communion was permissible under the 'ornaments rubric,' but not compulsory.

One of Wordsworth's marked characteristics was his moral courage in dealing with burning questions. The diocese of Lincoln is a stronghold of Wesleyanism, and in 1873 he issued 'A Pastoral to the Wesleyan Methodists in the Diocese of Lincoln,' inviting them to return to their mother church on the principles of their founder. A vehement controversy followed, the heat of which was not allayed when shortly afterwards he declined to use his influence with the vicar of Owston to allow the title of 'Reverend' to be applied to a Wesleyan minister on a tombstone in the churchyard. His decision was upheld in the court of arches, but overruled in the privy council.

In 1873–5 occurred 'the Great Coates case,' on his refusing to institute a clergyman who had purchased the life interest in an advowson, which the bishop held to be practically the purchase of a next presentation. The courts, however, held that it was of the nature of the purchase of an advowson. The bishop had to pay heavy costs and damages; but the laity of the diocese subscribed the sum (1,000*l.*), which he devoted to repairing Bishop Alnwick's tower.

In 1874 he opposed the public worship regulation bill, because he thought that the church had not had a fair opportunity of discussing it in its own proper assembly (convocation), and he had much to do with saving the bishops' veto in ritual prosecutions. In 1880 he stood almost alone among the bishops in his opposition to the burials bill, which opened churchyards for non-church services. In 1873 he revived, after an abeyance of more than a hundred years, the triennial visitation of the cathedral body; and in 1874 he reissued the 'Laudum' and 'Novum Registrum' of Bishop Alnwick as statutes by which they should be guided. He contended that each residentiary canon had his own particular work, and insisted upon constant residence as a *sine qua non* for the capitular body. One result was the establishment of the 'Scholæ Cancellarii' for the training of young men for the ministry under the direction of the chancellor, Edward White Benson (afterwards archbishop), whom he brought from Wellington College, and drew into the circle of cathedral and diocesan life, thus creating an intimacy which was valuable to both. On this institution the bishop expended personally at least 6,000*l.*, besides an annual subscription of 100*l.* to the bursary fund. His generosity to the diocese (as, indeed, elsewhere) was unbounded: one of his last gifts was that of his costly commentary on the whole Bible to every licensed curate.

Wordsworth's anti-Roman attitude was very marked, especially in his earlier life, and was exhibited in his books on the 'Apocalypse' and the striking 'Letters to M. Gondon' (1847) and 'Sequel' (1848). He made special inquiries into church life in France and Italy, and left interesting memorials of his tours in a 'Diary in France' (1845), 'Notes at Paris' (1854), and 'A Journal of a Tour in Italy' (1863). He was naturally one of the strongest supporters of the Anglo-Continental Society, the secretary of which (Canon F. Meyrick) was one of his examining chaplains. The revolt of the old catholics in Germany, which followed the Vatican council of 1870, drew him into close relations with Döllinger and his friends. He attended the congress at Cologne in 1872, writing a remarkably learned Latin letter to its members on his journey in favour of the abolition of clerical celibacy. He was also deeply interested in the Greek church, to which he looked with hopefulness as not irrevocably committed to new developments of doctrine. Being an accomplished modern Greek scholar, he was able to hold intercourse with its members with greater facility than most Englishmen. He translated into Greek (as well as Latin) the Lambeth encyclicals of 1867 and 1878; and he received with great delight at Riseholme Alexander Lycurgus, archbishop of Syra and Tenos, who visited England in 1870. Wordsworth lived just long enough to see the accomplishment of a scheme which he had long had at heart: the subdivision of the diocese of Lincoln, and the establishment of the new see of Southwell, embracing Nottinghamshire and Derbyshire. Though a Cambridge man, he had frequent contact with Oxford. As bishop of Lincoln he was *ex-officio* visitor of Brasenose and Lincoln colleges; in 1881 he successfully maintained his right to appoint a clerical fellow of Lincoln, a right which was about to be swept away by the new college statutes. In 1884 his health gave way, and on 28 Oct. of that year his wife died, a blow from which he never recovered. On 9 Feb. 1885 he resigned his see, and on 21 March passed away at the house of his son-in-law, P. A. Steedman, at Harewood. His funeral took place in Lincoln Cathedral on 25 March, whence his body was conveyed to Riseholme, and laid by the side of his wife. He left a family of two sons and five daughters. His eldest son, John, became bishop of Salisbury (October 1885), and his second son, Christopher, is known as a writer on university life and liturgical subjects. His eldest daughter, Elizabeth, became in 1879 the first principal of Lady Margaret Hall, Oxford, an institution which he warmly supported.

There are several portraits of Bishop Wordsworth: one in oils, painted by Robson (1823), belonging to his brother's family; one in crayon, drawn by G. Richmond (1853), with Canon Wordsworth; one in oils, by Edwin Long, R.A. (1878), at Old Palace, Lincoln; one in oils, by E. R. Taylor, and a drawing in coloured crayons by Rev. J. Mansell, both taken when he was bishop of Lincoln, with Canon Trebeck. A bust by Miller belongs to Miss Wordsworth. The best portrait, perhaps, is a photograph by Elliott & Fry (1884), reproduced in his 'Life.' A good portrait of Mrs. Wordsworth by Eddis is at the Palace, Salisbury.

Wordsworth was an indefatigable writer, but much more than a mere scholar. His memory was remarkable, and his learning always ready for use. He was clear-headed and businesslike, yet he had a vein of mystic enthusiasm. In manner he was quick but courteous and dignified; his language was studiously refined, but rather full in its expression, after the manner of some of our older divines. He was trans-

parently sincere in character, and unhesitating in faith and doctrine. A certain tendency to sarcasm and severity was kept under by rigorous self-discipline. To many he seemed a living embodiment of the spirit of the early fathers of the church, and on those who knew him well, or followed his teaching for any time in the pulpit, he at all periods of his life exercised a remarkable influence—not least on his Harrow pupils—winning their lasting love and veneration.

His monumental work was a commentary on the whole Bible. He began intentionally with the New Testament, in the light of which he always taught that the Old should be read. He published a revised Greek text and commentary in four parts, 1856–60. The Old Testament followed with extraordinary rapidity in twelve parts, 1864–1870. His great merit as a commentator is in showing the interdependence of the various portions of scripture and in supplying homiletic material. The introductions are specially valuable. His 'Church History up to A.D. 451,' in four volumes, was the work of his old age (1881–3). It is specially interesting from his sympathy with, and first-hand knowledge of, the fathers.

Besides the works already mentioned, Wordsworth's publications included, apart from numerous single sermons, tracts, pamphlets, addresses, and charges: 1. 'Athens and Attica,' 1836. 2. 'Pompeian Inscriptions,' the first published collection of 'graffiti,' 1837, republished in No. 34. 3. 'Greece, Pictorial and Descriptive,' 1839; 6th edition 1858, with 600 engravings and a notice of Greek art by (Sir) George Scharf; new edition edited by the Rev. H. F. Tozer, 1882; a French translation, 1840. 4. 'Preces Selectæ,' 1842. 5. 'A Manual for those about to be Confirmed,' 1842; like No. 4, for the use of Harrow school. 6. 'King Edward VI's Latin Grammar' (1841), long a standard schoolbook, but superseded in 1871 by the publication of the 'Public Schools Latin Grammar.' 7. 'The Correspondence of Richard Bentley,' 1842, which had been commenced by Dr. Monk and carried on by the bishop's brother, John Wordsworth, who died in 1839 while engaged in the work. 8. 'Theophilus Anglicanus,' 1843, was intended in the first instance simply to instruct his Harrow pupils in church principles, but, appearing at a time when those principles, having been revived by the Oxford movement, were receiving a shock by the threatened secessions to Rome, it just met a deeply felt want. 9. 'Theocritus,' 1st edit. 1844, which was superseded by the fuller edition of 1877, a work of much scholarship and full of acute conjectures. 10. 'Discourses on Public Education,' 1844. 11. 'Hulsean Lectures [first series] on the Canon of Scripture,' 1848. 12. 'Hulsean Lectures [second series] on the Apocalypse,' 1849. 13. 'Occasional Sermons' (first series), 1850: chiefly on the Gorham controversy. 14. 'Occasional Sermons' (second series), 1851. 15. 'Memoirs of William Wordsworth' (1851), his uncle the poet, with whom he had been on terms of the greatest intimacy, and whose literary executor he became. 16–17. 'Occasional Sermons' (1852), the third and fourth series. 18. 'Sermons on the Irish Church,' 1852. 19. 'S. Hippolytus and the Church of Rome' (1853), which threw much light upon a then little known period of church history. 20. 'Boyle Lectures on Religious Restoration' (1854), forming the fifth series of his 'Occasional Sermons.' 21–2. 'Occasional Sermons,' sixth series 1857, and seventh series 1859. 23. 'Lectures on Inspiration,' 1861. 24. 'The Holy Year,' 1862: his only publication in English verse, intended for congregational use, and to illustrate in detail all the teaching of the Book of Common Prayer. Many hymns from this book are now in common use. They are largely scriptural and patristic in substance, and are often a sort of essence of his commentaries. They are intensely devotional in tone, but the element of individual emotion is generally suppressed. 25. 'Sermons on the Maccabees,' 1871; preached at Cambridge. 26. 'Ethica et Spiritualia,' 1872: a collection of about five hundred pithy maxims, intended for the students at the Scholæ Cancellarii. 27. 'Twelve Diocesan Addresses,' 1873. 28. A revised English version of 'Bishop Sanderson's Lectures on Conscience and Human Law,' 1877. 29. 'Miscellanies, Literary and Religious,' 1879, 3 vols. 8vo, containing an extraordinary variety of matter, some of which was printed for the first time. 30. 'Conjectural Emendations of Passages in Ancient Authors, and other Papers,' 1883 (see No. 3). 31. A tract on 'John Wiclif,' 1884, *à propos* of the Wycliffe tercentenary. 32. 'How to read the Old Testament,' 1885: written for his grandchildren.

[Life of Christopher Wordsworth, Bishop of Lincoln, by J. H. Overton and Elizabeth Wordsworth (1888); Bishop Wordsworth's Works, passim; personal knowledge and private information.] J. H. O.

WORDSWORTH, DOROTHY (1804–1847), author. [See under QUILLINAN, EDWARD.]

WORDSWORTH, WILLIAM (1770–1850), poet, son of John Wordsworth, was born at Cockermouth, Cumberland, on 7 April 1770. The poet's grandfather, Richard Wordsworth (1680?–1762), descendant of a family which had been settled for many generations at Penistone, near Sheffield, bought an estate at Sockbridge, near Penrith. His eldest son, also Richard (*d.* 1794), became collector of customs at Whitehaven. His daughter Anne married Thomas Myers, vicar of Lazonby, Cumberland (Appendix to *Memoirs*, 1851). His second son, John (1741–1783), the poet's father, was an attorney at Cockermouth, and in 1766 became agent to Sir James Lowther (afterwards first Earl of Lonsdale) [q. v.] On 5 Feb. 1766 John Wordsworth married Anne (*b.* January 1747), daughter of William Cookson, mercer, of Penrith, by Dorothy (Crackanthorpe). They had five children: Richard (1768–1816), William, Dorothy (1771–1855), John (1772–1805), and Christopher (1774–1846) [q. v.], afterwards master of Trinity College, Cambridge. The mother died 'of a decline' in March 1778. Brief references in the 'Prelude' (v. 256, &c.) and the autobiographical fragment show that Wordsworth remembered her with tenderness as a serene and devoted mother. William, alone of her children, caused her anxiety on account of his 'stiff, moody, and violent temper,' and she prophesied that he would be remarkable for good or for evil. To prove his audacity he once struck a whip through a family picture. On another occasion he thought of committing suicide by way of resenting a punishment, but stopped in very good time. He was sent to schools at Cockermouth and Penrith, where he learnt little. His father at the same time made him get by heart passages from Shakespeare, Spenser, and Milton (*Memoirs*, i. 34).

In 1778 Wordsworth and his elder brother were sent to the grammar school at Hawkshead (founded by Archbishop Edwin Sandys [q. v.]). The life was simple and hardy. Wordsworth lived in the cottage of Anne Tyson, a 'kind and motherly' old dame, whom he commemorates affectionately in the 'Prelude' (iv. 27–43). There were four masters during Wordsworth's time. William Taylor, master from 1782 till his death in 1786, won his warm regard, and was in some degree the original of the 'Matthew' of the well-known poems of 1799. An usher taught him more Latin in a fortnight than he had learnt in two years at Cockermouth; and he wrote some English verses which were admired, and of which a fragment or two is preserved. His first published poem, an irregular sonnet, signed 'Axiologus,' in the 'European Magazine' for March 1787, appeared before he left school. The great merit of the school in his opinion was the liberty allowed to the scholars. Disciples of Rousseau's then popular theories would have approved a system which had doubtless grown up without reference to the theories of Rousseau or of any one else. Wordsworth congratulated himself upon the absence of any attempt to cram or produce model pupils. He read what he pleased, including 'all Fielding's works,' 'Don Quixote,' 'Gil Blas,' 'Gulliver's Travels,' and 'A Tale of a Tub.' He also read an abridgment of the 'Arabian Nights.' He tried with his schoolfellows to save enough money to buy the whole book, but their resolution failed. He amused himself rambling over the fells, fishing, boating, birdsnesting on the crags, riding to Furness Abbey, and skating upon the lake; skating was the only athletic exercise, except walking, which he kept up in later life. He took his share in the simple society of the place, and probably appeared to his fellows to be a fine sturdy lad, with no nonsense about him. He already delighted, however, in lonely strolls, in which a characteristic mood began to show itself. The outward world, he says, seemed to him to be a dream; distant mountains assumed a spectral life, and affected him with a kind of superstitious awe (*Prelude*, i. 377, &c., ii. 351). The love of boyish sports gradually developed into an almost mystical love of nature. Wordsworth may in later years have read a little too much into these early moods, but the general truth of his recollections is unmistakable. He thoroughly imbibed at the same time the local sentiment of the little rustic society of independent 'statesmen' and peasants, though he still regarded the shepherd rather as the genius of the scenery than as a human being (*ib.* viii. 256, &c.) Scott was hardly more a product of the border country than Wordsworth of the lake district; but while Scott was filling his mind with picturesque historical imagery, Wordsworth was indulging in vague reveries, and was already something of a recluse. He was, however, far from unsocial, and was often deeply moved by some of the little incidents which afterwards served as a text for his poems. Meanwhile his father had died on 30 Dec. 1783. He left little beyond a claim upon Lord Lonsdale. When application was made for payment the earl simply defied his creditors. Basil Montagu, in his evidence to a commission on bankruptcy, stated that when an action was brought at Carlisle, the earl 're-

tained every counsel on the circuit, and came down with a cloud of fivescore witnesses.' The case was ordered to stand over, and nothing was done until Lonsdale's death (24 May 1802). Montagu gives erroneous figures, and his statement of facts may be also exaggerated (Report of commission in 1840, not 1846, vol. i. p. 150, quoted in KNIGHT, ii. 38). The uncles, Richard Wordsworth and Christopher Crackanthorpe (previously Cookson), were guardians of the children. Dorothy lived partly with her grandparents at Penrith, and for a time with a Miss Threlkeld at Halifax. The guardians managed to 'scrape together' funds enough to send William and his younger brother, Christopher, to college; while Richard became an attorney in London, and John was sent to sea about 1787 (KNIGHT, i. 49).

William went up to St. John's College, Cambridge, in October 1787. His rooms were in the first court above the college kitchens; and from them he could see the antechapel of Trinity. At Cambridge he enjoyed even more thoroughly than at Hawkshead whatever advantages might be derived from the neglect of his teachers. He had acquired enough knowledge of Euclid and arithmetic to be ahead of his contemporaries. He took advantage of this by employing himself in the study of Italian with Isola (a refugee who had known Gray, and was grandfather of the girl adopted by the Lambs, afterwards Mrs. Moxon). He neglected the regular academical course, partly, it seems, because he thought it narrow, and disliked the excessive competition (*Prelude*, iii. 497, &c.), and partly by way of spiting his guardians by 'hardy disobedience' (*ib.* vi. 28). The 'northern villager' appeared uncouth enough to the 'chattering popinjays' whom men called fellow-commoners, and looked with little reverence upon the dons of the time, quaint 'old humorists,' who left the youths to themselves, and in whose hands the chapel services seemed to him a 'mockery.' He managed to indulge in his poetic reveries even in the 'level fields' of Cambridgeshire. He was sociable enough with his contemporaries, talked and lounged, galloped in 'blind zeal of senseless horsemanship,' and 'sailed boisterously' on the Cam. He remembered the haunts of Chaucer and Spenser, and 'poured out libations' in Milton's old rooms till, for the only time in his life, his brain 'grew dizzy.' He was able even then to run back to chapel. In the long vacation of 1788 he revisited Hawkshead, revived his old friendships, and, after a night spent in dancing, was deeply moved by a splendid sunrise. He felt that he was henceforth 'a dedicated spirit' (*ib.* iv. 337). His last two years at Cambridge were spent in desultory reading, while he began to lose his awe of 'printed books and authorship' and to aspire to the fellowship of letters. In 1789 he made an excursion through Dovedale to Penrith, and rambled with his sister and her friend, Mary Hutchinson, who had been his schoolfellow at Penrith. In 1790 he resolved to make a foreign tour with his friend Robert Jones of Plas-yn-llan, Denbighshire, afterwards fellow of St. John's. They took 20*l.* apiece, carried all they required in pocket-handkerchiefs, and made their tour on foot. They left Dover on 13 July 1790, found the French people 'mad with joy' in the early stages of the revolution, and were welcomed as representatives of British liberty. They crossed the country to Chalon-sur-Saône, descended the Rhone to Lyons, visited the Grande Chartreuse, went thence to Geneva, and, after an excursion to Chamonix from Martigny, crossed the Simplon; went by Locarno to Gravedona on the Lake of Como, thence to Soazza in the Val Misocco, and by the Bernardino to Hinter-Rhein; traversed the Via Mala to Reichenau, and then crossed the Oberalp Pass, and went through the Canton Uri to Lucerne, Zürich, and Schaffhausen. They returned to Lucerne, visited Grindelwald and Lauterbrunnen, and finally travelled through Basle to Cologne and Calais. Wordsworth heartily enjoyed an expedition which seemed to be 'unprecedented' to his friends and the college authorities. He ought to have been reading for his degree. He graduated as B.A. without honours in January 1791. His grandfather, Cookson, had died in 1787, when his sister left Penrith to live with her uncle, Dr. William Cookson, canon of Windsor, who had been a fellow of St. John's, and also held the college living of Forncett, near Norwich. Wordsworth went to Forncett after taking his degree, then spent three months in London, which he had first seen in 1788 (*Prelude*, vii. 65), and in the summer visited his friend Jones in Wales. The London visit had an effect upon him, described in the 'Prelude.' He was a diligent sightseer, heard Burke speak, and saw Mrs. Siddons act; admired clowns and conjurors at Sadler's Wells and shows of every variety at Bartholomew fair; visited Bedlam and St. Paul's, and gazed at the tragic and comic sights of London streets. The general result, he says, was to introduce human sympathies into his thoughts of nature, and make him recognise 'the unity of man,' though he looked at the 'moving pageant' (*Prelude*, vii. 637) as at a dream, and with a

sense that the face of every passer-by was a mystery. He was, as Coleridge notes, a spectator *ab extra*. Meanwhile he was puzzled as to his future. His sister calculated in December 1791 (Knight, *Life*, i. 52) that there would be about 1,000*l.* apiece for her and her three younger brothers, from which, in William's case, the cost of his education would be deducted. He had wished to be a lawyer 'if his health would permit.' He had thoughts for a time of entering the army (*Memoirs*, ii. 466). He was urged to take orders, but he was not yet of the right age, and probably was not sufficiently orthodox. He had learnt Italian, French, and Spanish; was writing poetry, and was thinking of studying 'the oriental languages.' These accomplishments were of little commercial value; but he thought that by learning French thoroughly he might qualify himself to be a travelling tutor. He had money enough for a year abroad, and accordingly left England in November 1791.

He passed through Paris, heard debates at the assembly and at the Jacobins' Club; he pocketed a relic of the Bastille, but admits that he 'affected more emotion than he felt.' He went to Orleans, and thence early in 1792 to Blois. Here he made acquaintance with the officers of a regiment quartered in the town. Most of them were royalists, intending to emigrate at the first opportunity. One of them, however, Michel de Beaupuy (1755–1796), though of noble birth, was an ardent republican (see *Le Général Michel de Beaupuy*, by G. B. and Emile Legouis, Paris, 1891; and Emile Legouis's *Jeunesse de Wordsworth*, 1896, pp. 206–18). Wordsworth was predisposed to republicanism by his education in a simple society and by his life in 'the literary republic' of Cambridge. Beaupuy's personal charm and accomplishments gave him great influence with his young friend, in whose eyes he resembled one of Plutarch's heroes (*Prelude*, ix. 419). When Beaupuy pointed to a 'hunger-bitten' peasant girl, and said 'it is against *that* that we are fighting' (*ib.* ix. 517), Wordsworth became a thorough disciple. From Beaupuy he heard the story afterwards made into his dullest poem, 'Vaudracour and Julia' (*ib.* ix. 548. In the Fenwick notes Wordsworth says that he heard the story from a lady who was an 'eye and ear witness'). Beaupuy afterwards distinguished himself in Vendée, where Wordsworth erroneously says that he was killed (he was really killed on the Elz on 19 Oct. 1796). In October Wordsworth returned to Paris, which was still under the influence of the September massacres. He was disgusted by the failure of Louvet's attack upon Robespierre (29 Oct.), and was half inclined to take some active part in support of the Girondins. He felt, however, his incapacity as an insignificant foreigner, and was moreover at the end of his money. He returned to England in December 1792. Soon after his return he first appeared as an author. Joseph Johnson [q. v.], who published for many of the revolutionary party, brought out the 'Evening Walk' and the 'Descriptive Sketches' early in 1793. In both poems the metre and diction conform to the conventions of the old-fashioned school, to whom Pope was still the recognised model. The 'Evening Walk,' composed during his college vacations spent at the lakes, is remarkable for its series of accurate transcripts of natural scenery, obviously made on the spot. The 'Descriptive Sketches' describes the journey to Switzerland and was composed in France, where he helped a fading memory of details from the work of the French painter Ramond (Legouis, p. 117; Sainte-Beuve's *Causeries*, x. 454), who in 1781 translated Archdeacon Coxe's letters from Switzerland, with additional notes. The poem recalls Goldsmith's 'Traveller,' and illustrates Wordsworth's politics at the time of its composition. He bewails the harsh lot of the poor peasant in language recalling the hunger-bitten peasant of Blois. Wordsworth observes in the 'Prelude' that he and Jones had 'taken up dejection for pleasure's sake' (*Prelude*, vi. 551), and the pessimism may be a little forced. It leads up to an eager expression of sympathy for the defenders of liberty in France. Coleridge read the poem at Cambridge in 1794, and thought that 'the emergence of an original poetical genius above the horizon' had seldom been 'more evidently pronounced,' though the style was still contorted and obscure (*Biogr. Lit.* 1847, i. 64, 75). Few readers, however, were Coleridges, and the poem attracted little notice. Wordsworth's political principles found more energetic expression in a letter to Richard Watson [q. v.], bishop of Llandaff, who in January 1793 had published an attack on the revolution. The letter shows that Wordsworth, while professing hearty detestation of violence, strongly sympathised with the principles advocated in Paine's 'Rights of Man.' It was not published till it appeared in Dr. Grosart's edition of the 'Prose Works.'

The outbreak of war placed Wordsworth's philanthropy in painful conflict with his patriotism. He exulted (*Prelude*, x. 185) in the humiliation and was distressed by the victories of the country which he loved. His prospects in life became still more pre-

carious. His relatives had been disgusted by his refusal to take up a regular profession, and were not likely to be propitiated by his avowed principles. For some time his life was desultory. In the summer of 1793 he stayed in the Isle of Wight with an old schoolfellow, William Calvert, one of the sons of R. Calvert, steward to the Duke of Norfolk. Here he watched the ships at Spithead with melancholy forebodings of a long, disastrous, and unrighteous war. He went on foot through Salisbury Plain and by Tintern Abbey to his friend Jones in Wales. In the beginning of 1794 he went to the lakes, and soon afterwards joined his sister at Halifax to talk over his prospects. He had resolved not to take orders, and had 'neither strength of mind, purse, or constitution' for 'the bar,' nor could he hear of a place as tutor. His sister accompanied him back to the lakes, where they stayed at a farm belonging to his friend Calvert at Windy Brow, near Keswick. They afterwards visited their uncle, Richard Wordsworth, a solicitor at Whitehaven. Wordsworth proposed to his friend Mathews, a London journalist, to start a monthly miscellany to be called 'The Philanthropist.' While this was under discussion he was staying with Raisley, brother of William Calvert, at Penrith. Raisley Calvert was failing in health, and soon afterwards died of consumption. He left 900*l.* to Wordsworth, partly, as Wordsworth told Sir G. Beaumont, 'from a confidence on his part that I had power and attainments which might be of use to mankind.' But for this legacy he might, he says, have been forced into the church or the law. With the help of it and a few small windfalls he managed to support himself and his sister for the next seven or eight years. In 1795 Basil Montagu [q. v.], then a widower, with a son four or five years old, proposed that Wordsworth should become the child's tutor for 50*l.* a year. Montagu also obtained for him the offer of a farmhouse at Racedown, between Crewkerne in Somerset and Lyme in Dorset. The owner was a Mr. Pinney of Bristol, one of Montagu's friends. The Wordsworths apparently occupied it rent free, with an orchard and garden. Dorothy Wordsworth calculates that with the legacy and a little cousin of whom she was to take charge, they would have an income of 'at least 70*l.* or 80*l.*' a year (Knight, i. 104). They settled at Racedown in the autumn of 1795, and Wordsworth began to labour steadily in his vocation. His revolutionary sympathies were still strong. He had been deeply agitated by the 'reign of terror.' He declares that for months and years 'after the last beat of those atrocities' (*Prelude*, x. 400) his sleep was generally broken by 'ghastly visions' of cruelty to 'innocent victims.' When crossing the sands of Morecambe Bay in August 1794 he heard of the death of Robespierre with 'transport,' and expected that the 'golden time' would now really come. His old hopes revived, but were disappointed when he saw that the war of self-defence was becoming a war of conquest. His first writings expressed the emotions of the earlier period. His 'Guilt and Sorrow,' in which he abandons the Pope model to the great benefit of his style, was composed of two tragic stories: one of a 'female vagrant' whose miseries were due to the ruin caused by war and her husband's enlistment in the army, was partly written, he says, 'at least two years before;' the other, of a man who had been impressed in the navy, and led to commit murder by excusable irritation at the social injustice, was suggested during his ramble over Salisbury Plain in 1793. The story, which was used in Barham's 'Ingoldsby Legends,' is told in the 'New Annual Register' for 1786 (*Occurrences*, p. 27), and in the 'Gentleman's Magazine' for same year (i. 521). The 'Female Vagrant' appeared in the 'Lyrical Ballads;' the whole in the 'Poems' of 1842. He wrote at Racedown some satires, imitated from Juvenal, which he proposed to publish in a joint volume with his friend Archdeacon Wrangham. From a fragment (given in *Athenæum*, 8 Dec. 1894) it appears that he spoke some unpleasant truths about the Prince of Wales. He resolved, however, to 'steer clear of personal satire,' and refused to allow the publication. In 1795–6 he composed a tragedy called 'The Borderers.' No poem could have less local colour, though he read Ridpath's 'Border-History' in order to get some, and he had not the slightest dramatic power. It was offered to Covent Garden at the end of 1797, and the Wordsworths went to London to request of 'one of the principal actors' to consider possible alterations. It was, however, rejected, as Wordsworth apparently expected. 'The Borderers' was intended, he says, to make intelligible the 'apparently motiveless actions of bad men,' and was founded upon his reflections during the 'Terror.' The wicked hero has learnt to regard all morality as merely conventional, and gets rid of scruples in general. As M. Legouis has pointed out, Wordsworth was thinking of the revolutionary doctrine as represented by Godwin, whose 'Political Justice' (1793) was taken at the time as a philosophical revelation. Wordsworth describes the perplexity into which he was thrown by his attempt to defend his principles

by metaphysics, while facts refused to confirm them. He gradually abandoned a doctrine which he came to regard as sophistical, not so much from any argumentative process as through the influence of his sister and of the quiet domestic life. Old associations revived, and the revolution now appeared to him to imply a dissolution of the most sacred bonds of social life. His poetry has been called 'essentially democratic' (see his reply to this in KNIGHT'S *Life*, i. 79). The so-called 'democratic' element was the spirit of the simple society in which he had been bred, and of which he had found types in the Swiss peasantry. His ideal state, like Cobbett's, was that in which the old yeomanry flourished. The old order was being broken up by the worship of the 'idol proudly named the Wealth of Nations,' and the revolutionists were really his enemies. The occupation of Switzerland by the French in 1798, when the forest cantons which had especially charmed him were forcibly conquered, seems to have finally disenchanted him. The process, however, was gradual, and in May 1796 Coleridge calls him a 'very dear friend,' and describes him as 'a republican, and at least a semi-atheist' (COLERIDGE, *Letters*, 1895, i. 164).

The acquaintance with Coleridge marks an epoch in both lives. The exact dates are uncertain. They possibly met at Bristol in 1795, and must, as Coleridge's letter shows, have known each other in 1796; but the close intimacy began in 1797 (see *Letters of Coleridge*, i. 163 *n.*; J. DYKES CAMPBELL, *Life of Coleridge*, 1896, p. 67; KNIGHT, *Life of Wordsworth*, i. 111). Coleridge was living at Nether Stowey in 1797, and in June visited the Wordsworths at Racedown. In July they visited him at Stowey, and while there took a house at Alfoxden, three miles from Nether Stowey, for 23*l.* a year (agreement printed in *T. Poole and his Friends*, i. 125). Their 'principal inducement' was Coleridge's society. Each of the two men appreciated the genius of the other to the full. Coleridge told Cottle (COTTLE, *Reminiscences*, p. 142; cf. DYKES CAMPBELL, *Coleridge*, p. 67) that he felt himself a 'little man' beside Wordsworth, pronounced 'The Borderers' to be absolutely wonderful, and compared it to Schiller's 'Robbers' and to Shakespeare, though in Wordsworth, he added, 'there are no inequalities.' Wordsworth showed to Coleridge his 'Ruined Cottage,' a poem which afterwards formed part of the 'Excursion,' and Coleridge repeated part of his 'Osorio' to Wordsworth, and was encouraged by his friend's opinion. Coleridge also described Wordsworth's 'exquisite sister' in glowing language (COTTLE, *Reminiscences*, p. 144). He speaks of her exquisite taste and close observation of nature. Her diary (partly printed in KNIGHT, *Journals of Dorothy Wordsworth*, 1897) amply confirms the judgment and shows the close intimacy of the trio. 'We are three people,' said Coleridge, 'but only one soul.' As Coleridge was already married, they could not be lovers; but they were the warmest of friends, and for the time Dorothy's influence upon Coleridge was almost as strong as her influence upon her brother. Charles Lamb visited Coleridge during the first stay of the Wordsworths in Stowey. Shortly afterwards John Thelwall [q. v.] came for a visit. The neighbourhood was alarmed by a conjunction of three republicans, though Poole answered for their respectability. A spy is said to have watched them, and from a letter in Southey's 'Life and Correspondence' (ii. 343) there was clearly some truth in the account, which Coleridge embroiders (see *Poole and his Friends*, i. 240; COTTLE, *Reminiscences*, p. 181; *Biogr. Lit.* i. 196–200). In the beginning of 1798 the party was visited by Hazlitt, who gave his reminiscences in the 'Liberal' (1823). Wordsworth appeared as a gaunt quaintly-dressed being, 'not unlike his own Peter Bell,' passages from which he recited. Though looking stern and worn, with furrowed cheeks, he talked 'very naturally and freely,' and enjoyed a 'Cheshire cheese.'

The most remarkable incident of this time was the walk of 13 Nov. 1797, when the two poets proposed to compose a joint ballad to be sold for 5*l.* to pay for their tour. The 'Ancient Mariner,' thus begun, was left to Coleridge (see WORDSWORTH'S note to *We are Seven*, and COLERIDGE, *Biogr. Lit.* vol. ii. chap. i.) This led to talk of a joint publication to which Coleridge should contribute poems showing the dramatic truth of supernatural incidents, while Wordsworth should try to give the charm of novelty to 'things of every day.' The result was the publication of the 'Lyrical Ballads,' for which Cottle agreed in May 1798 to give thirty guineas. The book appeared in September, Wordsworth contributing the largest part of the contents. It was reviewed unfavourably by Southey, though he knew, as Wordsworth told Cottle, that the book had been published 'for money and for money alone,' and might therefore have kept his opinions to himself (KNIGHT, ii. 2). The sale was at first so slow that Cottle, who had sold his copyrights to Longman, found that its value was reckoned as nothing. He thereupon asked Longman to give it

him back, and presented it to Wordsworth, who brought out a second edition in 1800. To this he added a preface upon 'poetic diction,' arguing that the language of poetry should be identical with that of 'real-life.' This became the text of Coleridge's admirable criticism of Wordsworth in the 'Biographia Literaria.' Wordsworth in his preface apologised for publishing the 'Ancient Mariner,' which had offended the critics and, as he thought, injured the sale of the volume (see J. D. Campbell in COLERIDGE'S *Poetical Works*, 1893, p. 596, and COTTLE, *Early Recollections*, ii. 47), while Coleridge attributed the unpopularity to Wordsworth's unfortunate theory. Wordsworth, indeed, was very far from adhering to it in practice, as appeared, for example, in the magnificent 'Lines on Tintern Abbey' in this volume (commemorating a ramble with his sister and Cottle in June 1798). Other pieces, however, contained some of the puerile and prosaic passages which excited the ridicule of critics and were parodied in 'Rejected Addresses.' The tendency to lapse into prose was a permanent weakness, but at this time was intensified by Wordsworth's state of mind. He had escaped from his revolutionary passion by regaining his early sympathy for the quiet life round 'the village steeple,' and had found 'love in huts where poor men lie.' He rejected the 'artificial' language of Pope and Gray, which had been 'natural' to men of the world and scholars; and tried to adopt the language of the peasant of real life. The genuine pathos gradually impressed a growing circle of readers; but for the moment his lapses into a clumsy rusticity gave an easy triumph to the judicious critic.

In January 1798 Coleridge, having been pensioned by the Wedgwoods, planned a visit to Germany, and the Wordsworths resolved to join him. They intended (KNIGHT, i. 147) to spend two years in learning German and 'natural science.' They left Alfoxden on 26 June, and, after a stay at Bristol seeing the 'Lyrical Ballads' through the press, sailed from Yarmouth on 16 Sept. After a week at Hamburg, where they saw Klopstock, the Wordsworths settled at Goslar, while Coleridge went to Ratzeburg and Göttingen. Goslar was chosen for its quiet, and turned out to be a 'lifeless' place. The Wordsworths saw no society, because, as he had a lady with him, he would have been bound to entertain in return, and because he hated tobacco, and, according to Coleridge, was unsociable and hypochondriacal (COLERIDGE, *Letters*, i. 273). The winter was so cold that the people at his house told him 'rather unfeelingly' that he would be frozen to death (note to 'Lines written in Germany'), and, instead of associating with Germans, he composed poetry chiefly about himself. He wrote the beginning of the 'Prelude' on 10 Feb. 1799 on his way to a visit to Coleridge. He also wrote the poems to Lucy. She has been taken for a real person, and was made the heroine of a silly story by the Baroness von Stockhausen. Nothing, however, is known to suggest that there was any such person. The verses, 'She was a phantom of delight,' which Miss Martineau thought applicable to 'Lucy' (Miss Martineau's 'Mrs. Wordsworth' in *Biographical Sketches*), were really addressed to his wife (KNIGHT, i. 189). Coleridge (*Letters*, p. 284) surmised that one of the poems—'A slumber did my spirit seal'—referred to Dorothy. The residence in Germany had no traceable effect upon Wordsworth's mind. The cost of living was more than he had expected, and early in 1799 he returned with his sister to England, after spending a day with Coleridge at Göttingen (COLERIDGE, *Letters*, pp. 288, 296). They reached England about the end of April. Their plans for the future were unsettled, and they went at once to stay with their friends the Hutchinsons at Sockburn-on-Tees. Coleridge soon followed them, and at the end of October Wordsworth, with his brother John and Coleridge, made an excursion to the lakes. There he was impressed by the beauty of a vacant house called Dove Cottage, at Town End, Grasmere. He resolved to take it at once, and soon afterwards travelled on foot with his sister from Sockburn, reaching Dove Cottage on 21 Dec. 1799. The cottage was small, as befitted their means, but the country was so congenial that they remained in it for the rest of their lives. Wordsworth settled down to the composition of poetry, working at the long philosophical work which was to sum up his whole theory of life, and writing many occasional poems, some of which are among his best. Dorothy's journals show that he laboured steadily at his task, and was often tired and upset by the excitement or by the trouble of revising. She was constantly noting effects of scenery with her usual delicacy, and recording little incidents which supplied texts for her brother. Coleridge was still their closest intimate. He settled at Keswick in July 1800, after a short stay at Dove Cottage, and in the following period was constantly coming over to Grasmere. The Wordsworths knew a few neighbours—W. Calvert (who was building a house at Windy Brow), Thomas Clarkson (who was

living at Eusemere, on Ulleswater), and others—but lived in the quietest fashion. Among Wordsworth's first employments was the publication of the second edition of the 'Lyrical Ballads.' The first volume had sold 'much better than we expected,' as Dorothy said (Knight, i. 212), and had, she hoped, 'prepared a number of purchasers' for the second, which was now added with some of Wordsworth's finest poems. The enlarged 'Lyrical Ballads' gained some popularity, as Jeffrey admitted in his review of Wordsworth's next book (1807), and Wordsworth made about 100*l.* from the sale. By Poole's advice copies were sent to Wilberforce and the Duchess of Devonshire, and one, with a remarkable letter from the author, to Fox. To Fox he explains the intention of his poems, especially of the two noble idylls 'The Brothers' and 'Michael.' They were meant to illustrate the strength of the domestic affections among the 'statesmen' of the north. The 'rapid decay' of such affections, caused by the growth of manufactures, the war taxes, and the poor law, was, he thought, the greatest curse which could befall a land. The letter is the most explicit statement of the sentiment embodied in much of Wordsworth's best work. Fox made a civil but not very appreciative reply (*Memoirs*, i. 166–71). Another noteworthy letter explaining his poetical principles was in answer to John Wilson ('Christopher North'), who at the age of seventeen had written a very appreciative letter (24 May 1802). The enthusiasm of the younger generation was beginning to be roused.

The death of Lord Lonsdale in 1802 improved Wordsworth's financial position. The sum originally due was 5,000*l.*, and the second earl [see under William Lowther, third Earl of Lonsdale], on succeeding to his cousin's estates, repaid the original debt with interest, making altogether 8,500*l.* (Knight, i. 98). William and his sister were each to have about 1,800*l.*; of this they had lent 1,200*l.* to John Wordsworth, and in February 1805 (*ib.* i. 98) William was still uncertain as to the final result. The prospect of a better income probably encouraged him to marry Mary Hutchinson (*b.* 16 Aug. 1770), who had been his schoolfellow at Penrith, and was the daughter of a man in business at Penrith. She was not, as has been said, his cousin, though there was a remote family connection, Wordsworth's uncle, Dr. Cookson, and her uncle, W. Monkhouse, having married sisters. Her parents had died in her childhood, and she lived with relations at Penrith, till in 1792–3 she went to keep house for her brother Thomas, who had a farm at Sockburn. In 1800 they moved to another farm at Gallow Hill, Brompton, near Scarborough (*ib.* i. 192, 336, 343). Mary Hutchinson and the Wordsworths had kept up the old relations; she had been with them in his vacation rambles in 1790, and had visited them at Racedown and at Dove Cottage; while they had stayed with her at Sockburn. The marriage was thus the quiet consummation of a lifelong intimacy. If there was no romantic incident, it proved at least that a poet might be capable of perfect domestic happiness. Wordsworth's wife had not the genius nor the remarkable acquirements of his sister, but she was a gentle, sympathetic, and sensible woman. He described her apparently with as much fidelity as love in the verses 'She was a phantom of delight.'

In July 1802 Wordsworth and his sister left Grasmere, and, after visiting the Hutchinsons, made an expedition to Calais. Passing through London, he wrote (31 July) the famous sonnet upon Westminster Bridge. He had been struck by Milton's sonnets when read to him by his sister on 21 May 1802 (note to 'I grieved for Buonaparte,' cf. Knight, i. 320), and at once tried his skill on a form of poetry his best efforts in which are unsurpassed by any English writer. The narrow limits prevented deviations into prosaic verbosity and allowed a dignified expression of profound feeling. The Wordsworths returned at the end of August, and, after three weeks in London, went to Gallow Hill, where he was married to Mary Hutchinson on 4 Oct. 1802. The same day the three drove to Thirsk, and on the 6th reached Grasmere, and settled down to the old life. Dorothy could not 'describe what she felt,' but accepted her sister-in-law without a trace of jealousy.

From this time Wordsworth's life was uneventful. His five children were born: John on 18 June 1803; Dorothy, 16 Aug. 1804; Thomas, 16 June 1806; Catharine, 6 Sept. 1808; and William, 12 May 1810. In the autumn of 1801 Wordsworth made a walking tour in Scotland, briefly mentioned in his sister's 'Recollections.' While crossing Solway Moss he composed the verses 'To a Skylark,' first published in 1807, and he probably wrote some other poems at the same time. In August 1803 he started for a second tour in Scotland with his sister and Coleridge, leaving his wife with her infant son (John) at Grasmere. Coleridge's bad health, his domestic discomforts, of which the Wordsworths soon became cognisant, and his resort to opium, which they

probably discovered by degrees, caused them anxiety. He left them after a time at Inversnaid. The Wordsworths visited Burns's country, saw the falls of Clyde, Loch Lomond and the Trossachs, Inverary, Glencoe, Killiecrankie, and many of the scenes to which Scott was about to give popularity. The journal of this tour kept by Dorothy Wordsworth was admired by S. Rogers, who in 1823 corresponded with her as to its proposed publication (*Rogers and his Contemporaries*, i. 343), but it did not appear in full until it was edited in 1874 by Professor Shairp as 'Recollections of a Tour made in Scotland, A.D. 1803.' At the end they visited Scott himself at Lasswade, and in his company visited Melrose, Jedburgh, and Hawick. A cordial friendship began; and in 1805 Scott with his wife visited the Wordsworths at Grasmere, and Scott, with (Sir) Humphry Davy, made an ascent of Helvellyn, which suggested well-known poems to the two authors.

The Wordsworths returned to Grasmere in October 1803. Coleridge had now resolved to go abroad. On his way to London he fell ill at Dove Cottage, and was nursed by the two ladies. Wordsworth 'almost forced' upon him (*Coleorton Mem.* i. 41) a loan of 100*l.* to enable him to travel, and he sailed for Malta on 9 April 1804. At this time Sir George Howland Beaumont [q.v.] had made the acquaintance of Coleridge, whom he visited at Keswick, and admired, though he was not personally known to Wordsworth. He had an 'ardent desire' to bring the two poets into closer neighbourhood, and with this purpose bought a small property at Applethwaite on the flanks of Skiddaw, and presented it to Wordsworth as a site for a house. Coleridge's departure removed the reason for this change. Dove Cottage, however, was becoming overcrowded.

In November 1805 Wordsworth rambled with his sister into Patterdale (his sister's journal of the tour was incorporated in Wordsworth's 'Guide' to the lakes in 1835). He was struck by the beauty of a cottage with nine acres of land under Placefell. The owners wanted 1,000*l.* for it, and Wordsworth offered 800*l.* His friend Wilkinson applied to the new Lord Lonsdale, who at once sent 800*l.* to Wordsworth to effect the purchase. Wordsworth, after some hesitation, accepted 200*l.* of this to make up the 1,000*l.*, paying the 800*l.* himself, half of which was supplied by his wife. The purchase was finally completed in March 1807 (Knight, ii. 37–8, 72–3); but Wordsworth never built upon the land. The generosity of Lord Lonsdale led to a friendship which afterwards became very intimate.

John Wordsworth had sailed early in 1805 in command of the East Indiaman Abergavenny, which was wrecked by the fault of a pilot off the Bill of Portland on 5 Feb. The captain, who behaved with great courage, and over two hundred persons were lost. John was a man of great charm, sharing, it seems, his sister's eye for natural scenery, and of a refinement and literary taste unusual in his profession. The whole family were profoundly affected by his loss (see Knight, i. 370–80, ii. 41). Wordsworth told Sir George Beaumont (5 May 1805) that he had been trying to write a commemorative poem, but had been too much agitated to remember what he wrote. He composed, however, some 'elegiac verses' referring to his last parting with his brother near Grisedale tarn. An inscription has been placed on the face of a neighbouring rock at the suggestion of Canon Rawnsley. There are many references to John in Wordsworth's poetry, especially in the verses on Piel Castle (the reference is to Piel, near Barrow-in-Furness; see *Eversley Wordsworth*, iii. 56–57). The character of the 'Happy Warrior,' suggested by the death of Nelson, includes traits of character derived from John Wordsworth.

In May 1805 (letters to Sir G. Beaumont of 1 May and 3 June 1805) Wordsworth had finished the 'Prelude,' having worked at it for some months. He observes that it is 'unprecedented' for a man to write nine thousand lines about himself, but explains that he was induced to this by 'real humility.' He was afraid of any more arduous topic. The poem was meant to be 'a sort of portico to the "Recluse,"' which he hoped soon to begin in earnest. It remained unprinted till his death. Meanwhile Dove Cottage was becoming untenable. Sir G. Beaumont was at this time rebuilding his house at Coleorton, near Ashby-de-la-Zouche, Leicestershire. During the building he occupied a farmhouse, and he now offered this for the winter of 1806–7 to the Wordsworths. They moved thither with Mrs. Wordsworth's sister Sarah at the end of October 1806. Wordsworth took a lively interest in plans for the gardens, upon which he wrote long letters to the Beaumonts. He wrote inscriptions to be placed in the grounds. Sir G. Beaumont's pictures suggested some of his poems (especially that on Piel Castle), and Beaumont drew illustrations for several of Wordsworth's poems (Knight, ii. 56, gives a list). The friend-

ship remained unbroken until the death of Sir G. Beaumont (7 Feb. 1827). He left an annuity of 100*l.* to Wordsworth to pay the expenses of an annual tour. At the end of 1806 Coleridge came with Hartley to stay with the Wordsworths at Coleorton. In January 1807 Wordsworth recited the 'Prelude' to Coleridge, who thereupon wrote his verses 'To a Gentleman' (the first version given in *Coleorton Letters*, i. 213, contains some affectionate lines upon Wordsworth, afterwards suppressed). From Coleorton Wordsworth went to London for a month in the spring of 1807, coming back with Scott. The Wordsworths returned to Grasmere in the autumn. He afterwards went to the Hutchinsons at Stockton, where he wrote part of the 'White Doe of Rylstone.' A collection of poems in two volumes appeared this year, including the odes to 'Duty,' and upon the 'Intimations of Immortality,' 'Miscellaneous Sonnets,' sonnets dedicated to 'Liberty,' and poems written during a tour in Scotland. Though containing some of his finest work, the new publication was sharply attacked upon the old grounds. Southey wrote to Miss Seward (KNIGHT, ii. 97) that had he been Wordsworth's adviser a great part of the last volume would have been suppressed. The 'storm of ridicule' might have been foreseen, and Wordsworth, though he despised, was 'diseasedly sensitive to the censure which he despises.' Wordsworth, however, himself expressed great confidence as to the ultimate success of his work, misunderstood by a frivolous public (to Lady Beaumont, 21 May 1807). Jeffrey in the 'Edinburgh' (October 1807) treated Wordsworth as a man of great ability, led into error by a perverse theory; but the ridicule was more pointed than the praise, and was thought to have stopped the circulation of the poems.

Wordsworth went to London to see Coleridge, who was ill, and heard him lecture in the beginning of 1808. He had now decided to leave Dove Cottage, where he had to work in the one room also used by the family, the children, and visitors. He moved to a house called Allan Bank, recently built under Silverhowe on the way to Easedale. There he settled in the autumn of 1808, and Coleridge came to be his guest. De Quincey, who had recently become Coleridge's friend, was another guest, who at the end of 1809 settled in Dove Cottage. John Wilson, Wordsworth's old admirer, had built his house at Elleray, and now became personally intimate with the Wordsworths. The whole country was at this time in a passion of excitement over the convention of Cintra. Wordsworth's interest in political matters appeared to have subsided; and in June 1805 he wrote to Sir G. Beaumont wondering at his own indifference to current affairs, such as Nelson's voyage to the West Indies. The Spanish rising, however, roused him thoroughly. He sympathised heartily with the patriotic resistance to Napoleon, and was shocked by the permission granted to the French army to return to their own country. He expressed his feelings in a pamphlet, which Canning is said to have regarded as the most eloquent production since Burke's. It takes a high moral ground, and, if rather magniloquent, is forcibly written. Unluckily it was entrusted to De Quincey, who was unbusinesslike, and worried the printers by theories of punctuation. The publication was delayed, but, as Southey wrote to Scott, it would have failed in any case from its 'long and involved' sentences. Wordsworth, he says, became obscure, partly because he imitated Milton, and partly because the habit of dictating hides a man's obscurity from himself. The series of sonnets 'dedicated to national independence and liberty,' written about this time, represent the same mood.

Coleridge was now bringing out the 'Friend,' of which the first number appeared on 1 June 1809, and the last on 15 March 1810. He dictated much of it at Grasmere to Sarah Hutchinson, sister of Mrs. Wordsworth. Wordsworth gave some help by replying to a letter by John Wilson (signed 'Mathetes') and contributing an essay upon 'Epitaphs.' In 1810 appeared the first version of his prose book upon the lakes. Coleridge, after the failure of the 'Friend,' had decided to go to London with Basil Montagu, at whose house he meant to reside. Wordsworth, having had painful experience of Coleridge's habits as a guest, thought it his duty to warn Montagu of the responsibilities which he was incurring. Montagu, three days after reaching London, took the amazing step of communicating this statement to Coleridge. Wordsworth, according to him, had said, 'Coleridge has been a "nuisance" in my house, and I have no hope for him;' and had commissioned Montagu to deliver this agreeable opinion to its object. Coleridge, in his unfortunate condition, was thrown into a paroxysm of distress. He left Montagu to settle with the Morgans, and, instead of appealing to Wordsworth himself, confided more or less in the Lambs, the Morgans, Mrs. Clarkson, and other friends. For a time a complete alienation followed. In the spring of 1812 Coleridge was on the lakes, but refused, in spite of Dorothy's entreaties, to visit Grasmere.

In May 1812 Wordsworth came to London, and Crabb Robinson acted as a friendly mediator. The difficulty was that, although Wordsworth could deny that he had sent any message or used the words repeated by Coleridge, who had probably exaggerated Montagu's exaggerated version, he could not deny that he had said something which would be painful to Coleridge. He might have used the word 'nuisance' in regard to some of Coleridge's habits, which undoubtedly deserved the name; but he denied that he had applied it to Coleridge himself. Wordsworth was both delicate and straightforward, and Coleridge ended by accepting his statements. At the end of the year he wrote a very warm letter of condolence upon the death of Wordsworth's son. It included a reference (Coleridge, *Letters*, p. 601) to his feeling for Sarah Hutchinson, of which Wordsworth would naturally disapprove. At any rate, he delayed answering, but he then wrote inviting Coleridge to Grasmere, where his company would be the greatest comfort to his friend. Coleridge went off to the seaside and made no reply. Intercourse was renewed by some letters in 1815 upon poetical points; but in 1816 Wordsworth was annoyed at the criticisms in the 'Biographia Literaria,' and the friendship was not re-established till 1817, and never regained the old warmth. The quarrel which suspended one of the most remarkable of literary friendships was regarded by Coleridge as one of the 'four griping sorrows of his life' (Allsop, *Coleridge*, ii. 140). Though known to so many people at the time, the facts have only recently been made public (Knight, ii. 168–87; J. D. Campbell, *Coleridge*, pp. 179–85, 193–7; Coleridge, *Letters*, pp. 578, 586–612. A full account given in Crabb Robinson's *Diary* was suppressed by the editor. Mrs. Clarkson wrote to him that Wordsworth's conduct had been affectionate and 'forbearing throughout').

In the summer of 1810 the Wordsworths had moved from Allan Bank to the parsonage at Grasmere. Two of the children were ailing, and both died in 1812—Catherine on 4 June and Thomas on 1 Dec. They were buried in the churchyard, and the painful association made Wordsworth anxious to leave the house. Early in 1813 he moved accordingly to Rydal Mount, the house which he occupied for the rest of his life. In 1812 he had applied to Lord Lonsdale to obtain some situation for him, stating that his actual literary pursuits brought in little money, and that he could not turn to less exalted and more profitable work. Lord Lonsdale, after applying fruitlessly to Lord Liverpool, offered an allowance (apparently of 100*l.* a year) from himself (Knight, ii. 209). Wordsworth accepted this, after some hesitation, but soon afterwards Lonsdale obtained for him the office of distributor of stamps for the county of Westmoreland. [The statement that Lonsdale acted upon a hint from Rogers, who had said that the Wordsworths had often to abstain from meat (*Rogers and his Contemporaries*, i. 103), cannot be accurate.] The office brought him in about 400*l.* a year. A good deal of the work was done by a clerk, John Carter, who served him for his life, and edited the 'Prelude' after his death. It involved, however, some careful superintendence, and Wordsworth says that for seven years he or 'one of his nearest connections' had been daily on the spot (Knight, ii. 211).

In 1814 Wordsworth made another tour in Scotland, when he saw Hogg and Gillies, who published several of his letters in 'Memoirs of a Literary Veteran.' In July appeared the 'Excursion.' When finishing the 'Prelude' he says that the task 'of his life' will be over if he can finish the 'Recluse' and 'a narrative poem of the epic kind' (to Beaumont, 3 June 1805). The epic was never begun, and the 'Excursion' (with a fragment published in 1888), on which he worked at intervals from 1795 till its publication, represents the 'Recluse.' It marks the culmination of Wordsworth's poetical career. Jeffrey's famous phrase, 'This will never do!' (*Edinburgh*, November 1814) was really the protest of literary orthodoxy against a heresy the more offensive because it was growing in strength. Southey (*Life*, iv. 91), Keats, and Crabb Robinson now put Wordsworth by the side of Milton. Lamb was allowed by his old enemy Gifford (perhaps in remorse for a previous attack, see Southey's *Life*, v. 151) to review the poem in the 'Quarterly,' where, however, the article was cruelly mangled. Coleridge objected that the 'Excursion' did not fulfil his anticipations that the 'Recluse' was to be the 'first and only true philosophical poem in existence' (*Letters*, pp. 643–50); whereas the philosophy was still subordinate to the exposition of commonplace truths. The poem took its place as Wordsworth's masterpiece among the younger generation now growing up. Wordsworth gradually abandoned any thought of carrying out any larger design. The 'White Doe of Rylstone' (published in 1815) had been written in 1807–8, 'Peter Bell' and the 'Waggoner' (both published in 1819) in 1798 and 1805 respectively. 'Peter Bell' is said to have been his 'most successful'

book up to that time, an edition of five hundred copies having been sold in the year and a second published. From 'want of resolution to take up a longer work,' he says (KNIGHT, iii. 95), he spent much time in writing sonnets. The sonnets on the Duddon, chiefly written about 1820, show his true power. The longest and least successful series was that called 'Ecclesiastical Sketches,' published in 1822. In fact Wordsworth's productive power had declined, and henceforth appeared only in occasional 'effusions.' He had become respectable and conservative. To the liberals he appeared to be a renegade. Shelley expresses his view in a sonnet and in 'Peter Bell the Third,' the first 'Peter Bell' being the parody by John Hamilton Reynolds [q. v.], brought out when Wordsworth's poem was advertised. Browning's 'Lost Leader' (see his letter to Dr. Grosart in Wordsworth's *Prose Works*) gives a later version of this sentiment. Wordsworth's 'Thanksgiving Ode' in 1815 (to which Shelley refers) shows how completely he shared the conservative view. Although the evolution of Wordsworth's opinions was both honest and intelligible, it led to a practical alliance with toryism. He took a keen interest in local politics, as appears from his letters to Lord Lonsdale (partly published by Professor Knight), and in 1818 published two addresses to the Westminster freeholders in support of the tory party. He was alarmed by the discontent of that period, and fully approved of the repressive measures. At a later period he was strongly opposed to catholic emancipation, and thought the Reform Bill would lead to a disastrous revolution (see W. HALE WHITE'S *Examination of the Charge of Apostasy against Wordsworth*, 1898, for an interesting discussion of his religious and political views). On 13 Jan. 1819 he was placed on the commission of the peace for Westmorland.

During his later years Wordsworth made a good many tours and widened his circle of friends. Samuel Rogers had seen him at the lakes in 1803, and was a helpful friend. Another friend, who had first met him at Coleorton in 1809, was B. R. Haydon, who in 1815 took a cast of his face and introduced him to Leigh Hunt. In 1817 he had a famous dinner at Haydon's studio with Keats and Lamb (TAYLOR, *Haydons*, i. 384–7). Keats saw 'a good deal' of him, and regarded him with reverence (*Works* by Buxton Forman, iii. 45, 107). Crabb Robinson, introduced to him by Lamb in 1808, was always a most attentive disciple and something of a Boswell. In later visits he saw much of Rogers and his younger admirer (Sir) Henry Taylor, who asked some of the utilitarians to meet him at a breakfast party. In 1820 he made a four months' tour with his wife and sister and other friends up the Rhine to Switzerland, met Robinson at Lucerne, and, after visiting the Italian lakes, returned by Paris. In 1823 he visited Belgium with his wife, and in 1828 went again to Belgium and up the Rhine with his daughter and Coleridge (see T. C. GRATTAN'S *Beaten Paths*, ch. iv., and *Memoir* of C. Mayne Young for notices of this tour). In 1829 he went to Ireland to visit (Sir) William Rowan Hamilton [q. v.], an ardent admirer, to whom he often wrote criticising poems written by Hamilton and his sister kindly and judiciously. In 1831 he went to Scotland, chiefly to see Scott, whom he visited in September at Abbotsford. A fine sonnet, 'Yarrow Revisited' (1835), commemorates this last meeting. A final tour through the Isle of Man to Scotland was made in 1833, and produced another series of poems in the same volume. The death of James Hogg (1770–1835) [q. v.] on 21 Nov. 1835 suggested an 'Effusion,' with touching allusions to the deaths of Scott (1832), Crabbe (1832), Coleridge (1834), Lamb (1834), and Mrs. Hemans (1835). The old generation was vanishing. Wordsworth was deeply affected by the death of Coleridge, though the close intimacy had never been restored. The death of his sister-in-law, Sarah Hutchinson, on 23 June 1835, was a still severer blow. Dorothy Wordsworth had never really recovered from a severe illness in 1829, and by this time was sinking into incurable ill-health. The disease, as he tells Rogers in February 1836, had to some degree affected the brain. In 1837 Wordsworth made his last continental tour, attended by H. C. Robinson, who in later years spent several Christmases at Grasmere. Between 19 March and 7 Aug. they went through France, and by the Corniche road through Italy to Rome; back to Florence, Milan, and the lakes to Venice, and thence through Tyrol, Salzburg, Munich, and Heidelberg, and back by Brussels and Calais. Wordsworth enjoyed his tour and still wrote poems.

Dr. Arnold built his house at Fox How in 1833. He and his family and Mrs. Fletcher [see FLETCHER, ELIZA], with her daughters, Lady Richardson and Mrs. Davy, were valued neighbours in later years.

Admiration of Wordsworth's poetry was now becoming part of the orthodox creed. Coleridge's criticisms in the 'Biographia Literaria' expounded the true faith, and Coleridge had become a prophet. In 1823

Dorothy Wordsworth told Robinson that he would publish no more poems, as they never sold (Knight, iii. 70). The collective edition of 1820 of five hundred copies was not sold out for four years. In 1825–6 he corresponded with S. Rogers and Alaric Watts, asking them to help him to get better terms from a new publisher. The profits of his books had been spent in advertising. Rogers said that if he were allowed to select, he would make a popular collection of the poems. To this Wordsworth declined to submit, and, after some negotiation, had to fall back upon his old publishers, the Longmans, who in 1827 brought out a new edition—Wordsworth to have two-thirds of the expenses and profits, instead of half profits as before. Of a new edition in 1831 only four hundred out of two thousand copies were sold by June 1832 (see *Rogers and his Contemporaries*, i. 403–15; *Life of Alaric Watts*, i. 234–7; *Transactions of Wordsworth Society*, vol. vi.) On 20 Feb. 1835 Wordsworth told Moore that he had not made above 1,000*l.* by all his publications up to that time. Rogers told Robinson (*Diaries*, &c., iii. 73) about this time that Wordsworth would now be as much overpraised as he had been depreciated. In 1836 Edward Moxon [q. v.], who had published 'Selections' in 1831, gave him 1,000*l.* for a new edition, a bargain which in 1842 Wordsworth thought had been a bad one for the publisher (Knight, iii. 418). The circulation, however, was increasing. In 1837 he began to hear that his poems were making an impression at home and abroad. In that year he was told that an edition of twenty thousand copies had been published in America (*ib.* iii. 267). In 1839, when Talfourd was proposing a new law of copyright, Wordsworth, in a petition to the House of Commons, stated that within the last four years he had received more for his writings than during his whole previous career. He had a long correspondence with Talfourd, Gladstone, and other supporters of the measure at this period (printed in Knight, iii. 318–58). When on 26 May 1836 he attended the first performance of Talfourd's 'Ion,' he was received with loud cheers, according to the rather doubtful statement of John Dix, who was present (Knight, iii. 265). In 1838 he received the honorary degree of D.C.L. from the university of Durham, and in 1839 the same degree at Oxford. He there received an enthusiastic welcome. Keble, who presented him, dedicated to him in 1844 his 'Prælectiones Academicæ,' and on both occasions used terms of reverent affection, by which Wordsworth was deeply gratified. He had waited forty years for general recognition of his genius.

In 1842 Wordsworth resigned his place in the stamp office; it was transferred to his son William, who had done much of the duty since 1831, when upon an enlargement of the district he had become his father's deputy at Carlisle. This involved a loss of 400*l.* a year, 'more than half his income' (Knight, iii. 426). This fact, as he desired, was brought under the notice of Sir R. Peel, who in October gave him a pension of 300*l.* a year from the civil list. The grant was due to the influence of Gladstone.

Wordsworth's eldest son, John, had taken orders, and at the end of 1828 was preferred to the rectory of Moresby, Cumberland, by Lord Lonsdale. He afterwards became vicar of Brigham, near Cockermouth. Wordsworth's daughter Dorothy (called 'Dora' to distinguish her from her aunt) was his favourite child, and is commemorated with Edith Southey and Sara Coleridge in the 'Triad.' On 11 May 1841 she married Edward Quillinan [q. v.] Wordsworth withheld his consent for some time, partly, it seems, because Quillinan was a Roman catholic, but chiefly from unwillingness to part from the daughter whom he loved with a 'passionately jealous' affection (Taylor, *Autobiography*, i. 334–9). His consent was partly due to the pressure of Isabella Fenwick, who had come to live at Grasmere out of admiration for his poetry, and stayed for some time in the family. Both the poet and his wife found in her an ardent and judicious friend, and to her Wordsworth dictated the invaluable notes upon the composition of his poems.

Upon the death of Southey (21 March 1843) the poet-laureateship was offered to Wordsworth, who at first declined on the ground of his inability to discharge the duties. Sir Robert Peel having assured him that no official verses would be required from him, he accepted the offer. In May 1845 he went to London upon being invited to a state ball. He afterwards attended a levee in court dress, and had to be forced into Rogers's clothes and to wear Davy's sword (see Haydon, iii. 303–6, and the *Browning Letters*, i. 86–7). Tennyson was squeezed into the same coat when he had to attend a levee as Wordsworth's successor (*Life of Tennyson*, i. 338). In January 1846 he sent a copy of his poems to the queen, with verses inscribed upon the flyleaf (printed in Knight, iii. 470). In 1847 an ode, nominally by him, but probably written by Quillinan (*Eversley Wordsworth*, viii. 320), was set to music and performed at the installation

of the prince consort as chancellor of the university of Cambridge. It was received with great applause. Wordsworth was still vigorous. Some memorials of his conversation are given by Mrs. (Eliza) Fletcher [q.v.] and her daughters, Lady Richardson and Mrs. Davy. Disciples such as Henry Taylor, Mr. Aubrey de Vere, and Matthew Arnold paid him their homage, and he was the object of general reverence. His son William married Miss Graham. Mrs. Quillinan was taken ill soon afterwards. Her parents returned from a visit to Christopher Wordsworth at Westminster upon hearing of her state. After two months of anxiety she died on 9 July. Wordsworth's grief was overpowering and darkened his remaining years. In 1849 he visited one of the Hutchinsons at Malvern, and there had his last interview with Robinson. On 10 March 1850 he was able to attend divine service at Rydal chapel, but a day or two later caught cold and gradually sank, dying peacefully on 23 April 1850. He was buried in Grasmere churchyard on the 27th by the side of his children. Dorothy Wordsworth died on 25 Jan. 1855. Mrs. Wordsworth survived till her ninetieth year, and died on 17 Jan. 1859, when she was buried beside her husband. John, the elder of the two surviving sons, died in 1875, and William, the younger, in 1883. Both left children.

The criticism of Wordsworth's poetry by S. T. Coleridge in the 'Biographia Literaria' is still unsurpassed. Later criticisms of interest are by Sir Henry Taylor (in 'Notes on Books,' 1849); Mr. Aubrey de Vere in 'Essays chiefly on Poetry,' 1887, vol. i.; Matthew Arnold (in a preface to a selection of 'Poems,' 1880); Dean Church (in Mr. Humphry Ward's 'English Poets,' 1880, vol. iv.); Shairp in 'Studies in Philosophy and Poetry,' 1868; R. H. Hutton in 'Essays Philosophical and Literary,' 1871, vol. ii.; Walter Pater in 'Appreciations,' 1890; A. C. Swinburne in 'Miscellanies,' 1886; Viscount Morley ('Introduction' to poems, 1888); J. R. Lowell ('Among my Books'), and Prof. Raleigh (1903). J. S. Mill in his 'Autobiography' (pp. 146, &c.) has an interesting account of the effect upon himself of reading Wordsworth. The soothing influence which Mill recognised no doubt explains the strong affection which Wordsworth has inspired in all sympathetic readers. No poet has been more loved because none has expressed more forcibly and truly the deepest moral emotions. Some critics have laboured to show that his poetry was not a philosophy such as Coleridge fondly expected to find in the 'Excursion.' Wordsworth was to begin by exposing the 'sandy sophisms of Locke,' and to show the reconciliation of true idealism and true realism (Coleridge, *Letters*, ii. 643). Wordsworth, in fact, was only puzzled by metaphysical arguments, and could not, if any one could, transmute them into poetry. His 'philosophy,' if he be allowed to have one, must be taken to correspond to a profound and consistent perception of certain vitally important aspects of human life. His aim from the first was to find fit utterance for the primary and simple feelings. The attempt to utter the corresponding truths has an awkward tendency to degenerate into platitude; and Wordsworth's revolt against the 'artificial' style of the previous school led to his trivialities. He seems to have thought that because the peasant has the feelings common to man, the peasant's language could give them adequate expression. He became inartistic at times from fear of being unnatural. He fully recognised, indeed, the necessity of polishing his poems, as is shown by his continual revisions (given in Knight's edition). A certain clumsiness always remains; but in his earlier period he had the power of arresting simple thought with the magic of poetical inspiration. The great stimulus came from the French revolution. The sympathy which he felt with the supposed restoration of an idyllic order disappeared when it took the form of social disintegration. The growth of pauperism and the factory system, and the decay of old simple society, intensified the impression; and some of his noblest poems are devoted to celebrating the virtues which he took to be endangered. Wordsworth's love of 'nature' is partly an expression of the same feeling. He loved the mountains because they were the barriers which protected the peasant. He loved them also because they echoed his own most characteristic moods. His 'mystical' or pantheistic view of nature meant the delight of the lonely musings when he had to 'grasp a tree' to convince himself of the reality of the world (*Memoirs*, ii. 280). The love of nature was therefore the other side of his 'egotism.' He hated the scientific view which substituted mere matter of fact for emotional stimulus. The truth and power of his sentiment make this the most original and most purely poetical element in his writings. He could as little rival Coleridge and Shelley in soaring above the commonplace world as Byron or Burns in uttering the passions. But in his own domain, the expression of the deep and solemn emotions of a quiet recluse among simple people and impressive scenery, he

is equally unsurpassable. Miss Fenwick says (Taylor, *Correspondence*, p. 109) that all his affections were so powerful that, had his intellect been less strong, 'they must have destroyed him long ago.' Coleridge notices his strong tendency to hypochondria (Meteyard, *Group of Englishmen*, p. 164). Wordsworth's solidity gave him always a certain 'alacrity in sinking;' and it was chiefly during the period which followed his great intellectual crisis that he achieved his highest flights. In later years he was an excellent distributor of stamps, but, except in the opinion of one or two very zealous disciples, a very inferior poet.

Wordsworth, according to Haydon (*Life*, iii. 223), was exactly 5 feet 9⅞ inches in height. He was of sturdy large-boned clumsily built figure, looking like one of his respectable dalesmen. Hazlitt, Leigh Hunt, and De Quincey speak of his eyes as glowing at times with remarkable fire. De Quincey says that the 'Richardson' portrait of Milton was an exact likeness; but the impression is scarcely confirmed by his portraits. They show a strong bony framework, a heavy mouth, and a prominent nose, and some are more suggestive of strength than of fire. After leaving Racedown he was entirely without the sense of smell (Southey, *Life*, i. 63).

Professor Knight gives a list of Wordsworth's portraits in 'Works,' ii. 402–31. Original portraits are: 1. Half-length, by an unknown artist at Stowey in 1797, mentioned in Cottle's 'Early Recollections' (i. 317); bought in 1887 by Mr. George, the bookseller at Bristol. 2. Drawing in black chalk by Robert Hancock [q. v.] in 1798; engraved in Cottle's 'Recollections;' now in National Portrait Gallery, London. 3. Portrait by William Hazlitt in 1803; ridiculed by Southey in 'Life and Correspondence' (ii. 238). 4. Oil painting by Richard Carruthers in 1817; belonged to the Rev. Thomas Hutchinson, Mrs. Wordsworth's nephew; engraved by Meyer, and reproduced in Tutin's 'Wordsworth Birthday Book.' 5. Pencil drawing by Edward Nash in 1818; bought at Southey's sale by Mrs. Joshua Stanger; engraved for Wordsworth's 'Prose Works' (see Southey, *Life and Corresp.* v. 50). 6. A crayon drawing by B. R. Haydon in 1818; given to Wordsworth, and afterwards by his sons to Mrs. Walter Field; engraved by Thomas Landseer in 1831. 7. A portrait by Haydon; introduced into his 'Christ's Entry into Jerusalem,' exhibited in 1820, where Wordsworth appears as a reverent disciple; the picture is now in the Roman catholic cathedral at Cincinnati; a dark study for the head was bought by Mr. Stephen Pearce at Haydon's sale. 8. A small half-length by Mr. William Boxall, 1831, belonging to Mr. Gordon Wordsworth, the poet's grandson; engraved for Reed's American edition of 1844, and elsewhere. 9. Lithograph by William Wilkins; drawn for 'Men of the Day' about 1835; called by Wordsworth the 'Stamp-Distributor.' 10. Medallion in wax by W. W. Wyon, 1835. 11. Portrait by Joseph Severn [q. v.] when at Rome in 1837; in possession of the poet's grandson, principal of the Elphinstone College, Bombay. 12. Three-quarter length by Henry William Pickersgill [q. v.], painted for St. John's College, Cambridge, in 1832; copies were made by H. H. Pickersgill, the artist's son, for Mrs. Quillinan, and for the Master of Trinity. 13. Portrait by H. V. Pickersgill, painted for Sir Robert Peel in 1840; engraved in the 'Memoirs;' a replica at the National Portrait Gallery, London. 14. Miniature on ivory by Miss Margaret Gillies in 1841 for Mr. Moon, the publisher, for an engraving issued in 1841 and again in 1853; the original afterwards belonged to Sir Henry Doulton, and was engraved for a volume of 'Selections' compiled by the Wordsworth Society; Miss Gillies made three copies, introducing Mrs. Wordsworth, and a profile, engraved in the 'New Spirit of the Age,' by Richard Henry Horne [q. v.] 15. Portrait representing Wordsworth ascending Helvellyn, by B. R. Haydon, 1842; Mrs. Browning wrote a sonnet upon this portrait, which has been engraved. 16. An unfinished portrait by Haydon in 1846, belonging to Mr. Francis Bennoch, representing Wordsworth seated on Helvellyn. 17. Portrait painted in 1844 by Henry Inman, an American artist, for Professor Reed of Philadelphia, now in America; a replica was given to Wordsworth. 18. A miniature in water-colours by Thomas Carrick [q. v.] Two sketches of Wordsworth's head by Samuel Laurence [q. v.] belonged to James Dykes Campbell. A bust of Wordsworth by Chantrey, executed before 1821, is at Coleorton. Another bust was by Mr. Angus Fletcher, brother of Mrs. Fletcher of Lancrigg. The statue in the baptistery at Westminster Abbey is by Frederick Thrupp [q. v.], who used a plaster-cast taken from Wordsworth's face during life. A medallion in Grasmere church is by Thomas Woolner [q. v.]

Dove Cottage was bought by subscription in 1891, and is held by trustees for the public. The other houses occupied by Wordsworth are still in existence. For an account of various places associated with Wordsworth see Professor Knight's 'Eng-

lish Lake District as interpreted in the Poems of Wordsworth,' 1891, and Canon Rawnsley's 'Literary Associations of the English Lakes,' Glasgow, 1894.

Wordsworth's works are: 1. 'An Evening Walk: an Epistle . . . to a Young Lady from the Lakes of the North of England,' 1793. 2. 'Descriptive Sketches in Verse, taken during a pedestrian tour in the Italian, Grison, Swiss, and Savoyard Alps,' 1793. 3. 'Lyrical Ballads, with a few other poems,' 1798, 1 vol. 8vo (anon.) There are four poems by Coleridge. A reprint, edited by Professor Dowden, was published in 1891; and another, edited by Mr. T. Hutchinson, in 1898 (both with valuable notes). 4. 'Lyrical Ballads, with other poems,' 1800, 2 vols. 8vo. The first represents the volume of 1798, and is called 'second edition,' omitting 'The Convict,' by Wordsworth, including Coleridge's 'Love,' making some changes, and adding a 'preface;' reprinted in 1802 at Philadelphia, U.S. The second volume, containing new poems, is not called second edition. Another edition appeared in 1802, vol. i. called a 'third edition,' and vol. ii., to which are added the 'preface' of 1800 and an 'appendix' on poetic diction, 'second edition;' and another, in two volumes, both called 'fourth edition,' in 1805. 5. 'Poems in two volumes,' 1807, 2 vols. 8vo. 6. 'Concerning the Relations of Great Britain, Spain, and Portugal to each other, and to the Common Enemy at this Crisis, and specifically as affected by the Convention of Cintra . . .,' 1809, 1 vol. 8vo; 2nd edit. 1820; new edit. 1836. 7. 'The Excursion, being a portion of the Recluse,' 1814, 4to. In the notes is the 'essay upon epitaphs,' from the 'Friend' of 22 Feb. 1810. 8. 'The White Doe of Rylstone; or the Fate of the Nortons,' 1815, 1 vol. 4to; includes the 'Force of Prayer; or the Founding of Bolton Abbey.' 9. 'A Letter to a Friend of Robert Burns' (James Gray), 1816, 1 vol. 8vo. 10. 'Thanksgiving Ode, 18 Jan. 1816, with other short pieces, chiefly referring to recent events,' 1816, 1 vol. 8vo. 11. 'Two Addresses to the Freeholders of Westmoreland,' 1818, 1 vol. 8vo. 12. 'Peter Bell: a Tale in Verse,' 1819, 1 vol. 8vo (with four sonnets); 2nd edit. 1819. 13. 'The Waggoner: a poem; to which are added Sonnets,' 1819. 14. 'The River Duddon: a Series of Sonnets, Vaudracour and Julia, and other Poems, to which is annexed "A Topographical Description of the Country of the Lakes . . .,"' 1820, 1 vol. 8vo. The topographical description was first prefixed to the Rev. Joseph Wilkinson's 'Select Views in Cumberland, &c.' (fol. 1810). A third edition (first separately published) in 1822, fourth 1823, fifth as 'A Guide through the Lakes,' with 'considerable additions,' 1835. 15. 'Memorials of a Tour on the Continent, 1822,' 1 vol. 8vo. 16. 'Ecclesiastical Sketches,' [1822], 1 vol. 8vo. 17. 'Lines after the Death of Charles Lamb,' privately printed without title or date in 1835 or 1836. 18. 'Yarrow Revisited, and other Poems,' 1835, 1 vol. 12mo; again in 1839. 19. 'The Sonnets of W. Wordsworth . . . with a few additional ones now first published,' 1838, 1 vol. 8vo. 20. 'Poems chiefly of early and late years,' including 'The Borderers,' 1842, 1 vol. 8vo; also issued as vol. vii. to 'Poetical Works' of 1836. 21. 'Kendal and Windermere Railway: Two letters reprinted from the "Morning Post," revised, with additions,' n.d. (end of 1844). 22. 'Ode on the Installation of H.R.H. Prince Albert as Chancellor of the University of Cambridge,' [1847], 4to. 23. 'The Prelude, or Growth of a Poet's Mind,' 1850, 1 vol. 8vo (posthumous). 24. The first book of the 'Recluse' was published in 1888.

Collective editions during Wordsworth's life are: 1. 'Poems,' 1815, 2 vols. 8vo. It included previous publications, except the 'Excursion,' and some additional poems. There was a new preface, and at the end of vol. i. an essay, supplementary to the preface. The old preface and appendix are at the end of vol. ii. A third volume was made up in 1820 by binding together 'Peter Bell,' the 'River Duddon,' the 'Waggoner,' and the 'Thanksgiving Ode.' 2. 'Miscellaneous Poems,' 1820, 4 vols. 12mo; includes all except the 'Excursion;' it was republished at Boston, Mass. 3. 'Poetical Works,' 1827, 5 vols. 12mo; including the 'Excursion;' reprinted by Galignani in Paris, 1828. 4. 'Poetical Works,' 1832, 4 vols. 8vo. 5. 'Poetical Works,' 1836, 6 vols. 8vo. Moxon's stereotyped edition, reprinted 1840, 1841, 1842, 1843, 1846, 1849. A supplement, containing new sonnets and some Latin translations by his son John, was added to vol. v. of 1840, and 'Poems of Early and Late Years' of 1842 was added as a seventh volume. 6. 'Poems,' 1845, 1 vol. royal 8vo; reprinted in 1846, 1847, 1849, 1851. 7. 'Poetical Works,' 1849-50, 6 vols. 12mo. Wordsworth published a translation of part of the first book of the 'Æneid' in the 'Philological Museum' for 1832. The chief later editions are that by Professor Knight in eight volumes octavo (1882-6), followed by his 'Life' in 3 vols.; edition in one volume octavo, with preface by Mr. John Morley, 1888; the Aldine edition in 7 vols. sm. 8vo, 1893, edited by Professor

Dowden, and the Oxford miniature edition in 5 vols. 24mo, 1895, edited by Mr. T. Hutchinson. The text of the last two editions is remarkably correct. 'Poetical and Prose Works, together with Dorothy Wordsworth's Journals,' 1896, edited by Professor Knight. The life and letters promised for this edition have not yet been published. Miss Fenwick's notes, partly given in the 'Memoir,' were first added to the poems in a six-volume edition, published by Moxon in 1857. A volume of 'Selections' was published with preface by J. Hine in 1831, and again in 1834. The 'Sonnets' were collected (with some additions) in 1838. Other 'Selections' are edited by F. T. Palgrave, 1865, Matthew Arnold, 1879, and by Professor Knight and other members of the Wordsworth Society, 1888. The prose works, in 3 vols. 8vo, were edited by Dr. Grosart in 1876.

Professor Dowden's 'Bibliography and Chronological List' appears in vol. vii. of his edition of 'Wordsworth's Poetical Works.' There is also a bibliography in Professor Knight's 1882–6 edition (vol. i. pp. xxxix–xlvii), and a chronological table in the same volume, revised and corrected in vol. viii. pp. 325–87. A revision of the bibliography and chronological table appears in the edition of 1896, vol. viii. Mr. J. R. Tutin contributed a bibliography to the edition of 1886, and has also published a 'Wordsworth Dictionary of Persons and Places . . .,' 1891, 8vo. For some interesting details in regard to the 'Lyrical Ballads' see 'A Description of the Wordsworth and Coleridge Manuscripts in the possession of Mr. T. Norton Longman, edited with notes by W. Hale White,' 1897.

[The Memoirs of William Wordsworth, by Christopher Wordsworth (afterwards bishop of Lincoln), his nephew, 1851, 2 vols. 8vo, offer a useful though not full narrative. The life by Professor Knight, in 3 vols. 8vo (1889), forms vols. ix. x. xi. of the Poetical Works, &c., and adds new letters and materials. The short life by Mr. F. W. Myers in the 'Men of Letters' series is an admirable summary and criticism; Prof. Walter Raleigh's 'Wordsworth' (1903) is a valuable critical monograph. See also 'William Wordsworth,' by Elizabeth Wordsworth, 1891. La jeunesse de Wordsworth, par Emile Legouis, 1896, is a careful study of the early life. An English translation by J. W. Matthews appeared in 1898. William Wordsworth: sein Leben, seine Werke, seine Zeitgenossen, von Marie Gothein, 1893, 2 vols., is painstaking and sympathetic. The second volume gives translations into German. Other books of original materials are: Cottle's Early Recollections, 1837 (republished with alterations as Reminiscences, 1847); Coleridge's Biographia Literaria; Letters of S. T. Coleridge, 1893; Letters of the Lake Poets (privately printed in 1889), pp. 329–86 for Wordsworth's letters; Memorials of Coleorton, 1887, 2 vols. edited by Professor Knight; Mrs. Sandford's Thomas Poole, 1888, i. 225, 238, 241, 298, ii. 54, 58, 120, 269, &c.; Lamb's Letters; Southey's Life and Letters and Select Correspondence; Lockhart's Life of Scott; De Quincey's Wordsworth in 'Lake Poets;' Moore's Diaries; Crabb Robinson's Diaries, passim; Campbell's Life of Coleridge; Clayden's Samuel Rogers and his Contemporaries, 1889, 2 vols. (many references); Carlyle's Reminiscences; Martineau's Autobiography, 1877, ii. 234–44; Haydon's Correspondence and Table Talk, ii. 18–59 (letters); Tom Taylor's Life of Haydon, i. 135, 297, 325, 384, ii. 11, iii. 218, 223, 302, 305; Keats's Works (Buxton Forman), iii. 45, 92, 101, 107, 151–5; Leigh Hunt's Autobiography, 1860, pp. 247–9; Pattison's The Brothers Wiffen, 1880, pp. 32–42; Life of Alaric Watts, 1884, i. 234–47, 281–8; Gillies's Memoirs of a Literary Veteran, 1851, ii. 137–73; Mrs. (Eliza) Fletcher's Autobiography, 1874, pp. 213, &c.; Sir Henry Taylor's Autobiography, i. 172–82, 190, 333–9, ii. 54–62; Yarnall's Wordsworth and the Coleridges, 1899; Fields's Yesterdays with Authors. The Wordsworth Society published eight volumes of Transactions (1880, &c.), which contain some letters and notes upon various details. A life of Dorothy Wordsworth by Edmund Lee appeared in 1886. The writer has especially to thank Mr. W. Hale White for many suggestions and corrections.] L. S.

WORGAN, JOHN (1724–1790), organist and composer, of Welsh descent, and the son of a surveyor, was born in London in 1724. He became a pupil of his brother, James Worgan (1715–1753), organist of Vauxhall Gardens, and he subsequently studied under Thomas Roseingrave [see under ROSEINGRAVE, DANIEL] and Geminiani. John Worgan speedily took a foremost place as a skilful organist. In succession to his brother James he was organist at St. Mary Undershaft with St. Mary Axe, about 1749, at Vauxhall Gardens, 1751 to 1774, and at St. Botolph, Aldgate, in 1753. He subsequently became organist of St. John's Chapel, Bedford Row, in 1760; and, in succession to his brother, he held the post of 'composer' to Vauxhall Gardens from 1753 to 1761, and again from 1770 to 1774. He took the degree of bachelor in music at Cambridge in 1748, and the doctorate in 1775. He died at 22 (now 65) Gower Street on 24 Aug. 1790, and was buried in St. Andrew Undershaft on 31 Aug., when Charles Wesley (1757–1834) [q.v.], one of his favourite pupils, presided at the organ.

Four interesting tributes are extant to the remarkable powers of Worgan as an organist, whose performances always attracted great crowds of both professors and amateurs.

Handel said: 'Mr. Worgan shall sit by me; he plays my music very well at Vauxhall.' Richard Cecil [q.v.] wrote: 'Admiration and feeling are very distinct from each other. Some music and oratory enchant and astonish, but they speak not to the heart. . . . Dr. Worgan has so touched the organ at St. John's that I have been turning backward and forward over the prayer-book for the first lesson in Isaiah and wondered that I could not find Isaiah there!' Martin Madan (1726–1790) [q.v.], in a satirical song upon Joah Bates [q.v.], issued anonymously, and set to music by Samuel Wesley (1766–1837) [q.v.], entitled 'The Organ laid open, &c.,' placed him as a player upon an equality with Handel:

Let Handel or Worgan go thresh at the organ.

Burney refers to him as 'a very masterly and learned fuguist on the organ.'

As a composer Worgan was not great. His compositions, now forgotten, include two oratorios: 'Hannah' (King's Theatre, Haymarket, 3 April 1764) and 'Manasseh' (Lock Hospital Chapel, 30 April 1766); 'We will rejoice in Thy salvation,' a thanksgiving anthem for victories (29 Nov. 1759); many songs for Vauxhall Gardens, of which thirteen books (at least) were published; psalm-tunes, glees, organ music, and sonatas and other pieces for the harpsichord. Some of his manuscripts are in British Museum Addit. MSS. 31670, 31693, 34609, and 35038.

Worgan is persistently credited with having composed the Easter hymn. As a matter of fact the tune appeared (anonymously) in 'Lyra Davidica' (1708) sixteen years before Worgan was born.

[Quarterly Musical Magazine and Review, v. 113 (a very full memoir); Grove's Dictionary of Music and Musicians, iv. 486; biographical preface to Rev. Henry Parr's Church of England Psalmody; Burney's Hist. of Music, iv. 665; Brit. Mus. Cat.; Musical Times, August 1888, p. 490, for a reference to Worgan's grandson, George Worgan.] F. G. E.

WORLIDGE or WOOLRIDGE, JOHN (*fl.* 1669–1698), agricultural writer, who resided at Petersfield, Hampshire, is of interest in the history of agricultural literature as the compiler of the first systematic treatise on husbandry on a large and comprehensive scale. He was a correspondent of John Houghton [q. v.], who gives in his 'Letters' (1681) two contributions by 'the ingenious Mr. John Worlidge of Petersfield in Hampshire,' on 'a great improvement of land by parsley,' and on 'improving and fyning of Syder.'

Worlidge's 'Systema Agriculturæ, or the Mystery of Husbandry discovered . . . by J. W., Gent.,' first published in 1669, went through a number of editions (1675, 1681, 1687, 1716) before it was supplanted in popular favour by the numerous agricultural reference books which are a feature of the eighteenth century. He appears to have carefully studied the writings of his predecessors, Fitzherbert, Sir Richard Weston, Robert Child, Walter Blith, Gabriel Plattes, Sir Hugh Plat [q. v.], and the anonymous writers whose works were published by Samuel Hartlib [q.v.] Worlidge's system of husbandry may be regarded as gathering into a focus the scattered information published during the period of the Commonwealth.

Besides the 'Systema Agriculturæ,' Worlidge wrote (mostly under the initials of 'J. W., Gent.') the following: 1. 'Vinetum Britannicum, or a Treatise of Cider,' 1676; 2nd edit. 1678; 3rd edit. 1691, dedicated to Elias Ashmole. 2. 'Apiarium, or a Discourse of Bees,' 1676. 3. 'Systema Horticulturæ, or the Art of Gardening,' 1677. 4. 'The most easie Method of Making the best Cyder,' 1687. 5. 'The Complete Bee Master' (a revised edition of No. 2), 1698.

[Houghton's Letters, 1681, pp. 136, 163; Cuthbert Johnson's Farmer's Cyclopædia, p. 1311; Worlidge's works cited above; Brit. Mus. s.v. 'J. W., Gent.'] E. C–E.

WORLIDGE, THOMAS (1700–1766), painter and etcher, born at Peterborough of Roman catholic parents in 1700, studied art in London as a pupil of a Genoese refugee, Alessandro Maria Grimaldi (1659–1732) (Huber and Martin, *Manuel des Curieux et des Amateurs de l'Art*, 1808, ix. 132). He painted portraits of his master Grimaldi and his master's wife about 1720. He married Grimaldi's daughter, and long remained on intimate terms with Alexander Grimaldi, his master's son. Subsequently he received instruction from Louis Peter Boitard [q. v.] About 1736 Worlidge and the younger Grimaldi are said to have visited Birmingham, where Worlidge reintroduced the art of painting on glass. For a time, too, he seems to have practised portrait-painting at Bath.

About 1740 Worlidge settled in London in the neighbourhood of Covent Garden, where he remained for the rest of his life. At one time Worlidge's address was 'at the Piazza, Covent Garden.' He afterwards resided in Bedford Street and King Street in the same neighbourhood. Though his portraits in oil and pastel enjoyed some vogue, his first reputation was made by his miniature portraits. In middle life his

most popular work consisted of heads in blacklead pencil, for which he charged two guineas apiece. Numerous leaders of fashionable society employed him to make drawings of the kind. Finally he concentrated his energies on etching in the style of Rembrandt. He used a dry-needle with triangular point. He copied some of Rembrandt's prints, among them the artist's portrait of himself and the hundred-guelder plate. The copies are said to have been sometimes mistaken for the originals. An etching after Rembrandt's portrait of Sir John Astley was described by Walpole as Worlidge's 'best piece.'

One of Worlidge's most popular plates, although it was not of great artistic value, depicted the installation of the Earl of Westmorland as chancellor of the university at the theatre at Oxford in 1761. Worlidge represents himself in the gallery on the right in the act of drawing the scene with his (second) wife beside him. In the corresponding place on the left-hand side of the plate is a portrait of his brother-in-law, Alexander Grimaldi. Most of the numerous heads and figures are portraits. A plate of the bust of Cicero at Oxford (known as the Pomfret bust) also enjoyed a wide vogue.

In April 1754 Worlidge caused a large collection of his works to be sold by public auction. The printed catalogue bore the title, 'A Collection of Pictures painted by Mr. Worlidge of Covent Garden, consisting of Histories, Heads, Landscapes, and Dead Game, and also some Drawings.' The highest price fetched was *5l.* 15*s.* 6*d.*, which was given for a 'fine head' after Rembrandt. In 1763 he settled in Great Queen Street in a large house built by Inigo Jones. It adjoined the present site of the Freemasons' Tavern. The previous occupiers included Sir Godfrey Kneller and Sir Joshua Reynolds. In his last years he spent much of his leisure in a country house situated in Messrs. Kennedy & Leigh's 'nursery-ground' at Hammersmith. There he died on 23 Sept. 1766, and was buried in Hammersmith church. A plain marble slab, inscribed with verses by Dr. William Kenrick [q.v.], was placed on the wall of the church; it is now at the east end of the south aisle. More than sixteen hundred prints and more than thirteen hundred drawings by Worlidge were sold by Langford in March 1767 by order of his widow and executrix.

Worlidge's last work was a series of 182 etchings of gems from the antique (three are in duplicate). The series was published in parts, some of which seem to have been issued as early as 1754; but Worlidge died before the work was completed. It was finished by his pupils William Grimaldi [q.v.] and George Powle, and, being printed on satin, was published by his widow in 1768 at the price of eighteen guineas a copy. In its original shape the volume bore the title, 'A select Collection of Drawings from curious antique Gems, most of them in the possession of the Nobility and Gentry of this Kingdom, etched after the manner of Rembrandt by T. Worlidge, printed by Dryden Leach for M. Worlidge, Great Queen Street, Lincolns Inn Fields; and M. Wicksteed, Seal-engraver at Bath, MD.CCLXVIII' (8vo). The frontispiece, dated in 1754, shows Worlidge drawing the Pomfret bust of Cicero; behind on an easel is a portrait of his second wife, Mary. No letterpress was included originally in the volume, but between 1768 and 1780 a few copies were issued with letterpress. After 1780 a new edition in quarto, deceptively bearing the original date of 1768, appeared with letterpress in two volumes at five guineas each. The title-page omits mention of 'M. Wicksteed's' name, but is otherwise a replica of the first. Some of the old copper plates (108 in all) were reproduced in 'Antique Gems, etched by T. Worlidge on Copper Plates, in the Possession of Sheffield Grace, Esq.,' London, 1823, 4to (privately printed). Charles William King in his 'Antique Gems' (1872, i. 469) says that Worlidge's plates, though displaying incredible labour, are often inferior to those of Spilsbury in catching the spirit of the originals, and the descriptions placed below contain ridiculous misnomers. As with most of the connoisseurs of his day, Worlidge's taste was not sufficiently educated to enable him to distinguish a genuine from a spurious antique.

Worlidge, who is said to have been handsome in youth, was extremely corpulent in later life. He was hot-tempered, habitually employing strong language, gluttonous, and often drunk; on one occasion a drunken debauch in which he took a prominent part lasted three whole days and nights. Careless in dress, he was recklessly extravagant in money matters. Latterly he was a martyr to the gout.

Worlidge was thrice married: first, to Arabella (*b.* 1709), daughter of Alessandro Grimaldi (*d.* 1732); she died before 1749. The name of his second wife was Mary. He married in 1763 his third wife, Elizabeth Wicksteed, a young woman of great personal attractions, daughter of a toyman of Bath, and apparently sister of a well-known seal-engraver there. She assisted Worlidge in his

artistic work, and gained a reputation for herself by her skill in copying paintings in needlework. After Worlidge's death she carried on the sale of his etchings at his house in Great Queen Street; but she let the mansion to Mrs. Darby and her daughter, Mary Robinson ('Perdita') [q. v.], on her marriage to a wine and spirit merchant named Ashley, who had been one of Worlidge's intimate friends. Worlidge is said to have had thirty-two children by his three marriages, but only Thomas, a son by his third wife, survived him. This son married, in 1787, Phœbe, daughter of Alexander Grimaldi (1714–1800); she was buried in Bunhill Fields on 14 Jan. 1829. Her husband migrated to the West Indies in 1792. In March 1826 he was again in London, and while employed as compositor in the office of the 'Morning Advertiser' was sent to prison for an assault. His father drew a portrait of him, which bore the title 'A Boy's Head.'

Worlidge drew a pencil portrait of himself, which is reproduced in Walpole's 'Anecdotes' (ed. Wornum).

Many examples of Worlidge's drawings and etchings are in the British Museum print-room. There is also there a priced catalogue of a selection of his etchings.

[Notes supplied by the Rev. A. B. Grimaldi; Stacey Grimaldi's Miscellaneous Writings, ed. A. B. Grimaldi, 1884, iv. 638; Walpole's Anecdotes of Painting, ed. Wornum, ii. 334 sq., with portrait; Gent. Mag. 1766; Fuseli's Anecdotes; Strutt's Dict. of Engravers; Bryan's Dict. of Artists.]

WORMALD, THOMAS (1802–1873), surgeon, born at Pentonville in January 1802, was son of John Wormald, a partner in Messrs. Child's bank, and of Fanny, his wife. He was educated at the grammar school of Batley in Yorkshire, and afterwards by W. Heald, vicar of Birstal. He returned to London in 1818, and was then apprenticed to John Abernethy [q. v.], the surgeon to St. Bartholomew's Hospital. His master soon employed him to make preparations for his lectures, to teach the junior students, and to assist Edward Stanley (1793–1862) [q. v.], the demonstrator of anatomy in the medical school, in preserving specimens for the Pathological Museum. Yet Wormald found time during his apprenticeship to visit the continental schools.

He was admitted a member of the Royal College of Surgeons of England in 1824, and Abernethy, who was at this time contemplating the resignation of his lectureship upon anatomy, made arrangements for Wormald to become the demonstrator of anatomy in place of Stanley, who was to be promoted to the lectureship. But when the time arrived for making the appointment Frederic Carpenter Skey [q. v.] was elected demonstrator, and in October 1824 Wormald was nominated house-surgeon to (Sir) William Lawrence [q. v.], then newly appointed surgeon to St. Bartholomew's Hospital. In 1826 Wormald was appointed jointly with Skey to give the anatomical demonstrations, and in 1828, when Skey temporarily left the hospital to join the Aldersgate Street school of medicine, Wormald continued to act as sole demonstrator, a position he held for fifteen years. He was elected assistant surgeon to St. Bartholomew's Hospital on 13 Feb. 1838, but it was not until 3 April 1861 that he became full surgeon to the charity. Five years later, on 9 April 1867, he had reached the age of sixty-five, at which the hospital regulations compelled him to resign office. He was appointed consulting surgeon, and retired to his country house in Hertfordshire.

At the Foundling Hospital he was surgeon from 1843 to 1864, and his services were so highly appreciated that he was chosen a governor in 1847. At the Royal College of Surgeons of England Wormald held all the important offices. Elected a fellow in 1843, he was a member of the council, 1849–67; Hunterian orator in 1857, examiner 1858–68, and chairman of the midwifery board in 1864. He was a vice-president in 1863–4, and he was elected president in 1865.

He died at Gomersal in Yorkshire, during a visit, on 28 Dec. 1873, and is buried in Highgate cemetery. He married Frances Meacock in September 1828, and by her had eight children.

Wormald was the last of the apprentices of John Abernethy, and at his death the last link was snapped which connected St. Bartholomew's Hospital with Hunterian surgery. As a teacher of surgical anatomy Wormald has seldom been surpassed; as a surgeon he was a perfect assistant, while his mechanical genius enabled him to excel in the manipulative parts of his art. His surgical teaching was strictly clinical. He was a pertinent and ready public speaker.

Wormald published (with A. M. McWhinnie) 'A Series of Anatomical Sketches and Diagrams with Descriptions and References,' London, 1838, 4to; reissued in 1843. These sketches form one of the best series of anatomical plates issued for the use of students. They are true to nature and are not overloaded with detail.

[Memoir by Luther Holden, esq., P.R.C.S. Engl., in the St. Bartholomew's Hospital Re-

ports, 1874, vol. x.; additional facts kindly given by the late P. H. Wormald, esq., and by Robert Grey, esq., treasurer of the Foundling Hospital.] D'A. P.

WORNUM, RALPH NICHOLSON (1812–1877), art critic and keeper of the National Gallery, the son of Robert Wornum (1780–1852), a well-known pianoforte maker of Store Street, Bedford Square, and inventor of the now universally used upright action for the pianoforte, was born at Thornton, near Norham, North Durham, on 29 Dec. 1812. Having studied at the London University (University College) in 1832, he was to have read for the bar, but he soon abandoned the law, attended the studio of Henry Sass [q. v.], and in 1834 went abroad, spending six years in familiarising himself with the galleries of Munich, Dresden, Rome, Florence, and Paris. At the close of 1839 he settled in London as a portrait-painter, but does not appear to have exhibited at the Royal Academy, though he was honourably mentioned in the Westminster Hall cartoon competition of 1840. In 1840 and onwards he contributed to the 'Penny Cyclopædia,' and in 1841 to Smith's 'Dictionary of Greek and Roman Antiquities' (to which he furnished the valuable article 'Pictura'), while he also wrote for the abortive 'Biographical Dictionary' of the Society for the Diffusion of Useful Knowledge. In 1846 he began working for the 'Art Journal,' and, having drawn attention to the shortcomings of the National Gallery catalogues then in circulation, he was authorised by Sir Robert Peel to compile an official catalogue. This appeared in 1847, and served as 'a model for similar publications throughout Europe.' In 1848 Wornum was appointed lecturer on art to the government schools of design, and in this capacity delivered lectures in the chief towns of England, besides issuing an enlightened 'Essay upon the Schools of Design in France.' In 1851 he was awarded the prize of a hundred guineas offered by the 'Art Journal' for the best essay on 'The Exhibition of 1851 as a Lesson in Taste.' Next year he was appointed librarian and keeper of casts to the schools of design, then under the direction of the board of trade. In December 1854 he was chosen as successor to General Thwaites as keeper of the National Gallery and secretary to the trustees, upon the recommendation of Sir Charles Eastlake (see *Athenæum*, 30 Dec. 1854 and 6 Jan. 1855). The appointment of Wornum was taken as an augury of reform in the administration of the National Gallery. Hitherto the office had been little more than a sinecure, and had been held at the small salary of 150*l.* a year with residence. The duties were few, being mainly clerical. Wornum's 'whole time and knowledge were now secured for the public,' and the salary raised to 800*l.* a year (see *Gent. Mag.* 1855, i. 168). Eastlake himself was appointed director of the gallery in March 1855, and in the following July were issued treasury minutes entirely reconstituting the administration of this branch of the public service.

In the same year (1855) Wornum edited and practically rewrote a 'Biographical Catalogue of the Principal Italian Painters,' 'by a lady' (Maria Farquhar), while in 1856 he contributed the 'Lives' of native artists to Creasy's 'British Empire' (London, 8vo). In 1860–1 Wornum was chiefly instrumental in getting the Turner collections, which had been banished first to Marlborough House, and then to South Kensington (1856-60), restored to their place in the National Gallery, in accordance with the terms of the artist's bequest. During 1861 he edited, in a sumptuous folio, with a 'sensible and judicious' memoir and notes, 'The Turner Gallery,' forming a series of sixty engravings. Thornbury, in his 'Life of Turner' (1862), passed some disparaging remarks upon Wornum; his justification in adopting this tone was warmly combated in an able article in the 'Quarterly' (April 1862), in which Wornum's work was commended. In the introduction to the 'Turner Gallery' Wornum pleaded eloquently for an enlargement of the Trafalgar Square galleries, which were quite inadequate to contain the 725 pictures then belonging to the nation. He also deprecated the separation of the pictures by native from those by foreign artists. The best of Wornum's energies were devoted to the improvement and development of the National Gallery. He died at his residence, 20, Belsize Square, South Hampstead, on 15 Dec. 1877, leaving a widow and a large family.

Wornum's chief separate publications were: 1. 'The Epochs of Painting: a biographical and critical Essay on Painting and Painters of all Times and many Places,' London, 1847, 12mo; enlarged, 1859 and 1864. This was dedicated by Wornum to the memory of his father. Appended to the later editions is 'a table of the contributions of some of the more eminent painters to the exhibitions of the Royal Academy.' This was largely adopted as a text-book for art school examinations. 2. 'Analysis of Ornament: the Characteristics of Style and Introduction to the Study of the History of Ornamental Art,' London, 1856; 8th edit. 1893. 3. 'Some Account of the Life and Works of Hans Holbein, Painter, of Augsburg, with numerous illustrations,' 1867, large 8vo. Ap-

pended to this excellent biographical and critical work (dedicated 'To my friend, John Ruskin') is a valuable catalogue of portraits and drawings by Holbein at Windsor. 4. 'Saul of Tarsus; or Paul and Swedenborg. By a Layman,' London, 1877, 8vo. Wornum had been a member of the New Church, though as a 'non-separatist' he remained in communion with the church of England. In this book he expressed very strongly the notion of conflict between the teaching of Christ and the theology of St. Paul.

In addition to the above works Wornum edited 'Lectures on Painting' [by Barry, Opie, and Fuseli], 1848, 8vo, for the 'Bohn' Library; Walpole's 'Anecdotes of Painting in England,' with copious notes and emendations, London, 1849, 3 vols. (a revised edition of this, which appeared in 1888, is now the standard); 'The National Gallery;' a selection of pictures by the old masters, photographed by L. Caldesi (with annotations), London, 1868–73, fol.; 'Etchings from the National Gallery,' 18 plates, with notes, two series, 1876–8, fol.

[Gent. Mag. 1852 ii. 549; Times, 18 and 19 Dec. 1877; Art Journal, 1878, p. 75; Athenæum, 1877, ii. 823; English Cyclopædia; Men of the Reign; Bryan's Dict. of Painters and Engravers, ii. 730; Cat. of Eastlake Library at National Gallery.] T. S.

WORSDALE, JAMES (1692?–1767), portrait-painter, born about 1692, was the son of a poor colour-grinder. He was engaged as a servant to Sir Godfrey Kneller, and subsequently became his apprentice, but was dismissed for surreptitiously marrying Lady Kneller's niece. In later times he claimed to be a natural son of Sir Godfrey. Though possessed of little artistic ability, Worsdale obtained a considerable amount of patronage as a portrait-painter, and was appointed master-painter to the board of ordnance, his success being due mainly to his amusing conversation and clever singing and acting. His portraits of Princess Louisa, Sir John Ligonier, the Duke of Devonshire, 'Beau' Nash, and other persons of mark, were engraved by Brooks, Bockman, and Faber. Worsdale was much associated with the stage, both in London and Dublin, and for a time belonged to a travelling company. In 1753 he acted at Drury Lane the part of Lady Pentweazle in Foote's comedy 'Taste.' He was professedly the author of a number of songs, plays, and operas, but these seem to have been chiefly the work of others—needy writers whom he exploited. Lætitia Pilkington [q. v.], who was one of these, describes him in her 'Memoirs' in extremely uncomplimentary terms; and Vertue asserts that he pushed himself into notoriety solely by his artful ways and 'shameless mountebank lies.' Worsdale died on 11 June 1767, and was buried in St. Paul's, Covent Garden. A portrait of him, painted by R. E. Pine, was engraved by Dickinson, with the motto 'Ridendo dicere verum.' The dramatic works ascribed to Worsdale are: 1. 'A Cure for a Scold,' a ballad opera or farce taken from the 'Taming of the Shrew,' 1735 (acted at Drury Lane 25 Feb. 1735, and at Covent Garden 27 March and 26 April 1750). 2. 'The Assembly,' a farce in which he himself played the part of Lady Scandal. 3. 'The Queen of Spain,' 1744. 4. 'The Extravagant Justice.' 5. 'Gasconado the Great,' 1759. Of these only the first and last were printed.

[Walpole's Anecdotes (Dallaway and Wornum); Vertue's collections in Brit. Mus. Addit. MS. 23076, f. 37; Memoirs of Lætitia Pilkington, 1748–54; Cooke's Memoirs of Samuel Foote; Baker's Biographia Dramatica; Chaloner Smith's British Mezzotinto Portraits; Genest's Hist. Account, iii. 448.] F. M. O'D.

WORSLEY, CHARLES (1622–1656), major-general, born on 24 June 1622, was the eldest son of Ralph Worsley of Platt, Manchester, by Isabel, daughter of Edward Massey of Manchester, and widow of Alexander Ford of Wigan (Booker, *Ancient Chapel of Birch*, p. 25; *Court Leet Records of Manchester*, iv. 117). Worsley was a captain in some regiment of Lancashire parliamentarians in 1644, but his early military services are not recorded (Booker, p. 39). On 21 June 1650 parliament voted that a regiment of foot should be raised in Lancashire for Cromwell under such officers as he should be pleased to appoint. Of this regiment Worsley became lieutenant-colonel (*Commons' Journals*, iv. 428; *Cal. State Papers*, Dom. 1650, p. 308). He joined Cromwell's army with it at Edinburgh on 12 Sept. 1650, just after the battle of Dunbar (Booker, p. 37). In August 1651, when Cromwell returned to England in pursuit of Charles I, Worsley was sent into Lancashire to assist Colonel Robert Lilburne against James Stanley, seventh earl of Derby [q. v.], but arrived too late to take part in the victory at Wigan (Cary, *Memorials of the Civil War*, ii. 339, 343; *Life of Captain John Hodgson*, 1882, p. 47). Worsley was not at the battle of Worcester, but the regiment was employed under Colonel Duckenfield in the reduction of the Isle of Man. At the close of 1652 the regiment was stationed

in London, being quartered at St. James's (*Cal. State Papers*, Dom., 1651–2 p. 352, 1652–3 p. 460). Worsley commanded the detachment of it which Cromwell employed in the expulsion of the Long parliament (20 April 1653), helped Colonel Harrison to put Algernon Sidney [q. v.] out of the house, and took the mace into his own charge (Blencowe, *Sydney Papers*, p. 140; *Commons' Journals*, vii. 282). In 1654 Worsley was elected the first member for Manchester (Booker, p. 41). In October 1655 he was appointed one of the major-generals instituted by the Protector, having Lancashire, Cheshire, and Staffordshire as his province (*Cal. State Papers*, Dom. 1655, pp. 275, 378). Worsley was extremely zealous in carrying out his instructions. 'The sense of the work, and my unworthiness and insufficiency as to the right management of it, is my only present discouragement,' he wrote to Thurloe; and in another letter he professed to observe 'a visible hand of God going along with us in this work' (Thurloe, *State Papers*, iv. 149, 340). No one suppressed more alehouses or was more active in sequestering royalists, preventing horse-races, and carrying on the work of reformation. Worsley died at St. James's on 12 June 1656, having been summoned to London to take part in a meeting of the major-generals. He was buried the next day with great pomp in Henry VII's chapel in Westminster Abbey. His name does not appear in the list of burials in the abbey register, and, thanks to this omission or to some other accident, his body was not disinterred at the Restoration. During a search for the body of James I the corpse of a tall man was found in Henry VII's chapel, which Dean Stanley believed to be that of Worsley (*Public Intelligencer*, 9–16 June 1656; Chester, *Westminster Registers*, pp. x, 521; Stanley, *Westminster Abbey*, 3rd ed. pp. 674–7).

Thurloe describes Worsley as 'a very great loss' both to the Protector and the nation, he 'having been a most trusty and diligent man' (*State Papers*, v. 122). A portrait, now at Platt Hall, is engraved in Booker's 'History of the Ancient Chapel of Birch.'

Worsley was twice married: first, on 18 Sept. 1644, to Mary, daughter of John Booth of Manchester (she died on 1 April 1649); secondly, on 6 Oct. 1652, to Dorothy, daughter of Roger Kenyon of Park Head, Whalley. By his first marriage he had a son Ralph and two daughters; by his second marriage a son Charles, born 9 July 1653, and two other children who died young (Booker, pp. 35, 38, 49).

In recognition of Worsley's services the council of state ordered a lease of lands worth 100*l.* per annum to be settled on his family, and a year's salary as major-general, being 666*l.* 13*s.* 4*d.*, to be paid to the widow (*Cal. State Papers*, Dom. 1656–7, pp. 28, 97, 171, 199, 226, 266). In 1659 his widow married Lieutenant-colonel Waldine Lagoe of Manchester, and some of her letters are among Lord Kenyon's manuscripts (*Hist. MSS. Comm.* 14th Rep. pt. iv.)

[Lives of Worsley are contained in Booker's History of the Ancient Chapel of Birch, 1859 (Chetham Soc. vol. xlvii.), and in Espinasse's Lancashire Worthies, 1874, i. 96–114. About thirty of his letters are printed in Thurloe's State Papers, vols. iv–v.] C. H. F.

WORSLEY, EDWARD (1605–1676), jesuit, born in Lancashire in 1605, is said to have been an Oxford student and a protestant minister, but his name does not occur in the records of that university. He entered the Society of Jesus on 7 Sept. 1626. Having repeated his studies at the college of Liège, he was made professor of philosophy, logic, and sacred scripture. He was professed of the four vows on 29 Sept. 1641, and in 1655 he was a missioner in London. He was declared rector of the college at Liège on 31 Oct. 1658. In 1662 he was acting as English procurator and missioner at the Professed House, Antwerp, where he died on 2 Sept. 1676, aged seventy-one. He was 'regarded both by his own community and by externs as an oracle alike of talent, industry, learning, and prudence' (Foley, *Records*, iv. 597).

Subjoined is a list of his works, which were all published under the initials 'E. W.' 1. 'Truth will out; or a Discouery of some Untruths, smoothly told by Dr. Jeremy Taylor in his Dissuasiue from Popery; with an Answer to such Arguments as deserve Answer,' 1665, 4to. 2. 'Protestancy without Principles; or Sectaries unhappy Fall from Infallibility to Fancy,' Antwerp, 1668, 4to. At the end are 'A few Notes upon Mr. Poole's Appendix against Captain Everard' [see Poole, Matthew]. The book is in reply to Matthew Poole's 'Nullity of the Romish Faith' and Bishop Stillingfleet's 'Account of the Protestant Religion.' 3. 'Reason and Religion; or the certain Rule of Faith, where the Infallibility of the Roman Catholick Church is asserted against Atheists, Heathens, Jewes, Turks, and all Sectaries. With a refutation of Mr. Stillingfleet's many gross errors,' Antwerp, 1672, 4to. 4. 'The Infallibility of the Roman Catholick Church and her Miracles defended against Dr. Stillingfleets

Cavils,' Antwerp, 1674, 2 vols. 8vo. In the second volume the author maintains the truth of the miraculous translation of the house of Loreto. 5. 'A Discovrse of Miracles wrought in the Roman Catholick Chvrch, or a full Refutation of Dr. Stillingfleets unjust Exceptions against Miracles,' Antwerp, 1676, 8vo. 6. 'Anti-Goliath, or an Epistle to Mr. [Daniel] Brevint, containing some Reflections upon his Saul and Samuel at Endor,' 1678, 8vo, pp. 59: a posthumous work.

[De Backer's Bibl. de la Compagnie de Jésus; Dodd's Church Hist. iii. 314; Florus Anglo-Bavaricus, p. 53; Wood's Athenæ, ii. 403; Foley's Records, vii. 863; Jones's Popery Tracts, pp. 219, 221, 251, 380, 485; Oliver's Jesuit Collections, p. 227; Southwell's Bibl. Soc. Jesu, p. 186.] T. C.

WORSLEY, Sir HENRY (1768–1841), major-general, born on 20 Jan. 1768 at Appuldurcomb in the Isle of Wight, was the second son of Francis Worsley, rector of Chale in the Isle of Wight, by his wife Anne, daughter of Henry Roberts of Standen in the same island. In June 1780 he embarked for Bengal as an infantry cadet, and in January 1781 he landed in Madras to take part in the defence of Fort St. George, which was besieged by Haidar Ali. Arriving in Bengal in April, he was promoted ensign and lieutenant in the course of the year, and joined the 2nd European regiment at Cawnpur. In 1782 he served with the 30th regiment of sepoys in reducing Chait Singh's forts in the neighbourhood of Benares. In the following year he was appointed adjutant, and served with the 1st battalion of his regiment against insurgents in the Káimur Hills. In 1785 the regiment was disbanded in consequence of the general peace, and Worsley was appointed to the 8th regiment of sepoys. Early in 1789 he embarked with a detachment of volunteer sepoys for service in Sumatra. On their return in December the officers and men were honoured with the special approbation and thanks of Lord Cornwallis.

Towards the close of 1791 Worsley volunteered for service in the Mysore war, and was appointed to the 7th battalion of Bengal sepoys. He took part with the centre column in the night attack on Tipú's fortified camp under the walls of Seringapatam on 6 Feb. 1792, and in the subsequent operations against that town. In the following year he was reappointed to the 32nd battalion, and by the regulations of 1796–7 he was posted to the 1st native infantry, receiving the brevet rank of captain. During a visit to Europe he was promoted captain-lieutenant and captain on 1 Nov. 1798, and was posted as captain to the 15th native infantry, which he joined in 1801. At the close of the year and during 1802 he was employed in command of part of the first battalion in tranquillising the districts ceded by the nawáb of Oudh. On 4 Sept. 1803 he fought at Alígarh, and on 11 Sept. he commanded his battalion at the battle of Delhi. On 10 Oct. he again commanded his battalion in the attack made on the enemy's infantry and guns under the walls of Agra, when he received the thanks of the commander-in-chief, Lord Lake, in general orders. He also led it at the battle of Laswári on 1 Nov. In 1804 he joined the 21st native infantry, and on 21 Sept. was promoted to a majority. In command of a detachment he cleared the Doáb of Holkar's troops, which had overrun it after Monson's reverse [see Monson, William], and occupied the city of Muttra, where he was employed in protecting the communication of Lake's army. Without scientific assistance he constructed a bridge of boats over the Jumna at Muttra, which proved of great use to the English force. Lake highly appreciated Worsley's services, and obtained for him the post of deputy adjutant-general. Early in 1806 he succeeded to the office of adjutant-general with the official rank of lieutenant-colonel. On 29 Nov. 1809 he attained the regimental rank of lieutenant-colonel, but in the beginning of 1810 ill-health compelled him to resign his office, and in 1811 he proceeded to Europe on furlough. In 1813 he accepted the post of principal private secretary to the governor-general, Francis Rawdon Hastings, second earl of Moira (and afterwards Marquis of Hastings) [q. v.] His health compelled him to resign this post almost immediately; but in 1818 he returned to India, and Moira at once appointed him military secretary. In a few months he was obliged to resign from the same cause as before, and joined his corps in the vain hope of restoring his health by active service. In 1819 he returned finally to Europe. On 12 Aug. he attained the brevet rank of colonel, and in August 1822 the rank of colonel with the command of a regiment. Worsley became major-general on 24 Aug. 1830. On 4 June 1815 he was nominated a C.B., on 26 Sept. 1831 K.C.B., and on 16 Feb. 1838 G.C.B. He died at Shide in the Isle of Wight on 19 Jan. 1841, and was buried at Chale. He married Sarah Hastings, and had one daughter, Elizabeth.

Worsley has frequently been confounded with Henry Worsley (1783–1820), lieutenant-colonel, born February 1783, who was the third son of James Worsley (1748–1798), rector of Gatcombe in the Isle of

Wight, by his wife, Ann Hayles. In the autumn of 1799 he obtained an ensigncy in the 6th foot, and accompanied the expedition to Holland under the Duke of York. In 1800 he received a lieutenancy in the 52nd foot. In 1802 the 2nd battalion of that regiment became the 96th foot, to which Worsley was posted. In 1804 he obtained a company, and in 1805 went to America with Sir Eyre Coote (1762–1824?) [q. v.] In 1809 he joined the 85th regiment and took part in the expedition to the Scheldt under John Pitt, second earl of Chatham [q. v.] In 1811 he proceeded to the Peninsula, and was present at the battle of Fuentes d'Onor and the siege of Badajoz. Shortly afterwards he was promoted to a majority in the 4th garrison battalion, then at Guernsey, but, obtaining his removal to the 34th regiment in 1812, he returned to Spain and served in the advance on Madrid and the retreat from Salamanca. After the battle of Vittoria in 1813 he was recommended for promotion, received the rank of lieutenant-colonel, and served in the conflicts in the Pyrenees, gaining the thanks of Lord Hill. In 1816 he proceeded to India, but was forced shortly afterwards by ill-health to return to Europe. He was appointed captain of Yarmouth Castle in the Isle of Wight and a companion of the Bath. He died, unmarried, at Newport in the Isle of Wight on 13 May 1820, and was buried at Kingston (*Gent. Mag.* 1823, i. 569. Accounts of his services, confused with those of Sir Henry Worsley, appear in *Gent. Mag.* 1841, i. 654, *Men of the Reign*, and *La Biographie Universelle*).

[Information kindly given by Mr. C. Francis Worsley; East India Military Calendar, 1823–6, i. 130–9, iii. 78–9, 424–5, 470; Berry's Hampshire Genealogies, pp. 140, 142; Dodwell and Miles's Indian Army List, 1838.] E. I. C.

WORSLEY, ISRAEL (1768–1836), unitarian minister, was born at Hertford in 1768. His grandfather, John Worsley (*d.* 16 Dec. 1767), was for fifty years a successful schoolmaster at Hertford, and author of grammatical tables (1736, 8vo) and of an able translation of the New Testament, published posthumously by subscription (1770, 8vo), edited by Matthew Bradshaw and the author's son, Samuel Worsley (*d.* 7 March 1800). His father, John Worsley, who died at High Wycombe, Buckinghamshire, in 1807 (*Monthly Repository*, 1808, p. 515), had continued the school at Hertford for thirty years, with less success, being too easy a disciplinarian; he published a Latin grammar (1771, 8vo). Israel Worsley entered at Daventry Academy in 1786, under Thomas Belsham [q. v.], who made him a unitarian. In December 1790 a committee of merchants at Dunkirk (where there was no English service) engaged Worsley as their minister, the services to be conducted with a 'Book of Common Prayer compiled for the use of the English Church at Dunkirk . . . with a Collection of Psalms,' Dunkirk, 1791, 12mo. The volume is reprinted in 'Fragmenta Liturgica' (1848, vol. vi.) by Peter Hall [q.v.], who seems unaware that it is itself a reprint of the 'reformed' prayer book of Theophilus Lindsey [q. v.] How long this experiment lasted is not certain. Worsley established a school at Dunkirk; after the outbreak of the war in 1793 he made his way to England, but returned after the peace of Amiens (1802), only to be arrested on the resumption of hostilities (1803), ultimately making his escape with difficulty through Holland. From 1806 to 1813 he ministered at Lincoln, and from 1813 to February 1831 at Plymouth, where he established a fellowship fund and a chapel library. He left Plymouth with his family for Paris, intending a six months' stay, but was persuaded to open (in June) a place for unitarian worship (in the Rue Provence). In January 1832 he formed a French unitarian association for circulation of tracts. The cholera of March 1832 dispersed his congregation, but he kept his chapel open till June 1833. Returning to England, he again ministered at Lincoln (1833–6). He died at Havre on 3 Sept. 1836. His son, William Worsley (1796–1881), was B.A. Glasgow 1816, studied at Manchester College 1816–19, and was unitarian minister at Thorne (1819–22), Hull (1822–25), and Gainsborough (1825–1875).

Besides sermons, tracts, and school-books, he published: 1. 'Account of the State of France . . . and the Treatment of the English,' 1806, 8vo. 2. 'Memoir of Jacob Brettell,' Lincoln, 1810, 8vo. 3. 'Observations on . . . Changes in the Presbyterian Societies of England,' 1816, 8vo (valuable for unitarian history). 4. 'Lectures on . . . Nonconformity,' 1823, 12mo; 2nd edit. 1825, 12mo. 5. 'View of the American Indians . . . the Descendants of the Ten Tribes of Israel,' 1828, 12mo.

[Biographical Dictionary of Living Authors, 1816, p. 399; Monthly Repository, 1822, p. 286; Christian Reformer, 1833 pp. 269, 308, 369, 1836 p. 824; Murch's Hist. Presb. and Gen. Bapt. Churches in West of Engl. 1835, pp. 505, 507; Kenrick's Memoir of Kentish, 1854, p. 13; Roll of Students, Manchester College, 1868; Unitarian Almanac, 1882, p. 24; Urwick's Nonconformity in Herts, 1883, p. 514.] A. G.

WORSLEY, PHILIP STANHOPE (1835–1866), poet, born at Greenwich on 12 Aug. 1835, was son of Charles Worsley (1783–1854), rector of Finchley, Middlesex, a member of the family of the Worsleys of Gatcombe, Isle of Wight. After attending the Cholmeley grammar school, Highgate, he was admitted to a scholarship at Corpus Christi College, Oxford, on 28 May 1853, and graduated B.A. and M.A. in 1861. He gained the Newdigate prize ('The Temple of Janus,' Oxford, 8vo) in 1857, and became a fellow of his college in 1863. His health interfered with the pursuit of any profession, and he devoted himself chiefly to classical and poetical studies. His version of the 'Odyssey' in the Spenserian stanza was published in 1861 (reissued 1868 and 1877), and his translation of the first twelve books of the 'Iliad' in the same metre in 1865. On 8 May of the following year Worsley died unmarried at Freshwater after a long illness, terminating in consumption. His patience and cheerfulness under great suffering, and the beauty of his character, are pathetically extolled by Sarah Austin in a note to the 'Athenæum' of 19 May 1866.

Worsley's distinction as a poet is to have achieved what no one else has achieved. His Spenserian translation of the 'Odyssey' and the first half of the 'Iliad,' regarded merely as an endeavour to make Homer speak like Spenser, leaves no room for improvement. No version diverging so widely from the form of the original can become the standard version; it was nevertheless well that the attempt should be made as a test of the power and resources of our language. In grace, skill, command of diction, and native music, Worsley is surpassed by no poet who has employed this most difficult form, peculiar to our language, of which the most accomplished foreign translators are shy, and of which Shelley said, 'You must succeed or fail.' 'Worsley,' says Matthew Arnold, 'making the stanza yield to him what it never yielded to Byron, its treasures of fluidity and sweet ease, above all bringing to his task a truly poetical taste and skill, has produced a version of the "Odyssey" much the most pleasing of those hitherto produced.' If he is more successful with the 'Odyssey' than with the 'Iliad,' this is because the romantic character of the former poem adapts itself better to the romantic stanza. The translation of the 'Iliad' was completed by John Conington [q. v.], and the contrast between the two moieties of the book is most instructive. Conington was a greater scholar than Worsley, and his command of language is remarkable; but as a poet he was made, not born, and his mechanical stanzas entirely want 'the grandeur and the bloom' of his predecessor.

Worsley's original poems, first published in 1863 ('Poems and Translations,' London, 8vo) and reprinted in 1875, are pleasing from their elegance and polish, but deficient in originality and force. He was born to interpret others.

[Sarah Austin in Athenæum, 19 May 1866; Gent. Mag. 1866, i. 925; Fowler's Hist. of Corpus Christi College, Oxford, p. 414; Foster's Alumni Oxon. (1715–1886); private information.] R. G.

WORSLEY, Sir RICHARD, seventh baronet (1751–1805), antiquary and traveller, born on 17 March 1751, was the son of Sir Thomas Worsley, sixth bart., of Appuldurcomb, Isle of Wight, by his wife Elizabeth, daughter of John Boyle, earl of Cork and Orrery. He was educated at Winchester College, and matriculated from Corpus Christi College, Oxford, on 9 April 1768. He succeeded his father, as seventh baronet, in 1768. He became one of the clerks comptrollers of the board of green cloth in 1777, and in 1779 clerk of the privy council. In the same year he was appointed comptroller of the king's household, and he was sworn of the privy council on 9 Feb. 1780. He was subsequently British resident at Venice, and was also governor of the Isle of Wight, and a fellow of the Royal Society and of the Society of Antiquaries. From 1774 to 1784 he was member of parliament for Newport, Isle of Wight, and he represented Newtown, Isle of Wight, from 1790 to 1793 and from 1796 to 1801.

In February 1785 Worsley left Rome for an extensive journey in the Levant, accompanied by Willey Reveley [q. v.] as his draughtsman. He reached Athens on 9 May 1785, and stayed there with Gaspari, the French consul. From Athens he proceeded on a tour in Greece, visiting Eleusis, Megara (where he obtained for a small sum the statue of Asclepias, priestess of Artemis Orthosia), Epidaurus, Ægina, Delos, Myconos, Rhodes, Cairo, and Constantinople. In the spring of 1786 he made an excursion to Sigeum and Troy, and visited the Crimea. He returned to Rome on 4 April 1787. In his travels Worsley had brought together a remarkable collection of statues, reliefs, and gems, which he arranged at his house at Appuldurcomb. In 1798 he issued the first part (dated '1794') of the 'Museum Worsleyanum,' a sumptuous illustrated description of his collection. E. Q. Visconti seems to have supplied a great deal of material for the text. The cost of part i., exclusive of binding, was 2,887*l.* 4*s.*

Worsley died at Appuldurcomb on 8 Aug. 1805, and was succeeded in the title (which became extinct in 1825) by his fourth cousin, Henry Worsley-Holmes. He married, in September 1775, Seymour Dorothy, daughter of Sir John Fleming, bart., of Brompton Park, Middlesex, and had by her a son Robert Edwin, who died before his father, and a daughter, who died unmarried. The amours of Lady Worsley with the Earl of Peterborough (who first met her at Sadler's Wells) and with others are duly chronicled by Walpole (*Letters*, viii. 135, 166), and are satirised in such publications as the 'Memoirs of Sir Finical Whimsy and his Lady' (1782). On 21 Feb. 1782 Worsley brought an action against George M. Bissett, an officer in the Hampshire militia, claiming 20,000*l.* damages for criminal conversation with his wife. The jury found for the plaintiff, but, on the ground of his connivance, awarded him only one shilling damages. Lady Worsley (who afterwards took by royal grant the name of Lady Fleming) was married a month after her husband's death to Mr. J. Louis Couchet (*Gent. Mag.* 1805, ii. 874).

Worsley died intestate, and his estates and property devolved to his niece, Henrietta Anna Maria Charlotte, daughter of John Bridgman Simpson, who married, in 1806, Charles Anderson-Pelham, second baron Yarborough, created (1837) Earl of Yarborough and Baron Worsley. On the sale of the Appuldurcomb property the collections formed by Worsley were removed to the Earl of Yarborough's seat, Brocklesby Park, Ulceby, Lincolnshire. The statues at Brocklesby were described by Michaelis in his 'Ancient Marbles,' and Mr. A. H. Smith has since printed (1897) a critical description of the whole collection. Worsley's manuscript 'Journal' of his travels is preserved at Brocklesby.

Worsley's publications are: 1. 'The History of the Isle of Wight,' London, 1781, 4to (Walpole, in his *Letters*, viii. 53, 54, speaks contemptuously of it). 2. 'Museum Worsleyanum; or a Collection of Antique Basso-Relievos, Busts, Statues, and Gems' (with portrait of Worsley and more than 150 plates), London, 1794–1803, 2 vols. fol., text in English and Italian (pt. i. issued in 1798, pt. ii. in 1802); 2nd edit. London (Prowett), 1824, 2 vols. sm. fol., with illustrations from the original copper-plates; German transl. by Eberhard and Schaefer, Darmstadt, 1827–8, 4to; an edition of the Italian text, with notes by Giovanni Labus, Milan, 1834 (part of Visconti's collected works). 3. 'Catalogue raisonné of the principal Paintings at Appuldercombe' (privately printed), 1804, 4to.

[Gent. Mag. 1805, ii. 781; Berry's County Genealogies, 'Hants;' Foster's Alumni Oxon. 1715–1886; Burke's Extinct Baronetage; Michaelis's Ancient Marbles in Great Britain; Smith's Antiquities at Brocklesby Park; Donkin's Worsley v. Bissett, 1782; Allibone's Dict.; Brit. Mus. Cat.; information from Mr. Arthur Hamilton Smith.] W. W.

WORSLEY, WILLIAM (1435?–1499), dean of St. Paul's, born probably about 1435, is believed to have been the son of Sir Robert Worsley of Booths in Eccles, Lancashire, and his wife Maude, daughter of Sir John Gerard of Bryn, Lancashire. His brother Robert married Margaret, niece of William and Lawrence Booth [q. v.], both of them archbishops of York, to whose influence William owed most of his preferments. He was possibly educated at Cambridge, as no mention of him occurs in Wood; he is usually described as 'sanctæ theologiæ professor,' but in his epitaph is styled 'doctor of laws.' On 29 April 1449 he was collated to the prebend of Tachbrook in Lichfield Cathedral, on 30 March 1453 to Norwell Overall in Southwell, and in 1457 to South Cave in York Cathedral. These preferments were apparently conferred on him during his minority by his uncles, for it was not till 20 Sept. 1460 that he was ordained priest. On 19 May 1467 he was instituted to the rectory of Eakring, Nottinghamshire. On 28 Sept. 1476 he was admitted archdeacon of Nottingham, and on 22 Jan. 1478–9 he was elected dean of St. Paul's in succession to Thomas Winterbourne; he retained with it the archdeaconry of Nottingham and the prebend of Willesden in St. Paul's, and from 1493 to 1496 also held the archdeaconry of Taunton. Worsley held the deanery throughout the reigns of Edward V and Richard III, but in 1494 he became involved in the conspiracy in favour of Perkin Warbeck [q. v.] He was arrested in November, confessed before a commission of oyer and terminer, and was attainted of high treason on the 14th (*Rot. Parl.* vi. 489 *b*). The lay conspirators were put to death, but Worsley was saved by his order, and on 6 June 1495 he was pardoned (Gairdner, *Letters and Papers*, ii. 375). In October following parliament passed an act (11 Henry VII, c. 52) restoring him in blood (*Statutes of the Realm*, ii. 619). He had retained his ecclesiastical preferments, and died in possession of them on 14 Aug. 1499, being buried in St. Paul's Cathedral; his epitaph and a very pessimistic copy of Latin verses are printed by Weever (*Funerall Monuments*, p. 368; Gough, *Sepulchral Mon.* ii. 337). Fabyan describes Worsley as 'a

famous doctour and precher' (*Chronicle*, p. 685). His will, dated 12 Feb. 1498–9, was proved at Lambeth on 8 Nov. 1499, and at York on 27 March 1500, and is printed in 'Testamenta Eboracensia,' iv. 155–6; by it he left money for an obit in St. Paul's.

[Authorities cited; Le Neve's Fasti Eccl. Angl. ed. Hardy, passim; Newcourt's Repertorium and Hennessy's Nov. Rep. Eccl. Londin. 1898; Polydore Vergil, p. 592; Bacon's Henry VII, ed. 1870, p. 339; Gairdner's Richard III, p. 352; Busch's England under the Tudors, i. 95; Archæologia, xxvii. 165; Dugdale's St. Paul's; Milman's St. Paul's; Testamenta Ebor. (Surtees Soc.); notes from Francis Worsley, esq.] A. F. P.

WORTH, CHARLES FREDERICK (1825–1895), dressmaker, was the son of William Worth, a solicitor at Bourne, Lincolnshire, who lost his property in speculations. Born in 1825, he was at first intended for a printer, but after a few months went to London to be apprenticed to Messrs. Swan & Edgar, linendrapers. He was chiefly employed in bookkeeping, but showed an interest in French fabrics and models. In 1846, on the expiration of his indentures, he went to Paris, and for twelve years was in the service of Gagelin, silkmercer. A lady's train designed by him figured in the exhibition of 1855. He next, in partnership with a Swede named Bobergh, started in business as a lady's tailor. Princess Metternich, wife of the Austrian ambassador, was one of his earliest customers, and the Comtesse de Pourtalès introduced him to the Empress Eugénie, to whom he submitted every novelty. Thenceforth all wealthy Paris flocked to his rooms in the Rue de la Paix, and acknowledged him as the dictator of fashions. After the war of 1870 Bobergh retired, and Worth, with the assistance of his two sons, continued a business which yielded 50,000*l.* a year profit, going down daily, to the end of his life, to the establishment from his house in the Rue de Berri or the villa erected by him at Suresnes. He was liberal to his staff and to French charities, but had joined the French reformed church and did not associate with the English colony. He died on 10 March 1895, and was buried at Suresnes. His widow died on 8 Aug. 1898.

[Private information; Annuaire Bottin, 1859; Figaro, Sup. Littéraire, 13 April 1887; Gaulois, 11, 12, and 14 March 1895; New York Herald, Paris edit., and other Paris papers of March 1895; Daily Telegraph, 10 Aug. 1898.] J. G. A.

WORTH, RICHARD NICHOLLS (1837–1896), miscellaneous writer and geologist, was the eldest son of Richard Worth, a builder of Devonport, by his wife Eliza, daughter of Richard Nicholls of the same place. He was born on 19 July 1837, and apprenticed in 1851 at the Devonport and Plymouth 'Telegraph,' becoming a member of the staff in 1858. In 1863 he joined the 'Western Morning News,' remaining with it till 1865. In 1866 and the following year he lived at Newcastle-on-Tyne as editor of the 'Northern Daily Express,' but, finding the climate too trying, rejoined the staff of the 'Western Morning News' in 1867. In 1877 he became associated with Messrs. Brendon & Son, printers and publishers, of Plymouth, receiving a testimonial of plate by public subscription in Devon and Cornwall for his services as a journalist. In this business he remained till his death, though he continued to contribute occasionally, not only to the local press but also to 'Nature,' the 'Academy,' and other periodicals.

Worth was a diligent student, and devoted all his spare time to investigating the history and geology of the west of England. Patient and exact, dreading hasty theorising, he was one of that indefatigable band of workers who have done so much for the history, archæology, and geology of Devon and Cornwall. Altogether Worth published about 140 papers between 1869 and his death, mostly historical, and in the proceedings of local societies; some of the scientific papers appeared in the 'Quarterly Journal' of the Geological Society of London, of which he became a fellow in 1875. Besides a series of guide-books and several smaller works, he was the author of: 1. 'History of the Town and Borough of Devonport,' Plymouth, 1870, 8vo. 2. 'History of Plymouth,' Plymouth, 1871, 8vo; 2nd edit. 1873; 3rd edit. 1890. 3. 'The Three Towns Bibliotheca' [for Plymouth, Devonport, and Stonehouse], 1871, 8vo. 4. 'The West Country Garland, selected from the Writings of the Poets of Devon and Cornwall,' Plymouth, 1878, 8vo.

He was twice president of the Plymouth Association, and in 1891 of the Devonshire Association. A true son of the west, he loved its two great counties, and no stranger interested in their history or geology ever sought Worth's help in vain. He died suddenly at Shaugh Prior, where he was temporarily resident, on 3 July 1896, and was buried in the village churchyard. He married, 22 March 1860, at Stoke Damerel, Devonshire, Lydia Amelia, daughter of Richard Davies of the Dockyard, Devonport. One son and one daughter survived him.

A portrait in oils, painted by Lane in 1873, is in possession of the family.

[Obituary notice Quart. Jour. Geol. Soc. 1897, Proc. lxii; Trans. Devonshire Assoc. xxviii. (1896), p. 52; Trans. Plymouth Institution and Devon and Cornwall Nat. Hist. Soc. 1895–6; Bibliotheca Cornubiensis, ii. 907; Collectanea Cornubiensia, p. 1295; information from his son, R. G. Hansford Worth, esq.] T. G. B.

WORTH, WILLIAM (1677–1742), classical scholar and divine, born at Penryn, Cornwall, and baptised at St. Gluvias, its parish church, on 20 Feb. 1676–7, was the second son of William Worth, merchant of Penryn, who died there on 22 Jan. 1689–90, aged 55, by his wife Jane, daughter and coheiress of Mr. Pennalerick. He matriculated from Queen's College, Oxford, on 14 March 1691–2, but migrated to St. Edmund Hall, graduating B.A. on 17 Oct. 1695, and M.A. on 4 July 1698. In 1702, on the nomination of Archbishop Tenison, he was elected fellow of All Souls' College, Oxford, he was chaplain to the bishop of Worcester in 1705, and on 14 Dec. 1705 he was collated to the archdeaconry of Worcester. He proceeded B.D. in 1705 and D.D. in 1719.

The value (5*l.*) of this archdeaconry in the king's books was greater than that of any preferment tenable with his fellowship. The warden of All Souls' College thereupon declared, on 7 Jan. 1706–7, that the fellowship was vacant. Worth appealed to Tenison against the warden's action, but on 12 June 1707 renounced the appeal. Bishop William Fleetwood [q. v.] was led to publish his 'Chronicon Preciosum' on the occasion of this dispute.

Worth retained this archdeaconry until his death in 1742, and combined with it from 17 Feb. 1715–16 the third canonry at Worcester. From 16 July 1707 to 1713 he held the rectory of Halford in Warwickshire. On 9 April 1713 he was collated to the rectory of Alvechurch, and on 11 July following to the rectory of Northfield, both in Worcestershire, and he enjoyed both these benefices, with his canonry and archdeaconry, until his death. He died on 7 Aug. 1742, and was buried in Worcester Cathedral on 11 Aug. His wife was a Miss Price, and their only daughter, with a fortune of 60,000*l.*, married on 3 March 1740, William Winsmore, mayor of Worcester in 1739–40 (*Gent. Mag.* 1740, p. 147).

Worth edited at Oxford in 1700 'Tatiani Oratio ad Græcos. Hermiæ irrisio gentilium philosophorum,' with his own annotations and those of many previous scholars. Hearne says that 'most of the notes, with the dedication and preface, were written by Dr. Mill' (*Collections*, Oxford Hist. Soc. i. 40). Worth's notes to the tract of Hermias were included in the edition by J. C. Dommerich, which was printed at Halle in 1764. He greatly assisted Browne Willis in his account of Worcester Cathedral (*Survey of Cathedrals*, vol. i. p. vi), and extracts from his collections on Worcestershire are embodied in Nash's history of that county. Edward Dechair in his edition of the 'Legatio pro Christianis' (1706) of Athenagoras was much indebted to Worth for various readings in manuscripts (preface to edition). A letter from Worth to Potter, afterwards archbishop of Canterbury, on the death of Dr. John Mill [q. v.] is in Lambeth MS. 933, art. 42, and a copy is in the British Museum Additional MS. 4292, art. 61. It is printed in the 'Gentleman's Magazine' (1801, ii. 587) and in H. J. Todd's 'Brian Walton' (i. 79–81).

[Hearne's Collections, i. 43, 131, 167, 172–3, 270, 289, 307, 316, ii. 28, 65–6, 75, iv. 430; Foster's Alumni Oxon. 1500–1714; Chambers's Worcestershire Biogr. p. 343; Green's Worcester, i. 230, 237, ii. 40, and app. p. xxix; Martin's All Souls' Archives, pp. 320, 340–1; Boase and Courtney's Bibl. Cornub. ii. 907, 909–10; Boase's Collect. Cornub. p. 1294; Le Neve's Fasti, iii. 76, 82.] W. P. C.

WORTHINGTON, HUGH (1752–1813), Arian divine, was born at Leicester on 21 June 1752. His father, Hugh Worthington, son of John Worthington (*d.* 1757), tanner, near Stockport, was born on 11 June 1712; was educated at Glasgow (M.A. May 1735); and ministered at Leek, Staffordshire (1735–8), Newington Green (1738–41), being also librarian at Dr. Williams's Library, and Great Meeting, Leicester (1743–97). He married a daughter of Benjamin Andrews Atkinson (*d.* 1765), presbyterian minister (1713–42) in London, and died 29 Oct. 1797. His portrait has been engraved (*Memoirs* by his son in 'Protestant Dissenter's Magazine,' 1797, pp. 401, 444).

Worthington, having been grounded by his father, entered Daventry Academy in 1768, under Caleb Ashworth [q. v.] On completing his course he was chosen (1773) classical tutor, but on a visit to London at Christmas he at once achieved fame as a preacher, was invited as assistant at Salters' Hall to Francis Spilsbury the younger (*d.* 3 March 1782), and began his ministry there on 1 Jan. 1774. His duty was that of afternoon preacher. In connection with Abraham Rees [q. v.], he maintained a Sunday evening lecture at Salters' Hall; he was also one of the Tuesday morning lecturers (till 1795), and a Wednesday evening lecturer. On Spilsbury's death he was chosen pastor

(ordained 15 May 1782); on the first Sunday of the month he preached in the morning and celebrated the Lord's Supper. On other Sunday mornings he preached at Highbury Grove (1793–6) and at Hanover Street (1796–1803).

In 1785 he was elected a trustee of Dr. Williams's foundations, and in 1786 he was one of a committee of nine for establishing a new college in London. He undertook the departments of classics and logic, lecturing from September 1786 at Dr. Williams's library, Red Cross Street, and from September 1787 at Hackney. He resigned in the spring of 1789. Later in the year he projected an association to stay the progress of Socinianism among liberal dissenters. A three days' conference of Arian divines, including Habakkuk Crabb [q. v.], Benjamin Carpenter (1752–1816) of Stourbridge, and John Geary of Beaconsfield, was held at Chapel House, Oxfordshire. Inability to agree on the question of inspiration rendered the plan abortive (*Monthly Repository*, 1813, p. 571).

Worthington's popularity as a preacher, sustained in London with no diminution for nearly forty years, is unexampled among liberal dissenters of any school, and was the undisguised envy of more radical thinkers. An unfriendly critic describes 'his upright posture, his piercing eye, his bold and decisive tone, his pointed finger, the interest he gave to what he delivered, and the entire nothingness of what he often said' (*ib.* 1817, p. 91). Another describes his voice as 'hard and dry, pungent and caustic,' and says his manner was 'full of bustle,' and 'even his spectacles were not idle' (*Christian Reformer*, 1823, p. 29). His sermons were read, but the peroration was delivered without book. His last sermon was preached on 11 July 1813. He left London for Worthing, suffering from a pulmonary disorder which for many years had affected his health. He died at Worthing on 26 July 1813. His body was brought to his residence, Northampton Square, London, and lay in state on 5 Aug. at Salters' Hall. He was buried (6 Aug.) in Bunhill Fields; the funeral service, attended by two thousand people, was conducted by Thomas Taylor (*d.* 23 Oct. 1831), the last person who remembered Doddridge. Funeral sermons were preached by James Lindsay (*d.* 14 Feb. 1821) and Henry Lacey at Salters' Hall; John Evans (1767–1827) [q. v.], Joshua Toulmin [q. v.], Jeremiah Joyce [q. v.], and William Bengo Collyer [q.v.], who succeeded him at Salters' Hall. He married (1782) Susanna (*d.* March 1806), eldest daughter of Samuel Statham, dissenting minister of Loughborough, and had two daughters, who died in infancy.

Besides many separate sermons, he published: 1. 'An Essay on the Resolution of Plane Triangles,' 1780, 8vo. 2. 'Memoir of Habakkuk Crabb,' prefixed to 'Sermons,' 1796, 8vo. Posthumous was 3. 'Sermons . . . at Salters' Hall between 1800 and 1810,' 1822, 8vo, from the notes of Mrs. Wilkinson of Enfield; 2nd edit. 1823, 8vo (with additions). He had left fifteen hundred manuscript sermons, mostly in shorthand. He edited his father's 'Discourses,' 1785, 8vo, and assisted Butcher in 'The Substance of the Holy Scriptures Methodised,' 1801 and 1813, 4to.

[Funeral Sermons by Lindsay and by Evans; Obituary by E[dmund] B[utcher] [q. v.] in Monthly Repository, 1813, p. 545; Memoir by J[eremiah] J[oyce] in Universal Magazine, 1813, ii. 150, reprinted in Monthly Repository, 1813, p. 561, also separately 1813; Memoirs by Benjamin Carpenter, 1813; Memoir by V. R. X. [John Kitcat] in Christian Moderator, 1826, p. 185; Monthly Repository, 1806 p. 43, 1814 p. 53, 1815 pp. 693, 746, 1822 p. 196, 1823 p. 319 (critique by 'N.,' i.e. John Kentish [q. v.]; Wilson's Dissenting Churches of London, 1808, ii. 61; Jeremy's Presbyterian Fund, 1885, p. 172.] A. G.

WORTHINGTON, JOHN (1618–1671), master of Jesus College, Cambridge, was a native of Manchester, where he was born in February 1617–18. He was the son of Roger Worthington and Katharine Heywood his wife, both members of families of the corresponding names in the county palatine of Lancaster, and described as 'persons of chief note and esteem in the town' (*Diary and Corresp.* i. 2–3, ii. 372). On 31 March 1632 John was admitted a sizar of Emmanuel College, Cambridge, and in the Michaelmas term of 1635 was admitted B.A., his name and that of his friend Cudworth standing ninth and tenth in the 'ordo senioritatis' (*Grace Book Z* in registry). Benjamin Whichcote [q.v.] and Richard Clarke were successively his college tutors. He graduated M.A. in 1639. In 1641 he was appointed lecturer of the college for the year, and on 4 April 1642 was admitted a fellow, his election, which was attended with some difficulty, having taken place in the preceding year (*Diary*, p. 12). In June 1646 he was admitted into deacon's orders, and in the following October was appointed university preacher. He graduated B.D. in the same year, and proceeded D.D. in 1655. In 1649 he made, in conjunction with a friend, a tour of some of the south-western counties, and his diary

contains some interesting notes of his observations (pp. 31–7).

On 14 Nov. 1650 Worthington was elected to the mastership of Jesus College, Cambridge. In March 1654 he found it necessary to petition the Protector respecting the non-payment of 'the augmentation' annexed to his office, and represents that 'he had constantly resided upon the place until the last year,' but, not having received the augmentation, 'he was in a manner necessitated to supply a place in that country for that summer quarter' (*State Papers*, Dom. vol. lxviii. No. 56). In the following November he was presented to the rectory of Fen Ditton in Cambridgeshire, and on 13 Oct. 1657 was married by Dr. Whichcote (the uncle of the bride) to Mary, the daughter of Christopher Whichcote. In the following November he was elected vice-chancellor of the university, but filled the office for only one year. Along with his mastership he held other preferments. In November 1652 he was presented by the college to the rectory of Gravely in Cambridgeshire, and in April 1653 to the living of Horton in Buckinghamshire; the latter, however, he appears to have resigned in May 1654.

In October 1660 Worthington was displaced from his mastership of Jesus College in order to make way for the restoration of Dr. Richard Sterne [q. v.], who had himself been ejected from the post in 1644 to make way for the puritan Thomas Young (1587–1655) [q. v.] Writing to Sterne on the occasion, Worthington says: 'I never had any ambitious desires to such a place, . . . for when I was brought in I could with as much cheerfulness have left it for you' (*Diary*, i. 39). On his successor's arrival he received him with overflowing hospitality, and gratified his own enjoyment of music (in which he was himself a proficient) by an elaborate performance in his honour. He now retired to his living at Ditton, and from 1655 to 1662 carried on an interesting correspondence with Samuel Hartlib [q. v.], which contains some noteworthy illustrations of the tendencies of academic thought at Cambridge and elsewhere at this period. In 1663, however, he resigned the living of Ditton for that of Barking and Needham in Suffolk, and about the same time was collated to the sinecure living of Moulton All Saints in Norfolk. He was still far from affluent, and writing to a friend (28 Oct. 1664) he says: 'Our expenses will be beyond our receipts, and yet we are as frugal, both for diet and apparel, as we can be' (*Diary*, ii. 139). He was now appointed preacher at the church of St. Benet Fink in London, and removed to the city. Writing to Whichcote, he speaks of 'tedious and lonesome journeys between London and Suffolk in winter' and 'painful and solitary livings at Gresham College.' He continued throughout the plague faithfully to discharge the duties of his London cure; but in September 1666 his church and house were both burnt down in the Great Fire, and the record of his sufferings through that visitation is one of considerable interest. In the following November his friend Henry More (1614–1687) [q. v.] presented him to the rectory of Ingoldsby in Lincolnshire, on which occasion Worthington speaks of having been 'kindly and nobly entertained' by him at Ragley. To this preferment Archbishop Sheldon added the prebend of Asgarby in Lincoln Cathedral. About this time, however, his health began to fail, and the loss of his wife (August 1667), which he describes as making 'the rural solitude more solitary and uncomfortable,' determined him to accept the appointment of 'lecturer' at the parish church of Hackney, under its vicar Dr. Jameson, with the view of being nearer 'friends and books.' Sheldon also successfully exerted his influence to procure for him the lease of the rectory of St. Benet Fink; but before this could be carried into effect Worthington died. He was in the fifty-fourth year of his age, and was buried on 30 Nov. 1671 in the chancel of the church at Hackney. His funeral sermon was preached by Tillotson, who pronounced a high eulogium on his character and virtues—his peculiar merit, in the preacher's estimation, having been 'his great zeal and industry to be useful, especially in those things which tended to the promoting of piety and learning.'

Worthington had five children. John (*b.* 18 June 1663), his only son and heir, was educated at Eton and at Jesus College, Cambridge, whence, after taking his M.A. degree, he migrated to Peterhouse. He declined to take the oaths at the Revolution, and appears subsequently to have resided in London. He died in 1737, and was buried in St. John's, Hackney. Of the daughters, Damaris (*b.* 2 April 1661) married Nathaniel Turner, a linendraper of Fleet Street, by whom she had nine children; Anne married Meshach Smith, formerly of Jesus College, Cambridge, and afterwards vicar of Hendon in Middlesex; the other two died in infancy.

By his contemporaries Worthington was generally regarded as an Arminian; but his sympathies were rather philosophical than theological, and he shared with the school of the Cambridge Platonists (to which he

stood in close relation) their dislike to dogmatic intolerance. A warm admirer of Colet and Erasmus, his teaching was directed towards the development of a liberal Christian spirit rather than to 'opinions and extra-essentials.' But, while averse from a too rigid interpretation of doctrine, he was distinguished by his care and exactness in his literary labours, and his edition of the works of the 'incomparable' Joseph Mede [q. v.]—the father, in some respects, of the Cambridge movement—was referred to by Tillotson as 'a monument likely to stand so long as learning and religion shall continue in the world' (pref. to the *Miscellanies*, 1704 edit.) His like labours on his edition (London, 1660) of the 'Select Discourses' of John Smith (1618–1652) [q.v.] of Queens' preserved them from the oblivion into which, notwithstanding their high merit, they would otherwise have fallen. His translation of the 'De Imitatione' of Thomas à Kempis, published under the title of 'The Christian's Pattern,' first appeared in 1654, and went through numerous editions. Of that of 1654 no copy is known to exist. The edition of 1677 was the basis of John Wesley's edition, although he appears to have adopted it in ignorance of the fact that he was building on the labours of Worthington (*Bibliography*, pp. 15–17).

A 'Bibliography of Works written or edited' by Worthington, compiled by Chancellor R. C. Christie, was published by the Chetham Society (new ser. vol. xiii.) in 1885, in which the following are enumerated as his own writings: 1. 'Ὑποτύπωσις ὑγιεινῶν τῶν λόγων. A Form of Sound Words: Or a Scripture Catechism; shewing what a Christian is to believe and practise in order to Salvation,' London, 1673, 1674, 1676, 1681, &c., 8vo, 1723, 12mo. 2. 'The Great Duty of Self-Resignation to the Divine Will,' London, 1675, 8vo. This also went through numerous editions and was translated into German. 3. 'The Doctrines of the Resurrection and the Reward to come, considered as the grand Motives to an Holy Life,' London, 1690, 8vo. 4. 'Charitas Evangelica: a Discourse of Christian Love,' London, 1691, 8vo (published by his son). 5. 'Forms of Prayer for a Family,' London, 1693, 1721, 12mo. This was also translated into German. 6. 'Miscellanies . . . also a Collection of Epistles; with the Author's Character by Archbishop Tillotson,' London, 1704, 8vo. 7. 'Select Discourses . . . with the Author's Character,' London, 1725, 8vo. The edition of 1826, 'to which is added a Scripture Catechism,' contains 1, 2, 3, and 4.

[Diary and Correspondence, edited by James Crossley and R. C. Christie for the Chetham Society, 2 vols.; Autobiography of Simon Patrick; MSS. Baker, vols. vi. xviii. and xxviii.; Brydges's Restituta, vol. i.; Robinson's Memorials of Hackney, ii. 70; Nichols's Leicestershire, iii. 731; Tulloch's Rational Theology in England, ii. 426–33.] J. B. M.

WORTHINGTON, THOMAS (1549–1622?), president of Douay College, born in 1549 at Blainscough or Blainsco in the parish of Standish, near Wigan, Lancashire, was son of Richard Worthington, by his wife Dorothy, daughter of Thomas Charnock of Charnock in the same county (Dodd, *Church Hist.* ii. 391). His father, who was an occasional conformist, though at heart a firm catholic, sent him about 1566 to Brasenose College, Oxford, where he graduated B.A. on 17 Oct. 1570. Afterwards going abroad, for conscience' sake, he was admitted into the English College at Douay on 15 Feb. 1572–3. In 1577 he was made B.D., and the year following he removed with the rest of the college to Rheims. Afterwards he was sent on the mission to England, where he laboured for several years with great success. In 1584 he was seized in his lodgings at Islington, and was immediately committed prisoner to the Tower, and 'put into the pit.' He was among the twenty-one jesuits, seminarists, and other 'massing priests' who on 25 Jan. 1584–5 were shipped at the Tower wharf to be conveyed to France and banished the realm for ever by virtue of a commission from the queen (Holinshed, *Chronicles*, iii. 1379–80; Foley, *Records*, ii. 132).

Retiring to the English College at Rheims, Worthington remained there till he was appointed by Dr. (afterwards Cardinal) Allen to the post of chaplain in Sir William Stanley's regiment in the Spanish service. He was created D.D. by the university of Trier in 1588. In 1590 he returned to Rheims, and was employed in reading a lesson of moral divinity; but in 1591 he was sent to Brussels, and remitted to the camp to exercise the office of chaplain again.

On the decease of Dr. Barret, president of the English College of Douay, Worthington was on 1 July 1599 appointed to be his successor by Cardinal Caetano, protector of the English nation. This appointment was made chiefly by the influence of Father Robert Parsons [q.v.], to whom Worthington took a secret vow of obedience, and under Worthington's direction new rules were imposed. The most eminent professors and doctors were dismissed; a jesuit was appointed confessor to the students, and no alumnus was

admitted to the college without the approval of the archpriest or the superior of the jesuits in England. Subsequently the aggrieved clergy petitioned for a visitation, the result being that Worthington was removed from his office, and Dr. Matthew Kellison [q.v.] appointed in his place.

Worthington was now invited to Rome by the cardinal-protector, and he set out from Douay on 15 May 1613. On his arrival he had an allowance of two hundred Roman crowns a year, with an apartment and diet for himself and a servant. He was also made apostolic notary, and obtained a place in connection with the Congregation of the Index of Prohibited Books. While at Rome he was admitted a member of the Oratory. After residing for two or three years in Rome he obtained leave to return to his native country upon the mission. He died at the house of Mr. Biddle of Biddle or Biddulph, Staffordshire, in 1622 (Allen, *Defence of Sir W. Stanley's Surrender of Deventer*, ed. Heywood, p. xlv *n.*) Dodd states, however, that he died about 1626. Father Southwell asserts that he was a novice of the Society of Jesus at the time of his death.

There is a portrait of him in the print entitled 'The Portraiture of the Jesuits and Priests as they used to sit at Council in England' in the second part of 'Vox Populi.'

Worthington's works are: 1. 'The Rosarie of Our Ladie. Otherwise called our Ladies Psalter. With other godlie exercises,' Antwerp, 1600, 12mo (anon.) The preface, dated 25 March 1590, is signed 'T. W. P.' 2. 'Richardi Bristoï Vigorniensis . . . Motiva,' Arras, 1608, 2 vols. 4to; translated from the English, with a memoir of Bristowe prefixed. 3. 'Annotations, Tables, &c.,' to the two volumes of the Old Testament printed at Douay, 1609–10 (cf. Cotton, *Rheims and Doway*, p. 25). 4. 'Catalogus Martyrum in Anglia ab anno 1570 ad annum 1612.' Printed 1612 and 1614, 8vo. Prefixed to this extremely rare book is 'Narratio de Origine Seminariorum, et de Missione Sacerdotum in Anglia.' This catalogue and narration are taken mostly from the collection entitled 'Concertatio Ecclesiæ Catholicæ in Anglia' [see Bridgewater, John]. 5. 'Whyte dyed Black. Or a Discouery of many most foule blemishes, impostures, and deceiptes, which D. Whyte haith practysed in his book entituled The way to the true Church. Written by T. W. P.,' *sine loco*, 1615, 4to [see White, John, 1570–1615]. In a reply to this Francis White [q.v.] wrote his 'Orthodox Faith and Way to the Church.' 6. 'An Anker of Christian Doctrine Whearein the most principal pointes of Catholiqve Religion are proued by the only written word of God,' 4 pts. in 3 vols. Douay, 1618–1622, 4to. The preface, dated 1616, is signed 'Th. W.' It has been stated that these volumes were printed in London, and that they were sold by the author at his lodgings in Turnbull Street for 14*s.* (Gee, *Foot out of the Snare*).

[De Backer's Bibl. des Écrivains de la Compagnie de Jésus, 1876, iii. 1574; Dodd's Church Hist. ii. 388, 389, 391, iii. 88, and Tierney's edit. iii. 156, 158; Douay Diaries, p. 446; Foley's Records, ii. 104, vii. 866; Granger's Biogr. Hist. of England, 5th edit. ii. 80; More's Hist. Missionis Anglicanæ Soc. Jesu, p. 285; Notes and Queries, 3rd ser. ix. 194; Oliver's Jesuit Collections, p. 228; Panzani's Memoirs, p. 88; Register of the University of Oxford, i. 279; Southwell's Bibl. Scriptorum Soc. Jesu, p. 770; Wood's Athenæ Oxon. (Bliss), ii. 406, and Fasti, i. 185; T. G. Law's Archpriest Controversy, 1898 (Camden Soc.)] T. C.

WORTHINGTON, THOMAS (1671–1754), Dominican friar, fourth son of Thomas Worthington of Blainsco in the parish of Standish, near Wigan, Lancashire, by his wife Jane, eldest daughter of John Plompton of Plompton, Yorkshire, was born on 23 Nov. 1671, and received his education in the college of the English jesuits at St. Omer. In 1691 he entered the Dominican order at the convent of Bornhem in Flanders, and in the following year he made his solemn confession as a member of the order. He was ordained priest at Rome in 1695, and went afterwards to the college of St. Thomas Aquinas at Louvain, where he became successively professor of philosophy, theology, and sacred scripture. He graduated B.D. in 1704, was elected prior of Bornhem in 1705, and re-elected in 1708, and was instituted prior provincial of England. For nine years he laboured on the English mission, sometimes in London, but generally in Yorkshire and Lancashire. On his return to Flanders he was again installed prior of Bornhem, 25 Jan. 1717–18. He was created D.D. in 1718, was elected prior of Bornhem for the fifth time in 1725, and was again instituted provincial on 4 Jan. 1725–6. Subsequently he became chaplain at Middleton Hall, the residence of Ralph Brandling, in the parish of Rothwell, near Leeds. He died there on 25 Feb. 1754 (N.S.)

His works are: 1. 'Prolegomena ad Sacram Scripturam et Historia Sacra Scholastica Mundi sub lege Naturæ,' Louvain, 1702, 4to. 2. 'Historia Sacra Scholastica Mundi, sub lege Mosaicâ, ad Templi ædificationem,' Louvain, 1704, 4to. 3. 'Historia Sacra Scholastica Mundi, sub lege Mosaicâ

a Templi ædificatione ad Nativitatem Christi,' Louvain, 1705, 4to. 4. 'An Introduction to the Catholic Faith. By an English Dominican,' London, 1709, 8vo, pp. 152. The authorship has been erroneously ascribed by Quétif and Echard, in their 'Scriptores Ordinis Prædicatorum,' to Father Ambrose Burgis. 5. 'Annales Fratrum Prædicatorum Provinciæ Anglicanæ Restauratæ,' 1710. This manuscript, preserved in the archives of the province, comprises a history of the convent of Bornhem from its foundation to the year 1675. It is a Latin abridgment of the 'Annals' compiled in Flemish by Hyacinth Coomans, a lay brother, who died in 1701. The Flemish original is lost. 6. 'History of the Convent of Bornhem, the College of Louvain, and the Monastery of English Sisters at Brussels,' printed in Bernard de Jonghe's 'Belgium Dominicanum,' Brussels, 1719, 4to. 7. 'Obituary Rolls of Bornhem,' consisting of notices of the religious of the English Dominican province from the foundation of the convent in 1658 down to 1719. 8. A Latin 'Memoir of Bishop Williams,' 1714, 8vo. The whole contents of this manuscript have been published in 'A Consecrated Life' by the Rev. Raymund Palmer, O.P., which appeared in 'Merry England' for November and December 1887. 9. 'Brevis Provinciæ Anglicanæ Ratio,' 4to. Manuscript preserved in the archives of the province; there is also a transcript in the archives of the master-general of the Dominican order at Rome.

[Catholic Miscellany, 1826, vi. 255; Gibson's Lydiate Hall, p. 203; Merry England, 1888–9, xii. 25, 135; Oliver's Cornwall, p. 469; Palmer's Life of Card. Howard, p. 130; Palmer's Obit. Notices of the Friar-Preachers, p. 14.] T. C.

WORTHINGTON, WILLIAM (1703–1778), divine, son of Thomas Worthington of Aberhafesp, Montgomeryshire, was born in 1703, and educated at Oswestry school. He was matriculated at Jesus College, Oxford, 9 May 1722, and graduated B.A. on 22 Feb. 1725–6. Afterwards he became usher in the school at Oswestry. He took the degree of M.A. at St. John's College, Cambridge, in 1742, was incorporated in that degree at Oxford on 3 July 1758, and accumulated the degrees of B.D. and D.D. in the latter university on 10 July the same year. He was patronised by Francis Hare [q. v.], bishop of St. Asaph, who presented him in 1729 to the vicarage of Llanyblodwell, Shropshire, and in 1745 removed him to Llanrhaiadr, Denbighshire. Hare also gave him the sinecure rectory of Darowen, Montgomeryshire, in 1737; and Archbishop Drummond, to whom he had been chaplain for several years, presented him in 1762 to a stall in the cathedral of York. He died at Llanrhaiadr on 6 Oct. 1778.

His principal works are: 1. 'An Essay on the Scheme and Conduct, Procedure and Extent, of Man's Redemption; designed for the honour and illustration of Christianity. To which is annexed a Dissertation on the Design and Argument of the Book of Job,' London, 1743, 8vo; 2nd edit. enlarged, London, 1748, 8vo. 2. 'The Historical Sense of the Mosaic Account of the Fall proved and vindicated,' London, 1751, 8vo. 3. 'The Use, Value, and Improvement of Various Readings shown and illustrated,' Oxford, 1764, 8vo. 4. 'A Disquisition concerning the Lord's Supper, in order to ascertain the right Notion of it,' 1766, 8vo. 5. 'The Evidence of Christianity deduced from Facts, and the Testimony of Sense, throughout all Ages of the Church,' 2 vols. London, 1769, 8vo, being the Boyle lectures for 1766–8. 6. 'The Scripture Theory of the Earth, throughout all its Revolutions, and all the Periods of its Existence, from the Creation to the final Renovation of all Things; being a Sequel to the Essay on Redemption, and an Illustration of the Principles on which it is written,' London, 1773, 8vo. 7. 'Irenicum, or the Importance of Unity in the Church of Christ considered; and applied towards the Healing of our unhappy Differences and Divisions,' 1775, 8vo. 8. 'An impartial Enquiry into the Case of the Gospel Demoniacks; with an Appendix, consisting of an Essay on Scripture Demonology,' 1777, 8vo. This was an attack on the opinion expressed by Hugh Farmer [q. v.], a dissenting minister, in his 'Essay on the Demoniacks,' 1775. 9. 'A further Enquiry into the Case of the Gospel Demoniacks, occasioned by Mr. Farmer's Letters on the Subject,' 1779, 8vo, a posthumous publication.

[Cooke's Preacher's Assistant; Foster's Alumni Oxon. 1715–1886; Gent. Mag. 1778, p. 495; Graduati Cantabr. (1823), p. 530; Le Neve's Fasti (Hardy), iii. 204, 206; Nichols's Lit. Anecd. vii. 477; Watt's Bibl. Brit.; Williams's Eminent Welshmen, p. 544.] T. C.

WORTLEY, STUART-. [See STUART-WORTLEY.]

WORTLEY, SIR FRANCIS (1591–1652), poet, born in 1591, was son of Sir Richard Wortley, knight, by Elizabeth, daughter of Edward Boughton of Cawston, Warwickshire, who became after Sir Richard's death (1603) the wife of William Cavendish, earl of Devonshire (HUNTER, *South Yorkshire*, ii. 316). Wortley matriculated from Magdalen College, Oxford, on

17 Feb. 1608–9, was knighted on 15 Jan. 1610, and created a baronet on 29 June 1611 (Foster, *Alumni Oxon.* 1500–1714). In the two parliaments of 1624 and 1625 he represented East Retford, and was one of the candidates of Sir Thomas Wentworth for Yorkshire in 1625 (Cartwright, *Chapters of Yorkshire History*, 1872, pp. 216–28; *Strafford Letters*, i. 29). He was assessed 30*l.* towards the forced loan of 1626 and made some opposition to its payment (*ib.* pp. 236, 350). In 1626 he had a duel with Sir John Savile and was reported to be killed (*Court and Times of Charles I*, i. 143; Hunter, p. 317). Wood describes Wortley as an 'ingenious gentleman,' who trod 'in the steps of his worthy ancestors in hospitality, charity, and good neighbourhood.' He was a friend of Ben Jonson, and contributed to 'Jonsonus Virbius' (1638). In September 1639 he entertained John Taylor (1580–1653) [q.v.], the water poet, who has left an account of his visit to Wharncliffe (*Part of this Summer's Travels, or News from Hell, Hull, and Halifax*, p. 23). In the disputes which preceded the beginning of the civil war Wortley distinguished himself by his zeal for the king, whom he accompanied in the attempt to obtain possession of Hull (Vicars, *Parl. Chron.* i. 81; cf. Wortley, *Declaration in Vindication of himself*, 1642). The House of Commons on 25 April 1642 ordered him to be sent for as a delinquent, but the vote was fruitless (*Commons' Journals*, ii. 540). He garrisoned his house at Wortley with 150 dragoons, and was one of the most active supporters of the king in south Yorkshire (Hunter, ii. 317). On 3 June 1644 Wortley was captured by the parliamentarians at the taking of Walton House, and on 22 Aug. following he was sent to the Tower (Rushworth, v. 622; *Commons' Journals*, iii. 603). In the Tower he remained for several years, suffering, like other royalist prisoners, great hardships because parliament confiscated their estates and made no allowance for their maintenance, in spite of repeated petitions (*A true Relation of the Unparalleled Oppression imposed upon the Gentlemen Prisoners in the Tower*, 1647, 4to). On 19 Aug. 1647 King Charles sent the prisoners in the Tower a brace of fat bucks for a feast, which gift and banquet Wortley celebrated in a ballad containing characters of the different prisoners. Of himself he says:

> Frank Wortley hath a jovial soul,
> Yet never was good clubman;
> He's for the bishops and the church,
> But can endure no tubman

(Wright, *Political Ballads published during the Commonwealth*, 1841, p. 91). About 1649 or perhaps earlier he was released from the Tower, compounded for his estate, and, being much in debt, 'lived in the White Friars near Fleet Street in London,' where, according to Wood, he died (*Athenæ Oxon.* iii. 392). In his will, dated 9 Sept. 1652, he desired to be buried at Windsor with his father. It was proved in London, 13 Sept. 1652, by his son, Sir Francis (Jackson, *Yorkshire Diaries*, i. 281).

Wortley is described as 'a tall proper man, with grey hair' (*ib.*) An engraved portrait is mentioned by Bromley (p. 81). He married Grace, daughter of Sir William Brouncker of Melksham, Wiltshire, and had by her two children: Sir Francis, who succeeded him; and Margaret, married to Sir Henry Griffith, bart., of Agnes Burton, Yorkshire. Sarah, his daughter by his second wife, Hester, daughter of George Smithies, alderman of London, and widow of Alderman Eyre of Coleman Street, married Roger Bretteridge of Newhall, Yorkshire (*Calendar of the Committee for Compounding*, p. 1376; Hunter, ii. 325). Sir Francis Wortley, the second baronet, married Frances, daughter of Sir William Faunt of Freeston, Lincolnshire, but died on 14 March 1665, leaving no legitimate issue. He bequeathed his estates to his natural daughter, Anne Newcomen, and she married Sidney Montagu (second son of the first Earl of Sandwich), who took the name of Wortley (*ib.* ii. 319; *Yorkshire Diaries*, i. 282).

Wortley was the author of: 1. 'His Duty delineated in his Pious Pity and Christian Commiseration of the Sorrows of . . . Elizabeth, Queen of Bohemia,' 1641, 4to (quoted by Bliss in his edition of Wood's *Athenæ*, iii. 391). 2. 'Lines dedicated to Fame and Truth,' 1642, 4to (on the same subject). 3. 'Characters and Elegies,' 1646, 4to. This consists chiefly of poems on the royalist noblemen and gentlemen killed during the war. Specimens of the characters are printed in Bliss's edition of Earle's 'Microcosmography,' 1811, pp. 298, 299. 4. 'A Loyal Song of the Royal Feast kept by the Prisoners in the Tower,' 1647, fol. (reprinted in Wright's *Political Ballads published during the Commonwealth*, Percy Soc. 1841, p. 87). 5. 'Mercurius Britannicus his Welcome to Hell,' 1647, 4to. He wrote also two prose pamphlets: 6. 'Declaration in Vindication of himself from divers Aspersions and Rumours concerning the drawing of his Sword and other Actions,' 1642, 4to (reprinted in the *Yorkshire Archæological Journal*, viii. 395). 7. 'Truth asserted by the Doctrine and Practice of the Apostles, &c., viz. that Episcopacy is *Jure Divino*,' 1642, 4to.

[A Life of Wortley and a pedigree of the Family are contained in Hunter's South Yorkshire, ii. 316–18, 324; Wood's Athenæ Oxon. ed. Bliss, iii. 391; Yorkshire Royalist Composition Papers, ii. 65, 197, iii. 39; Harleian MS. 2100; other authorities mentioned in the article.]

C. H. F.

WORTLEY-MONTAGU, EDWARD (1713–1776), author and traveller. [See MONTAGU.]

WORTLEY-MONTAGU, LADY MARY (1689–1762), writer of 'Letters.' [See MONTAGU.]

WOTTON, BARON, CHARLES HENRY KIRKHOVEN (*d.* 1683). [See under KIRKHOVEN, CATHERINE, LADY STANHOPE and COUNTESS OF CHESTERFIELD.]

WOTTON, ANTHONY (1561?–1626), divine, born in London about 1561, was educated at Eton, whence he was elected scholar of King's College, Cambridge, being admitted on 1 Oct. 1579. His tutor was (Sir) William Temple (1555–1627) [q. v.] He graduated B.A. in 1583, and proceeded M.A. in 1587 and B.D. in 1594. In the latter year he disputed with John (afterwards bishop) Overall [q. v.] at Cambridge before the Earl of Essex, who made him his chaplain. On the death of William Whitaker (1548–1595) [q. v.] in the following year Wotton wrote some eulogistic verses, which were printed in Whitaker's 'Works' (1610, p. 708), and became a candidate for the regius professorship of divinity vacated by Whitaker; though Wotton was highly commended for his disputation, Overall was elected by the votes of the younger Cambridge men, who preferred Overall's moderately high-church views to Wotton's puritanism. In March 1596, on the establishment of Gresham College, Wotton was appointed its first professor of divinity, but he held the post less than two years, vacating it and his fellowship at King's on his marriage, on 27 Oct. 1598, to Sybell, aged 28, daughter of William Brisley of Isleworth, Middlesex.

Wotton now became lecturer at All Hallows Barking, a post which he held till his death; all his books are dated from his house on Tower Hill. His failure, in spite of his learning and abilities, to obtain further preferment was due to his puritan tendencies, but he became a well-known and popular preacher. In 1604 he was suspended by Bancroft, his prayer that 'the king's eyes might be opened' being taken as an insinuation that the king was blind. The suspension did not last long, but in 1611 Wotton was attacked from a different quarter. George Walker (1581?–1651) [q. v.] accused him of socinianism; this led to a 'conference' of learned divines, which ended in Wotton's vindication. The controversy went on till 1615, and in 1641, long after Wotton's death, Walker repeated his accusations. This provoked 'Mr. Anthony Wotton's Defence' (Cambridge, 1641, 4to), published under the name of Thomas Gataker [q. v.], who, however, only wrote the postscript, the 'Defence' being by Wotton's son, Samuel (see below). Walker replied in 'A True Relation of the cheife Passages between Mr. Anthony Wotton and Mr. George Walker in . . . 1611, and in the Yeares next following . . . till 1615' (London, 1642, 4to).

Wotton died on 11 Dec. 1626 in his house on Tower Hill, leaving several sons. The eldest, Anthony, born in 1599, died young. The second, Samuel, born on 30 Aug. 1600, was educated at Eton, and elected a fellow of King's College, Cambridge; he graduated M.A. in 1629, and subsequently D.D., and was presented by the provost of Eton to the rectory of West Wrotham, Norfolk, on 29 April 1640. He died on 4 Feb. 1680–1 (LE NEVE, *Mon. Anglicana*, v. 148; BLOMEFIELD, *Norfolk*, iii. 319). Besides the 'Defence' of his father, he translated Pierre de la Ramée's 'Logic,' which was published by his father in 1626 as 'The Arte of Logicke gathered out of Aristotle' (London, 8vo), and was dedicated to James, viscount Doncaster. The third son, John, also fellow of King's and vicar of Weedon, Northamptonshire, was ejected for refusing the 'engagement' in 1650, and died about 1659.

Wotton was author of: 1. 'A Defence of Mr. Perkins's Booke called "A Reformed Catholicke" against the Cauils of a Popish Writer, one B. P. or W. B. [i.e. William Bishop [q. v.], bishop of Chalcedon], in his "Deformed Reformation,"' London, 1606, 4to, a substantial work of six hundred pages dedicated to the Earl of Salisbury [cf. art. PERKINS, WILLIAM]. 2. 'A Trial of the Romish Clergies Title to the Church. By Way of Answer to a Popish Pamphlet written by one A. D. and entitled "A Treatise of Faith,"' London, 1608, 4to. This provoked 'A Reply made unto Mr. Anthonie Wotton and Mr. John White [see WHITE, JOHN, 1570–1615], by A. D.,' no place, 1612, 4to. 3. 'Sermons upon a Part of the first Chapter of the Gospel of St. John, preached in the Parish Church of All Hallows Barking, in London,' London, 1609, 4to. 4. 'Runne from Rome, or a Treatise shewing the Necessitie of separating from the Church of Rome,' London, 1624, 4to; 2nd edit. 1636, 12mo: in this work Wotton seeks to confute Bellarmine. 5. 'De Recon-

ciliatione Peccatoris libri v.,' Basle, 1624, 4to; no copy of this is in the British Museum.

[Cole's manuscript Collections, xiv. 178–84, xv. 90–1, 110; Ward's Gresham Professors, i. 39–43, and his miscellaneous collections in Gresham College in Brit. Mus. Add. MS. 6194, pp. 281–2; Francis Peck in Brit. Mus. Add. MS. 6209, f. 87; Harwood's Al. Etonenses, pp. 189, 221; Chester's London Marr. Licences; Fuller's Hist. of Cambr. p. 75; Rapin's Hist. of England, ii. 240, 244, 276; Brooke's Lives of the Puritans, ii. 346–9; Notes and Queries, 8th ser. vi. 34; Wotton's Works, and authorities cited in text.] A. F. P.

WOTTON, Sir EDWARD (1489–1551), treasurer of Calais, born in 1489, was the eldest son of Sir Robert Wotton, by his wife Anne, daughter of Sir Henry Belknap. Sir Robert was grandson of Nicholas Wotton (1372–1448), a member of the Drapers' Company of London, who was sheriff in 1406 and lord mayor in 1415, and again in 1430, and represented the city in parliament continuously from 1406 to 1429 (*Off. Ret.* i. 269–316). He acquired the manor of Boughton Malherbe, Kent, by his marriage with Joan, only daughter and heir of Robert Corbie of that place, and was succeeded by his son Nicholas, who died on 9 April 1481 (*Cal. Inq. post mortem*, Henry VII, i. 694); the latter's son, Sir Robert, born in 1465, was knighted by Edward IV, served as sheriff of Kent in 1498–9, was made lieutenant of Guisnes, and from 1510 to 1519 was knight-porter of Calais. He left issue two sons, Edward and Dr. Nicholas Wotton [q. v.], and three daughters, of whom Margaret (*d.* 1541) was the second wife of Thomas Grey, second marquis of Dorset [q. v.]

Edward first appears in the commission of the peace for Kent on 2 June 1524; subsequently his name was generally included in the commissions of the peace, of gaol delivery, and oyer and terminer for the county. He was knighted before 22 April 1528, and on 9 Nov. 1529 was appointed sheriff of Kent. He accompanied Henry VIII to Calais in 1532, landing on 11 Oct. (*Chron. of Calais*, p. 42), officiated at the coronation of Anne Boleyn in 1534, and at the christening of Edward VI in 1537. He was again sheriff of Kent in 1535–6, and in December 1539 was one of the knights sent to Calais to receive Anne of Cleves. He seems to have eagerly adopted the principles of the Reformation, and in September 1538 a correspondent told Bullinger that Wotton had received one of the reformer's books 'with the greatest satisfaction, and is diligently engaged upon it' (*Orig. Letters*, Parker Soc. ii. 612). In July 1540 Henry VIII intimated his intention of reviving the office of treasurer of Calais, and appointing to it his trusty 'councillor' Sir Edward Wotton, whose patent was dated 24 Nov. following. The phrase does not necessarily imply that Wotton was a member of the English privy council, and he is not recorded as attending any of its meetings during Henry's reign. After the conclusion of the war with France he served on the various commissions appointed in 1546 for delimiting Henry's conquest, the Boulonnais (*State Papers*, Henry VIII, xi. 181 sqq.; *Corr. Pol. de Odet de Selve*, passim). According to Holinshed, Henry VIII offered to make Wotton lord chancellor; the offer, improbable in any case, is more likely to have been made to Sir Edward's brother Nicholas (*Reliquiæ Wottonianæ*, ed. 1685).

Henry VIII nominated Wotton one of his executors, and a privy councillor to his son Edward, though Wotton's official superior at Calais, Lord Cobham, was neither. Wotton remained a privy councillor when Somerset reconstructed the council in March 1546–7, but his duties at Calais prevented his frequent attendance at the council board. In April he was again made a commissioner to settle the disputes as to the frontier of the Boulonnais, and the growing hostility of France kept him busy with preparations for defence. On 13 March 1547–8, however, he signed the council's letter ordering the administration of the sacrament in one kind only, and on 17 Jan. 1548–9 joined in proceedings against Thomas Seymour, baron Seymour of Sudeley [q. v.] In September following he again came over to take part in Warwick's scheme for overthrowing Somerset. He was lodging in Warwick Lane, Newgate St., on the 18th, he signed the council's manifesto against the Protector on 6 Oct., and accompanied the other councillors to Windsor six days later, when Somerset was arrested. In November he appears to have returned to Calais, but a year later he was again in attendance at the council. Hasted states that he died on 8 Nov. 1550, but he attended the council on the 22nd of that month, and in January 1550–1 was suppressing disorder in Kent. In the same year also he was included in various commissions, among which the young king proposed to divide the work of the privy council. Apparently it was on 8 Nov. 1551 that he died (*Inquisitio post mortem*, Edward VI, vol. xciii. No. 113); he was buried in Boughton Malherbe church.

Wotton married, first, Dorothy, fourth daughter of Sir Robert Rede [q. v.] (she died on 8 Sept. 1529); and he married, secondly, Ursula, daughter of Sir Robert Dymoke and

widow of Sir John Rudston, lord mayor of London (Metcalfe, *Visit. of Lincolnshire*, p. 42). By her Wotton had no issue, but by his first wife he was father of

Thomas Wotton (1521–1587), who was in December 1547 employed in conveying treasure to his father at Calais, and in 1551 succeeded to his estates, his father having procured two acts of parliament 'disgavelling' his lands in Kent. Edward VI had intended making him K.B., but after Mary's accession the council on 19 Sept. 1553 wrote him a letter 'discharging him from being knight of the Bath, whereunto he was once appointed and written unto' (*Acts P. C.* 1552–4, p. 351). On 16 Jan. 1553–4 he was summoned before the council, and on 21 Jan. 'for obstinate standing against matters of religion was committed to the Fleet, to remain there a close prisoner' (*ib.* pp. 385, 389). Walton in his 'Life of Sir Henry Wotton' (*Reliquiæ Wottonianæ*, 1685, sig. b4) declares that the council's action was due to Nicholas Wotton, who had twice dreamt that his nephew was in danger of participating in some dangerous enterprise, apparently Wyatt's rebellion, and secured his temporary imprisonment to save him from worse perils. The date of his release has not been ascertained; but on 23 Nov. 1558, six days after Elizabeth's accession, he was made sheriff of Kent. For nearly thirty years he was regularly included in the various commissions for the county, such as those for the peace, for taking musters, gaol delivery, examining into cases of piracy, and fortifying Dover. In July 1573 he entertained Queen Elizabeth at Boughton Malherbe, when he declined an offer of knighthood, and in 1578–9 again served as sheriff. He was a person of 'great learning, religion, and wealth,' and a patron of learning and protestantism in others. Thomas Becon [q. v.] dedicated to him his 'Book of Matrimony,' and Edward Dering his 'Sparing Restraint.' William Lambarde [q. v.] also dedicated to Wotton in 1570 his 'Perambulation of Kent,' which was published in 1576 with a prefatory letter by Wotton. He died on 11 Jan. 1586–7, and was buried at Boughton Malherbe (*Inquisitio post mortem*, Elizabeth, vol. ccxv. No. 263). He married, first, Elizabeth, daughter of Sir John Rudston, by whom he had issue Edward, first baron Wotton [q.v.]; Robert; Sir John, who travelled widely, was knighted by Queen Elizabeth, and died young after giving some promise as a poet (cf. his two contributions to *England's Helicon of* 1600, ed. A. H. Bullen, 1899, pp. xviii, 65, 82); James (*d.* 1628), who served in Spain and was knighted on the field in 1596 near Cadiz; and Thomas. By his second wife, Eleanor, daughter of Sir William Finch and widow of Robert Morton, Wotton was father of Sir Henry Wotton [q. v.], the diplomatist and poet.

[Brewer and Gairdner's Letters and Papers of Henry VIII; State Papers, Henry VIII; Acts of the Privy Council, ed. Dasent, vols. i–xii.; Cal. State Papers, Dom. 1547–90, For. 1547–53; Stowe MS. 150 ff. 31, 42, 44, 51, 180 f. 168; Harl. MSS. 283 and 284; Cal. Inq. post mortem, Henry VII, i. 694; Hist. MSS. Comm. 5th Rep. App. passim; Chron. of Calais and Troubles connected with the Prayer-book (Camden Soc.); Lit. Remains of Edw. VI (Roxburghe Club); Corresp. Pol. de Odet de Selve, 1546-8; Original Letters (Parker Soc.), ii. 612; Parker Corresp. pp. 304, 370, 441; Cranmer's Works, ii. 54; Strype's Works (general index); Reliquiæ Wottonianæ, ed. 1685; Lists of Sheriffs, 1898; Burnet's Hist. of the Reformation, ed. Pocock; Nichols's Progresses of Queen Elizabeth; Hasted's Kent, passim, esp. iv. 176; Archæologia Cantiana (general index); Todd's Deans of Canterbury, pp. 11–12; Burke's Extinct Peerage.] A. F. P.

WOTTON, EDWARD (1492–1555), physician and naturalist, born at Oxford in 1492, was son of Richard Wotton, bedel of the university. He was educated at Magdalen College school, and became a chorister at Magdalen College in 1503. In 1506 he was elected demy, and on 9 Feb. 1513–14 graduated B.A.; he was elected fellow of Magdalen in 1516, and in 1520 was accused of conspiring with other fellows to elect certain undergraduates to scholarships (Macray, *Reg. Magdalen Coll.* i. 73, 74, 153). Soon afterwards he became first reader in Greek at Corpus Christi College, just founded by Bishop Foxe, though he was not definitely appointed until 2 Jan. 1520–1, and retained his rooms at Magdalen. In a letter (*Lansd. MS.* 989, f. 129) to Wotton, ascribed by Dr. Fowler and the Rev. W. D. Macray to that date, Bishop Foxe says that he has heard of Wotton's talents from the president of Corpus Christi, and regrets that the statutes of Magdalen did not permit him to make Wotton fellow of Corpus. He made him, however, *socio compar*, and gave him leave to travel in Italy for three or five years from 1 May next, 'to improve his learning, and chiefly to learn Greek.' But in a note to this letter in Brewer's 'Calendar' the date is corrected to 2 Jan. 1523–4 (*Letters and Papers of Henry VIII*, iv. 4). Wotton spent most of his time at Padua, where he graduated M.D., being incorporated at Oxford in that degree on 16 May 1526 (Boase, *Reg. Univ. Oxon.* i. 84).

Wotton was admitted fellow of the College of Physicians on 8 Feb. 1528, was con-

siliarius in 1531, 1547, and 1549, elect in 1531, censor in 1552, 1553, and 1555, and president in 1541, 1542, and 1543. He does not appear, as is often stated, to have been physician to Henry VIII, but he served the Duke of Norfolk and Margaret Pole, countess of Salisbury [q. v.], in that capacity, receiving from her an annuity of 60 shillings, and corresponded with her son Reginald, afterwards Cardinal Pole (*Cal. State Papers*, Venetian, iv. 677). He died on 5 Oct. 1555, and was buried in St. Alban's Church, Wood Street, Cheapside, where also was buried his wife Katharine, who died on 4 Dec. 1558 (*Lansd. MS.* 874; Machyn, *Diary*, pp. 95, 346). His son Henry graduated M.B. from Christ Church, Oxford, in 1562, and M.D. in 1567, was proctor in 1556, and, like his father, Greek reader at Corpus; he was admitted a candidate of the College of Physicians on 12 May 1564, and fellow on 18 Jan. 1571–2, and was censor in 1581 and 1582 (Munk, *Coll. of Phys.* i. 70–1).

Wotton is said to have been the first English physician who made a systematic study of natural history, and he acquired a European reputation by his 'Edoardi Wottoni Oxoniensis de Differentiis Animalium libri decem.' The book was dedicated to Edward VI, and published at Paris in 1552; the copy in the British Museum, a fine folio, is probably unsurpassed in its typographical excellence by any contemporary work. Conrad Gesner, the great Zürich professor, who had commenced the publication of his 'Historia Animalium' in 1551, notices Wotton's work in the 'Enumeratio Authorum' prefixed to his fourth book (Zürich, 1558), and remarks that, while Wotton teaches nothing new, his book deserves to be read and praised as a complete and clearly written digest of previous works on the subject. Haller's verdict is very similar, while Neander declared that no one had written of animals more learnedly and elegantly than Wotton (Neander, *Succincta Explicatio Orbis Terræ*, Leipzig, 1597, p. 410). Wotton also collected materials for the history of insects, which were published in 'Insectorum sive Minimorum Animalium Theatrum olim ab Edoardo Wottono, Conrado Gesnero, Thomaque Pennio inchoatum, tandem Tho. Moufeti . . . opera . . . perfectum,' London, 1634, fol. [see Moffett, Thomas]. Engraved portraits of Wotton, Moffett, and Penny appear in the frontispiece (Bromley, p. 41).

[Wood's Athenæ Oxon. ed. Bliss, i. 226–7; Cal. Letters and Papers of Henry VIII, iv. 4, xiv. i. 181; Boase's Reg. Univ. Oxon.; Bloxam's Reg. Magdalen Coll. i. 4, iv. 48; Macray's Reg. of Magdalen Coll. Oxford; Foster's Alumni Oxon. 1500–1714; Fowler's Hist. of Corpus Christi, Oxford; Munk's Royal Coll. of Phys. i. 27–9; Aikin's Biogr. Mem. of Medicine, 1780, pp. 66–8; Visitation of London (Harl. Soc.), ii. 369; Wotton's Works and authorities cited.]

A. F. P.

WOTTON, EDWARD, first Baron Wotton (1548–1626), born in 1548, was the eldest son of Thomas Wotton (1521–1587) by his first wife, Elizabeth, daughter of Sir John Rudston, lord mayor of London [see under Wotton, Sir Edward, 1489–1551]. Sir Henry Wotton [q. v.] was his half-brother. Edward does not appear to have been educated at any English university, but made up for the deficiency by long study on the continent. In 1579 Mendoza, the Spanish ambassador, stated that Wotton had spent three or four years among the Spanish residents at Naples, and described him as 'a man of great learning and knowledge of languages' (*Cal. Simancas MSS.* 1568–79, pp. 672, 679). He was certainly an accomplished French, Italian, and Spanish scholar; Mendoza also thought him 'a creature of Walsingham's,' but was unable to discover what his religion was. He was early employed in diplomatic business by Walsingham, and in 1574–5 was acting as secretary to the embassy at Vienna, Sir Philip Sidney [q. v.] being for a time associated with him in these duties. In May 1579 Wotton was sent to congratulate the new king of Portugal on his accession, and on his way back had audience of Philip II at Segovia. In January 1583–4 it was proposed to send him to Spain to protest against Mendoza's conduct in England, and to explain his summary expulsion by Elizabeth. (Sir) William Waad [q. v.] was, however, sent instead, and on 9 Nov. following Wotton was returned to parliament as one of the knights of the shire for Kent.

In May 1585 Elizabeth, alarmed at the progress of the catholic league in France and the success of Alexander of Parma in the Netherlands, selected Wotton as envoy to Scotland to persuade James VI to enter into an offensive and defensive alliance, and to take the Dutch under his protection. He was also to suggest James's marriage to Anne of Denmark or Arabella Stewart, but it was not till six years later that the former scheme was adopted. Wotton received his instructions at the hands of his friend Sir Philip Sidney on 15 May, was at Berwick on the 26th, and was received by James VI at Edinburgh on the 30th. 'Doué de qualités brillantes, et qui excellait dans tous les exercices que Jacques VI aimait de prédilection, il ne tarda pas à prendre le plus

grand ascendant sur l'esprit du jeune prince' (Teulet, *Papiers d'État*, ii. 728). At first Wotton's success appeared complete; James agreed to the proposal for an offensive and defensive league, and on 28 June the lords and estates approved. In the same month, however, the exiled Scots in England made a raid into Scotland, supported by an English force, and, though Elizabeth ordered the arrest of the offenders, James, with some reason, suspected the complicity of the English government, and feared a repetition of the attempts to restore the exiled lords by force. Moreover Arran's influence over the king was still supreme, and Arran was strenuously supported by the French party. A fresh complication arose with the murder of Francis, lord Russell, on 27 July [see under Russell, Francis, second Earl of Bedford]. Fernihurst was the criminal, but Arran was implicated, and Elizabeth now sought to use the circumstance to ruin him. Wotton demanded his arrest and removal to England for trial, but James merely confined him in St. Andrews, whence he was soon released and resumed his ascendency over James. Wotton's position was now precarious, and in August Arran's ally, Sir William Stewart (*fl.* 1575–1603) [q. v.], openly insulted him in the king's presence. Elizabeth, however, hesitated to risk an open breach with James by effective support of her ambassador, but the despatch of Castelnau de Mauvissière by Henri III to Scotland reinforced French influence at Edinburgh, strengthened James in his refusal to give up Arran, and made Wotton's success hopeless. He now advocated an incursion by the exiled lords, supported by an English force, and the seizure of James and Arran as the only means of restoring English prestige; but, aware of the danger to himself in such an event, he begged for his recall. This was granted on 11 Oct., but before Walsingham's letters could arrive Wotton had on his own authority crossed the border, and on the 12th he was at Berwick (full details of Wotton's negotiations are given in *Cotton MSS.* Calig. C. viii–ix; *Addit. MS.* 32657, ff. 83–223; *Hamilton Papers*, 1543–99, pp. 643–708; *Border Papers*, 1560–94, Nos. 335–376; Thorpe, *Cal. Scottish State Papers*, i. 495–512; Teulet, *Papiers d'État*, Bannatyne Club, ii. 728, iii. 404–6; *Cal. Simancas MSS.* 1580–6, pp. 546–52).

For some time after his return Wotton was occupied in local administration in Kent. In 1586, however, he was sent to France to explain to Henry III the intrigues against Elizabeth of Mary Queen of Scots, certified transcripts of her letters in connection with the Babington plot being sent him with directions how to use them (*Addit. MS.* 33256, ff. 172–205; *Cal. Simancas MSS.* 1587–1603, p. 178, and his instructions dated 29 Sept. in *Cotton. MS.* Calig. E. vi. 302; and Bernard, *Cat. MSS. Angliæ*, iii. 5270, f. 240). On 16 Feb. 1586–7 he was one of the pallbearers at Sidney's funeral, and later in the year he succeeded his father at Boughton Malherbe, and on 5 Jan. 1587–8 he was admitted student of Gray's Inn. In 1591 he was knighted, and in 1594–5 he served as sheriff of Kent (*Addit. MS.* 33924, f. 16). In 1595–6 he vainly petitioned Burghley for the treasurership of the chamber (*Lansd. MS.* lxxix. 19), and in March 1597 he was an unsuccessful candidate for the Cinque ports. About the same time it was proposed to make him secretary of state (Collins, *Letters and Mem.* ii. 25, 27, 30, 54), but, this failing, Wotton made strenuous but vain efforts to secure a peerage (*ib.* ii. 85–8). In 1599, on an alarm of a Spanish invasion, he was appointed treasurer of a 'camp' to be formed, and in May 1601 he was offered but declined the post of ambassador in France. On 23 Dec. 1602 he was made comptroller of the household and was sworn of the privy council; on 17 Jan. 1602–3 Chamberlain wrote: 'The court has flourished more than ordinary this Christmas. The new comptroller has put new life into it by his example, being always freshly attired and chiefly in white.' On 19 Feb. following he was appointed to negotiate with Scaramelli, the Venetian ambassador (*Cal. State Papers*, Venetian, ix. 1135).

James I continued Wotton in the office of comptroller, and on 13 May created him Baron Wotton of Marley, co. Kent (*Addit. MS.* 34218, f. 190 *b*). In November he was one of the lords who tried Sir Walter Ralegh (*Addit. MS.* 6177, f. 137; *The Arraignment of S^r^ Walter Rawleigh . . . before Lord Wotton . . .*, London, 1648, 4to; Edwards, *Life of Raleigh*). During the early years of James I's reign Wotton was lord-lieutenant of Kent (*Egerton MS.* 860, passim; *Harl. MS.* 6846, f. 42), but in August 1610 he was sent as ambassador extraordinary to France to congratulate Louis XIII on his accession (Brewer, *Court and Times of James I*, i. 131; instructions in *Stowe MS.* 177, ff. 131–6). On his return in October he brought Isaac Casaubon [q. v.] to England in his suite (*Casaubonorum Epistolæ*, pp. 361–2). In June 1612 he was nominated commissioner of the treasury on Salisbury's death. In November 1616 he was made treasurer of the household, but on 23 Dec. 1617 he was 'persuaded' to retire from that office by the

payment of five thousand pounds. This did not satisfy him, and he clung to office some weeks longer in the vain hope of extracting a viscountcy as a further compensation. He was excluded from the council on Charles I's accession on the ground of being a catholic (Gardiner, v. 419; Brewer, *Court and Times of Charles I*, i. 8). He retired to Boughton Malherbe, where he died early in 1626; the inquisitio post mortem was taken on 12 April (6 Charles I, vol. iii. no. 92).

Wotton married, first, on 1 Sept. 1575, Hester, daughter of Sir William Puckering, who died on 8 May 1592, and was buried in Boughton Malherbe church; and secondly, Margaret, daughter of Philip, third baron Wharton, who survived until 1652 (see *Calendar of the Committee for Compounding*, p. 2309; *Addit. MS.* 5494, f. 197; and *Lords' Journals*, vii. 302, 388, viii. 254, 315, ix. 118). Wotton had issue by his first wife only, a son Thomas and a daughter Philippa, who married Sir Edmund Bacon. Thomas succeeded as second baron, but, being of weak health and a catholic, took little part in politics. He died, aged 43, on 2 April 1630, and was buried in Boughton Malherbe church; his widow was in February 1632-3 fined 500*l.* by the court of high commission for removing the font in the church to make room for her husband's tomb and for inscribing on it 'a bold epitaph' stating that he died a Roman catholic (*Court and Times of Charles I*, ii. 227; Laud, *Works*, v. 311). He married, on 6 June 1608, Mary (1590–1658), daughter of Sir Arthur Throckmorton, and had issue four daughters: Catherine, who inherited Boughton Malherbe, and married, first, Henry, lord Stanhope, by whom she was mother of Philip Stanhope, second earl of Chesterfield [q. v.]; secondly, John Polyander à Kirkhoven [see Kirkhoven, Catherine]; and, thirdly, Daniel O'Neill [q.v.]; Hester (*d.* 1649), who was third wife of Baptist Noel, third viscount Campden [q. v.]; Margaret, who married Sir John Tufton; and Anne, who married Sir Edward Hales, father of Sir Edward Hales, titular earl of Tenterden [q. v.]

[Cal. State Papers, Dom. 1580–1625; Lansdowne MSS. xlv. 6, l. 87, lxii. 54, lxxix. 19, cxi. 37; Addit. MSS. 20770 f. 23, 34176 ff. 37–43, 49, 50 (corresp. with Sir William Twysden); Ashmole MSS. 832 f. 71, 862 f. 411, 1132 f. 3; Collins's Letters and Memorials, vol. ii.; Birch's Mem. of Elizabeth, i. 157; Winwood's Memorials, ii. 151; Brewer's Court and Times of James I, i. 132–3, 176–7, 451–5; Cal. Hatfield MSS.; Cal. Buccleuch MSS.; Hist. MSS. Comm. 5th Rep. App. p. 487; Official Return Memb. of Parl.; Reg. P. C. Scotl., ed. Masson; Camden's Annals and Britannia, ed. Gough; Baker's Chron.; Spedding's Bacon; Brown's Genesis U.S.A.; Fortescue Papers (Camden Soc.), pp. 38, 43; Gardiner's Hist. of England; Reliquiæ Wottonianæ, ed. 1685; Strype's Works (general index); A. W. Fox's Book of Bachelors, 1899 (contains various errors respecting the Wotton family); Hasted's Kent, esp. ii. 429; Archæologia Cantiana (general index); Burke's Extinct and G. E. C[okayne]'s Peerages; authorities cited in text.] A. F. P.

WOTTON, Sir HENRY (1568–1639), diplomatist and poet, was born in 1568 at Boughton Hall, in the parish of Boughton Malherbe, in Kent. He was grandson of Sir Edward Wotton (1489–1551) [q. v.], and fourth son of Thomas Wotton (1521–1587), being only son of his father's second marriage with Eleanor, daughter of Sir William Finch, and widow of Robert Morton of Kent. Edward Wotton, first baron Wotton [q. v.], was his eldest half-brother. After receiving some instruction at home from his mother and a tutor, Henry was sent to Winchester school, and at the age of sixteen proceeded as a commoner to New College, Oxford, matriculating on 5 June 1584. Two years later he migrated to Queen's College, and while an undergraduate there he wrote a play called 'Tancredo,' which was apparently based on Tasso's recently published 'Gerusalemme Liberata.' Wotton's effort is lost. Science also attracted him, and he is said when in his twentieth year to have 'read in Latin three lectures "de oculo," wherein he described the form, the motion, and the curious composure of the eye' (Walton). At Oxford, despite Wotton's five years' seniority, he began a friendship with John Donne [q. v.], which was only terminated by the latter's death. Alberico Gentili [q. v.], professor of civil law, also became warmly attached to him. Wotton's father died in 1587, leaving him a beggarly annuity of a hundred marks. He supplicated for the degree of B.A. on 8 June 1588, and then left the country for a long tour on the continent of Europe, which seems to have occupied him nearly seven years.

He first proceeded to the university of Altdorf, where he met Edward, lord Zouche [q. v.], a regular correspondent of his in later years. From Altdorf Wotton passed to Linz, where he witnessed some experiments carried out by Kepler. He also visited Ingolstadt and Vienna, and early in 1592 pushed on to Rome, where he was introduced to Cardinals Bellarmine and Allen. After a few months, which he divided among Naples, Genoa, Venice, and Florence, he arrived at Geneva on 22 June 1593; he lodged with the scholar

Casaubon, and left owing his host much money, which Casaubon recovered with difficulty after inconvenient delay (Pattison, *Casaubon*, pp. 44–6). Subsequently Wotton spent some time in France. He was ambitious of diplomatic employment, and while on the continent he seems to have forwarded foreign news to Robert Devereux, second earl of Essex, who appreciated his services. During 1594 he wrote abroad his longest and most important prose work, 'The State of Christendom,' an outspoken survey of current politics, displaying both information and insight; it remained unpublished till 1657, eighteen years after its author's death. At the opening of the work he meditates the possibility of securing a safe return home by 'murdering some notable traitor to his prince and country,' but he thought better of the plan owing to 'the great difficulty to remain unpunished' and to 'the continual terror that such an offence might breed into his conscience.' Again in England in 1595, he was admitted a student to the Middle Temple, but he never was called to the bar. Towards the close of the year he became one of Essex's agents and secretaries.

By October 1595 he was fully in his master's confidence, and visited the margrave of Baden at the earl's instance to win his friendship for Queen Elizabeth (*Hist. MSS. Comm.* 3rd Rep. Hatfield MSS.) In December 1595 he was sent by Essex to Paris to warn Essex's Portuguese protégé, Antonio Perez, of the treachery of his English attendant Aleyn. Aleyn returned with Wotton and was arrested (Birch, *Queen Elizabeth*, i. 346). Essex, who made it his object to collect foreign intelligence from all parts of Europe, entrusted Wotton in 1596 with the department dealing with the affairs of Transylvania, Poland, Italy, and Germany (*ib.* ii. 243). Although Wotton was an active correspondent, his judgment and fidelity to his master were questioned by a fellow secretary, Anthony Bacon [q. v.], and continual bickerings between Wotton and Bacon disturbed the harmony of Essex's household. While in London in Essex's employment, Wotton made the acquaintance of many men of letters, to whom probably his friend Donne introduced him. As soon as Essex fell out of favour with his sovereign, Wotton hastily left England on a second visit to Italy. Unlike his fellow secretary, Henry Cuffe, he seems to have been in no way involved in Essex's futile conspiracy, but he was not free from a suspicion of complicity, and, so long as Queen Elizabeth lived, England was closed to him. He appears to have settled at Venice, where he occupied himself in literary work. From Venice he passed to Florence, where he obtained an introduction to the court of Ferdinand, the great duke of Tuscany. In 1602 the duke's ministers intercepted letters disclosing a design against the life of James, the Scottish king. At the suggestion of his secretary Vietta, the duke sent Wotton to warn James of the conspiracy, entrusting him not merely 'with letters to the king' but with 'such Italian antidotes against poison as the Scots till then had been strangers to.' Travelling as an Italian under the assumed name of Octavio Baldi, Wotton reached Sweden, whence he crossed to Scotland and was received by King James at Stirling. After three months' stay in Scotland he returned to Florence, and was there at the time of Queen Elizabeth's death.

Wotton at once returned to England and was accorded a kindly reception by the new sovereign, James I. He received the honour of knighthood and a choice of posts as ambassador at the courts of Spain, France, or Venice. Wotton's means were small, and he accepted the post at Venice as pecuniarily the least onerous of the three. He left London in July 1604. His half-nephew (son of a half-brother), Sir Albertus Morton [q. v.], went with him as secretary, and William Bedell [q. v.] joined him as chaplain in 1607 (cf. *Notes and Queries*, 2nd ser. vii. 281). His friend Donne sent him a letter in verse on his departure (Donne, *Poems*, ed. Chambers, ii. 7–9, 41–2; cf. Walton, *Life*, ed. Bullen, p. 119).

Wotton was engaged in diplomatic duties at Venice for nearly twenty years, but he did not hold office continuously. His first term covered eight years, 1604 to 1612; his second four years, 1616 to 1619, and his third four years, 1621 to 1624.

During Wotton's first period he was chiefly occupied in supporting the republic in its long resistance to the authority of the pope. By his exertions, too, many English soldiers who had been brought over to serve the Venetian republic against the Turks were relieved from extreme poverty and sent back to England. He made the acquaintance of Paolo Sarpi, and caused a portrait to be painted of him, which he sent to Dr. Collins, provost of King's College, Cambridge (Burnet, *Life of Bedell*, p. 194; *Notes and Queries*, 2nd ser. vii. 350–1), and he showed attention to James Howell, Thomas Coryate, and other English travellers (cf. Coryate, *Crudities*, 1776, ii. 7). Donne, writing in 1607, complained that Wotton, 'under the oppression of business or the necessity of seem-

ing so,' was an infrequent correspondent (Gosse, *Donne*, i. 170). Wotton contrived to offend Gasper Scioppius, a Roman catholic controversialist who had been a fellow student at Altdorf. Scioppius visited Venice in 1607, and was then preparing a confutation of James I's theology. In 1611 he issued a volume of scurrilous abuse of the king, entitled 'Ecclesiasticus.' Incidentally he alluded to an anecdote respecting Wotton which involved the English envoy in disaster. It appears that on his journey to Italy in 1604 Wotton stayed at Augsburg, where Christopher Flecamore or Fleckmore, a merchant, invited him to inscribe his name in his album. Wotton complied by writing the sentence 'Legatus est vir bonus peregre missus ad mentiendum Reipublicæ causâ,' 'which he would have been content should have been thus englished: An ambassador is an honest man, sent to lie abroad for the good of his country' (Walton). Scioppius, in noticing this episode, charged James I in his printed diatribe with sending a confessed liar to represent him abroad (*Ecclesiasticus*, cap. iv.)

About the same date as Scioppius's attack on James I was published (1611), Wotton obtained leave to revisit England. He desired a change of employment. He had already received a grant of the second vacancy among the six clerks (18 March 1610-11; *Cal. State Papers*, 1617–18, p. 17). While at home at leisure in the following autumn, he paid much court to Prince Henry and to the Princess Elizabeth; the princess inspired him with an enthusiastic esteem, and he celebrated her charms in beautiful verse. Early in 1612 he went to France on diplomatic business, and wrote to Donne from Amiens. On Lord Salisbury's death on 24 May 1612 he was a candidate for the vacant post of secretary to the king. The queen and Prince Henry encouraged his pretensions; but Wotton had at court many enemies who doubted his sincerity. Chamberlain, who usually called him in his correspondence 'Signor Fabritio,' declared in October 1612 'my good old friend Fabritio will never leave his old trade of being fabler, or, as the devil is, father of lies.'

Finally, Wotton's chances of preferment were ruined by the king's discovery of the contemptuous definition of an ambassador's function which was assigned him in Scioppius's book. James invited explanations of the indiscreet jest. Wotton told the king that the affair was 'a merriment,' but he was warned to take it seriously (cf. Nichols, *Progresses*, ii. 468-70; *Cal. State Papers*, 1611–18, pp. 154, 157, 162), and he deemed it prudent to prepare two apologies. One, privately addressed to the king, is not extant, but James admitted that it 'sufficiently commuted for a greater offence.' The other in Latin was inscribed to Marcus Walser, a burgomaster of Augsburg and patron of Scioppius; it was dated from London 1612, and is said to have been published then, although it is now only accessible in the 'Reliquiæ Wottonianæ.' It was a vituperative assault on Scioppius, who retorted in a tract which was entitled 'Legatus Latro' (published under the pseudonym of Oporinus Gravinius at Ingolstadt in 1615). A burlesque trial of Scioppius for his insolence was introduced into the prologue of Ruggles's 'Ignoramus,' when that piece was performed in the king's presence at Cambridge on 6 May 1616.

Through 1613 Wotton persistently sought official employment in vain, and his obsequious bearing diminished his reputation (cf. Nichols, *Progresses*, ii. 66; cf. Winwood, *Memoirs*, iii. 468). In the spring of 1614, still disappointed of office, he entered the House of Commons as M.P. for Appleby. He stoutly supported the king's claim to lay impositions on merchandise without appeal to parliament. The right belonged, he argued, to hereditary, although not to elective, monarchs. In the autumn his subservience was rewarded by an invitation to resume diplomatic work abroad. In August 1614 he was sent to The Hague to negotiate with the French ambassador in the Netherlands concerning the inheritance of the duchies of Juliers, Cleves, and Berg, which was disputed by Wolfgang William, count palatine of Neuberg, and the elector of Brandenburg. By November 1614 the envoys contrived to bring about an arrangement on paper (the treaty of Xanten) between the claimants, whereby the disputed territories were provisionally divided between them; but the question was not settled, and the dispute contributed largely to the outbreak of the thirty years' war. Wotton also superintended the resumption of negotiations for the amalgamation of the Dutch and English East India companies, and for the settlement of disputes with Holland in regard to the Greenland fisheries; but the discussion on these points also proved abortive, and was broken off in April 1615. In the following autumn Wotton was at home, but he was sent again to Venice early next year, and he completed there a second uneventful term of three years' service. He mainly occupied himself in purchasing pictures and works of art for the king and Buckingham.

Wotton travelled home slowly through

Germany in the spring of 1619. At Munich in May he learned much of the designs of the continental catholics against England. In June he visited at Heilbronn the elector palatine, who had been elected king of Bohemia, and was attending in the city a congress of the princes of the union. Distressed by the misfortunes threatening the electress palatine and her husband, Wotton deemed it the bounden duty of James I to intervene effectually in continental politics in the elector's behalf. In August 1619 he had an audience of James at Woodstock, but seems to have been coldly received. In June 1620 he was ordered to Vienna to sound the emperor as to the possibility of staying the war which was overwhelming the new king and queen of Bohemia. Wotton was unable to reach any common basis for negotiation. But although the discussions proved ineffectual the emperor gave Wotton 'a jewel of diamonds as a testimony of his good opinion of him.' Wotton at once handed the gift to 'the Countess of Sabrina,' an Italian whose house had been appointed by the emperor for his accommodation. He was indisposed, he said, 'to be the better of any gift that came from an enemy to his royal mistress, the Queen of Bohemia.' Unable to render her assistance, he returned to his post at Venice in 1621, and remained there until the early months of 1624. Then he came home for good.

Absolutely penniless, Wotton bent all his energies anew to the task of obtaining lucrative employment. In the spring he published his short and jejune tract on architecture, a paraphrase of Vitruvius, which Chamberlain described as 'well spoken of, though his own castles have been in the air' (*Cal. State Papers*, 10 April 1624). James I suggested that he might in course of time succeed Sir Julius Cæsar as master of the rolls, and gave him the reversion. Happily a more suitable office was found for him. In April 1623 Thomas Murray's death had vacated the provostship of Eton. Many candidates had entered the field, among them Wotton's friend Bacon, the disgraced chancellor, and his nephew, Sir Albertus Morton; but Wotton's importunate appeals to secretary Conway were well received, and he was duly instituted to the provostship on 26 July 1624. He had to borrow money to provide for his settlement at Eton. In 1625 he carried a banneret at James I's funeral, and was elected to Charles I's first parliament as member for Sandwich. James I had granted him a dispensation to enable him to hold the Eton provostship without entering holy orders, but Wotton on his own initiative received deacon's orders in 1627, doubtless with a view to preferment in the church. He was still embarrassed pecuniarily. The income of the provostship was no more than 100*l.* with board, lodging, and allowances. On one occasion he was arrested for debt. In 1627 the king granted him a pension of 200*l.* In 1628 he laid his continued difficulties before Charles I; he applied for a small allowance reserved from the income of the master of the rolls, the reversion to which he had resigned, and 'for the next good deanery that shall be vacant by death or remove' (*Reliquiæ*, pp. 562 sqq.) In 1630 Wotton's pension was raised to 500*l.* in order to enable him to write a history of England and to obtain the requisite clerical assistance. In 1637 he applied for the mastership of the Savoy, should its present holder be promoted to the deanery of Durham (*ib.* pp. 340–2).

Wotton was an amiable dilettante or literary amateur, with a growing inclination to idleness in his later years. He did not neglect his educational duties, and wrote, after long years of cogitation, a suggestive 'survey of education' or 'moral architecture,' as he termed it, which he dedicated to the king (it was printed posthumously in his 'Reliquiæ,' ed. 1672, pp. 73–99); but he found the boys more interesting than their work. 'He was a constant cherisher,' says Walton, 'of all those youths in that school, in whom he found either a constant diligence or a genius that prompted them to learning'—'one or more hopeful youths' being 'taken and boarded in his own house.' The provost was a familiar figure in the schoolroom, and he gave practical trial of the dictum that learning can be taught through the eye as well as through the ear, 'for he caused to be choicely drawn the pictures of divers of the most famous Greek and Latin historians, poets, and orators.' These he fixed to wooden pillars in the schoolroom (lower school) which seem to have been erected about this time. In the Election Hall he placed a picture of Venice which still hangs there. 'He could never leave the school,' adds Walton, 'without dropping some choyce Greek or Latin apophthegme or sentence such as were worthy of a room in the memory of a growing scholar' (cf. Maxwell Lyte, *History of Eton*, 1889, pp. 208 sqq.; Cust, *History of Eton*, p. 81).

Wotton's literary occupations at Eton led to little practical result. His history of England did not progress beyond the accumulation of a few notes on the characters of William I and Henry VI (*Reliquiæ*, pp. 100–110). He contemplated a life of Martin

Luther, but never began it, and he promised, shortly after Donne's death in 1631, to write a life of the dean as introduction to 'Eighty Sermons' by Donne. The publication was delayed until Wotton's life should be ready. Wotton applied to Izaak Walton, whose acquaintance he had made through Donne, to collect materials, and Walton says that he 'did but prepare them in a readiness to be augmented, and rectified by Wotton's powerful pen' (1640), but Wotton never worked upon Walton's draft, and Walton's biography of Donne alone survives (Gosse, *Life of John Donne*, ii. 315). Wotton was one of the few close friends to whom Donne gave one of his bloodstone seals a few months before he died.

Science also engaged some of Wotton's attention at Eton. He had never ceased to interest himself in it since he had been an undergraduate at Oxford. In 1620 he sent Bacon, who was then working at his 'Novum Organon,' an account of experiments witnessed by him in Kepler's house at Linz (*Reliquiæ*, pp. 298 sq.) In 1622 he had written from Venice to Charles, prince of Wales, promising to communicate such philosophical experiments as might come in his way; 'for mere speculations have ever seemed to my conceit.' At Eton he was consulted by Walton on the ingredients of certain strong-smelling oils which proved seductive to fish (*Compleat Angler*, reprint of 1653 edit. p. 98), and he discussed with Sir Edmund Bacon, who married a half-niece, certain distillings from vegetables for medical purposes (*Reliquiæ*, pp. 454–5). He also experimented on the measurement of small divisions of time by the descent of drops of water through a filter (*ib.* p. 475).

Wotton maintained to the end a highly valuable correspondence. Among his most interesting letters was one to the great Francis Bacon, thanking him for a gift of three copies of his 'Organum,' and promising to send one of them to Kepler. Wotton wrote the epitaph on Bacon's monument at St. Michael's Church, St. Albans (Aubrey, *Lives*, i. 493). Milton came over from Horton to visit him, and on 10 April 1638 Wotton acknowledged a gift of 'Comus' from a friend, John Rouse [q. v.], in a very complimentary letter to the poet, which was printed with Milton's 'Poems' in 1643. With this letter Wotton sent the poet, who was leaving England to travel on the continent, an introduction to Michael Branthwait, formerly British agent in Venice. Branthwait was at the moment in Paris, 'attending the young Lord S[cudamore] as his governor.' Milton gratefully mentions Wotton's 'elegant epistle' to him in his account of his visit to Paris ('Defensio Secunda,' *Works*, vi. 287).

Wotton practised at Eton a lavish hospitality, and delighted in the society of his friends, chief among whom in his last years were Izaak Walton and John Hales, a fellow of Eton. Wotton was almost as enthusiastic an angler as Walton. Angling occupied, he said, 'his idle time not idly spent,' and he designed an account of the sport in anticipation of Walton. Wotton and Walton were at seasons accustomed to angle in company close to the college at a bend in the Thames known as 'Black Pots.' 'When he was beyond seventy years of age,' Walton tells us, 'he described in a poem a part of the pleasure of angling as he sat quietly in a summer's evening on a bank a-fishing.' Walton quotes in his 'Compleat Angler' Wotton's verses, which begin:

> This day Dame Nature seemed to love;

they reappear with some verbal changes in the 'Reliquiæ.'

Once a year Wotton left Eton to visit his native place, Boughton Hall, and Oxford. In the summer of 1638 he revisited his old school at Winchester; but on his return to Eton he was seized with 'feverish distemper,' which proved incurable. He died at the beginning of December 1639, and was buried in the college chapel. He wrote the epitaph for his grave: 'Hic jacet hujus sententiæ primus author disputandi pruritus, ecclesiarum scabies. Nomen alias quære' (cf. *Reliquiæ Wotton.* 1672, p. 124). The tombstone is now one of the stones leading into the choir.

In 1637 he made a will, his executors being his grand-nephews Albert Morton and Thomas Bargrave, and the supervisors Dean Isaac Bargrave [q. v.], Nicholas Pey, and John Harrison, fellow of Eton (cf. Walton, who prints the will in full). Several pictures and Sir Nicholas Throckmorton's papers, which Sir Nicholas's son, Sir Arthur, had bequeathed to him, were left to the king; the Throckmorton papers are now in the Public Record Office. To the library of Eton College he left 'all manuscripts not before disposed,' and to each fellow a plain gold ring, enamelled black, with the motto 'Amor vincit omnia' engraved inside.

There is an interesting half-length portrait in oils in the provost's lodge at Eton; this is reproduced in Cust's 'History of Eton.' Another portrait, by Cornelius Janssen, is in the picture gallery at the Bodleian Library; it is reproduced in Lodge's 'Portraits,' vol. iv. 27.

Wotton had published in his lifetime two

slender volumes. The first was 'The Elements of Architecture, collected by Henry Wotton, Knight, from the best Authors and Examples,' London (printed by John Bill, 1624, 4to); a copy in the British Museum Library has the dedication to Prince Charles inserted in Wotton's autograph (C. 45, c. 6). The second volume, a panegyrical congratulation in Latin prose to the king on his return from Scotland in 1633, was entitled 'Ad Regem è Scotia reducem Henrici Wottonij Plavsvs et Vota. Londini excusum typis Augusti Mathusii Anno CIↃIↃCXXXIII' [1633]. The dedication was addressed to Prince Charles; a copy of this rare volume is in the Grenville Library at the British Museum (cf. KNOWLER, *Strafford Papers*, i. 167). The work reappeared in an English translation in 1649.

Immediately after Wotton's death there were issued 'A Parallell betweene Robert, late Earle of Essex, and George, late Duke of Buckingham, written by Sir Henry Wotton, Knight,' London, 1641; and 'A Short View of the Life and Death of George Villiers, Duke of Buckingham, written by Sir Henry Wotton, Knight, late Provost of Eaton Colledge' (London, printed for William Sheares, no date; another edition, 1642). In 1651 there appeared the main collection of Wotton's works, 'Reliquiæ Wottonianæ.' This was prefaced by an elegy by Abraham Cowley and by a memoir from the pen of Izaak Walton, who apparently had a chief hand in preparing the whole work for the press. The title ran: 'Reliquiæ Wottonianæ, or a Collection of Lives, Letters, Poems, with Characters of Sundry Personages and other Incomparable Pieces of Language and Art. By the Curious Pensil of the Ever Memorable Sr Henry Wotton, Kt., late Provost of Eton Colledg,' London (printed by Thomas Maxey for R. Marriot, G. Bedel, and T. Garthwait), 1651; other editions are dated 1654, 1672, 1685. The volume includes Lord Clarendon's 'Difference and Disparity between the Estates and Conditions of George, Duke of Buckingham, and Robert, Earl of Essex, in reply to Wotton's "Parallell."' Wotton's chief contributions are (besides the 'Parallel,' the 'Life of the Duke of Buckingham,' the 'Elements of Architecture,' and an English translation of the already published Latin 'Panegyrick to King Charls') the following previously unpublished essays: 'A Philosophicall Surveigh of Education or Moral Architecture, by Henry Wotton, Kt., Provost of Eton Colledg;' 'A Meditation upon the XXIIth Chapter of Genesis, by H. W.;' letters to several persons, including James I, Charles I, Buckingham, Bacon, Lord Keeper Williams, Weston, Laud, Izaak Walton, and Dr. Edmund Castle [q. v.]; and many poems.

In 1661 some further letters, dated 1611–1638, were issued as 'Letters of Sir Henry Wotton to Sir Edmund Bacon,' London, printed by R. W. for F. T. at the Three Daggers in Fleet Street, 1661.

A third and enlarged edition of the 'Reliquiæ' (1672) contains a few new historical essays on Italian topics, the letters to Sir Edmund Bacon, and others 'to and from several persons,' mainly on foreign politics. A fourth edition appeared in 1685 with an important appendix of Wotton's letters to Edward, lord Zouche.

Finally there appeared 'The State of Christendom, or A most Exact and Curious Discovery of many Secret Passages and Hidden Mysteries of the Times. Written by the Renowned Sr Henry Wotton, Kt., Ambassadour in Ordinary to the Most Serene Republique of Venice, and late Provost of Eaton Colledg,' London, printed for Humphrey Moseley, 1657, with portrait (another edit. 1679, fol.)

'Letters and Despatches from Sir Henry Wotton to James I and his Ministers in the years 1617–20,' were printed from the originals in the library of Eton College for the Roxburghe Club in 1850. The letters dated from Venice begin on 1 Aug. 1617; the last letter of Wotton, dated 15 Nov. 1620, is addressed to Sir Robert Naunton. Many are in Italian and bear Wotton's pseudonym of Gregorio de' Monti. Wotton's complete correspondence was collected in Mr. Pearsall Smith's 'Life and Letters' (Oxford, 1907, 2 vols.)

Wotton's poems are the most valuable of his literary remains. Of the twenty-five poems included in the 'Reliquiæ' only fifteen are attributed to Wotton. The ten which are assigned to other pens include the well-known poem, beginning 'The World is a bubble,' which is assigned in the 'Reliquiæ' to Francis Bacon; in some contemporary manuscripts it is associated with the names of other writers, including Wotton himself. Wotton's fully authenticated verse includes an elegy on the death of his nephew, Sir Albertus Morton (November 1625), and a very happy epigram on Lady Morton's death. 'An Elegy of a Woman's Heart' was first printed in Davison's 'Poetical Rhapsody,' 1602. A short hymn upon the birth of Prince Charles was clearly written in the spring of 1630, and the ode to the king on Charles I's return from Scotland in 1633. Two of Wotton's poems rank with the finest in the language. These are entitled respectively 'The Character of a Happy Life,' and verses 'On his Mistress, the Queen of Bo-

hemia;' both are justly included in Palgrave's 'Golden Treasury of Songs and Lyrics.' The poem on the queen of Bohemia was probably written at the end of 1619. It was first printed (with music) in 1624 in Est's sixth set of books, and again in 'Wit's Recreations,' 1640, in 'Wit's Interpreter,' 1671, and with the second part of 'Cantus Songs and Fancies,' 1682. It has been constantly imitated and new stanzas have been written to it. It appears with some variations among Montrose's poems (NAPIER, *Life of Montrose*, 1858, Appendix, p. xl). The 'Character of a Happy Life' was printed in 1614 with the fifth edition of Overbury's 'Wife.' At Dulwich a manuscript copy in the hand of Ben Jonson may be dated 1616; this was printed somewhat inaccurately by Collier in his 'Memoirs of Alleyn,' p. 53 (WARNER, *Dulwich Manuscripts*, pp. 59–60). According to the poet Drummond, Jonson had by heart Wotton's 'Verses of a Happie Lyfe' (JONSON, *Conversations*, p. 8). The resemblance between this poem of Wotton and a similar poem in 'Geistliche und weltliche Geschichte' by a German resident in England, Georg Rudolph Weckerlin [q. v.], does not justify a charge of plagiarism against Wotton, whose poem seems to have been in circulation before Weckerlin wrote (cf. *Notes and Queries*, 1st ser. ix. 420). 'A Dialogue' in verse on a topic of love 'between Sir Henry Wotton and Mr. Donne' is given in Donne's 'Poems' (1635), but the poem is ascribed to other pens in other collections of the period (cf. DONNE, *Poems*, ed. Chambers, i. 79, 232). Dyce edited Wotton's poems for the Percy Society in 1843, and they were included in Hannah's 'Poems of Sir Walter Raleigh and other Courtly Poets,' 1870, new ed. 1885, pp. 87 seq.

Sir Henry Wotton should be distinguished from Henry Wotton, son of Edward Wotton [q. v.], and also from Henry Wotton or Wooton, son of John Wooton of North Tudenham, and brother of one Wooton of Tudenham, Norfolk, whose second wife was Mary or Anne, daughter of George Nevill, lord Bergavenny, and widow of Thomas Fiennes, lord Dacre of the South (BLOMFIELD, *Norfolk*, i. 205). This Henry Wotton was responsible for the collection of stories from Italian romances, interspersed with verse, entitled: 'A Courtlie Controversie of Cupids Cautels containing five Tragicall Historyes by three Gentlemen and two Gentlewomen, translated out of French by Hen. Wotton,' London, 1578, 4to. It was dedicated to the translator's sister-in-law, the Lady Dacre of the South. Two copies, both imperfect, are known—one is in the Bodleian Library, and the other, formerly belonging successively to George Steevens and to Corser, is now in the British Museum.

[The Life and Letters of Sir Henry Wotton, by Logan Pearsall Smith (Oxford, 2 vols. 1907) gives the fullest account. The chief original authority is Izaak Walton's Life, which was prefixed to Reliquiæ Wottonianæ, 1651, and was included in Walton's collected 'Lives,' 1670, and all subsequent editions. The antiquary, William Fulman, prepared a sketch of Wotton's life, which is now in the library of Corpus Christi College, Oxford, with some of Wotton's letters. Bliss seems to have used Fulman's work in his edition of Wood's Athenæ Oxon. ii. 644. See also Dr. A. W. Ward's Biographical Sketch of the Life of Wotton, 1899; Donne's Letters, 1651; Gosse's Life of Donne, 1899; Masson's Milton; Harwood's Alumni Etonienses, pp. 14 seq.; Maxwell Lyte's History of Eton; Cust's History of Eton, 1899; Spedding's Bacon's Life and Letters, iii. 10; Cal. State Papers, Dom. 1603–1639.] S. L.

WOTTON, NICHOLAS (1497?–1567), secretary of state, diplomatist, and dean of Canterbury and York, was the fourth child of Sir Robert Wotton of Boughton Malherbe, Kent, by his wife Anne, daughter of Sir Henry Belknap. Sir Edward Wotton (1489–1551) [q. v.] was his eldest brother. Nicholas is often said to have been born in 1495, but in his epitaph he is described as 'fere septuagenarius.' According to Fuller he was educated at Oxford, where he graduated in civil and canon law, but no record of his matriculation or graduation has been found in the registers or in Wood. Many years later Wotton referred (*Letters and Papers*, xv. 581) to his having lived at Perugia, and probably he studied at some Italian university. During his stay in Italy he was admitted a brother of the hospital of St. Thomas at Rome, and apparently he witnessed the sack of Rome in 1527. He certainly graduated not only doctor of civil and canon law, but of divinity as well, and in 1536 he was officially described as 'sacræ theologiæ, juris ecclesiastici et civilis professor' (*ib.* xi. 60). He was 'clericus' before 9 Dec. 1517, when he was presented by his father to the family living of Boughton Malherbe, and on 6 Sept. 1518 he was presented by Archbishop Warham to the vicarage of Sutton Valence. Wotton, however, preferred the legal to the spiritual duties of his order, and having attracted the notice of Tunstall, bishop of London, was appointed the bishop's official. In this capacity he attended the proceedings of the legatine court which sat in London in June and July 1529 to try the divorce question (HERBERT, *Henry VIII*, p. 279), and in June 1530 he

was sent to France to assist Edward Fox [q. v.] in procuring a favourable answer from foreign universities (*Letters and Papers*, iv. 6481; Pocock, *Records of the Reformation*, i. 559). He had resigned the vicarage of Sutton Valence before 20 May, and on 26 Oct. 1530 was collated by Warham to the living of Ivychurch, Kent. In 1536 he was proctor for Anne Boleyn, and subscribed the articles of religion, and in 1537 had a share in compiling the 'Institution of a Christian Man' (*Letters and Papers*, vi. 299, xi. 60, xii. ii. 402–3). In 1538 Cranmer appointed him his commissary of faculties.

On 11 March 1538–9 Wotton was one of the ambassadors sent to the Duke of Cleves to negotiate a marriage between Henry VIII and the duke's sister Anne, and a league with the German protestant princes against Charles V. On 23 April Cromwell requested the ambassadors to procure a portrait of Anne of Cleves, and on 11 Aug. following Wotton reported that 'your Grace's servant, Hanze Albein, hath taken th' effigies of my ladye Anne and the ladye Amelye, and hathe expressyd theyr imaiges verye lyvelye' (*ib.* xiv. ii. 33). His description of Anne's domestic virtues was, however, pitched in a minor key, and he remarked that she could not sing or play upon any instrument. In July Henry nominated him archdeacon of Gloucester, though he was not admitted until 10 Feb. 1539–40, and on 25 Oct. 1539 commissioned him as sole ambassador to the dukes of Saxony and Cleves. As a further reward for his services Henry designed for him in the same month the bishopric of Hereford, which Bonner had just vacated by his translation to London. Wotton, however, had a rooted aversion to bishopries; 'for the passion of God,' he wrote to his friend Dr. Bellasis on 11 Nov., 'if it be possible yet, assay as far as you may to convey this bishopric from me,' signing his letter 'yours to his little power. Add whatsoever you will more to it, so you add not bishop' (*ib.* xiv. ii. 501; Todd, *Deans of Canterbury*, 1793, p. 4). On this and on subsequent occasions Wotton successfully resisted all attempts to make him a bishop. Meanwhile he accompanied Anne of Cleves to England in December 1539, and on 27 Jan. 1539–40 was again sent as ambassador to her brother, reaching Cleves on 5 Feb. In April he attended the duke to Ghent, on his negotiations with Charles V about the duchy of Gueldres, returning to Cleves in May. In July he had the unpleasant task of communicating to the duke Henry's repudiation of his sister. Naturally the negotiations for an alliance did not prosper; the Duke of Cleves threw himself into the arms of Francis I, and on 20 June 1541 Wotton was recalled.

He had in his absence been nominated first dean of Canterbury on 22 March 1540–1, when the monks were replaced by secular canons, but he was not installed until 8 April 1542. He was also appointed first archdeacon of Gloucester on 3 Sept. 1541, when it was erected into a separate see. Subsequently, on 7 Aug. 1544, he was nominated dean of York, being installed by proxy on 4 Dec. following. He retained with it the deanery of Canterbury, and on 13 March 1545–6 was collated to the prebend of Osbaldwick in York Cathedral. But even these semi-spiritual functions had no attractions for Wotton, and he soon found relief from them in further diplomatic service. In spite of the unfortunate end of his mission to Cleves, his ability was recognised by Henry, and in March 1543 he was sent with Sir Thomas Seymour (afterwards Baron Seymour of Sudeley) [q. v.] to the court of Charles V's sister Mary, regent of the Netherlands. Their immediate object was to secure the exemption of English goods from import duties in the Netherlands, but the imminence of war between England and France and France and the emperor soon led to negotiations for an offensive alliance between Henry VIII and Charles V, in which Wotton took considerable part, endeavouring especially to persuade Charles to include the Scots in his declaration of hostility (*State Papers*, ix. 363–604). On 24 Nov. 1543 he was transferred from the regent's court to that of the emperor, and, the terms of the alliance having been settled, he accompanied Charles V during his invasion of France in the summer of 1544, while Henry besieged and took Boulogne. His post was difficult, for it soon became evident that the allies were pursuing not a common but separate aims, and at the end of August Charles V, having penetrated as far as Vitry, made peace with France, leaving Henry at war. Wotton saw clearly enough what was going to happen, but was powerless to prevent it (see *Cal. State Papers*, Spanish, vol. vii. throughout; *State Papers, Henry VIII*, vol. x. passim; and Froude, iv. 55 seq.) To induce Charles to carry out his engagements, Hertford and Gardiner were in the autumn associated with Wotton as special ambassadors to the emperor, but were recalled in December. In the following March Paget joined Wotton in an endeavour to persuade Charles to renew the war on France, and in April Wotton accompanied the emperor to Worms. He was recalled in August, being

succeeded by Thomas Thirlby [q. v.], bishop of Westminster.

In the following year Wotton's services were required to arrange the terms of peace with France. He was sworn of the privy council on 7 April 1546, and on Paget's recommendation appointed peace commissioner with Paget, Hertford, and Lisle. The conference held at Guisnes proved successful, and on 25 May Henry VIII nominated Wotton resident ambassador in France, and commissioner with Tunstall and Lisle to receive the ratification of the treaty from Francis I. He set out on his embassy early in July 1546, and remained in France uninterruptedly for three years.

Henry VIII showed his confidence in Wotton by leaving him 300*l.* and appointing him executor of his will and privy councillor to Edward VI. Being absent in France he took no part in the appointment of Somerset as Protector, or the measures against Southampton; but he was included in the reconstituted privy council in March. Meanwhile the diplomatic relations between England and France were cordial, and more than one project of marriage between the English and French royal families were proposed. But with the accession of Henry II, on 29 March 1547, the Guise influence became supreme at the French court, and the new king scarcely concealed his determination to support by force of arms the Guise party in Scotland, and to wrest Boulogne from the English at the earliest possible opportunity. To these sources of trouble were added the perpetual disputes about the limits of the English pale, and mutual recriminations and aggressions with regard to the fortifications near Boulogne. France took advantage of England's internal troubles, and declared war on 8 Aug. 1549, and Wotton returned from Paris in time to take part with the majority of his colleagues on the council in deposing the Protector in October. It was proposed to send him as ambassador to the emperor, but on 15 Oct. he was sworn one of the principal secretaries instead of Sir Thomas Smith, who was deprived of the office as being a partisan of Somerset.

Wotton remained secretary for less than a year, giving place on 5 Sept. 1550 to (Sir) William Cecil, and more congenial occupation was found for him in April 1551 in a fresh embassy to Charles V. The occasion of this mission was the emperor's refusal to allow the English ambassador liberty of worship, and his irritation with the English council for its persecution of the Princess Mary, and Sir Richard Morison [q. v.] had neither tact nor firmness sufficient to deal with the situation. Wotton, he acknowledges, 'had a more mannerly "nay;"' but Wotton's courage was as great as his tact, and to the emperor's threats he replied that, though Mary 'had a king to her father, hath a king to her brother, and is akin to the emperor, yet in England there is but one king, and the king hath but one law to rule all his subjects by.' He had many stormy interviews and theological discussions with Charles, but the imminence of war with France and troubles in Germany made the emperor's threats empty words, and in August the council could afford to recall Wotton. He took his leave on 3 Sept., and reappeared at the council board on 21 Oct., five days after the arrest of Somerset and his friends.

For eighteen months Wotton remained in England, taking an active share in the proceedings of the privy council. On 2 April 1553 he was commissioned with Sir Thomas Chaloner the elder [q. v.] to proffer England's mediation with a view to ending the war between France and the emperor. The genuineness of the council's desire for peace is open to doubt, as the war gave Northumberland his only chance of supplanting Mary without Charles V's interference. On the failure of the duke's conspiracy Chaloner was recalled as a pronounced reformer, and Wotton was left as resident ambassador in France. His chief difficulty consisted in the more or less open support the French king afforded to the protestant exiles like the Dudleys, Carews, and Staffords, and to their plots against Queen Mary, but at the same time their intrigues in France often enabled Wotton to forewarn the English government. Thus he discovered Dudley's secret negotiations with Henry II in 1556, got wind of Stafford's project in 1557 [see STAFFORD, THOMAS], and as early as 1556 reported French designs on Calais. He also used his influence on behalf of the exiles, such as Sir Gawin Carew, his brother-in-law, and succeeded in winning over his predecessor, Sir William Pickering [q. v.], whose disaffection was especially dangerous, as he possessed the key of the cipher which Wotton used in his diplomatic correspondence. On 7 June 1557 Mary declared war on France, and Wotton was recalled, resuming his attendance at the council board on 2 Aug. He had resigned the living of Ivychurch on 28 May 1555, and on 5 June 1557 he was installed treasurer of Exeter Cathedral, but this also he resigned before March following.

In September 1558 Wotton was once more sent to France as commissioner with Arundel and Thirlby for drawing up terms of peace,

in which England and Spain, France and Scotland should be included. Mary died while the conference was sitting at Cercamp, and Elizabeth immediately ordered Wotton to Brussels to renew with Philip the treaties existing between England and Spain. The peace negotiations were continued there, and subsequently at the congress of Cambray. The chief difficulty was the English demand for the restitution of Calais, and Wotton advocated a continuance of the war rather than acquiescence in its loss. Philip, however, was bent on peace, and eventually on 6 May 1559 Wotton was commissioned to receive the French king's ratification of the treaty of Cateau-Cambrésis. He was then to return to England, leaving Sir Nicholas Throckmorton as resident ambassador in France.

Four days after Queen Mary's death the Spanish ambassador, De Feria, had urged Philip to offer Wotton a pension, as he would be one of Elizabeth's most influential councillors and possibly archbishop of Canterbury. The archbishopric seems to have been offered him, but even this temptation failed to move Wotton from his attitude of *nolo episcopari*. De Feria implies that there was some difficulty in persuading Wotton to take the oath of allegiance, 'etcetera,' but while Canterbury was vacant Wotton performed, as he had done in 1553–5, some of the archiepiscopal functions. His religious opinions were catholic in tendency, and he absented himself from convocation in 1562.

Meanwhile in April 1560 he laid before the queen his views on the policy to be adopted with regard to Scotland, and on 25 May he and Cecil were commissioned ambassadors to Scotland to arrange terms with the French envoys for the evacuation of Scotland by the French, and other questions raised by the establishment of the Reformation in Scotland and return of Mary Queen of Scots. On 5 June conferences were held at Newcastle, and subsequently at Berwick and Edinburgh. Cecil complained of having all the work to do, 'for Mr. Wotton, though very wise, loves quietness.' On 6 July the treaty of Edinburgh was signed, and Wotton and Cecil returned to London. Wotton remained in attendance upon the privy council until March 1564–5, when he was sent with Montagu and Haddon to Bruges to represent the grievances of English merchants to the Netherlands government, and to negotiate a commercial treaty. The negotiations dragged on for eighteen months, and it was not till October 1566 that Wotton returned to London. He died there on 26 Jan. 1566–7, and was buried in Canterbury Cathedral; a magnificent tomb, erected by his nephew Thomas [see under Wotton, Sir Edward], is engraved in Dart's 'Canterbury Cathedral' and in Hasted's 'Kent' (8vo edit. vol. xii. p. i); the inscription on it, composed by his nephew, has been frequently printed, lastly, and most accurately, in Mr. J. M. Cowper's 'Inscriptions in Canterbury Cathedral,' 1897. Wotton's books and papers were presented by his nephew and heir to Cecil in 1583.

Wotton was one of the ablest and most experienced of Tudor diplomatists; his dexterity, wariness, and wisdom, constantly referred to in the diplomatic correspondence of the time, were combined with a perfect self-control, and with a tenacity and courage in maintaining his country's interests that secured him the confidence of four successive sovereigns. He was no more inconsistent than modern diplomatists in serving governments of opposite political and religious views. He made no pretence to theological learning; his clerical profession was almost a necessity for younger sons ambitious of political service, and his resolute refusal of the episcopacy on the ground of personal unfitness is testimony to his honesty. His simultaneous tenure of the deaneries of Canterbury and York is unique, but his ecclesiastical preferments were for the age comparatively scanty. A master of Latin, French, Italian, and German, he humorously protested against his appointment as secretary, on the ground that he could neither write nor speak English. A scholar himself, he was a patron of learning in others, and figures as one of the chief interlocutors in the 'De Rebus Albionicis' (London, 1590, 8vo) of John Twyne [q. v.], the Canterbury schoolmaster. Verses on him are extant in the Bodleian Library (Rawlinson MS. 840, ff. 293, 297, 299). He was small and slight in stature, and his effigy in Canterbury Cathedral represents him with a handsome bearded face.

[There is a sketch of Wotton's life in Todd's Deans of Canterbury, 1793, pp. 1–29, which is supplemented in a collection of notes about him in Brit. Mus. Add. MS. 20770, but these are quite superseded by the mass of information about him contained in the various calendars of state papers. For his early life and embassy to Germany, 1540–1, see Brewer and Gairdner's Letters and Papers of Henry VIII, vols. iv–xvi.; for his embassies, 1543–5, see State Papers, Henry VIII, vols. viii–x., and Spanish Calendar, vols. vi. and vii.; for his embassies in France, 1546–9, 1553–7, and 1558–9, see State Papers Henry VIII, vol. xi., Correspond. Politique de Odet de Selve, Foreign Calendar 1553–60;

Du Bellay's Mémoires, Vertot's Ambassades de Noailles, 1763, 5 tom., and Lettres de Catherine de Médicis, 1880, vol. i.; for his embassy in Scotland see Thorp's Scottish Calendar, vol. i., Bain's Scottish Cal. 1543–65, Teulet's Relations Politiques and Papiers d'Etat (Bannatyne Club), Forbes's State Papers, and Sir James Melville's Memoirs. See also Cal. State Papers, Dom. 1547–80; Acts of the Privy Council, ed. Dasent, 1542–70; Cal. Hatfield MSS. vol. i.; Haynes and Murdin's Burghley Papers; Le Neve's Fasti Eccl. Angl. ed. Hardy; Strype's Works (general index); Gough's Index to Parker Soc. Publ.; Ellis's Original Letters; Cat. Lansdowne, Cotton, and Harleian, and Additional MSS. passim; Cal. Simancas MSS. 1558–67; Stow's Annals; Holinshed's Chron.; Lit. Remains of Edward VI (Roxburghe Club); Troubles connected with the Prayer Book, Machyn's Diary, Chron. Queen Jane, and Hayward's Annals (Camden Soc.); Herbert's Reign of Henry VIII; Hayward's and Tytler's Edward VI; Wright's Life and Times of Elizabeth; Burnet's Hist. of the Reformation, ed. Pocock; Froude's Hist. of England; Burgon's Life and Times of Gresham; Reliquiæ Wottonianæ; Ascham's Epistolæ; Hasted's Kent, iv. 588, and other genealogical references under Wotton, Sir Edward.] A. F. P.

WOTTON, THOMAS (*d.* 1766), compiler of the 'Baronetage,' was the son of Matthew Wotton, who kept a bookshop at the Three Daggers and Queen's Head, near St. Dunstan's Church, Fleet Street. According to John Dunton [q. v.], the elder Wotton was 'a very courteous, obliging man' of the highest character, whose trade 'lay much among the lawyers.' Thomas Wotton succeeded to his father's business and carried it on for many years, but retired some time before his death. He was warden of the Stationers' Company in 1754 and master in 1757. Among the works published by him were Rushworth's 'Historical Collections' and editions of the works of Bacon and Selden. In 1727 he issued in three small (16mo) volumes his 'English Baronetage. Being a Genealogical and Historical Account of their Families.' It is dedicated to Holland Egerton of Heaton, Lancashire, son of Sir John, baronet, of Wrine Hall, Staffordshire. William Holman [q. v.] of Halstead, Essex, and Thornhaugh Gurdon [q. v.] of Norfolk had also placed their collections at his disposal; and great assistance had been given by Arthur Collins [q. v.], who himself published a baronetage in 1720. The work is divided into five sections, containing respectively an account of the institution of the order by James I, the descents, creations, successions, and public employments of the baronets; correct lists of existing and extinct baronets, exact tables of precedence, and an account of the institution of the order in Nova Scotia and Ireland. An explanatory index of terms in heraldry is appended. In 1741 Wotton published in five octavo volumes a revised and enlarged edition, which is usually erroneously attributed to Collins. In it were incorporated the manuscript notes furnished by Robert Smyth, who had published a volume of corrections and additions. Peter Le Neve [q. v.], who published three folio volumes on the same subject, also rendered valuable assistance to Wotton in preparing this edition. Letters, notes, and pedigrees furnished to Wotton for his 'Baronetage' are in Brit. Mus. Addit. MSS. 24114–21.

In 1771, after Wotton's death, a further edition of the 'Baronetage' was issued in three volumes, under the editorship of Richard Johnson and Edward Kimber [q. v.] The copy in the British Museum has manuscript notes by Francis Hargrave. The arrangement of each edition is chronological. Wotton died at Point Pleasant, Surrey, on 1 April 1766.

[Nichols's Lit. Anecd. i. 62, iii. 440, 441 *nn.* 602, v. 48, 49 *n.*; Gent. Mag. 1766, p. 199; Dunton's Life and Errors, 1818, i. 210; Allibone's Dict. Engl. Lit.; Wotton's Baronetages; art. Collins, Arthur.] G. Le G. N.

WOTTON, WILLIAM (1666–1727), scholar, second son of Henry Wotton, incumbent of Wrentham, Suffolk, was born in that parish on 13 Aug. 1666. His father, after seven years at the free school at Canterbury, lived in the household of Meric Casaubon [q. v.], and was by him trained in Latin and Greek. Casaubon's method seems to have suggested to Henry Wotton the advantage of trying from the beginning to interest children in their studies, and his 'Essay on the Education of Children' was published posthumously in 1753.

William could read a psalm when aged four years and six weeks, and from that date his father laboured at his education. He liked reading in big books such as Buck's 'Cambridge Bible.' One day a friend called on his father, bringing with him Bucer's 'Commentary on the Gospel.' The child looked into the book and tried to spell out the Latin words, and thus became eager to know that language. He worked into it by learning the names of things, and so was soon able to read the gospel of St. John in the Vulgate. After two months at St. John's gospel in Latin his father showed him the Greek Testament, and by five years of age he could read St. John's Gospel through. Two months later he began Hebrew, and soon

read the first psalm. Every day he then read English at eight, Latin at ten, Greek at two, and Hebrew at four. He gradually acquired a natural perception of grammar. At five and a half he began Homer and Virgil, and by six he had read the whole 'Batrachomyomachia,' the golden verses of Pythagoras, and the first three eclogues of Virgil, and some Terence and Corderius. He then for the first time learned the declensions, and soon after the rest of grammar. On 24 May 1672 John Ombler, fellow of Corpus Christi College, Cambridge, examined him and certified to his knowledge of Latin, Greek, and Hebrew. Philip Skippon on 4 Sept. 1672 testified that he could translate Hebrew, Greek, and Latin into English; and on 20 July in the same year Sir Thomas Browne the physician certified that he read a stanza in Spenser very distinctly, also some verses of the first eclogue of Virgil, some verses of Homer, and of the Carmina Aurea, and the first verse of the fourth chapter of Genesis in Hebrew, and construed all accurately.

He was admitted at Catharine Hall, Cambridge, in April 1676, and John Eachard [q.v.], the master, recorded in the register that he was less than ten years of age and 'nec Hammondo nec Grotio secundus,' in reading which statement it must, however, be remembered that Eachard had a vein of ironical humour which made Swift come to visit him. James Duport [q.v.], master of Magdalene, described his merits in some Latin verses 'In Gulielmum Wottonum.' He graduated B.A. in 1679. In 1680 Gilbert Burnet invited him to London and introduced him to Bishop William Lloyd (1627–1717) [q.v.], who took him in 1681 to St. Asaph, and employed him to arrange his library. Dr. Francis Turner (afterwards bishop of Ely) [q.v.] got him a fellowship at St. John's College, Cambridge, and he graduated M.A. in 1683, and B.D. in 1691. He was elected F.R.S. on 1 Feb. 1687.

In 1694 Wotton published 'Reflections upon Ancient and Modern Learning,' a contribution on the side of the moderns to the controversy between Sir William Temple and Monsieur Perrault. Unlike most controversial writings it is chiefly devoted to the clear statement of facts, and may still be read as the best summary of the discoveries in nature and physical science up to its date. A second edition appeared in 1697. Swift, on the other side of the controversy, attacks him in the 'Battle of the Books.' In 1695 Wotton published in the 'Philosophical Transactions' an abstract of Scilla's treatise on petrifaction, and in 1697 a vindication of that abstract and 'An Examination of Dr. Woodward's Account of the Deluge;' these were followed in 1698 by 'An Answer to a late Pamphlet.' He paid much attention to medals, and in 1701 wrote a 'History of Rome from the Death of Antoninus Pius to the death of Severus Alexander,' intended for the Duke of Grafton, of which it is said that Leibnitz praised it to George II.

Meantime Wotton received preferment, and was in 1691 given the living of Llandrill-yn-Rhôs in Denbighshire, became chaplain to Daniel Finch, second earl of Nottingham, and a little later rector of Middleton Keynes, Buckinghamshire. In 1704 he published 'A Letter to Eusebia,' an attack on Toland, and in 1705 a 'Defence' of his own 'Reflections.' Bishop Burnet presented him on 18 Nov. 1705 to the prebend of Grantham South in Salisbury Cathedral, which he held till his death, and Archbishop Tenison in 1707 conferred upon him the degree of D.D. He published in 1706 a visitation sermon, 'A Defence of the Rights of the Christian Church,' which attacked Tindal and received much applause. He was constantly at work, and published in 1708 'A Short View of Hickes's "Thesaurus,"' in 1711 'The Rights of the Christian Church Adjusted,' and 'The Case of Convocation Considered.' He was in embarrassed circumstances in 1714 and retired into Wales, where he wrote a treatise 'De Confusione Linguarum Babylonica' (published posthumously, 1730, 8vo). He published in 1718 two volumes entitled 'Miscellaneous Discourses relating to the Traditions and Usages of the Scribes and Pharisees.' The work is in four parts, of which the first two are on Misna, the third on Shema, phylacteries, and gates and doorposts, the fourth on the observance of one day in seven. He urges the clergy whenever possible to learn Hebrew and the history of Jewish customs from learned Jews. Simon Ockley [q.v.], the historian of the Saracens, commended the book in a letter to the author, and it has often been quoted in later theological writings. He published a 'Description of the Cathedral of Llandaff' in 1719.

Wotton diligently studied Welsh, and on his return to London preached a sermon in Welsh, dedicated to the stewards of the Society of Ancient Britons, on 1 March 1722, which was published in 1723. He also made considerable progress in an edition with translation of the laws of Hywel Dda, published after his death as 'Leges Wallicæ' in 1730, fol. He was probably encouraged in Celtic studies at Catharine Hall, which has from the time of Nehemias Donellan [q.v.] to that of George Elwes Corrie [q.v.], and even later, produced a series of students of Celtic

languages. In 1723 he revised 'A New History of Ecclesiastical Writers' of Du Pin.

Wotton died on 13 Feb. 1726–7 at Buxted in Essex. After his death editions of several of his works appeared, and in 1734 'Some Thoughts concerning a Proper Method of studying Divinity.' He retained a powerful memory throughout life, his learning was always ready, and he helped many other scholars, among them Browne Willis [q. v.] His handwriting was of fine strokes and very clear. He was of a genial disposition and fond of smoking. He gave a Roman urn, which had been dug up at Sandy, Bedfordshire, to Archdeacon Battely of Canterbury for a tobacco-jar (Letter in NICHOLS's *Illustrations*, iv. 99). He was the friend of Richard Bentley and of Sir Isaac Newton, and seems to have felt no resentment at the sarcasms of Swift. He left, by his wife Anne Hammond, of St. Alban's Court, near Canterbury, one daughter Anne (1700–1783), who married William Clarke (1696–1771) [q. v.]

[Henry Wotton's Essay on the Education of Children, London, 1753. The Cambridge University Library copy of this work contains a manuscript note stating that the original manuscript of the essay was given to T. Waller the bookseller, who issued it, by E. Umfreville. It was written with a dedication to Charles II in 1673, but not printed till 1753. The same copy contains careful notes by Richard Porson. Monthly Review, 1753; Monk's Life of Bentley, 1833, vol. i.; Le Neve's Fasti Eccles. Anglicanæ, vol. ii.; Nichols's Literary Illustrations; Wotton's Works.] N. M.

WOTY, WILLIAM (1731?–1791), versifier, was possibly a native of the Isle of Wight, and among his poems is an elegy on his schoolmaster, who lived near Alton in Hampshire. He came to London as a clerk or writer to a solicitor, and soon began speaking in the debating societies and contributing small poems to the newspapers. Some one 'published clandestinely in 1758, without his consent, in a borrowed name,' a small piece of his composition called 'The Spouting-club.' He himself issued in 1760, under the pseudonym of 'J. Copywell of Lincoln's Inn,' a volume entitled 'The Shrubs of Parnassus,' consisting of the 'poetical essays, moral and comic,' which he had contributed to the newspapers, and after its appearance he subsisted for some years as a Grub-street writer. About 1767 he became companion and adviser in legal matters to Washington, earl Ferrers, who created for his benefit a rentcharge of 150*l.* per annum on the family estate in Leicestershire. In his intervals of leisure Woty continued throughout his life the production of small poetical pieces. The subjects of many poems in the 'Shrubs of Parnassus' testify to his devotion to the pleasures of the table. He died at Loughborough on 15 March 1791, aged about sixty.

Woty's other works included: 1. 'Campanologia: a Poem in praise of Ringing' [anon.], 1761. 2. 'Muses' Advice addressed to the Poets of the Age,' 1761 (cf. *Monthly Review*, xxv. pp. 478–9). 3. 'The Blossoms of Helicon,' 1763. It contained, with a hymn to good nature by Dr. Dodd, an amusing description by Woty of White Conduit House. These lines, which made their first appearance in the 'Gentleman's Magazine' for 1760 (p. 242), are quoted at length in Thornbury's 'Old and New London' (ii. 280) and in Wroth's 'London Pleasure Gardens' (pp. 132–3). 4. 'The Poetical Calendar,' a supplement to Dodsley's collection, 1763; twelve volumes, one for each month in that year. They were edited by Woty and Francis Fawkes [q. v.] 5. 'Church Langton:' a poem, n.d. [1768?], in praise of the charitable projects of the Rev. William Hanbury [q. v.] 6. 'The Female Advocate:' a poem, 1770, 2nd edit. 1771. 7. 'Poetical Works,' 1770, 2 vols.; dedicated to Washington, earl Ferrers. 8. 'The Stage,' n.d. [1770?] 9. 'Particular Providence:' a poetical essay, 1774. 10. 'The Estate Orators: a Town Eclogue' [anon.], 1774; a satire on the London auctioneers. 11. 'Poems on several Occasions,' 1780; this contained reprints of several of his works. 12. 'Fugitive and Original Poems,' 1786, contains 'The Country Gentleman: a Drama.' 13. 'Poetical Amusements,' 1789, dedicated to Robert, earl Ferrers. It contained a Latin version of Gray's elegy; 'Sunday Schools: a Poetical Dialogue between a Nobleman and his Chaplain;' and 'The Ambitious Widow: a Comic Entertainment.'

[Gent. Mag. 1791, i. 285, 379; Baker's Biogr. Dramatica (1812 edit.), i. 760, ii. 24, 135; Notes and Queries, 4th ser. ii. 479, 498; Works of Woty; Nichols's Leicestershire, III. ii. 917, 1142.] W. P. C.

WOULFE, PETER (1727?–1803), chemist and mineralogist, was probably of Irish origin. He first discovered native tin in Cornwall in 1766 (FOURCROY, *Système des Connaissances Chimiques*, vi. 9), was elected F.R.S. on 5 Feb. 1767, on the proposal of Henry Baker [q. v.], John Ellis, Daniel Charles Solander [q. v.], Matthew Maty, and John Bevis, and was admitted on 12 March 1767. On 18 Nov. of the same year he contributed a paper on 'Experiments on the Distillation of Acids, Volatile Alkalies,' &c.

to the 'Philosophical Transactions' (1767, p. 517), in which he describes an apparatus for the passing of gases through liquids, which has since borne the name of 'Woulfe's bottle.' Woulfe's innovation consisted in the introduction of water into a form of condenser previously used, and already figured and described in Glauber's work on 'Philosophical Furnaces' (GLAUBER, *Works*, transl. by Packe, 1689, plate 1, pp. 2–3). But this simple invention formed 'almost an era in chemical discovery' (AIKIN), no convenient method being known previously for obtaining concentrated solutions of soluble gases, or for purifying insoluble gases from soluble impurities. The apparatus was improved by the introduction of a 'safety-tube' by Jean Joseph Welter. Woulfe applied his apparatus to the production of hydrochloric ether by passing gaseous hydrochloric acid into alcohol. In 1768 the Royal Society awarded him the Copley medal. In 1771 Woulfe investigated the composition and preparation of 'mosaic gold' (stannic sulphide), and showed that on treating indigo, cochineal, and other colouring matters with strong nitric acid, a yellow dye (picric acid) may be obtained (*Phil. Trans.* 1771, pp. 114, 127). He was later nominated by the president and council 'to prosecute discoveries in natural history, pursuant to the will of Henry Baker,' and in 1776 (*ib.* p. 605) published an account of 'Experiments made . . . to ascertain the nature of some mineral substances,' in which he attempted to analyse hornsilver, but found that it contained not only 'acid of salt,' but also 'acid of vitriol.' The paper was published separately in 1777, translated into German, and published at Leipzig in 1778 (GMELIN, *Gesch. der Chemie*, iii. 679). It was followed by another paper on similar subjects in 1779 (*Phil. Trans.*)

Woulfe generally spent his winters in London, and his summers in Paris, and from 1784 most of his publications seem to have appeared in Rozier's 'Journal de Physique' (1784 xxv. 352, 1787 xxxi. 362, 1788 xxxii. 370, 374, 1789 xxxiv. 99). They are of less importance than those mentioned above. He also contributed to the English edition of Crell's 'Chemical Journal' (Gmelin). Woulfe was a firm believer in alchemy. He thought that his 'new method of distillation bid fair to discover the mercurial and colouring earths of Beccher' (*Phil. Trans.* 1767, p. 534); he searched long for the elixir, and 'attributed his failure to want of due preparation by pious and charitable acts' (BRANDE). He was altogether erratic, or, according to Scherer, mad at the end of his life; but Scherer only adduces as evidences of his madness his adherence to the doctrines of the prophet Richard Brothers [q. v.], and his strange alchemical ideas. He breakfasted at four in the morning, and guests gained admittance by a secret signal to his rooms, crowded with chemical apparatus, in Barnard's Inn (No. 2, second floor). His remedy for illness was a journey by mail-coach to Edinburgh and back; but in 1803 the remedy proved fatal. Like Henry Cavendish, he insisted on dying without medical care and alone. Charles Hatchett [q. v.], Woulfe's neighbour and friend, presented an athanor furnace formerly belonging to Woulfe to the Royal Institution.

[Besides the sources quoted and information from Professor James Dewar, F.R.S., the following authorities have been used: Record of the Royal Soc. p. 214; Archives of the Royal Soc.; Poggendorff's Biographisch-literarisches Handwörterbuch; A. N. Scherer's Allgemeines Journal für Chemie, v. 128); Thomson's Hist. of the Royal Soc.; Fourcroy's Système des Connaissances Chimiques, an ix. v. 283, vi. 9, passim; Brande's Manual of Chemistry, 1848, i. p. xvii; Gent. Mag. 1868, i. 187 (art. by John Timbs); Kopp's Gesch. der Chemie, passim; Gmelin's Gesch. der Chemie, iii. 623–626, passim; Aikin's Dict. of Chemistry, 1807, ii. 541; Chaptal's Chemistry, transl. Nicholson, 1860, i. 17; Glauber's Works, transl. Packe, 1689, plate 1, pp. 2–3; Priestley's Experiments [on] Natural Philosophy, 1786, iii. 155, mentions Woulfe as an acquaintance. Nicholson's Journal, 1803, iv. 6; Roscoe and Schorlemmer's Chemistry, vol. iii. pt. i. p. 342; Foster's Gray's Inn Admission Register gives the entry 1 Feb. 1771, 'Peter Woulfe of West End, Middlesex, gent.] P. J. H.

WOULFE, STEPHEN (1787–1840), Irish judge, born in 1787, was the second son of Stephen Woulfe of Tiermaclane, Ennis, co. Clare, who married Honora, daughter of Michael McNamara of Dublin, sister of Admiral James McNamara, and of Colonel John McNamara of Llangoed Castle, co. Brecon. The Woulfes of Tiermaclane settled in Ireland at Limerick at least as far back as the beginning of the fifteenth century, and had remained staunch Roman catholics. Stephen was educated at Stonyhurst, where Richard Lalor Sheil, Nicholas Ball, and Sir Thomas Wyse were his companions. With them he was one of the earliest Roman catholic students to gain admission to Trinity College, Dublin. He was called to the Irish bar in Trinity term 1814. He was a good advocate and an effective speaker. He took from an early period an active part in Irish politics, engaging in agitation for Roman catholic emancipation. He soon signalised himself by 'withstanding the tyranny of

O'Connell.' His opposition to O'Connell was mainly in regard to the question of the securities which were demanded as a corollary of catholic emancipation. Woulfe was quite ready to accept the crown veto upon the nomination of catholic bishops, and in 1816 published a tract in defence of the veto, being the substance of a speech delivered at Limerick during the Lent assizes of 1816. On 6 May 1829 he followed O'Connell in subscribing the address to the king on the subject of catholic relief (Wyse, *Catholic Association*, ii. App.). Woulfe's moderate views and ability recommended him to Plunket, who, upon his appointment as lord chancellor of Ireland in 1830, gave Woulfe the lucrative post of crown counsel for Munster. He was appointed third serjeant on 23 May 1835, and having entered parliament as member for the city of Cashel in September 1835, he was appointed solicitor-general for Ireland on 10 Nov. 1836. He retained his seat in parliament until July 1838, but, owing mainly to ill-health, did not make any figure as a debater. He was appointed attorney-general for Ireland on 3 Feb. 1837, and on 11 July 1838, in succession to Henry Joy (1767–1838), he was made chief baron of the Irish exchequer, being the first Roman catholic to be so appointed. Woulfe accepted the honour with some reluctance, but the selection was admitted to be a happy one. A design was stated to have been on foot to get Woulfe to resign in favour of O'Connell, but 'this job was defeated by Woulfe's high-spirited firmness.' He is said to have been careless in his attire, awkward and angular in his movements, but very effective in his utterance; no profound lawyer, but a man of quick and shrewd observation. He died at Baden-Baden on 2 July 1840. He married Frances, daughter of Roger Hamill of Dowth Hall, co. Meath, and left issue Stephen Roland, who succeeded his uncle, Peter Woulfe, in 1865 in the estate of Tiermaclane; and Mary, who married in 1847 Sir Justin Sheil, K.C.B.

[Gent. Mag. 1840, ii. 676; Burke's Landed Gentry of Ireland, 1899, p. 491; Times, 10 and 13 July 1840; Sheil's Sketches of the Irish Bar, 1856, ii. 107, 119; Torrens's Memoirs of Melbourne, 1890, pp. 418, 428, 454; Official Return of Members of Parl.] T. S.

WRANGHAM, FRANCIS (1769–1842), classical scholar and miscellaneous writer, born on 11 June 1769, was the only son of George Wrangham (1742–1791), who occupied the farm of Raysthorpe, near Malton in Yorkshire, and rented the moiety of another farm at Titchwell, near Wells, Norfolk. From 1776 to 1780 Francis attended a small school at West Heslerton, kept by Thomas Thirlwall, grandfather of Connop Thirlwall [q. v.], afterwards vicar of Cottingham, near Hull. For two summers he was with the Rev. John Robinson at Pickering, and he passed two years under the instruction of Joseph Milner at Hull (Frost, *Address at Hull*, 1831, p. 41). In October 1786 Wrangham matriculated from Magdalene College, Cambridge, and next year won Sir William Browne's medal for the best Greek and Latin epigrams. They were printed in July 1787 in a single octavo sheet. At the suggestion of Joseph Jowett [q. v.] he migrated to Trinity Hall on 16 Nov. 1787, and on 5 Dec. was elected 'scholaris de minori formâ.' He graduated B.A. in 1790, being third wrangler in the mathematical tripos, second Smith's prizeman, and senior chancellor's medallist. In the last competition he beat his friend and rival John Tweddell [q. v.] Wrangham remained at Cambridge taking pupils, and confidently anticipating that he would be elected to a fellowship at Trinity Hall on the first vacancy. He proceeded M.A. on 22 March 1793; in the following June he obtained from the tutors of Trinity Hall letters testimonial to the archbishop of York of his good and satisfactory conduct, and in July he was ordained. Next month a divinity fellowship became vacant at his college, and he applied for it; but another person, not a member of the hall and disqualified as in possession of preferment of too high value, was elected to it. This graduate afterwards resigned the fellowship, but, having dispossessed himself of his preferment, was at once re-elected. Wrangham petitioned the lord chancellor that, in accordance with the statutes of the hall, he was as a minor scholar entitled to the fellowship, but the tutors claimed the right of rejecting him as not 'idoneus moribus et ingenio,' and the lord chancellor upheld their view (F. Vesey, jun., *Reports*, ii. 609). To injure Wrangham 'reports were circulated that he was a friend to the French revolution, one who exulted in the murder of the king, and that he was a republican,' but he was in reality a moderate whig (Gunning, *Reminiscences*, ii. 14–37). The probable explanation of this rejection lay in the suspicion that he was the author of the well-known epigram on Jowett and his little garden.

Wrangham after this injustice abandoned Trinity Hall and became a member of Trinity College. During 1794 and 1795 he served as curate of the parish of Cobham in Surrey, and in conjunction with Basil Montagu took pupils at 200*l.* per annum each. Sir James Mackintosh said of their long prospectus: 'A

boy thus educated will be a walking encyclopædia.' At this period in his life Wrangham was a constant figure in the most intellectual society of London. Towards the close of 1795 he was presented by Humphrey Osbaldeston, with 'almost unsolicited patronage,' to the rectory of Hunmanby-with-Muston, near Filey, in the East Riding of Yorkshire, and through his recommendation became vicar of the neighbouring parish of Folkton. After the Inclosure Act the living of Hunmanby was 'something better than 600*l.* a year' (*Atlantic Monthly*, January 1894, p. 66). A print by Bewick of its church and of the vicarage-house, which was much improved by Wrangham, appears on the titles of many of his works, and in John Cole's 'Antiquarian Trio' are lines by him on the acacia, his 'favourite tree at Hunmanby.' He collected there a remarkable library, which contained in 1825 no fewer than fifteen thousand volumes (Dibdin, *Library Companion*, p. xxi). It was said that 'the book-shelves began at the front door and ran up into the garret and down to the cellar' (Mozley, *Reminiscences*, i. 42; cf. Pryme, *Recollections*, pp. 246–8).

For some years after leaving the university Wrangham competed for the academical rewards at Cambridge. He won four times the Seaton prize—in 1794 with a poem on the 'Restoration of the Jews' (Cambridge, 1795, with a dedication to Basil Montagu, and included in 'Musæ Seatonianæ,' 1808); in 1800 with 'The Holy Land' (Cambridge, 1800, and also in 'Musæ Seatonianæ,' 1808); in 1811 with 'Sufferings of the Primitive Martyrs' (Cambridge, 1812); and in 1812 with 'Joseph made known to his brethren' (Cambridge, 1812). His poem on the 'Destruction of Babylon,' rejected in 1795, was printed at the request of the judges, and included in the 'Musæ Seatonianæ' of 1808. That 'On the Restoration of Learning in the East' (1805), written for a prize offered by Claudius Buchanan [q. v.], was beaten by a poem of Charles Grant (afterwards Lord Glenelg) [q. v.], but the adjudicators asked for its publication (Nichols, *Lit. Anecd.* ix. 534–5). He printed in 1805 'A Dissertation on the Best Means of civilising the Subjects of the British Empire in India,' and in 1807 'A Sermon on the Translation of the Scriptures into the Oriental Languages,' which was preached before the university of Cambridge; both works were composed under the system of prizes established by Buchanan. His poem 'On the Death of Saul and Jonathan' was published in 1813.

Wrangham was chaplain to three high sheriffs of Yorkshire, and from 1814 to 1834 was examining chaplain to Vernon Harcourt, the archbishop of York, a position which secured for him high preferment. The archbishop (who once remarked to Sydney Smith, 'I consider Wrangham an ornament to my diocese,' with the result that for some time his chaplain retained the sobriquet of 'Ornament Wrangham') bestowed on him on 28 June 1820 the archdeaconry of Cleveland, and allowed him in the same year to exchange the living of Folkton for that of Thorpe Bassett. This archdeaconry he surrendered on 2 Oct. 1828 on appointment to the archdeaconry of the East Riding, and on 12 Dec. 1823 the archbishop gave him the prebendal stall of Ampleforth in York Cathedral. His next act was to confer on Wrangham on 9 April 1825 his option of the fourth prebend at Chester Cathedral, which carried with it the right of institution to the rectory of Dodleston in Cheshire. Wrangham succeeded to this benefice on 3 Dec. 1827, whereupon he resigned that of Thorpe Bassett in favour of his son. He put up in Dodleston church a monument to Lord-chancellor Ellesmere.

Wrangham printed in 1821, 1822, and 1823, the charges which he had delivered to the clergy of his archdeaconry. They contained some reflections on the unitarians, and produced the publication of 'A Letter to Ven. Francis Wrangham by Captain Thomas Thrush,' 1822; 'Letters addressed to Rev. James Richardson on Archdeacon Wrangham's Charge, by Captain Thrush,' 1823; 'Three Letters to Archdeacon Wrangham by Charles Wellbeloved,' 1823; 'Three Additional Letters by C. Wellbeloved,' 1824; and 'Three Letters to Mr. Wellbeloved by Rev. John Oxlee,' 1824. Wellbeloved and Wrangham, though theological disputants, used to meet as whigs in social life. Sydney Smith said of this controversy: 'If I had a cause to gain I would fee Wellbeloved to plead for me, and double-fee Wrangham to plead against me.' Wrangham was a consistent advocate throughout his life of catholic emancipation, printing on that subject letters to the clergy of his archdeaconry and to individual persons, and a moderate high-churchman, supporting in education the system of Joseph Lancaster (Overton, *English Church*, 1800–33, pp. 27, 237, 266). 'A tall slight man of exceedingly gentle and attractive manners' (Hall, *Book of Memories*, p. 178), and revelling in society, he longer than any man kept up 'the elegant tastes of youth and college' (*Spectator*, 19 Feb. 1831). For a few years before his death he was slightly paralysed.

He died at Chester on 27 Dec. 1842, and a tablet to his memory was placed in the cathedral. An engraving by R. Hicks of his portrait by J. Jackson, R.A., is in Jerdan's 'National Portrait Gallery' (vol. i.) There is another print of him, possibly a private plate, without artist's name; and a miniature at Trinity College, Cambridge.

Wrangham married at Bridlington, on 7 April 1799, Agnes, fifth daughter of Colonel Ralph Creyke of Marton in Yorkshire. She died in childbed on 9 March 1800, aged 21; but her daughter, Agnes Frances Everilda, survived, and on 16 June 1832 married Robert Isaac Wilberforce [q. v.], who succeeded her father as archdeacon of the East Riding. Wrangham married, secondly, at Brompton, near Scarborough, in 1801, Dorothy, second daughter and coheiress of Rev. Digby Cayley of Yorkshire, who brought him 'a neat 700*l.* a year.' She had issue two sons and three daughters. The eldest daughter, Philadelphia Frances Esther, married Edward William Barnard [q. v.] The third, Lucy Charlotte, was the wife of Henry Raikes of Llwynegrin, Flint, and mother of Henry Cecil Raikes [q. v.] The second son, Digby Cayley Wrangham (1805–1863), graduated B.A. with a double first-class from Brasenose College, Oxford, in 1826, and, after leaving Oxford, was for some years private secretary to Lord Aberdeen in the foreign office. Called to the bar from Gray's Inn in 1831, he was created queen's serjeant in 1847, and became father of the parliamentary bar (see *Times*, 13 and 16 March 1863, and *Gent. Mag.* 1863, i. 532).

Wrangham, who was elected F.R.S. on 15 Nov. 1804, was a member of the Bannatyne and Roxburghe clubs, editing in 1825 for the latter body Henry Goldingham's 'Garden Plot, an allegorical poem.' His works comprised, in addition to those already mentioned, and in addition to many single sermons and fugitive pieces: 1. 'Reform: a farce modernised from Aristophanes. By S. Foote, jun.' [i.e. Wrangham], 1792. 2. 'Poems,' 1795. It contains most of his pieces to date, including 'Ad Bruntonam e Grantâ exituram, iii. Cal. Oct. MDCCXC.' The English lines (pp. 79–83) are by S. T. Coleridge, and the translation (pp. 106–11) of Wrangham's French stanzas is by Wordsworth. Some copies of this volume seem to have been circulated in 1803; it is noticed in the 'Monthly Review' for January 1804 (pp. 82–5). Wordsworth sent him from Racedown in Dorset, in November 1795, certain imitations of Juvenal, and they thought of publishing a joint volume of satirical pieces (KNIGHT, *Life of Wordsworth*, i. 106). 3. 'Thirteen Practical Sermons, founded upon Doddridge's "Religion in the Soul,"' 1800; 2nd edit. 1802. 4. 'Epigrams.' Signed 'X.,' 1800? s.sh. 8vo. 5. 'The raising of Jairus's daughter, with short Memoir of Caroline Symmons,' 1804. 6. 'A Volunteer Song,' &c., 1805. Eleven pieces in all, including 'Trafalgar, a song,' which was issued separately in that year. 7. 'Plutarch's Lives,' translated by John and William Langhorne. Edited by Wrangham, 1808; 4th edit. under his editorship, 1826 (*Notes and Queries*, 9th ser. iii. 426, 492). 8. 'A Word for Humanity' [1810], s. sh. 9. 'Death of Saul and Jonathan: a Poem,' 1813. 10. 'Poems' [*circa* 1814]; thirty-six copies only printed. 11. 'Virgil's Bucolics,' translated, 1815, fifty copies only. His translation, revised and corrected, is included in Valpy's 'Family Classical Library' (1830). Conington says: 'His lines are elegant, but artificial and involved; they show the man of taste, not the genuine poet' (*Miscell. Writings*, i. 166). 12. 'The British Plutarch,' new edit. rearranged, 1816, 6 vols.; the set at the British Museum contains many manuscript additions and corrections by Wrangham. 13. 'Scraps,' 1816, fifty copies; he was much assisted in this and other works by Charles Symmons [q. v.]; it contained a spirited translation of Milton's 'Second Defence,' which was also issued in a separate form. 14. 'Sermons, Dissertations, and Translations,' 1816, 3 vols. It contained most of his writings to date, 1816; prefixed is a print of him. 15. 'A few Sonnets [forty in all] from Petrarch. Italian and English,' Lee Priory Press, 1817; signed 'F. W.' 16. 'Evidences of Christianity,' abridged from Doddridge, 1820; fifty copies. 17. 'Apology for the Bible,' abridged from Bishop Watson, 1820; fifty copies. 18. 'Principal parts of Bishop Butler's Analogy,' abridged, 1820; fifty copies. 19. 'Internal Evidence of Christianity,' abridged from Paley and Soame Jenyns, 1820; fifty copies. 20. 'Inward Witness to Christianity,' abridged from Watts, 1820; fifty copies. 21. 'Reasons of the Christian's Hope,' abridged from Leland, 1820; fifty copies. 22. 'Short and easy Method with the Deists,' abridged from Leslie, 1820, fifty copies. This had previously appeared at York in 1802. These seven abridgments were also included in 'The Pleiad,' 1820 (only twenty-five perfect copies), and in 'Constable's Miscellany,' vol. xxvi. (1828). By 1820 'twelve editions of ten thousand copies each' had been circulated. 23. 'Specimens of a Version of Horace's first four Books of Odes,' 1820; fifty copies. It contained the whole of the third book. 24. 'Lyrics of

Horace, being the first four Books of his Odes,' 1821; 2nd edit. n.d. 25. 'Works of Rev. Thomas Zouch, with Memoir,' 1820, 2 vols.; four copies only. Also printed for sale in 1820 in 2 vols. The memoir was issued separately. E. D. Clarke issued in 1820 'A Letter to Wrangham [fifty copies only] on Sir George Wheler' [q. v.] It is included in Zouch's 'Works' and in Otter's 'Life of Clarke,' 2nd edit. App. pp. 387–92. 26. 'Hendecasyllabi' [anon.] 1821. 27. 'Scarborough Castle: a Poem,' 1823. 28. 'Sertum Cantabrigiense, or the Cambridge Garland,' 1824. Signed 'F. W.' 29. 'The Savings Bank, in two Dialogues' [1825 ?] 30. 'Briani Waltoni in biblia polyglotta prolegomena specialia,' 1827–8, 2 vols. 31. 'Psychæ, or Songs on Butterflies,' by T. H. Bayly, attempted in Latin rhyme, 1828. Signed 'F. W.' His version of 'I'd be a butterfly' was much quoted in 1828, and was included, with other pieces by him, in the first edition of the 'Arundines Cami' (*Notes and Queries*, 1st ser. xi. 304, 435). 32. 'Lines by Wrangham, sacred to memory of E. W. Barnard,' turned into Latin by S. G. Fawcett, 1828. Wrangham edited Barnard's 'Fifty select Poems of Marc-Antonio Flaminio imitated,' 1829. 33. 'The Quadrupeds' Feast' [anon.], Chester [1829 ?]. 34. 'Homerics,' 1834, translation of 'Odyssey' v. and 'Iliad' iii. 35. 'Epithalamia tria Mariana,' 1837; translation of three epithalamia on Mary Queen of Scots. 36. 'A few Epigrams attempted in Latin Translations,' 11 Jan. 1842.

Wrangham superintended the passing through the press of E. D. Clarke's 'Tour through the South of England' (1792), and he edited 'The Soldier's Manual' of J. F. Neville (1813) and the 'Carmina Quadragesimalia' (1820) of Archbishop Markham. He contributed to the 'Gentleman's Magazine,' 'Blackwood's Magazine,' 'Literary Anecdotes' of John Nichols, vol. ix., to several works of John Cole [q. v.] of Scarborough, and to the 'Classical Journal.' Under the signature of 'Sciolus' he sent to the 'York Herald' about 1810 a series of articles entitled 'The Smatterer,' containing poems by himself and others. Pieces by Wrangham are in Muirhead's collection of epigrams on Chantrey's 'Woodcocks,' Walton's 'Complete Angler' (ed. Nicolas), vol. i. p. cxxxvi, James Bailey's 'Comicorum Græcorum fragmenta,' George Pryme's 'Recollections,' p. 406, and in the 'Life of Milton' by Charles Symmons. His Latin rendering of Brydges's famous sonnet on 'Echo and Silence' is in the 'Anglo-Genevan Critical Journal,' ii. 230, and in Maclise's 'Portrait Gallery' (ed. 1891), pp. 222–3. His rendering of Donne's later epitaphs at St. Paul's is reproduced from Zouch's edition of Izaak Walton's 'Lives' in Mr. Edmund Gosse's life of the dean (ii. 282). Many works were dedicated to Wrangham, among them being the 'Desultoria' of Brydges, Prickett's 'Bridlington Priory Church,' and Poulson's 'Beverlac.'

Letters from Wrangham are in Leigh Hunt's 'Correspondence,' i. 44–5; Miss Mitford's 'Friendships,' i. 194–5; Byron's 'Letters' (1899), iii. 87–9; and in Parr's 'Works,' vii. 377–9. Letters from Wordsworth to him are in Knight's 'Life of Wordsworth' (i. 106, ii. 377–82, iii. 245), and in Knight's edition of that poet's works (i. 285–6). Many volumes at the British Museum have notes and additions by him. Part of his library was described by John Cole in 'A Bibliographical and Descriptive Tour from Scarborough' (1824), and the whole English collection was catalogued by himself in a volume, of which seventy copies were printed at Malton in 1826 for his friends. It was sold at London in 1843, the sale taking twenty days; but he had given in 1842, shortly before his death, his collection of pamphlets, about ten thousand in number, bound in 996 volumes, to Trinity College, Cambridge. They are of a most miscellaneous character, and there is a manuscript catalogue of their contents.

In 1842 Wrangham founded, with a gift of 100*l.*, a prize at Trinity College, which was augmented in 1849 by an addition of 515*l.* from the Rev. Peter Leigh. A miniature portrait of Wrangham is in the small combination room, and a large collection of his works, including several sermons not in the British Museum, is in the Trinity College library.

[Gent. Mag. 1799 i. 346, 1801 ii. 763, 1843 i. 430–2; Manuscript Autobiogr. in copy of 'Sketches of Yorkshire Biography' (from Zouch's works) at British Museum; Jerdan's National Portrait Gallery, vol. i.; Ross's Celebrities of Wolds, pp. 178–82; Le Neve's Fasti, iii. 144, 149, 170, 273; Hunter's Families (Harl. Soc.), iii. 952; Burke's Commoners, 1835, ii. 311–13; Otter's E. D. Clarke, 1st edit. pp. 87, 648; Yorkshire Genealogist, January 1899 (by George Wrangham Hardy); Gunning's Reminiscences, ii. 14–37; Dibdin's Literary Life, i. 139–42, 392–6; Halkett and Laing's Anon. Lit. ii. 917, iii. 1876–7, 2053; information from W. Aldis Wright, esq., of Trinity College, Cambridge, and C. E. S. Headlam of Trinity Hall, Cambridge.] W. P. C.

WRATISLAW, ALBERT HENRY (1822–1892), Slavonic scholar, of Czech descent, the grandson of an émigré of 1790, and son of William Ferdinand, 'Count'

Wratislaw von Mitro-vitz (1788–1853), a solicitor of Rugby, by his wife, Charlotte Anne (*d.* 1863), was born at Rugby on 5 Nov. 1822. He entered Rugby School, aged seven, on 5 Nov. 1829 (*Register*, i. 161), and matriculated at Cambridge from Trinity College in 1840, but migrated to Christ's, where he was admitted 28 April 1842; he graduated B.A. as third classic and twenty-fifth senior optime in 1844. Having in the meantime been appointed fellow (1844–1853) and tutor of his college, he commenced M.A. in 1847, and next year, in collaboration with Dr. Charles Anthony Swainson [q. v.], published 'Loci Communes: Common Places.' During the long vacation of 1849 he visited Bohemia, studied the Czech language in Prague, and in the same autumn published at London 'Lyra Czecho Slovanska,' or Bohemian poems, ancient and modern, translated from the original Slavonic, with an introductory essay, which he dedicated to Count Valerian Krasinski, as 'from a descendant of a kindred race.'

In August 1850 Wratislaw was appointed headmaster of Felsted school, his being the last appointment made by the representatives of the founder, Richard Rich, baron Rich [q. v.] During the last twenty-four years, under Thomas Surridge, the school had greatly declined in numbers. Wratislaw commenced with twenty-two boys, and the revival of the school was by him inaugurated. Unfortunately he found the climate of Felsted too bleak for him, and in 1855 he migrated, with a number of his Felsted pupils, to Bury St. Edmund's, to become headmaster of King Edward VI's grammar school there. At Bury also he greatly raised the numbers of the school, which the 'Book of Jasher' of his predecessor, Dr. John William Donaldson [q. v.], is said to have helped to empty. During the twenty years that followed his appointment at Felsted scholastic work took up nearly all Wratislaw's time. He published several texts and school books, but found it difficult to keep up his Bohemian studies, though he issued in 1852 'The Queen's Court Manuscript, with other ancient Bohemian Poems,' translated from the original Slavonic into English verse, mostly in ballad metre. The poems thus rendered had been discovered by Hanka in the tower of a church at Königinhof in 1817. Experts assigned the date 1290 to the collection, which proved of great value both intrinsically and on account of the impulse which it gave to the revival of Czech national literature (see *Notes and Queries*, 2nd ser. i. 556, 605). Ten years elapsed between this publication and that of the most interesting 'Adventures of Baron Wenceslas Wratislaw of Mitrowitz. What he saw in the Turkish Metropolis . . . experienced in his captivity, and, after his happy return to his country, committed to writing in 1599;' this was literally translated from the Bohemian work first published from the original manuscript by Pelzel in 1777, and prefaced by a brief sketch of Bohemian history. It was followed in 1871 by a version from the Slavonic of the 'Diary of an Embassy from King George of Bohemia to King Louis XI of France.' Two years later, as the result of much labour, Wratislaw produced the 'Life, Legend, and Canonization of St. John Nepomucen, Patron Saint and Protector of the Order of the Jesuits,' being a most damaging investigation of the myth contrived by the jesuits in 1729. Among the small group of scholars in England taking an interest in Slavonic literature Wratislaw's reputation was now established, and in April 1877 he was called upon to deliver four lectures upon his subject at the Taylorian Institution in Oxford, under the Ilchester foundation. These were published at London next year as 'The Native Literature of Bohemia in the Fourteenth Century.'

In 1879 he resigned his headmastership at Bury St. Edmund's, and was appointed to the college living of Manorbier in Pembrokeshire. There he wrote his excellent sketch, 'John Huss, the Commencement of Resistance to Papal Authority on the part of the Inferior Clergy' (London, 1882, 8vo, in the 'Home Library'), based mainly upon the exhaustive researches of Palacký and Tomek. His last work was a charming collection of 'Sixty Folk-Tales from exclusively Slavonic sources,' translated into English prose, with introduction and notes (London, 1889). The stories were taken from Erben's 'Čítanka,' 1865, and the admitted merit of the version shows that Wratislaw had a considerable knowledge of the various Slavonic languages illustrated by the originals. He gave up his benefice, owing mainly to failing sight, in 1889, and retired to Southsea. He died there at Graythwaite, Alhambra Road, on 3 Nov. 1892, aged 70. He married on 28 Dec. 1853, at High Wycombe, Frances Gertrude, second daughter of the Rev. Joseph Charles Helm (*d.* 1844).

[Athenæum, 12 Nov. 1892; Times, 5 Nov., and Guardian, 9 Nov. 1892; Luard's Graduati Cantabr.; Sargeaunt's Felsted School, 1889, p. 34.] T. S.

WRAXALL, Sir FREDERIC CHARLES LASCELLES, third baronet (1828–1865), miscellaneous writer, born at Boulogne in 1828, was the eldest son of Charles Edward Wraxall (1792–1854), lieu-

tenant royal artillery, by Ellen Cecilia, daughter of John Madden of Richmond, Surrey. His grandfather was Sir Nathaniel Wraxall [q.v.] He was educated at Shrewsbury (where he was Dyke scholar), and matriculated from St. Mary Hall, Oxford, on 26 May 1842, but left the university without graduating. In May 1863 he succeeded his uncle, Sir William Lascelles Wraxall, as third baronet.

From 1846 he spent the greater part of his life on the continent. In 1855 he served for nine months at Kertch in the Crimea as first-class assistant commissary, with the rank of captain, in the Turkish contingent. His experiences during this period are embodied in his 'Camp Life: Passages from the Story of a Contingent,' published in 1860. Before going to the Crimea he had issued 'A Visit to the Seat of War in the North,' a brochure which purported to be a translation from the German, but was probably original. Throughout life Wraxall continued to interest himself in military matters. In 1856 he issued 'A Handbook to the Naval and Military Resources of European Nations;' in 1859 'The Armies of the Great Powers;' and in 1864 a volume called 'Military Sketches,' which was chiefly concerned with the French army and its leaders, but had also chapters on the Austrian army, the British soldier, and 'The Chances of Invasion.'

In 1858 he conducted the 'Naval and Military Gazette,' and from January 1860 to March 1861 'The Welcome Guest;' and he sent frequent contributions to the 'St. James Magazine' and other periodicals. In 1860 he edited for private circulation the Persian and Indian despatches of Sir James Outram [q. v.] He was well versed in modern history, more particularly that of France and Germany during the last two centuries. His 'Memoirs of Queen Hortense,' written in collaboration with Robert Wehran (1861, 2 vols. 8vo; reissued in 1864), is little more than a compilation of gossip; but 'Historic Byeways,' two volumes of essays reprinted from periodicals, shows extensive reading. Besides other stories of German, French, and Russian history is 'Mr. Carlyle's latest Pet,' a hostile criticism of the characters drawn by that historian of Frederick William I, based upon the recently published 'Aus vier Jahrhunderten' of Karl von Weber.

Wraxall's most important historical work was 'The Life and Times of Caroline Matilda, Queen of Denmark and Norway,' 1864, 3 vols. 8vo. He claimed to have shown by original research the worthlessness of the evidence on which the queen was divorced after the Struensee affair, and published for the first time (iii. 252–3) the letter protesting her innocence, which the queen wrote just before her death to her brother George III of England. He obtained through the Duchess of Augustenburg a copy of the original in the Hanoverian archives, and through Sir Augustus Paget was afforded access to the privy archives of Copenhagen. He also used the privately printed 'Memoirs' of the Landgrave Charles of Hesse-Cassel (brother-in-law of Christian VII of Denmark), the 'Memoirs' of Reverdil (secretary to Christian), and the private journals of Sir N. W. Wraxall. The English foreign office remained closed to him.

Wraxall died at Vienna on 11 June 1865. He married, in 1852, Mary Anne, daughter of J. Herring, esq. She died without issue on 27 Nov. 1882. The baronetcy passed successively to Wraxall's younger brothers, Sir Horatio Henry (*d.* 1882) and Sir Morville Nathaniel Wraxall (1834–1902), the fifth baronet.

Wraxall published several entertaining novels. They include: 1. 'Wild Oats: a Tale,' 1858, 12mo; 1865, 8vo. 2. 'Only a Woman,' 1860, 8vo; 1861, 8vo. 3. 'The Fife and Drum, or Would be a Soldier,' 1862, 8vo. 4. 'Married in Haste: a Story of Everyday Life,' 1863, 2 vols. 8vo. 5. 'The Black Panther, or a Boy's Adventures among the Redskins,' 1863, 8vo; Boston, 1865, 16mo. 6. 'The Backwoodsman' (illustrated), 1864, 8vo; 1871, 8vo. 7. 'Golden Hair: a Tale of the Pilgrim Fathers' (illustrated), 1864, 8vo. 8. 'Mercedes,' a romance of the Mexican war, 1865, 3 vols. 9. 'Fides, or the Beauty of Mayence' (adapted from the German), 1865, 3 vols.

He was author also of 'Remarkable Adventures and Unrevealed Mysteries,' 1863, 2 vols. 8vo, containing articles on Struensee, Königsmark, D'Acon, Cagliostro, Clootz, and other adventurers; of 'Criminal Celebrities, a collection of Memorable Trials,' 1861, 8vo; and 'The Second Empire as exhibited in French Literature,' 1852–63, 2 vols. 8vo; 1865. In 1862 he made the authorised English translation of Victor Hugo's 'Les Misérables,' the version being reissued in 1864 and 1879. Many other translations from both the French and German came from his pen. A posthumous volume, collected from magazines, entitled 'Scraps and Sketches gathered together,' appeared in September 1865.

[Burke's Peerage and Baronetage; Men of the Time, 1862; Foster's Alumni Oxon. 1715–1886; Times, 17 June 1865; Athenæum, 17 June 1865; Ill. Lond. News, 24 June 1865; Allibone's Dict. Engl. Lit.; Walford's County Families; Works in Brit. Mus.] G. Le G. N.

WRAXALL, Sir NATHANIEL WILLIAM (1751–1831), baronet, author of historical memoirs, only son of Nathaniel Wraxall (1725–1781), who married in 1749 Anne (*d.* 1800), daughter of William Thornhill of Bristol, and great-niece of Sir James Thornhill [q. v.], was born in Queen's Square, Bristol, on 8 April 1751, and 'was educated in his native city.' His grandfather, Nathaniel Wraxall (1687–1731), merchant, was sheriff of Bristol in 1723, eight years previous to his death on 24 March 1731 (*Gentleman's Mag.* 1731, p. 125). The historian subsequently claimed to be a representative of the ancient family which derived its name from the parish of Wraxall, six miles west of Bristol, but this connection it would be impossible to trace (Collinson, *Somerset*, iii. 159).

Nathaniel, whose love of travel was persistent from an early age, went out to Bombay in 1769, having obtained employment in the civil service of the East India Company, and he was appointed judge-advocate and paymaster of the forces in the Guzerat expedition, and that against Baroche in 1771. He left the service of the East India Company in 1772, and, having returned to England, visited Portugal and then the northern courts of Europe. In September 1774 he had an interview with Caroline Matilda [q. v.], sister of George III, at Zell (Celle). He proceeded from Zell to Altona, where he seems to have given frank expression to his sympathy for the banished queen. At Hamburg, hard by, there resided a group of noble Danish exiles. Two of their leaders, Barons Schimmelman and Bulow, recognised in Wraxall a fitting agent of communication between the queen whom they sought to replace upon the throne of Denmark and George III, whose concurrence in the movement they felt it indispensable to obtain. As accredited intermediary in this affair Wraxall made several arduous journeys, the incidents of which lose nothing by his reporting in the pages of his 'Posthumous Memoirs' (i. 378 sq.) He had private interviews with the queen in the library and Jardin Anglais at Zell, and conveyed to her on 15 Feb. 1775 a paper containing George III's qualified sanction of the scheme devised by her partisans. He returned to England in April, in the hope of obtaining a personal interview with the king, and a more definite assurance that he would countenance such action as might prove necessary at Copenhagen. But while he was anxiously waiting in Jermyn Street, London, for a favourable answer, the news reached him on 19 May of the sudden death of Caroline Matilda (see *Correspondence of George III and Lord North*, 1867, ii. 359).

He appears to have been living in London in 1776, and he mentions meeting Dr. Dodd in this year, together with Wilkes, Sir William Jones, and De Lolme, at the house of Dilly the bookseller. Dodd invited the company to dine with him at his house in Argyll Street, and the invitation was accepted. In the following year Dodd, while lying in Newgate, made an urgent appeal to Wraxall to exert himself to procure a pardon through Lord Nugent. In the summer of 1777 Wraxall made some stay at The Hague, where he was presented to the Prince of Orange. Before leaving England he had received from George III a lieutenant's commission, granted upon the application of Lord Robert Manners [q. v.], who then commanded the third regiment of dragoon guards. In the uniform of this regiment Wraxall visited the theatre at Florence in 1779 and saw Prince Charles Edward. The chevalier was semi-intoxicated; but when 'he approached near enough to distinguish the English regimental, he instantly stopped, gently shook off the two servants who supported him, one on each side, and, taking off his hat, politely saluted us.' He visited Dresden in 1778 and Naples in 1779. There he met Sir William and Lady Hamilton. Upon her authority he introduces into his 'Memoirs' some curious anecdotes of private executions, which have been frequently cited (cf. Chambers, *Book of Days*, ii. 555).

In 1780 he returned to England, and was elected M.P. for the borough of Hindon in Wiltshire. In 1781 he was appointed on a committee to inquire into the causes of war in the Carnatic. Lord North was a member of this committee, and in June 1781 he unexpectedly asked Wraxall to spend the day with him at Bushey Park. The minister there told him that the king was most anxious to acknowledge in a proper manner his important services to the late queen of Denmark. Before entering parliament his persistent applications for recompense had been unanswered. The sum of a thousand guineas for his expenses was now awarded him and paid with alacrity, while he also obtained a promise (unfulfilled, owing to North's retirement) of a post in the administration. Early in this same year (1781) Horace Walpole, whose antipathy to rival memoir writers was instinctive, wrote to Mason of Wraxall as 'popping into every spot where he can make himself talked of, by talking of himself; but I hear he will come to an untimely beginning in the House of Commons' (*Corresp.* ed. Cunningham,

vii. 511). This kind anticipation was not realised. In 1783 Wraxall obtained some credit for having despatched an extraordinary gazette to India containing the news of the peace of 1783, which reached Madras six weeks before the official intelligence. In the same year he ceased to be a follower of Lord North, and, when the division was taken on Fox's 'India Bill,' he joined the minority that followed Pitt. Re-elected for Ludgershall in the general election of 1784, he settled down in the new parliament into a pretty steady follower of Pitt. As such he came under the lash of one of the wittiest writers in the 'Rolliad,' his claims to encylopedism, inferred from his 'Northern Tour' (1775), and his fondness for interspersing his speeches with geographical information being satirised in the ninth of the 'Probationary Odes for the Laureateship.' Appended is a burlesque testimonial from Lord Monboddo, affirming his opinion that Wraxall is 'the purest ourang-outang in Great Britain.' In January 1787 Wraxall published anonymously a pamphlet entitled 'A Short Review of the Political State of Great Britain,' six editions of which, an estimated total of seventeen thousand copies, were rapidly circulated in England, while a French version ('Coup d'œil sur l'état politique de la Grande-Bretagne') appeared on 23 Feb. It is chiefly noteworthy for its frank delineation of the Prince of Wales, who is said to have menaced the publisher, Debrett, with a prosecution for libel, and as marking Wraxall's divergence from his leaders on the subject of the Warren Hastings trial; the authorship was actually ascribed to Hastings himself, and his agent, Major Scott [see Scott, afterwards Scott-Waring, John], took the trouble to deny this presumption from his seat in the commons. Of the replies issued, one was attributed to Lord Erskine and another to Sir Philip Francis. The deduction one naturally draws from this success, even though it were anonymous, is that Wraxall's capacity and insight into politics were by no means so insignificant as his critics in the quarterlies subsequently assumed. He was re-elected for Wallingford in 1790, but he had to accede to the wishes of the proprietor of this borough (Sir Francis Sykes) by resigning his seat in 1794. He had lost valuable friends in Lords Nugent and Sackville, and being a *novus homo*, without sufficient influence either in the country or in the best clubs (at White's George Selwyn was wont to ask 'Who is this Rascal?'), his parliamentary career was closed. For some years previous to his retirement from the House of Commons he acted as vakeel or agent for the nabob of Arcot, and was one of the small party of retired Indian officials known as the 'Bengal squad.' Upon leaving parliament and his house in Clarges Street, Wraxall seems to have devoted himself mainly to compiling his historical memoirs. The secret of his 1787 pamphlet must have been fairly well kept; for he managed to establish himself in favour at Carlton House, where in 1799 the regent 'was pleased to designate him under official seal his future historiographer.' His striking 'Reminiscences' of the regent, first published in 1884, form a curious commentary upon this announcement. At Whitehall on 25 Sept. 1813, upon the express nomination of the prince regent, Wraxall was created a baronet, as 'of Wraxall, Somerset.' Two years later were published his 'Historical Memoirs,' the first edition of which entertaining work was sold in the course of a month. Unfortunately for the author the sale was arrested by an action for libel, maintained in the court of king's bench before Lord Ellenborough by Count Woronzow, whom Wraxall had made responsible for the imputation that the Empress Catherine of Russia had caused the Princess of Würtemberg to be put to death. Wraxall was sentenced to pay a fine of 500*l.* and to go to the king's bench prison for six months —remitted to three by the regent at the instance of Woronzow himself (*Morning Post*, 2 Sept. 1816). In the meantime the 'Memoirs' had been attacked with the utmost ferocity in the 'Quarterly' (vol. xiii.), the 'Edinburgh' (vol. xxv.), and the 'British Critic,' and the book has the rare distinction of having brought Croker, Mackintosh, and Macaulay into substantial agreement upon the merits, or rather demerits, of a literary performance. The 'Edinburgh' cited an epigram, said to have been composed by George Colman, which has been widely misquoted—

> Men, measures, scenes, and facts all
> Misquoting, misstating,
> Misplacing, misdating,
> Here *lies* Sir Nathaniel Wraxall.

Wraxall replied with success to some of the specific charges of garbling and deliberate unveracity in 'An Answer to the Calumnious Misrepresentation of the "Quarterly Review," the "British Critic," and the "Edinburgh Review"' (1815, 8vo), and he found disinterested supporters in Sir George Osborn —for fifty years equerry to George III, who wrote, 'I pledge my name that I personally know nine parts out of ten of your anecdotes to be perfectly correct'—and in Sir Archibald Alison, who wrote in 'Blackwood' (lvii. 361) that nothing but truth could pro-

duce so portentous an alliance as that between the 'Edinburgh' and the 'Quarterly.' The contempt expressed by Croker and the other critics was, in fact, largely that of quidnuncs of St. James's Street for gossip collected from sources north of Piccadilly. It would be difficult indeed to distinguish the degrees of authenticity between the anecdotes of Wraxall and those edited by Croker himself (in the 'Hervey' and 'Suffolk' memoirs), and except in one or two instances, such as those of Whitworth, Alvanley, and Rumbold, where Wraxall was swayed by an easily explicable personal bias, Macaulay's 'Mendacium Wraxallianum' can no longer be held to be fairly applicable. His portraits of the minor actors on the political stage between 1772 and 1784 are of real historical value; and, although there must be many blemishes upon the surface of a canvas so vast, his book has signally falsified the prediction of the critics that it would be rapidly forgotten. Wraxall's wide reading in history afforded him a fertile field of illustration; this circumstance and his weakness for 'travell'd learning' render him a very discursive writer; but, though diffuse, he is nearly always entertaining.

Practically nothing is known of Wraxall's declining years. He died at Dover on 7 Nov. 1831, 'on his way to Naples, aged 80' (*Ann. Reg.* 1831, p. 258). He was buried in St. James's Church, Dover (Murray, *Kent*, p. 52). He married, on 30 March 1789, Jane, eldest daughter of Peter Lascelles of Knights in Hertfordshire (*Gent. Mag.* 1789, i. 371), and left two sons, Lieutenant-colonel William Lascelles, second baronet (*b.* 5 Sept. 1791, *d.* 2 May 1863), and Charles Edward (1792–1854), lieutenant royal artillery, and father of Sir Frederic Charles Lascelles Wraxall [q. v.]

A portrait of Wraxall was engraved by T. Cheeseman from an original drawing by J. Wright (published 8 March 1813 in Cadell and Davies's 'Contemporary Portraits'); another portrait was engraved for the 'Memoirs' by Robert Cooper (Brit. Mus. print-room).

Wraxall's chief publications were: 1. 'Cursory Remarks made in a Tour through some of the Northern Parts of Europe, particularly Copenhagen, Stockholm, and Petersburgh,' London, 1775, 8vo. A dedication to Viscount Clare is dated Bristol, 1 Feb. The writer candidly avows (p. 267) that his work is based upon hasty observation, but he succeeded in rendering the 'Letters' of which it is composed uniformly amusing. 'You may read him,' wrote Dr. Johnson to Mrs. Thrale on 22 May 1775. A fourth edition appeared in 1807, under the title 'A Tour round the Baltic.' 2. 'Memoirs of the Kings of France of the Race of Valois, interspersed with interesting anecdotes. To which is added A Tour through the Western, Southern, and Interior Provinces of France, in a series of Letters,' London, 1777, 2 vols. 8vo. The dedication, addressed to the Earl of Hillsborough, is dated New Bond Street, 22 Nov. 1776. A second edition was less appropriately entitled 'The History of France under the Kings of the Race of Valois (1364–1574),' 1785; 3rd edit. 1807. The amusing qualities of this work are appreciated in Smyth's 'Lectures on Modern History' (vol. ix.) The 'Tour' appended to the first edition was published separately in 1784, and again in 1807. 3. 'History of France from the Accession of Henry III to the Death of Louis XIV, preceded by A View of the Civil, Military, and Political State of Europe between the Middle and Close of the Sixteenth Century,' London, 1795, 3 vols. 4to; and 1814, 6 vols. 8vo. The work progressed only as far as the death of Henri IV, and was never finished. It was commended in the 'Monthly Review' (1795, ii. 241). 4. 'Correspondence between a Traveller and a Minister of State in October and November 1792, preceded by Remarks upon the Origin and the Final Object of the Present War, as well as upon the Political Position of Europe in October 1796. Translated from the original French, with a Preface, by N. W. W.,' London, 1796, 8vo. This pamphlet is dedicated to Pitt and Fox, who are urged to unite for the benefit of their country. 5. 'Memoirs of the Courts of Berlin, Dresden, Warsaw, and Vienna in the years 1777, 1778, and 1779,' London, 1779, 2 vols. 8vo; 1799 (Dublin), 1800 and 1806: a book 'abounding in enlivening anecdote' (*Monthly Review*, 1799, iii. 390). 6. 'Historical Memoirs of my own Time, from 1772 to 1784,' London, 1815, 2 vols. 8vo; 2nd edit., with omissions, June 1815; 3rd edit., revised and corrected, 1818, 3 vols. 8vo. Prefixed to the third edition are three letters to reviewers and a 'Second Answer to the Calumnious Attacks of the "Edinburgh;"' 4th edit., revised with additions, 1836, 4 vols. 8vo (Philadelphia, 1837 and 1845). 7. 'Posthumous Memoirs of his own Time, by Sir N. W. Wraxall' (1784–90), London, 1836, 3 vols. 8vo (Philadelphia, 1836); 3rd edit. 1845, 8vo. By way of preface the writer again answers the strictures of his reviewers, and gives an account of his relations with Count Woronzow. In this work, more than in the 'Historical Memoirs,' interest is concen-

trated upon the House of Commons. It met a similar fate to its predecessor, being severely reviewed in the 'Quarterly' (vol. lvii.), 'Westminster' (vol. xxvi.), 'Gentleman's Magazine' (1836, ii. 115), and elsewhere. Sir Egerton Brydges, in 'Fraser' (vol. xiv.), wrote, however, that 'Wraxall's characters are generally correct,' and this verdict is strongly supported by the annotations of Mrs. Piozzi and others.

In 1884 the 'Historical and Posthumous Memoirs' were combined in an admirable edition, with introduction and notes, by Mr. H. B. Wheatley, F.S.A. (London, 5 vols. 8vo, with portrait of Wraxall), with an appendix of 'Reminiscences of Royal and Noble Personages,' hitherto unpublished, and a full index. The text embodies Wraxall's latest corrections, together with annotations by Mrs. Piozzi, Dr. Doran, and Henry G. Bohn. The work, which contains numerous illustrations, has proved a favourite recipient of extra illustration.

[Introduction to Wraxall's Memoirs, ed. Wheatley, 1884; Gent. Mag. 1832 i. 268, 1836 ii. 115; Annual Biogr. and Obituary, 1833; Debrett's Baronetage, 1828, p. 667; Burke's Peerage and Baronetage; Biogr. Dict. of Living Authors, 1816; Pantheon of the Age, 1825, iii. 633; Annual Register, 1831, p. 288; Prior's Life of Malone, p. 271; Mrs. Piozzi's Letters, ii. 98; Boswell's Life of Johnson, ed. Hill, iii. 425–6, ed. Croker, 1848, p. 644; Corresp. of George III and Lord North, ed. Donne; Cumberland's Memoirs; Mme. D'Arblay's Diary, 1891, i. 551; Raikes's Journal, 1858, ii. 12–13; Jesse's Mems. of George III, 1867, ii. 22, 323, 532; Bateau's Voyageurs en France, 1889; Blackwood's Mag. 1836, xl. 63; Athenæum, 1836, pp. 373, 398; Spectator, 1884; Hayward's Autobiogr. of Mrs. Piozzi, 1863, ii. 89; Lascelles Wraxall's Life and Times of Caroline Matilda, 1864; Allibone's Dict. of Engl. Literature; Notes and Queries, 2nd ser. iii. 231, 3rd ser. v. 511, 6th ser. ix. and x.] T. S.

WRAY, Sir CECIL (1734–1805), thirteenth baronet, politician, born on 3 Sept. 1734, was the eldest and only surviving son of Sir John Wray, twelfth baronet (*d.* 1752), who married on 4 March 1727–8 Frances (*d.* 1770), daughter and sole heiress of Fairfax Norcliffe of Langton, Yorkshire [see under Wray, Sir Christopher]. On the death of his father in 1752 Cecil succeeded to the baronetcy and to large estates in Lincolnshire, Norfolk, and Yorkshire. He lived in a large house on the north-east side of Eastgate, Lincoln, but, through annoyance from 'the clanging of anvils in a blacksmith's shop opposite, got disgusted' with it (Venables, *Lincoln Streets*, p. 21). He also procured the demolition of the four gatehouses across Eastgate (*ib.* p. 21). From 26 Dec. 1755 to 20 Dec. 1757 he was a cornet in the 1st dragoons, and on 17 June 1778 he was appointed captain in the South Lincolnshire militia. He was also captain of a troop of yeomanry. In 1760 Wray built a 'Gothic castellated building,' which he called Summer Castle, after his wife's name, but it has long been known as Fillingham Castle. It stands on a hill about ten miles from Lincoln. He contested the borough of East Retford in 1768 as 'a neighbouring country gentleman and a member of the Bill of Rights Society' against the interest of the Duke of Newcastle and the corporation, and sat for it in the two parliaments from 1768 to 1780 (Oldfield, *Parl. Hist.* iv. 340). He acted as chairman of the committee for amending the poor laws, and was one of the strongest opponents of the American war. On the elevation of Rodney to the peerage Wray, mainly through the influence of Fox, was nominated by the whig association to fill the vacancy in the representation of Westminster, and he held the seat from 12 June 1782 to 1784.

Between these dates the coalition of Fox and North had been brought about, and Wray at once denounced the union in the House of Commons. He also opposed with vigour Fox's India bill. At the general election in 1784 he stood for Westminster, with the support of the tories, and in the hope of ousting Fox from the representation. The poll opened on 1 April, and closed on 17 May, when the most famous of all political contests ended, the numbers being Hood 6,694, Fox 6,233, Wray 5,998. The beaten candidate demanded a scrutiny, which the high bailiff, a tool of the tories, at once granted, and it was not abandoned until 3 March 1785, when he was ordered by parliament to make his return at once (Oldfield, *Parl. Hist.* iv. 218–19, 234–5; Grego, *Parl. Elections*, pp. 259–88).

Wray, without possessing 'superior talents, was independent in mind as well as in fortune' (Wraxall, *Memoirs*, 1884, ed. iii. 80), and had agreeable manners, but he was parsimonious. During the contest of Westminster the wits made themselves merry over his frailties. His 'small beer' was ridiculed, the 'unfinished state of his newly fronted house in Pall Mall' was sneered at (*Rolliad*, dedication), and he provoked much raillery by his proposals to abolish Chelsea Hospital and to tax maid-servants. Some absurd lines were attributed to him in the 'Rolliad' (1795, pp. 99, 239), and to him was imputed an irregular ode in the contest for the poet-laureateship (*ib.* pp. 292–8).

Wray figured in many of Rowlandson's plates to the 'History of the Westminster Election, 1784.' His person reappears as that of a whig in 1791 in Gillray's caricatures of 'the hopes of the party prior to July 14,' and 'A Birmingham Toast as given on 14 July by the Revolution Society.' He lived after 1784 in comparative obscurity. He died at Fillingham or Summer Castle, Lincolnshire, on 10 Jan. 1805, and was buried at Fillingham, a tablet being placed in the church to his memory. His wife was Esther Summers, but nothing is known as to her history or the date of their marriage. She died at Summer Castle on 1 Feb. 1825, aged 89, and was buried at Fillingham, where a tablet preserves her memory. They had no issue, and Sir Cecil Wray's estates, which his widow enjoyed for her life, passed to his nephew, son of John Dalton (1726–1811) [q. v.], who had married his sister Isabella.

There was published in 1784 'A full Account of the Proceedings in Westminster Hall, 14 Feb. 1784, with the Speeches of Sir Cecil Wray and others;' and Watt mentions under his name the 'Resolves of the Committee appointed to try the Election for the County of Gloucester in 1777, printed from the Notes of Sir Cecil Wray, the Chairman' (*Bibl. Britannica*).

A full-length portrait by Reynolds of Sir Cecil Wray is said to be at Sleningford, and there are portraits also at Langton and Fillingham Castle. Miss Dalton of Staindrop possesses a miniature of him, in the uniform of the 1st dragoons, and a full-length portrait by Opie of him in yeomanry uniform. Lady Wray's portrait was painted in 1767 by Sir Joshua Reynolds. In 1865 it was at Sleningford, near Ripon, the seat of Captain Dalton, and was in fair condition.

[Burke's Extinct Baronetcies; Gent. Mag. 1805 i. 91, ii. 611, 1825 i. 477; Wraxall's Memoirs (1884 ed.), iii. 18, 80, 284–5, 341–7; Hist. of Lincolnshire, 1834, p. 39; Monthly Mag. 1805, i. 80–2; Leslie and Taylor's Sir Joshua Reynolds, i. 282–3; Charles Dalton's Wrays of Glentworth, ii. 187–214; Wright and Evans's Gillray Caricatures, pp. 35–36; Wright's Caricature Hist. of the Georges, pp. 384–98; Grego's Rowlandson, i. 122–42.] W. P. C.

WRAY, Sir CHRISTOPHER (1524–1592), judge, third son of Thomas Wray, seneschal in 1535 of Coverham Abbey, Yorkshire, by Joan, daughter of Robert Jackson of Gatenby, Bedale, in the same county, was born at Bedale in 1524. The ancient doubts, revived by Lord Campbell (*Chief Justices*, i. 200), as to his legitimacy, were removed by the publication in 1857 of the wills of his mother (by her second marriage wife of John Wycliffe, auditor of issues in the Richmond district) and his brother-in-law, Ralph Gower (*Richmondshire Wills and Inventories*, Surtees Soc. pp. 156, 161, 194–6). The pedigree, however, was first traced with accuracy from the Wrays of Wensleydale by the Rev. Octavius Wray in the 'Genealogist,' ed. Marshall, iv. 278–82.

Wray was an alumnus of Buckingham (refounded during his residence as Magdalene) College, Cambridge. Though apparently no graduate, he was a loyal son to his *alma mater*, and set a high value on learning. Tradition ascribes to him the adornment of the college with the rich Renaissance west porch, and a deed dated 16 July 1587 shows that he had then built or rebuilt a portion of the edifice containing three stories of four rooms apiece, which were appropriated to the use of two fellows and six scholars, whose maintenance he secured by a rent-charge (see Willis and Clark, *Architectural History of the University of Cambridge*, ii. 364). He added another fellowship by his will; two more were founded by his wife in 1591, and a fellowship and two scholarships by his second daughter in 1625.

Wray was admitted on 6 Feb. 1544–5 student at Lincoln's Inn, where he was called to the bar in Hilary term 1549–50, was reader in autumn 1562, treasurer in 1565–6, and again reader in Lent 1567 in anticipation of his call to the degree of serjeant-at-law, which took place in the ensuing Easter term. On 18 June of the same year he was made queen's serjeant. His parliamentary career began by his return (30 Sept. 1553) for Boroughbridge, Yorkshire, which constituency he continued to represent until the death of Queen Mary. From 1563 to 1567 he sat for Great Grimsby, Lincolnshire. Like most of the gentlemen of the north, he was probably catholic at heart, but he evidently steered a wary course, for in the religious census of justices of the peace, compiled by episcopal authority in 1564, he is entered as 'indifferent.' In the following year he was assigned by the court of king's bench as counsel for Bonner in the proceedings on the præmunire. In the spring of 1569–70 he attended the assizes held at York, Carlisle, and Durham for the trial of the northern rebels, and was employed in receiving their submissions. Among them were his brother Thomas and his sister's son John Gower, both of whom were pardoned.

In the parliament of 1571 Wray, then member for Ludgershall, Wiltshire, was chosen speaker of the House of Commons. In his address to the throne on presentation

(4 April) he expatiated with much learning and eloquence in praise of the royal supremacy in matters ecclesiastical, touched lightly but loyally on supply, and gratefully acknowledged the free course which her majesty allowed to the administration of justice. The speech introduced petitions for freedom from arrest, free access to and considerate audience by her majesty, and free speech. The first three were granted; the last only elicited an intimation that the commons would do well to meddle with no affairs of state but such as might be referred to them by ministers. The revival, in defiance of this injunction, of the whole question of the reformation of religion and church government occasioned an early dissolution (29 May). An act (13 Eliz. c. 29) confirming the charters, liberties, and privileges of the university of Cambridge owed its passage largely to Wray's influence, for which the thanks of the senate were communicated to him by letter (5 June).

Wray was appointed on 14 May 1572 justice, and on 8 Nov. 1574 chief justice, of the queen's bench. The only state trial in which as puisne he took part was that in Trinity term 1572 of John Hall and Francis Rolston for conspiracy to effect the release of Mary Queen of Scots. As chief justice, in addition to his ordinary jurisdiction he exercised functions of a somewhat multifarious character. He was a member of the commission appointed on 23 April 1577 to adjudicate on the validity of the election of John Underhill (1545 ?–1592) [q. v.] to the rectorship of Lincoln College, Oxford; and as assistant to the House of Lords he advised on bills, received petitions, and on one occasion (14 Sept. 1586) was placed on the commission for its adjournment. He was a strong judge, who well knew how to sustain the dignity of his office, and showed as much firmness in restraining by prohibition an excess of jurisdiction on the part of the ecclesiastical commission in 1581 as in enforcing the laws against the sectaries in that and subsequent years [see Browne, Robert; Cartwright, Thomas, 1535–1603; and Coppin or Copping, John]. It was not until towards the close of his life that he was himself added to the ecclesiastical commission (Christmas 1589).

The principal state trials over which he presided were those of the puritan John Stubbs or Stubbe [q. v.], the jesuit Edmund Campion [q. v.], and his harbourer, William, lord Vaux (son of Thomas, second baron Vaux of Harrowden [q. v.]), and the conspirators against the life of the queen, John Somerville [q. v.] and William Parry (*d.* 1585) [q. v.] He also presided at the Star-chamber inquest by which (23 June 1580) the suicide and treasons of the Earl of Northumberland were certified [see Percy, Henry, eighth Earl of Northumberland]; and was a member of the commissions which attainted Northumberland's accomplice, William, grandson of Sir William Shelley [q. v.], and passed sentence of death upon Anthony Babington [q. v.] and his associates (September 1586). He was present at Fotheringay as assessor to the tribunal before which the Queen of Scots pleaded in vain for her life (14 Oct. 1586), but appears to have taken no part in the proceedings. He presided, vice Sir Thomas Bromley (1530–1587) [q. v.], absent through illness, at the subsequent trial in the Star-chamber of the unfortunate secretary of state, William Davison [q. v.], whose indiscreet zeal he blandly censured as 'bonum sed non bene' before pronouncing the ruthless sentence of the court (28 March 1587). The last state trials in which he took part were those of Philip Howard, thirteenth earl of Arundel [q. v.], on 18 April 1589, and of Sir John Perrot [q. v.] on 27 April 1592. At a conference with his colleagues in Michaelmas term 1590 he initiated the revision of the form of commissions of the peace, then full of corruptions and redundancies.

He died on 7 May 1592, and was buried in the church of Glentworth, Lincolnshire, where, by the aid of grants from the profits of the mint, he had built for himself a noble mansion, which was long the seat of his posterity, and of which a portion was afterwards incorporated in the modern Glentworth Hall. By his will he established a dole for the inmates of an almshouse which he had built on the estate. A sessions house at Spittal-in-the-Street was also built by him.

Wray was lord of the manors Brodsworth and Cusworth, Yorkshire, and of Ashby, Fillingham, Grainsby, and Kennington, Lincolnshire. His monument, a splendid structure in alabaster and other marbles, is in the chancel of Glentworth church. 'Re justus, nomine verus,' so, in allusion to his motto and with an evident play upon his name, he is characterised by the inscription. Coke (*Rep.* iii. 26) praises his 'profound and judicial knowledge, accompanied with a ready and singular capacity, grave and sensible elocution, and continual and admirable patience.' No less eulogistic, though less weighty, are the encomiums of David Lloyd (*State Worthies*, i. 467) and Fuller (*Worthies of England*, ed. 1662, p. 200). Their general accuracy is unquestionable; and

though the judicial murder of Campion and the iniquitous sentence on Davison show that in crown cases Wray was by no means too scrupulous, it is unfair to apply the moral standard of the nineteenth century to a judge of the Elizabethan age.

Original portraits of Wray are at Fillingham Castle, Lincolnshire, and Sleningford Park, Yorkshire, the seats of his present representative, Mr. Seymour Berkeley Portman-Dalton, and at Trinity College, Cambridge. A copy of one of the family portraits, done in the lifetime of Sir Cecil Wray [q. v.], is at Magdalene College, Cambridge. Engraved portraits are in the British Museum, the 'Gentleman's Magazine (1805, ii. 1105; cf. *ib.* 1806, i. 115) and Dalton's 'History of the Wrays of Glentworth' (1880).

Wray's judgments and charges are recorded in the reports of Dyer, Plowden, Coke, and Croke, Cobbett's 'State Trials' (i. 1069–71, 1110–12, 1238), and Nicolas's 'Life of Davison' (p. 327). One of his speeches—on a call of serjeants in Michaelmas term 1578—has been preserved by Dugdale (*Orig. Jurid.* 1666, p. 222). His speech to the throne in 1571 may be read in Sir Simonds D'Ewes's 'Journals of all the Parliaments during the Reign of Queen Elizabeth' (1682, p. 141), or in Cobbett's 'Parliamentary History' (i. 729). For his opinions, notes of cases, letters, and other miscellaneous remains, see Peck's 'Desiderata Curiosa' (p. 107), University Library Cambridge MS. Ee iv. i. f. 132, Lansdowne MSS. 38 ff. 19, 55, 64, and 50 f. 57; Harleian MSS. 6993 f. 123, 6994 f. 19; Egerton MS. 1693 f. 105; Additional MSS. 33597 f. 18, 34079 f. 19; and Hist. MSS. Comm. 4th Rep. App. pp. 216, 221, 11th Rep. App. vii. 306, 12th Rep. App. iv. 90, 141, 148, 152, 14th Rep. App. viii. 257; Calendar of Cecil MSS. pt. ii. pp. 136, 137, 509.

By his wife Anne, daughter of Nicholas Girlington of Normanby, Yorkshire, Wray had issue a son and two daughters. The elder daughter, Isabel, married, first, Godfrey Foljambe of Aldwarke, Yorkshire, and Walton, Derbyshire, who died on 14 June 1595; secondly, in or before 1600, Sir William Bowes, who succeeded his uncle Robert Bowes [q. v.] in the Scottish embassy, and died on 30 Oct. 1611; thirdly, on 7 May 1617, John, lord Darcy of Aston, commonly called Lord Darcy of the North. She died on 12 Feb. 1623. Frances, the younger daughter, married, first, in 1583, Sir George Saint Paule, bart. (so created on 29 June 1611), of Snarford, Lincolnshire, who died on 28 Oct. 1613; secondly, on 21 Dec. 1616, Robert Rich, earl of Warwick, whom she survived, dying about 1634. The son, Sir William Wray (1555–1617), was created a baronet on 25 Nov. 1611, and married, first, in 1580, Lucy, eldest daughter of Sir Edward Montagu of Boughton, son of Sir Edward Montagu [q. v.], by whom he was father of Sir John Wray [q. v.]; and, secondly, about 1600, Frances, daughter of Sir William Drury of Hawsted, Suffolk, and widow of Sir Nicholas Clifford, by whom he was father of

Sir Christopher Wray (1601–1646), of Ashby and Barlings, Lincolnshire, born in 1601, and knighted on 12 Nov. 1623. He successfully resisted the levy of shipmoney in 1636, represented Great Grimsby in the Long parliament, was deputy lieutenant of Lincolnshire under the militia ordinance, and co-operated in the field with John Hotham [q. v.] He was appointed on 15 April 1645 commissioner of the admiralty, and on 5 Dec. following commissioner resident with the Scottish forces before Newark. He died on 8 Feb. 1645–6, leaving by his wife Albinia (married on 3 Aug. 1623), daughter of Sir Edward Cecil (afterwards Baron Cecil of Putney and Viscount Wimbledon), six sons and six daughters [cf. Vane, Sir Henry, the younger]. The eldest son, Sir William Wray, bart. (so created in June 1660), died in October 1669, leaving, with other issue by his wife Olympia, second daughter of Sir Humphrey Tufton, bart., of The Mote, Kent, a son, Sir Christopher Wray, bart., who on the extinction of the male line of the elder branch of the family succeeded in 1672 to the Glentworth baronetcy, and died without issue in August 1679. On the death about March 1685–6 of his only surviving brother and successor in title, Sir William Wray, bart., the junior baronetcy became extinct.

Sir Drury Wray (1633–1710), third son of Sir Christopher Wray (1601–1646), by his wife Albinia Cecil, born on 29 July 1633, obtained in 1674 grants of land in the counties of Limerick and Tipperary, which he forfeited by his loyalty to James II, on whose side he fought at the battle of the Boyne. He succeeded his nephew, Sir Baptist Edward Wray, as ninth baronet of Glentworth about 1689, and died on 30 Oct. 1710, leaving, with female issue by his wife Anne, daughter of Thomas Casey of Rathcannon, co. Limerick, two sons, both of whom died without issue after succeeding to the baronetcy, the younger, Sir Cecil Wray, the eleventh baronet, on 9 May 1736, having acquired by entail the Glentworth and other estates. The title and estates thus passed to Sir Drury Wray's grand-nephew, Sir John Wray, bart., of Sleningford, Yorkshire, father of Sir Cecil Wray [q. v.]

[Lincoln's Inn Adm. Reg. i. 55, and Black Books, i. 293, 336, 338, 349, 352–3; Cal. State Papers, Dom. 1547–92; 4th Rep. of the Deputy-Keeper of the Public Records, App. ii. 270–82; Rymer's Fœdera, ed. Sanderson, xv. 773; Cal. Chanc. Proceedings (Eliz.), iii. 245, 287; Charity Comm. 32nd Rep. pt. iv. pp. 412, 453; Coke's Institutes, pt. iv. p. 171; Dugdale's Chron. Ser. pp. 92–4; Metcalfe's Book of Knights; Archæologia, xi. 23, xxx. 105, xli. 369; Monro's Acta Cancellariæ, p. 444; Jones's Index to Records, called Originalia and Memoranda (1793); Sharp's Memorials of the Rebellion in 1569, p. 225; Comm. Journ. i. 82; Analyt. Index to Remembrancia; Manningham's Diary (Camden Soc.); Camden Misc. ix., 'Letters from the Bishops to the Privy Council, 1564,' p. 27; Cartwright's Chapters of the History of Yorkshire, p. 60; D'Ewes's Journals of all the Parliaments during the Reign of Queen Elizabeth, pp. 312, 323, 345, 377, 420; Ducatus Lancastriæ, ii. 206; Cooper's Annals of Cambridge, ii. 409–10, 493; Strype's Works; Acts of the Privy Council, new ser. vol. vii. et seq.; Cal. Inner Temple Records, i. 406; Surtees's Durham, ii. 223–6; Plantagenet Harrison's Yorkshire, p. 43; Allen's Lincolnshire, ii. 38; Lodge's Illustrations of British History, ii. 382; Leland's Collectanea, ed. Hearne, v. 241; Camden's Britannia, ed. Gough, ii. 133, 266; Nichols's Progr. Eliz. ii. 496, James I, ii. 135; Walpole's Anecdotes of Painting, ed. Wornum; Court and Times of James I, i. 449; Wotton's Baronetage (1741), i. 242; Burke's Extinct Baronetage; Cooper's Athenæ Cantabr.; Foss's Lives of the Judges.] J. M. R.

WRAY, DANIEL (1701–1783), antiquary, born on 28 Nov. 1701 in the parish of St. Botolph, Aldersgate, was the youngest child of Sir Daniel Wray (*d.* 1719), a London citizen and soap-boiler residing in Little Britain, by his second wife. His father was knighted on 24 March 1707–8, while high sheriff of Essex, where he possessed an estate near Ingatestone. At the age of thirteen the son was received at Charterhouse as a day scholar. In 1718 he matriculated from Queens' College, Cambridge, graduating B.A. in 1722, and M.A. in 1728. Between 1722 and 1728 he paid a prolonged visit to Italy in the company of James Douglas (afterwards fourteenth Earl of Morton) [q. v.] On 13 March 1728–9 he was admitted a fellow of the Royal Society, and on 18 June 1731 he was incorporated at Oxford. He resided generally at Cambridge until 1739 or 1740, but after being elected a fellow of the Society of Antiquaries in January 1740–1741 he became a more habitual resident of London, lodging at the house of Arthur Pond [q. v.], the painter and engraver. At a later date he removed to lodgings at Richmond, and after his marriage took a house in town, first in King Street, Covent Garden, and afterwards in Duke Street, Soho, and another at Richmond.

In 1737 Wray became acquainted with Philip Yorke (afterwards second Earl of Hardwicke) [q. v.], and a friendship grew up between them which was only terminated by Wray's death. In 1741 Philip and his brother, Charles Yorke (1722–1770) [q. v.], brought out the first volume of the 'Athenian Letters,' to which Wray contributed under the signature 'W.' In 1745 Philip Yorke appointed Wray his deputy teller of the exchequer, an office which he continued to hold until 1782.

Wray had many friends among his literary contemporaries. Among them may be mentioned Henry Coventry (*d.* 1752) [q. v.], William Heberden the elder [q. v.], William Warburton [q. v.], Conyers Middleton [q. v.], and Nicholas Hardinge [q. v.] He was a devoted antiquary and collector of rare books, and on 18 June 1765 was appointed one of the trustees of the British Museum. He possessed the gift of attracting and assisting younger men. Among those who considered themselves specially indebted to him were Francis Wollaston [q. v.], George Hardinge [q. v.], and William Heberden the younger [q. v.]

Wray died on 29 Dec. 1783, and was buried in the church of St. Botolph Without, where there is a tablet to his memory. He married Mary (*d.* 10 March 1803), daughter of Robert Darell of Richmond, Surrey. His portrait by Sir Nathaniel Holland was presented by his widow to Queens' College, Cambridge. Another, engraved by Henry Meyer from a painting by Nathaniel Dance, forms the frontispiece of the first volume of John Nichols's 'Literary Illustrations.' A copy of Dance's portrait by John Powell was presented to the Charterhouse library. In the 'Literary Illustrations' there is an engraving by Barak Longmate of a profile of Wray cut out in paper by his wife, said to be a remarkable likeness, and a copy of a profile in bronze executed in Rome by G. Pozzo in 1726. His library was presented by his widow to Charterhouse in 1785, and a 'Catalogue' was printed in 1790, 8vo.

Though Wray wrote much, he published little in his lifetime. He contributed three papers to the first two volumes of 'Archæologia' on classical antiquities. After his death George Hardinge compiled a memoir to accompany a collection of his verses and correspondence, which he published in 1817 in the first volume of 'Literary Illustrations,' with a dedication to Philip Yorke, third earl of Hardwicke [q. v.] Fifty copies of the me-

moir were separately printed for private distribution. Two sonnets to Wray by Thomas Edwards (1699–1757) [q. v.] appear in the later editions of Edwards's 'Canons of Criticism.' Hardinge declares that a sonnet by Richard Roderick [q. v.], printed in Robert Dodsley's 'Collection of Poems' (ed. 1775, ii. 321), and again in 'Elegant Extracts,' edited by Vicesimus Knox [q. v.] (ed. 1796, p. 838), is also addressed to Wray, but the identification seems doubtful.

Wray is one of those who have been identified with Junius. In 1830 James Falconar published an ingenious work entitled 'The Secret Revealed,' in which he made out a plausible case for the identification. An examination of his evidence shows, however, that it is untrustworthy (cf. *Notes and Queries*, 2nd ser. ii. 164, 212).

[Nichols's Lit. Illustr. i. 1–168, 826–30, ii. 87, 100, 126, 130, iii. 43, iv. 524–37, viii. 406; Nichols's Lit. Anecd. ii. 441–2, 712, vii. 716, viii. 525, ix. 445, 609; Chalmers's Biogr. Dict. 1817; Foster's Alumni Oxon. 1715–1886; Gent. Mag. 1779 p. 150, 1783 i. 393, 1784 i. 72, ii. 567, 1785 i. 337, ii. 512, 689, 1803 i. 601; Wheatley and Cunningham's London Past and Present, 1891, i. 226; Thomson's Hist. of the Royal Soc. Appendix, p. xxxviii; Manning and Bray's Hist. of Surrey, 1814, iii. 127.]

E. I. C.

WRAY, Sir JOHN (1586–1655), parliamentarian, eldest surviving son of Sir William Wray [see under Wray, Sir Christopher] of Glentworth, by his first wife, Lucy, eldest daughter of Sir Edward Montagu of Boughton, was born in 1586, and spent the last three years of his minority in foreign travel. He was knighted at Whitehall on 7 June 1612, and succeeded to the baronetcy on 13 Aug. 1617. He represented the county of Lincoln in the first, third, and fourth parliaments of Charles I and the Long parliament. While serving the office of high sheriff of Lincolnshire he was placed (15 Feb. 1626–7) on the commission for raising the forced loan in that county. He declined to act under the commission, to contribute to the loan, or to give security for his appearance before the council, and suffered in consequence a term of imprisonment in the Gatehouse [see Darnell, Sir Thomas]. He also made default in payment of shipmoney (March 1635–6). He made a certain figure as a zealous presbyterian in the Short parliament (*Harl. MS.* 7162, f. 99; *Addit. MS.* 6411, f. 33) and in the earlier debates of the Long parliament (see the list of his printed speeches, infra). He moved the 'protestation' (3 May 1641), subscribed 600*l.* to the war fund (9 April 1642), and took the covenant (22 Sept. 1643). He was a man of weight in the 'eastern association' (see *Cromwell's Speeches and Letters*, ed. Carlyle, App. No. 5), and in the propositions submitted to the king in July 1646 was nominated one of the conservators of the peace with Scotland. On their rejection he retired from political life. He died in December 1655.

Wray was one of the early patrons of Edward Rainbowe [q. v.] His presbyterianism was apparently untinged with republicanism, and, although he approved the execution of Strafford and Laud, he was not prepared to mete out the same measure to the king. By his wife (married in September 1607) Grisilla, only daughter of Sir Hugh Bethell of Ellerton, Yorkshire, he had, with eight daughters [see Hotham, John, *d.* 1645], four sons. His heir, Sir John Wray, bart., captain in the parliamentary army, and member for Lincolnshire in the parliament of 1654–5, died in 1664, having married, first, Elizabeth, widow of Sir Simonds D'Ewes [q. v.]; and, secondly, in 1661, Sarah, daughter of Sir John Evelyn of West Dean, Wiltshire. His sole surviving issue was a daughter by his second wife, Elizabeth, wife of Nicholas Saunderson, eldest son of George, fifth viscount Castleton. On her death without surviving issue the Glentworth estates passed by entail to her next heir male, Sir Cecil Wray, eleventh baronet [see under Wray, Sir Christopher, *ad fin.*]

[For Sir John Wray's speeches in the Long parliament see Rushworth's Historical Collections, iii. i. 40, 240; Nalson's Collection of Affairs of State, pp. 522–3, 566, 781, 786, 796, 809; Parl. Hist. ii. 671, 707, 742, 776, and King's Pamphlets, 1640–1, E 196 Nos. 10–17; Eight Occasional Speeches made in the House of Commons this Parliament, 1641—(1) concerning religion; (2) upon the same subject; (3) upon dismounting of the cannons; (4) upon the Scotch treaty; (5) upon the impeachment of the Lord Strafford, and Canterbury, &c.; (6) upon the Straffordian knot; (7) upon the same subject; (8) a seasonable motion for a loyal covenant; also E 198 No. 8 and E 199 No. 27; A Worthy Speech spoken in Parliament, November the Thirteenth, concerning Episcopal Authority and lordly primacy of the Bishops in these our Times (cf. Cambr. Univ. Libr. MS. Mm. iv. 10, and Hist. MSS. Comm. 10th Rep. App. ii. ii. 41, 13th Rep. App. i. 23). Some of the speeches are reprinted *in extenso* by Dalton (Wrays of Glentworth, i. 156 et seq.) See also Cal. State Papers, Dom. 1603–10 p. 120, 1627–8 p. 81, 1631–3 p. 65, 1633–4 p. 408, 1635–6 pp. 288–9, 361, 1638–9 pp. 90, 171, 217, 226, 425, 1645–7 p. 264; Rymer's Fœdera, ed. Sanderson, xviii. 841; Metcalfe's Book of

Knights, pp. 163, 181; Official Return of Memb. of Parl.; Rushworth's Hist. Coll. III. i. 244, 565, IV. i. 313; Whitelocke's Mem. (1732), pp. 34, 142, 184, 194; Hist. MSS. Comm. 12th Rep. App. iv. 463, 471, 13th Rep. App. i. 23, 56, 14th Rep. App. viii. 279, 283; Thurloe's State Papers, i. 79; Evelyn's Diary, 23 March 1646 et seq.; Burke's Extinct Baronetage; Dalton's Wrays of Glentworth.] J. M. R.

WREN, SIR CHRISTOPHER (1632–1723), architect, born at East Knoyle, near Tisbury, Wiltshire, on 20 Oct. 1632, was son of Christopher Wren (1591–1658), rector of East Knoyle. The father, son of Francis Wren, a London mercer, was educated at Merchant Taylors' school (1601–9) and St. John's College, Oxford. He was a well-known clergyman, acting as chaplain successively to Bishop Lancelot Andrewes [q. v.] and to Charles I. He became rector of Fonthill, Wiltshire, in 1620, and of East Knoyle in 1623. Subsequently, on 4 April 1635, he was installed dean of Windsor, in succession to his elder brother, Matthew Wren [q.v.], bishop of Hereford, Norwich, and Ely, and held that dignity till his death. In 1639 he was also appointed dean of the collegiate church of Wolverhampton and rector of Haseley, Oxfordshire. He died at Bletchingdon, Oxfordshire, on 29 May 1658. The architect's mother, Mary, daughter of Robert Cox of Fonthill Abbey, died when he was very young. The exact date has not been recovered; that she lived, however, at least two years after his birth is evident from the baptismal register at East Knoyle of her daughter Elizabeth, born 26 Dec. 1634. The boy's father lived to help and watch his progress for twenty-six years, and an elder sister took the mother's place. He was also from the first very intimate with his cousin, Matthew Wren, a son of the bishop [see under WREN, MATTHEW].

When Wren was eleven, his father's sister Susan married William Holder [q. v.] the mathematician, who undertook the instruction of his nephew in that branch. During his boyhood Wren's constitution was very delicate; he grew up short in stature. At nine years of age, after preliminary instruction from a private tutor, he was sent to Westminster school, then under Dr. Busby. At Westminster Wren learnt to write Latin well, and after only one year's residence he sent a letter to his father good both in its latinity and in its filial sentiments. But it was to natural science and mathematics that he was chiefly drawn. Some extant Latin verses addressed to his father in 1645 show in elegant Ovidian metre his predilection for astronomical research (*Parentalia*, p. 182). In 1646, at the age of fourteen, he left Westminster. In the interval between leaving school and going to college he was chosen by Dr. (afterwards Sir Charles) Scarburgh [q. v.] as his assistant, demonstrating and making anatomical preparations and various experiments (*ib.* p. 187) for his lectures on anatomy at Surgeons' Hall. Shortly afterwards he was recommended to William Oughtred [q. v.] to translate into Latin his work on geometrical dialling. On 25 June 1649 or 1650 he was entered at Wadham College as fellow-commoner (R. B. GARDINER, *Reg. of Wadham*, i. 178). The master of the college was John Wilkins [q.v.], afterwards bishop of Chester. At Oxford Wren joined a society of philosophical inquirers with whom he fully sympathised, and with whom he conducted many valuable experiments between 1646 and 1660. He graduated B.A. on 18 March 1650–1, and M.A. on 11 Dec. 1653. Shortly before the last date he was elected fellow of All Souls' College. He resided there till 1657, mainly engaged in scientific study and experiment. In that year Wren, being then twenty-five years old, succeeded Lawrence Rooke [q. v.] in the chair of astronomy at Gresham College, London. His rooms at Gresham College soon became a meeting-place of those men of science who subsequently founded the Royal Society.

On 5 Feb. 1660–1 Wren was elected Savilian professor of astronomy at Oxford, and he then resigned his chair in Gresham College and his fellowship at All Souls'. In 1661 Wren graduated D.C.L. at Oxford, and LL.D. at Cambridge. He retained the Savilian professorship till 9 March 1673, but before that date he had largely abandoned science for the practice of his profession of architecture.

Wren's fame rests chiefly on his architectural achievements; but had his philosophical pursuits not been interfered with by the absorbing work of the arduous profession to which he devoted himself in later life, he could not have failed of securing a scientific position higher than was attained by any of his contemporaries, with of course one exception—Newton. Before he became an architect he was acclaimed as a prodigy by reason of his scientific attainments. In 1662 Isaac Barrow [q. v.], on becoming professor of geometry at Gresham College, spoke in his Latin inaugural oration of Wren, thus: 'As one of whom it was doubtful whether he was most to be commended for the divine felicity of his genius or for the sweet humanity of his disposition—formerly, as a boy a prodigy; now, as a man a miracle, nay, even

something superhuman!' The justification of this eulogy rests on what he did during the first thirty years of his life. Apart from more juvenile work, he contributed when scarcely nineteen years old to the 'Prolegomena' of the fifth edition of Helvicus's 'Theatrum Historicum,' published in 1651, a treatise on the Julian era, which is still useful. When twenty-one years old he had made elaborate drawings to illustrate Dr. Thomas Willis's work on the 'Anatomy of the Brain' (*ib.* p. 227). He was some years afterwards specially requested by Charles II to prepare some drawings of insects microscopically enlarged. This talent of fine and accurate drawing must have been of great use to him in the profession which he subsequently adopted, and indeed may have had much to do with his choosing it. With reference to his skill in this and in experimental manipulation, Hooke writes of Wren in the preface to his 'Micrographia:' 'I must affirm that since the time of Archimedes there scarce ever met in one man in so great a perfection such a mechanical hand and so philosophic a mind.' Probably about the same period he invented the planting instrument, which, 'being drawn by a horse over land ploughed and harrowed, shall plant corn equally and without waste, and a method of making fresh water at sea' (*ib.* pp. 183 *n.* and 198), and produced his clearly explained and illustrated scheme for the graphical construction of solar and lunar eclipses and occultation of stars, which was afterwards published in 1681 in Sir Jonas Moore's 'System of Mathematics,' p. 533. About 1656 he solved a problem proposed by Pascal to the geometers of England, and retorted by sending a challenge to the French savants—one which had originally been issued by Kepler, and which Wren had himself solved. This challenge was not answered.

Four tracts on the cycloid by Wren were published by John Wallis (1616–1703) [q.v.] in 1658 among his 'Mathematical Works' (see i. 533), which Wren had communicated to him; one of these was Kepler's problem, which Wren had solved by means of a cycloid. These tracts on the cycloid show Wren's powerful handling of the old geometry. Demonstrations of this curve are given which are now considered to be proper subjects for the differential calculus; but Wren's solutions preceded by many years the publication of Newton's fluxions or the equivalent method of Leibnitz. It is much to be wished that more records had been preserved of Wren's geometrical demonstrations. The few that do exist quite justify Newton's high opinion (quoted below) of Wren as a geometrician. Hooke in his 'Cometa' preserves a beautiful geometrical method of Wren for one of the steps in the graphical determination of a comet's path (see the diagram and text, Elmes, App. p. 60).

Wren seems to have taken very little pains to secure for himself the merit of his various inventions, and it was generally believed that Henry Oldenburg [q.v.], the secretary to the Royal Society, was in the habit of communicating Wren's inventions to his friends in Germany, who passed them off for their own. It is through Flamsteed that we are enabled to give Wren the credit of his method of graphical construction of solar eclipses, and it is through Hooke that we learn of his geometry respecting the comet's path (Hooke, *Posthumous Works*, p. 104).

While Wren was still at Oxford, he initiated some experiments (see Boyle, *Works*, i. 41; Ward, *Lives*, p. 97) on the subject of the variations of the barometer, to test the opinion of Descartes that they were caused by the action of the moon. Observations for the same purpose had taken place near Clermont in France, at the instance of Pascal, about ten years earlier; but the practical use of the instrument as connected with the weather is attributed to Wren, and was so recorded at a meeting of the Royal Society in February 1679 (see also Derham's account of Hooke's experiments published in 1726). About the same date he made experiments which led him to the invention of a method for the transfusion of blood from one animal to another. This appears from a letter of Boyle, dated 1665, in which he speaks of the experiments 'started by Wren at Oxford about six years agone, long before others, as we know, thought of such a thing.' At the time very great results were expected from this invention; nor is it now entirely obsolete. Anatomical and medical subjects seem to have always engaged much of Wren's attention. To this he may have been led by sympathy with his sister Mrs. Holder's pursuits, who was very skilful, and is even said to have cured Charles II of a hurt in his hand (Phillimore, p. 224), and to his own experience as demonstrating assistant to Dr. Scarburgh. Again, his cousin, Thomas Wren, a son of Bishop Matthew Wren, was in his earlier years a practising physician. We also read of Wren himself being busied with an invention for purifying and fumigating sick rooms (*Parentalia*, p. 213). Twelve pages of the 'Parentalia' (pp. 227–39) are devoted to Wren's anatomical and medical pursuits. A study which greatly occupied Wren's thoughts from his college days even

to the end of his life was the best method of finding the longitude at sea (*ib.* p. 246).

Wren's inaugural oration addressed to the members of Gresham College in 1657 comprises many subjects which still occupy the attention of scientific men. In this address, after a short exordium, he calls in astronomy in aid of theology, mentioning the unsatisfactory explanations given by theologians of the three days and nights during which our Lord rested in the grave. 'Here,' he said, 'seems to be need of an astronomer, who thus possibly may explain it. While there was made by the motion of the sun a day and two nights in the hemisphere of Judea, and at the same time in the contrary hemisphere was made a day and two nights;' observing that 'Christ suffered not for Judea alone, but for the whole earth.' He also explained the retrocession of the shadow on the dial of Ahaz (2 Kings xx. 11) to be the effect of a parhelion, adding that we need not fear to diminish a miracle by explaining it. He then spoke of the enormous distance of the nearest fixed star, 'and yet probably some are infinitely more remote than others.' He held out the expectation that some one of that age would explain Kepler's elliptical theory of the planetary orbits. This was said nearly thirty years before the publication of the 'Principia;' but Newton himself allows (*Principia*, Scholium to Prop. iv. B 1) that Wren, Hooke, and Halley had already arrived at the law of the inverse square. The demonstration, however, of this law was reserved for Newton. Wren speaks with natural enthusiasm of the revelations, then comparatively new, afforded by the telescope—of the physical nature of the sun, his spots and faculæ, of the planets and the moon 'who to discover our longitudes by eclipsing the sun hath painted out the countries upon our globe with her conical shadow as with a pencil.' He mentions magnetics as a British invention (that refers, however, to the inclination and the variation of the needle, not the discovery of the compass), and to logarithms as wholly a British art [see NAPIER, JOHN, 1550-1617]. The Latin oration as delivered is published in Ward's 'Lives;' the English draft in the 'Parentalia' (p. 200). Both are given by Elmes (App. p. 27). The art of engraving in mezzotint, which is often said to have owed its origin to Wren about this time, seems to have been solely the invention of Ludwig von Siegen, who imparted his secret to Prince Rupert, and the prince was apparently the first to practise the art in England (*Parentalia*, p. 214; cf. art. RUPERT, *ad fin.*)

Wren took no small part in the formation of the Royal Society. According to a letter of Dr. Wallis, quoted in the recently published 'Records of the Royal Society' (1897): 'About the year 1645 there had sprung up an association of certain worthy persons inquisitive in natural philosophy who met together first in London for the investigation of what was called "the new or experimental philosophy;" and afterwards several of the more influential of the members about 1648 or 1649, finding London too much distracted by civil commotions, commenced holding their meetings at Oxford.' One of these was Dr. Wilkins, the master of Wren's college. At first the meetings were held at Wilkins's college during Wren's residence there. When Wilkins was appointed to Trinity College, Cambridge, the meetings were continued in the rooms of Robert Boyle [q. v.], with whom Wren was intimate, and he took no small part in their discussions and experiments. The associates occasionally combined their gatherings with those friends who still remained in London, and the usual place of meeting was Gresham College, in Wren's private room on the days of his lectures. During one of the four years of Wren's professoriate, viz. 1659, these lectures were interrupted in consequence of civic troubles, but were resumed after the king's restoration. After one of these meetings (28 Nov. 1660) the determination was reached to ask the king to erect the association into a permanent society by royal charter. The king's approval was reported to them on 5 Dec. of the same year, and they then proceeded to complete the arrangements, and the drawing up of the preamble of the charter, of which a draft copy has been handed down, was entrusted to Wren (*ib.* p. 196). After this Wren was most constant in his attendance at the meetings for more than twenty years, until his architectural business absolutely precluded it. He was president of the society from 1680 to 1682 inclusive. After 1665, however, his original communications to the society became comparatively rare.

At the opening of a new year, soon after the establishment of the Royal Society—and probably 1664—he gave an address stating the objects to which he recommended the society to devote its energies. He classed these under three heads, viz.: knowledge, profit, and convenience of life. The heads of this discourse embrace—punctual diary on meteorology; the study of refractions; the tremulation of the air meteors and the inquiry if anything falls from them; the growth of fruits and grain, plenty, scarcity, and the

price of corn; the seasons of fish, fowl, and insects; the physicians of the society are urged to give account of epidemic diseases; the effect of weather upon medicine; due consideration of the weekly and annual bills of mortality in London; that 'instead of the vanity of prognosticating he could wish we would have the patience for some years of registering past times, which is the certain way of learning to prognosticate.' He speaks of self-registering anemometers, thermometers, and hygrometers as being practicable. Many other things he might suggest which, if the design be once begun, he would most willingly submit upon occasion. He exhorts his hearers 'not to flag in the design, since in a few years, at the beginning, it will hardly come to any visible maturity. . . . The Royal Society should plant crabstocks for posterity to graft on' (*ib.* p. 221).

The mere enumeration of the subjects brought by Wren before the society occupies more than three pages of the 'Parentalia.' In 1663 he suggested the self-registering weathercock, designed to record the various meteorological variations which are now performed by photography (see BIRCH, i. 341); and in 1666 an exceedingly simple form of level 'for taking the horizon every way in a circle,' the main principle of which was a bowl having the lip accurately turned and provided with a ball-and-socket joint, so that when a drop of quicksilver was adjusted to the centre, the lip should lie level in every direction. He had probably found the want of some such instrument in his survey of London after the fire. In 1667 he reported his experiments on the force of gunpowder in lifting weights and bending springs; also a means of curing smoky chimneys. In the same year he showed methods of taking astronomical measures to seconds, and his pair of telescopes jointed for the same purpose. In 1668 he presented papers and showed experiments to illustrate the laws of motion deduced by him several years before from careful and varied observation of the effects produced by the collision of suspended balls under different conditions—equal, unequal, direct, and differential velocities and momentum. On this subject Newton, in the 'Principia' (p. 20), writes: 'From these laws [i.e. the laws of motion] Dr. Christopher Wren, knight; John Wallis & Christian Huyghens, who are beyond comparison the leading geometers of this age, arrived at the laws of the collision and mutual rebound of two bodies; but their truth was proved by Dr. Wren by experiments on suspended balls in the presence of the Royal Society.'

In 1670 Wren showed to the society an improvement in the machinery for winding up weights by ropes from great depths (*Royal Society Register*, bk. iv. p. 99, with diagram). An identical arrangement has recently been brought into use. In 1679, Newton having written to the Royal Society to propose that an experiment should be made to give ocular proof of the earth's diurnal motion by letting a weight fall from a considerable height, which ought to fall to the eastward of the plumb-line, Wren proposed a still more effective test by 'shooting a bullet upward at a certain angle from the perpendicular round every way' to see if the bullet would fall in a perfect circle around the barrel. Bishop Sprat, speaking of the labours of the Royal Society in 1667, selects Wren's name alone for special mention. He refers to 'his doctrine of motion' which 'Descartes had before begun, having taken up some experiments of this kind on conjecture and made them the first foundations of his whole system of nature, but some of his conclusions seeming very questionable because they were only derived from the gross trials of balls meeting one another at tennis, billiards, &c., Dr. Wren produced before the society an instrument to represent the effects of all sorts of impulses made between two hard globous bodies whether of equal or different bigness and swiftness, and following or meeting each other.' Then he adds: 'And because the difficulty of a constant observation of the air by night and day seemed invincible, he therefore devised a clock to be annexed to the weathercock, so that the observer, by the traces of a pencil on paper, might certainly conclude what had blown in his absence. After a like manner he contrived a thermometer to be its own register. He has contrived an instrument to measure the rain that falls, and devised many subtil ways for the easier finding the gravity of the atmosphere, the degrees of drought and moisture.' He mentions also new discoveries in the pendulum—'that in one descent and ascent it moves unequally in equal times, and that from the pendulum may be produced a natural standard for measure.' Wren saw reason, however, to give up the latter proposal when it was found that the length of the degree varied in different latitudes. Dr. Sprat proceeds: 'He has invented many ways to make astronomical observations more accurate and easy . . . has made two telescopes to open with a joint like a sector, by which distances can be taken to half minutes . . . devices to telescopes for taking small distances and diameters to seconds, apertures to take in more or less light the better to fit glass to crepusculine observations; has added much to the

theory of dioptrics, and to the manufacture of good glasses and of other forms than spherical; has exactly measured and delineated the spheres of the humours of the eye, whose proportions were only guessed at before; he discovered a natural and easy theory of refraction, showing not only the common properties of glasses but the proportions by which the individual rays cut the axis upon which the proportion of eyeglasses and apertures are demonstrably discovered; has essayed to make a true selenography by measure—the world having had nothing yet but pictures; has stated the moon's libration as far as his observations could carry him . . . has carefully pursued magnetical experiments. Among the problems of navigation, demonstrated how a force upon an oblique plane would cause the motion of the plane against the first mover. He explained the geometrical mechanics of rowing, and the necessary elements for laying down the geometry of sailing, swimming, rowing, flying, and the fabricks of ships. He invented a very curious and speedy way of etching, and has started several things towards the emendation of waterworks; was the first inventor of drawing pictures by microscopical glasses; amongst other things the keeping the motion of watches equal, in order for longitudes and astronomical uses. He was the first author of the noble anatomical experiment of injecting liquors into the veins of animals, now vulgarly known, but long since exhibited to meetings at Oxford. Hence arose many new experiments, and chiefly that of transfusing blood. . . . I know very well that some of them he did only start and design, and that they have been since carried to perfection by the industry of others; yet it is reasonable that the original invention should be ascribed to the true author rather than the finishers. Nor do I fear that this will be thought too much which I have said concerning him; for there is a peculiar reverence due to so much excellence covered with so much modesty, and it is not flattery but honesty to give him his just praise who is so far from usurping the fame of other men that he endeavours with all care to conceal his own' (Sprat, p. 319).

Although, as a natural philosopher, Wren was overshadowed by the genius of Newton, as an English architect he stands above his competitors. In some particulars, indeed, Inigo Jones may have surpassed him; but if a comprehensive view is taken, the first place must be adjudged to Wren. It has been argued that as he had passed the youngest and most receptive part of his life before he turned his attention practically to architecture it must have been unfavourable to his proper development in that profession. That this was so in his case can be conceded only to a very small extent. It is true that the first definite information we receive of his applying himself professionally to architecture is his accepting in his twenty-ninth year (1661) the invitation from Charles II to act practically as surveyor-general to his majesty's works, though nominally as assistant to Sir John Denham (1615–1669) [q.v.] (*Parentalia*, p. 260 *n.*; he had previously declined a commission as surveyor of the fortifications of Tangier); but it is clear that for such an appointment to have been offered he must already have given proof of his fitness; moreover, his father would have been quite capable of giving him valuable instruction, for during his residence at East Knoyle the elder Wren had designed a new roof for that parish church (*ib.* p. 142), and had also been engaged by Charles I to design a building for the queen's use, of which a detailed estimate has been preserved among the state papers (cf. Elmes, p. 9). We have also had occasion to note, in speaking of Wren's scientific capabilities, that he was remarkable for his skill in accurate drawing; so that, in addition to his mathematical knowledge, he was already armed with one essential of his art. In a catalogue given (*Parentalia*, p. 198) of the subjects on which Wren discoursed at Wadham College, one is 'new designs tending to strength, convenience, and beauty in building.' This must have been several years earlier than the appointment referred to. The two earliest original works we hear of are the chapel of Pembroke College, Cambridge, built at the expense of his uncle Matthew, and the Sheldonian Theatre at Oxford. The preparation of the designs for these two buildings must have been nearly contemporaneous. A model of the Sheldonian Theatre was submitted and approved in April 1663, but the first stone was not laid until the year following, whereas that of the Cambridge chapel was laid in the May of the same year, viz. 1663. The chapel was finished in two years, but the Sheldonian Theatre not till 1669. We may therefore take Pembroke College chapel as his first original work, and it need cause no surprise if we find in it some signs of the ''prentice hand.' The interior is very simple, and calls for no particular remark. The exterior, which shows its front to the street, has good general proportions, a never-failing excellence in Wren; but it certainly exhibits a want of familiarity with architectural detail, particularly in the lack of subordination

between the parts, the cornice of the main front being rather small and tame, while that of the hexagonal lantern which it supports is unduly ponderous. There is nothing surprising in this. It must be remembered that the facilities for studying the detail of classical architecture in England were in 1663 very limited. Few books were then available. Evelyn did good service by publishing in 1664 a translation of Roland Freart, Sieur de Cambray's 'Parallel,' and we may feel pretty sure that Wren would have had access to the French edition. The 'Parallel,' derived from Alberti and other Italian masters, is a good treatise as far as it goes, but is brief, and the examples given in the plates are not comprehensive. Wren evidently felt his need of better opportunities of study, and took the earliest opportunity available to him to supply it by his journey to Paris in 1665, when ordinary business in London and other parts of England was interrupted by the plague. This journey of Wren to Paris, where he seems to have resided for about six months, is the only one of which any information exists.

The architectural detail of the Sheldonian Theatre, which, however, is chiefly remarkable for its noble interior, is much in advance of the Pembroke chapel; but its completion did not take place till 1669, and he had by that time had plenty of time for education in correct classical expression, and the lesson was effectively learnt. The elegant façade of the chapel of Emmanuel College, Cambridge, commenced in 1668, shows full command of architectural technicality.

Thus it will be seen that he was ready, both by sufficient study and practical experience, when the great opportunity of his life presented itself. Up to the time of the fire of London his work had not been so engrossing but that he was able to attend to philosophical pursuits to a considerable extent, and certainly without neglecting any business he had undertaken. A definition of genius has been given as being a capacity for hard work, and no better instance of this could be given than the life of Wren and his powers of work throughout his life, and especially on this occasion. Before the embers of the Great Fire had cooled, Wren, as virtual surveyor-general, felt that it was his duty to prepare a scheme for the rebuilding of the city. The fire had raged from 2 Sept. till 8 Sept. 1666. On the 12th of the same month he laid before the king a sketch-plan of his design for the restoration of the city. Several other schemes were presented afterwards, but Wren's was first both in time and in the general approval which it received (Evelyn, *Diary*, iii. 345). A copy of the plan after it had been more fully matured is preserved at All Souls' College, Oxford, and is published also by Elmes (appendix, opp. p. 63); a description is given in 'Parentalia' (p. 267). It is the plan of what would have been a magnificent city, but the public spirit which would have been required to carry it out would have demanded very great sacrifices of present interest for the sake of future benefit; and we cannot be greatly surprised, however much we may regret it, that a more hand-to-mouth expedient was adopted. Wren's great scheme remains a record of his genius. But Wren had the happy disposition of being able to address himself with energy to the second best when the best was unattainable; and he found employment enough in rebuilding a cathedral, more than fifty parish churches, thirty-six of the companies' halls, and the custom-house, besides several private houses and provincial works, and he was content to undertake all this for extremely small remuneration. For the cathedral and the parish churches the stipend he asked for was only 300*l.*, preferring (as the writer of the 'Parentalia' says) in every passage of his life public service to any private advantage (p. 327).

Immediately afterwards Wren was appointed 'surveyor-general and principal architect for rebuilding the whole city; the cathedral church of St. Paul; all the parochial churches . . . with other public structures' (*Parentalia*, p. 263). This was a specially created office, but on 6 March 1668–9 Wren was formally appointed sole deputy to Denham as surveyor-general of the royal works (*Cal. State Papers*, Dom. 1668–9, pp. 224, 227), and after Denham's death he was, on 24 Nov. following, appointed to succeed him (*ib.* p. 615).

As respects the cathedral, Wren knew from previous surveys that even before the fire the fabric had been extremely insecure. It had suffered much during the Commonwealth both from neglect and from positive injury. At the invitation of the dean and chapter in 1662, Wren had made a careful examination of it, and had pointed out in a report sent in only a few months before the fire (*Parentalia*, p. 274) what was necessary to be done, as well as what he advised for its improvement, particularly the removal of the central tower and the formation in lieu of it of a cupola covering a wide area as a proper place for a 'vast auditory,' in which the Paul's Cross sermons should in future be preached, and of which the example of Ely, his uncle's cathedral, may have given him the first suggestion. Several of the

drawings preserved at All Souls' College refer to this proposal. In these the old Norman nave is shown as altered to the Roman manner, while the choir was to remain Gothic as originally built.

After the fire, therefore, Wren was able to give an unhesitating opinion to the dean, Dr. (afterwards archbishop) William Sancroft [q.v.], that nothing but a new structure ought to be contemplated. There are some persons whose love for mediæval architecture is such that they even now, with the existing cathedral before them, regret that Old St. Paul's was not repaired in some way and allowed to stand. It must, however, be clear to those who have any practical knowledge of architecture, after reading Sir Christopher Wren's reports both before and after the fire, that even to retain the mediæval features of the structure it would have been necessary to take nearly the whole down and reconstruct it, and it is doubtful if that could have been done successfully in the seventeenth century (cf. MILMAN, p. 388). Wren's advice on the necessity of a new building was practically enforced shortly afterwards. It was not at once taken, and a partial attempt at repair was still proceeded with; but the fall of part of the cathedral where this was going on gave convincing proof of the futility of the undertaking; and Wren, who had retired to Oxford, where his duties as Savilian professor of astronomy required his presence, was summoned in haste to London to advise respecting a new cathedral. This was in July 1668 (*Parentalia*, p. 278). The report from Wren which followed soon after is given in Elmes (p. 248). A great spur was given to the undertaking by parliament having in 1670 assigned a portion of the coal tax—viz. 4½*d.* per chaldron—annually for the rebuilding; and Wren, now being satisfied that an earnest attempt would be made, devoted himself to forming a design worthy of the occasion. Meanwhile the clearing of the site of the old cathedral was going on, an operation which demanded both time and skilful management. The walls were in that condition that it would have been both tedious and dangerous to have taken them down in the ordinary way by workmen going aloft; so, guided by the experiments mentioned above for measurement of the effect produced by gunpowder, he succeeded in lifting one of the angles of the old tower, more than two hundred feet high, a few inches only, and causing it to collapse without scattering or accident or any injurious consequences to the neighbourhood. But afterwards his second in command, being ambitious of improving upon his master, conducted during his absence a similar operation with less care and with the employment of a larger quantity of powder, which indeed brought down the old masonry, but caused so frightful an explosion that Wren was obliged to give up that method of procedure. However, the resources of his mind were equal to the occasion; he bethought him of the battering-rams of ancient warfare, and caused a huge mast, about forty feet long and shod with iron, to be slung with ropes, and by the labour of thirty men vibrated against the wall at one place for a whole day. The workmen, it is said, despaired of any result, but Wren insisted on its continuance, and on the second day the wall slowly opened and fell (*ib.* p. 284). It is likely that we have a glimpse at this operation in Pepys's 'Diary' (14 Sept. 1668): 'Strange how the sight of stones falling from the top of the steeple do make me sea-sick, but no hurt I hear hath yet happened.' We learn from 'Parentalia' that the taking down of Old St. Paul's, which was begun in 1666, lasted through part of 1668. In 1673 Wren (who had been knighted the previous year) submitted his first design for the new cathedral to the king, who greatly approved of it, and ordered a model to be made of it 'after so large and exact a manner that it may serve as a perpetual and unchangeable rule and direction for the conduct of the whole work' (*ib.* pp. 280–2). In respect of sequence of events, however, the 'Parentalia' is here rather confused. This model still exists in the cathedral. It had been much neglected and defaced, but has been in part restored by the dean and chapter, and is sufficient to give an adequate impression of what Wren intended. Before giving any account of the cathedral as built, this first and favourite design of its author requires some notice. Some of the original drawings are preserved in All Souls' College, Oxford. The plan has been carefully engraved in Elmes (p. 319), and to a smaller scale both in Dean Milman's 'Annals of St. Paul's' and in Longman's 'Three Cathedrals,' published in 1873. There are also two perspective views of it in the latter. This design, while being loyal to architectural precedent, is an entirely original conception. The central idea—an essential quality in any great work of art—is of extreme simplicity. An octagon which circumscribes a Greek cross is combined with a square attached to one of its sides—viz. the western—which connects the whole into a Latin cross. The central area of the Greek cross is covered by a large and lofty cupola intended to have about the

same dimension on plan as the present dome, while eight smaller and lower cupolas are arranged around it; four at the ends of the arms of the cross, and one touching each of the intermediate sides of the octagon, the smaller cupolas being all equal and their diameters bearing to that of the central one the proportion of two to five. Simple, however, as is the general plan, its architectural treatment supplies all that can be desired of picturesque beauty and intricacy. The scheme for the lighting, which would chiefly come from above, through pantheon-like apertures over the smaller cupolas, is both ample and the best possible for architectural effect. The entrance from the west is through a noble portico. This led into an area of considerable width, with entrance doors north and south, and surmounted by a cupola which in the interior is similar to those around the principal dome, but rises so as to form a feature externally. The skill, artistic and constructive, shown by Wren in the junction of his spherical surfaces has never been approached, and there is no counterpart elsewhere to the noble vistas which would have been presented to the eye in every direction by this plan. The western dome, ample as a vestibule, was sufficient to raise the expectation but not to satisfy it. Then the width was confined to that of the ordinary nave, forming a passage about forty feet wide, previous to the unrestricted burst of vision through the diagonal vistas, opening on each side along the radiating sides of the octagon referred to above, which is analogous to the sensation produced in a grand mountain defile where one passes through a confined gorge from one fine opening to one incomparably finer (Milman, *Annals*, p. 403 *n.*)

It must be fully admitted that externally this design, fine as it is, does not compete on equal terms with the existing structure, especially when we consider the height to which the surrounding buildings have grown, which gives the value of greater loftiness to the adopted design; and as to certain defects in it which Mr. Fergusson in his 'History of Modern Architecture' (p. 268) discusses, we must remember that Wren had not in the case of this design, as he had in the adopted one, more than forty years of study and improvement to give to it, of which he availed himself to the full as the work proceeded; but this marvellous production was the outcome of necessarily a very short incubation. John Louis Petit [q.v.], in discussing St. Front, Périgueux, observes that Wren, 'who, though he may not have known St. Front, yet must have known St. Mark's, Venice, from which St. Front was derived, had conceived a design [viz. this model] on similar principles which, had it been carried out, would have given his cathedral the noblest interior in the world' (*Architectural Studies in France*, p. 78).

Notwithstanding the approval with which this design was at first received, a commission for its execution given, and even, it seems, a commencement actually made, so much clerical opposition was brought to bear against it, on account of its being different from the usual cathedral shape, that Wren was reluctantly obliged to turn his thoughts in another direction. Elmes, in his 'Life of Wren' (p. 319), speaking of this model, refers to the story in Spence's 'Anecdotes' (ed. Singer, p. 265), that the Duke of York and his party insisted on side chapels being added contrary to Wren's opinion, and that Wren even shed tears when he found he could not prevail. Neither the model nor the plan preserved at Oxford shows any traces where side chapels could have been placed, whereas the adopted design has them, not in the earliest plans but in the church as built. It seems likely, however, that, notwithstanding this difficulty, Elmes is right in connecting the tradition of Wren's tears with the struggle which must have taken place when his favourite design had to be abandoned. As respects the side chapels, even though they had formed no part of the original design, with the fine architectural precedent in Lincoln Cathedral before him, and considering the admirable use which Wren was able to make of them both on the ground story and for the library above, their demand could scarcely have seemed to him a sufficient reason for such strenuous opposition, whereas the retention of the 'favourite design' would have seemed worthy of every practicable attempt he could make. The anecdote is given by Spence on the authority of a Mr. Harding. Who this person was is not stated. It might have been the Samuel Harding who, with others, published various engravings of St. Paul's and other designs of Wren's, including this model, dated 1724. These engravings with certain others were afterwards collected into a book entitled 'Designs for Public Buildings to illustrate Parentalia,' London, 1749, fol.; but, at any rate, Spence could not have received the anecdote till fully fifty years after the circumstance which gave rise to it. There can be little doubt but that the Duke of York would have been strongly opposed to Wren's desire to build the cathedral in a form not specially suited to Roman catholic services.

After the rejection of the 'favourite design,' Wren proceeded with several trial plans in Gothic form 'rectified to a better manner of architecture.' His genius was at first evidently very much unhinged by his recent disappointment and the mental struggle he had gone through. However, one of these was accepted, and he was ordered by a royal commission, dated May 1675, to proceed with it. The design was approved as being 'very artificial, proper, and useful, and so ordered that it might be built and finished by parts.' This authorisation was accompanied with the permission to make variations (*Parentalia*, p. 283) 'rather ornamental than essential;' but happily, as the whole was left to his management, he found himself able to make use of this permission without troubling himself about the qualification as to essentials.

There is no concealing the point that if this design, which the king's warrant authorised, had been carried out unaltered, St. Paul's would, externally at least, have proved a gigantic failure, and we must suppose that some cause such as we have endeavoured to assign (aggravated, perhaps, by domestic trouble owing to the illness of his wife, who died in the same year that this design was authorised) must have obscured Wren's usually fine judgment. But as the ground plan is not far different from that of the present church, showing sufficiently Wren's submission in respect of the usual cathedral form, it is likely that no serious opposition from his critics was to be apprehended, and they were probably quite incapable of judging of the external effect.

In this design we may perceive there was in Wren's mind a struggle between two ideas as respects the great central feature of the dome—namely, that of retaining the fine and well-studied internal proportions of the favourite design as more in harmony with its surroundings than greater height such as that of the present cupola would be, but that he felt at the same time the quality of great loftiness was demanded for the external appearance. This he proposed to attain by means of a lofty spire, not unlike that which he afterwards built as the steeple of St. Bride's Church, which is shown as surmounting the lantern of the cupola. Before long, however, he abandoned this attempt, and adopted the idea of general height as the leading principle, by which he ultimately arrived at the unrivalled exterior of his cathedral; and if for the interior he erred in giving an excess of loftiness to the dome, he did so, at any rate, in good company, for the proportion of height to internal diameter is still greater in Michael Angelo's dome of St. Peter's.

Now that he was fully authorised to proceed, Wren devoted all his energies, without any longer dwelling on his late disappointment, to maturing the design. A considerable time, even many months, must necessarily elapse even in preparing the foundations and in building the crypt, and this he made good use of. A great many studies are extant, some at Oxford, some in two portfolios preserved in the cathedral, containing principally working drawings, and others in private collections, which show the steps by which he arrived at the final result. An engraving of one of these is given in Longman's 'Three Cathedrals,' opposite p. 115. Several of these studies are in perspective. In 'Parentalia' (p. 292) are given Wren's views on the importance of using perspective sketches in designing architecture. Wren had no doubt a sufficiently clear general idea in his mind's eye of what the completed structure should be, but these studies show that the details of even such essential features as the profile of the dome and the western towers were not settled until the time approached when they would be required. It was his constant endeavour to adopt only the best ancient Greek and Roman architecture, 'the principles of which' (as he said shortly before he was superseded in his surveyorship) 'throughout all my schemes of this colossal structure I have always religiously endeavoured to follow, and if I glory it is in the singular mercy of God, who has enabled me to begin and finish my great work so conformable to the ancient model' (Elmes, p. 510). This he could justly say, for there is no important ecclesiastical structure—certainly none of the seventeenth century—at all approaching it in the purity of its classical treatment. The cathedral also is throughout an example of skilful and provident construction. Everywhere, too, the ornamental accessories, though liberally applied, are well kept in subordination to the parts purely architectural, and are almost invariably finely designed and well carved. Sketches have been preserved which show that Wren had a bold, free hand in designing ornament, and was a master of scale; but in the department of ornament he had the good fortune to secure the services of a consummate artist—namely, Grinling Gibbons [q. v.], whom Evelyn accidentally had discovered in an obscure situation (Evelyn, *Diary*, ii. 554, January 1671). The unsurpassed oak and limewood carvings of the choir are his well-known work.

Twenty-two years after the commence-

ment of the work it was so far advanced that the choir could be opened for service (December 1697); nineteen years later Wren was dismissed from its superintendence, and the cathedral was reported as finished, as no doubt it was in the main essentials. There remained, however, still incomplete several matters which its architect had intended, among these, as he had complained in 1717, the painting of the cupola which had been taken out of his hands. This he had desired should be executed in mosaic, after the manner of St. Peter's at Rome (Elmes, p. 510). There was also his marble 'altar-piece' intended for the apse, for which he had caused a model to be made (*Parentalia*, p. 282, see also p. 292 *n.*) Part of this model is still preserved in the cathedral, but unhappily it was considered to be too fragmentary to give authoritative evidence of what Sir Christopher had intended when the design for the present reredos was made.

Meanwhile, about 1680, Wren had been much engaged in the restoration of the Temple after the fire. Temple Bar had been rebuilt from his designs about 1670–2. In the Temple the cloister is the chief remnant of his work which can now be identified, a substantial building of no peculiar architectural merit. He introduced into the church much ornamental oak wainscoting which had escaped the fire, including a richly carved altar-piece, which was removed as unsuitable early in the nineteenth century; it is now in Mr. Bowes's museum at Barnard Castle, Durham. Full records of Wren's work at the Temple are given in a forthcoming volume of Mr. F. A. Inderwick's 'Calendar of Inner Temple Records.' Another of Wren's best works, the Ashmolean Museum at Oxford, was executed during this period, in 1683. In 1684 Wren was appointed by the king (Charles II) comptroller of the works in the castle of Windsor, an office of small salary, but involving a considerable amount of work. Besides all these spheres of activity Wren took some part in politics. He was returned to James II's first parliament as member for Plympton on 20 April 1685, and to the convention parliament for Windsor on 11 Jan. 1688–9. He was also elected for Windsor to William and Mary's first parliament in March 1689–90, but the return was declared void, and Wren did not sit again in parliament until he was elected for Weymouth on 26 Nov. 1701 (*Official Return*, i. 552, 557, 564 *note*, 594).

Of the fifty-two churches which Wren built in London a considerable number have been sacrificed to the utilitarian spirit of the age. Fortunately a record has been preserved in 'The Parochial Churches of Sir Christopher Wren' (1848–9, fol.) by John Clayton (*d.* 1861) [q. v.], which includes all but three of those which have perished; the rest were at that date standing, and, with the exception of three built by Wren in a Gothic style, are included in the forty-six examples of that book. Wren's churches have also been well illustrated in Mr. G. H. Birch's 'London Churches,' 1896. Of these a selection of about half may be made of those which are of superior interest on various accounts, and arranged approximately according to the date of their construction: 1670–5, St. Benet Fink, St. Mary-at-Hill, St. Mary-le-Bow, St. Stephen Walbrook, St. Dionis Backchurch; 1675–80, St. Ann and St. Agnes, St. Bride, St. Lawrence, St. Swithin; 1680–5, All-Hallows Thames Street, St. Antholin, St. Clement Danes, St. James Garlickhithe, St. James Westminster, St. Martin Ludgate, St. Mary Magdalene Old Fish Street, St. Peter Cornhill; 1685–90, St. Andrew Holborn, St. Mary Lothbury, St. Mary Abchurch; 1690–5, St. Michael Royal, St. Augustin and St. Faith (spire), St. Mary Somerset (tower), St. Vedast (the steeple); 1700, the steeple of St. Dunstan-in-the-East; 1704, that of Christ Church Newgate Street; 1705, that of St. Magnus; and, lastly, that of St. Michael Cornhill, built from Wren's designs in 1722.

Every one of these churches is to the architect a valuable study in planning. Some of them show great skill in their adaptation to irregular sites. Among existing churches in this particular may be mentioned St. Mary-at-Hill and St. Clement Danes; and among those that have perished, St. Antholin, St. Benet Fink, and St. Dionis Backchurch. In all the churches the main proportions are excellent, but the minor details are not in all good alike. But this could have hardly happened otherwise, as many of them required to be built almost simultaneously. Nothing that has been achieved in modern architecture has surpassed the beauty of their campaniles, not only from the elegance of each, but from their complete variety, while at the same time in harmony with one another. No two are alike. The view of the city of London from the old Blackfriars Bridge (up to about the middle of this century, when huge warehouses and loftier street houses were beginning to be erected)—a view which comprised St. Paul's, with the church steeples, more numerous than exist at present, grouped around it—was scarcely surpassed in any country, and all this was the work of one man.

From the above list it will be seen that while the plans for St. Paul's were being so anxiously and even painfully elaborated, Wren was busily engaged on other works. Two of these in particular must have flowed unruffled from his genius—namely, St. Mary-le-Bow and St. Stephen's, Walbrook. The former, commenced in 1671 and completed about six years after, though chiefly remarkable for its steeple, has some good points in the interior; but the whole church, excepting the north entrance, which is through a handsome arch in the tower, is removed so far back and so much closed in with houses that a plain solid exterior was all that was required; even a special purchase had to be made to provide for the steeple the commanding position which it occupies. The tower (as was invariably Wren's principle) starts visibly from the ground. It is massive and well proportioned, and up to the cornice is so simple as to be only just removed from severity; but above the cornice and balustrade a happy contrast is presented by the modulated and varied richness of the work above, which commences with a circular peristyle of twelve columns surrounding a cylindrical wall, within which is a staircase. Above these columns and based on their entablatures rise as many radiating flying buttresses, so curved as to give in the aggregate the outline of a ribbed cupola. These help to strengthen the upper parts of the spire, which here partake more of the quadrate form. The whole is surmounted by a large dragon vane, which, however, does not seem at all disproportionate to its supports. Fine transitions of light and shade are seen throughout, and the varied mass of masonry is enlivened by many cunning peeps of the sky from the bottom to the top of the composition. This work alone is sufficient to establish the fame of its architect as an artist of the highest rank (cf. Fergusson, *Modern Architecture*, p. 275).

The second of the two specially named churches exhibits an interior of a merit equal, if not superior, to that just mentioned. St. Stephen's, Walbrook, was commenced in 1672 and finished in 1679. Fergusson (p. 276) has rightly praised this interior 'as the most pleasing of any Renaissance church that has yet been erected.' The great result, a true sign of genius, has apparently been produced by small effort. The plan is a simple parallelogram measuring on the longer side, that is east and west, eighty-three feet, and on the shorter sixty. These are internal dimensions. Within this area are disposed sixteen columns: twelve are employed to surround a square space showing four on each side, and four others are placed further west so as to form another tetrastyle row. Narrow aisles are left between the columns and the side walls. The distances between the columns in the square are so arranged that those forming the middle pair of each side coincide with the angles of an octagon. The entablatures over these eight columns are parallel to the side or end walls, as may be required to give a cruciform effect to the superstructure, but above the entablatures spring arches following the sides of the octagon which intersect without distortion with the surface of a spherical cupola which covers the whole of the central area, and the arches form with the sphere true pendentives, a method of construction which Wren used frequently and with the best effect. The extreme lightness of the structure is one of its merits, the proportion of the supports to the area being about one hundredth part; while the judicious planning of the supports, by placing them exactly where they are wanted, satisfies the eye with the required evidence of strength. The contrast between the square shapes below and the cylindrical and spherical shapes above is most agreeable in respect of form. The arrangement also provides ample unencumbered space for the congregation. The columns are mounted on pedestals, so that their bases were always in view. Throughout this church all the principal subdivisions are harmonised to those contiguous to them in proportions of low numbers. Indeed this was Wren's usual method. Here they obtain with extreme accuracy. As this church did not occupy so prominent a situation as it now does, no particular attention to the exterior was required, but the plain tower was surmounted by an elegant spire. One of Wren's principles was, that when sufficient funds were not available for the elaboration of the whole of a design, some one or more important features should be worked up to a higher ideal than the rest, instead of adopting a lower standard for the whole.

Of the next period, St. Bride's is the most remarkable church. Internally a fine perspective is formed on each side by the arches of the nave, and externally its steeple is a beautiful and well-known object. In some repairs which it required in 1764, in order to facilitate the operation the height was reduced by eight feet. The next period, 1680 to 1685, includes some very good churches. All Hallows, Thames Street, now destroyed, had a stately internal arcade, and possessed, what St. Peter's, Cornhill, still retains, a very handsome carved oak screen.

St. James's, Garlickhithe, has both a well-planned interior and a picturesque steeple, not improved by the cement having been stripped off the walls of the tower. The stone steeple of St. Mary Magdalene, recently taken down, though very simple, was one of Wren's most graceful campaniles. The elegant lead-covered spire of St. Martin's, Ludgate Hill, forms an admirable foreground object to the views of St. Paul's from the west. The front of this church is an example of quiet well-proportioned treatment where no projection was allowable. The spire of St. Augustin's in Watling Street, though less elegant than St. Martin's, has something of the same value, contrasting with the dome of St. Paul's as seen from the east. St. James's, Westminster, may be cited as the most successful example of a church in which galleries form a fundamental part. Its congregational capacity is remarkable, and the framing of the roof is a marvellous piece of economic and scientific construction. In the next period, St. Mary Abchurch, externally very plain, is full of merit within, especially the cupola and its pendentives and other details of the interior, including some excellent carvings by Gibbons. St. Andrew's, Holborn, exhibits a very fine interior, partaking to a considerable extent of the character of St. James's, Westminster. Of the churches built between 1690 and 1695 St. Michael Royal deserves mention for its beautiful campanile and for the carvings by Gibbons in the interior. The tower of St. Mary Somerset is still left standing, after the demolition of the church, on the north side of Thames Street, and forms with its crown of pinnacles an extremely picturesque object. The fine steeple of St. Vedast, near the General Post Office, is of this period. Its design is the most original of all Wren's campaniles. It owes nothing to sculpture or any ornate architectural treatment; but such is the skilful modulation of the masses and the contrasts of light and shade, combined with the expression of strength, that it requires no assistance from ornament to add to its beauty and importance. This fine object has the advantage of being well seen. The steeple of St. Dunstan's-in-the-East dates from 1700. It is built in the Gothic style, and in a form which follows the precedent of St. Giles's, Edinburgh, and St. Nicholas's, Newcastle-upon-Tyne. At this period of Wren's professional life, as evidenced by this work and the church of St. Mary Aldermary, built in 1711, as well as in his repairs of Westminster Abbey, he shows an appreciation of Gothic architecture which he evidently did not entertain so strongly in his earlier days. In the work at St. Dunstan's there is much true feeling for the style in which he was working. That the spire was constructed in a highly scientific manner does not need to be stated. In the fine steeple of St. Magnus, built in 1705, he returned to his more recent style and produced one of his finest examples. Lastly, the old tower of St. Michael's, Cornhill, which had been left standing when he rebuilt the church fifty years earlier, was taken down in 1722 and reconstructed in bold and very effective Gothic from his designs. In all the above-mentioned beautiful campaniles, and indeed in Wren's works in general, surface ornament forms but a very subordinate part of their success; this is derived chiefly from the true elements of architecture, balance of light and shade, evident strength and security of construction, accurate proportions of the parts, and the expression of the object of the structure. He shows also great reserve and does not fritter expense away.

In 1698 Wren was appointed surveyor to Westminster Abbey, and proceeded to carry out very important repairs to that fabric. 'Parentalia' (p. 296) gives his extremely able and valuable report to Dean Atterbury, dated 1714—partly historical, the repairs being included which had been executed during the previous sixteen years, and partly on works proposed to be done. He built the central tower, as we see it, sufficiently high to stop the cross roofs. He made a model, which is preserved, though in bad condition, in the abbey; it shows the height to which he intended to carry up the tower, and proves that it should have been surmounted by a lofty spire, of an unusual number of sides indeed, but of well-proportioned outline. He had carefully considered how this additional weight was to be carried. This part of the proposal has not been proceeded with, but the western towers, which formed part of the project, have been built, but not as he intended. Of these works he says in the report: 'I have prepared perfect draughts and models such as I conceive will agree with the original scheme of the old architect without any modern mixtures of my own inventions' (*Parentalia*, p. 297). Unhappily after Wren's death his successors did not adhere to this wise and loyal resolution, and it is easy to see where the master-hand finishes and where the modern mixtures of incongruous detail obtrude themselves. The fine general proportion of the towers is alone Wren's.

At an earlier date, about 1675, he had built in Roman Doric the library which forms the north side of the cloister of Lin-

coln Cathedral. In 1668 he was called in to execute some considerable repairs at Salisbury Cathedral, for which he made a very full report, replete with valuable practical suggestions (*ib.* p. 304), and executed some much-needed repairs, and without any alteration to the style of the architecture, of which, in several passages of the report, he speaks in praise. In 1682 he built a new chapel at Queen's College, Oxford. In April 1684 (PHILLIMORE, p. 244) he repaired the spire of Chichester Cathedral, which had been damaged by the wind exerting too much strain upon the weathercock. This he successfully counteracted by a very skilful device, which is fully described and illustrated in Elmes (pp. 320, 486). The Salisbury report was afterwards published as part of a history of that cathedral (London, 1723, sm. 8vo), but without naming Wren as the author of the report.

Wren built a new custom-house in 1668, but this was burnt down in 1718. Its successor was then built by Ripley, and this again shared the same fate about a hundred years afterwards.

The Monument, the Roman Doric column which commemorates the great fire, was built by Wren between 1671 and 1678. The drawings, which are preserved at All Souls', show that its figure was the result of much study well bestowed. Wren had at first intended that it should have been left hollow from top to bottom, to serve as a vertical telescope-tube, to be used for astronomical purposes, with a large object-glass presented to the Royal Society by Huyghens. Previous to the days of achromatic combinations powerful telescopes required excessive focal length. In this case the height of the Monument proved insufficient, and the adaptation was not made (WARD, *Lives*, p. 104). Contrasting indeed in height with the Monument, but not less successful in design, is the pedestal of the equestrian statue of Charles I at Charing Cross. Much judgment is required in designing pedestals for statues; they are frequently made too massive. This work was executed, according to Elmes (p. 372), in 1678. A congenial task must have been the erection in 1675 of the Greenwich Observatory.

In 1677 Wren commenced the library of Trinity College, Cambridge. The drawings, and a letter referring to them, are in the collection at All Souls', Oxford. The work was not completely finished till 1692. The result is one of the handsomest buildings in the country, remarkable externally for breadth of effect and correctness of style, while its interior is a model of excellent arrangement. In the letter referred to Wren proposes to give 'all the mouldings in great,' observing that 'architects are scrupulous in small matters . . . and as great pedants as criticks or heralds.' In 1678 he made a design complete in every respect, of which the drawings and estimate are preserved at All Souls' College, Oxford, for a monumental structure to be erected at Windsor in memory of Charles I, which, if it had been built, would certainly have proved a noble mausoleum, its external diameter being 68 and its height by scale 145 feet (for a description see *Parentalia*, p. 331). In 1681 he built the tower over the gateway to Christ Church, Oxford, in a style well harmonising with Wolsey's Tudor Gothic (*ib.* p. 342). In 1682 Wren produced in Chelsea Hospital a building very practical and well arranged internally, and solid and substantial externally, without aiming at much architectual effect.

The College of Physicians in Warwick Lane, City, now destroyed, was built in 1689. The external architecture, though by no means weak, may be classed as of ordinary merit; but the theatre was extremely good, the seats well arranged for seeing the lecturer, and the acoustics of the building admirable (ELMES, p. 451, with engraving). Wren's work at Greenwich Hospital—he contributed it gratuitously (PHILLIMORE, p. 269)—consists of two noble blocks of building; it is among his best achievements, and in complete harmony with the earlier portion by Inigo Jones. Additions to Kensington Palace were made by Wren for William III. To these may be added a very fine building of its class, the great school-room at Winchester College, built while Wren was employed on Charles II's palace in that city. Wren also built for Charles II the Royal Hospital at Kilmainham, begun 1680 and finished 1686. He was long engaged on extensive works at Hampton Court Palace (see LAW, *Hampton Court*). Several private houses were built by Wren, of which Marlborough House, London, may be cited as an example. They are chiefly noticeable for stately and good arrangements inside, and dignified sobriety outside.

The All Souls' collection contains many drawings for works in connection with the Houses of Parliament, Whitehall and St. James's Palaces, and several plans for large mansions, of which the greater part have not been identified. Besides the enormous amount of labour implied by all that has gone before, Wren's office of surveyor to his majesty's works entailed a great deal of business in references, arbitrations, and other matters, which required personal attention, both in

London and in the provinces. In London he seems to have been the sole representative of what is now the Building Act, in enforcing the regulations put forth subsequent to the great fire by a royal proclamation (Elmes, pp. 300, 442). Of the thirty-six companies' halls which are named as Wren's work, many have been rebuilt and all more or less enlarged and altered. What remains of his work is chiefly to be found in the interiors. Brewers' Hall, both within and without, contains some characteristic portions.

Having been appointed by the Stuarts to the office of surveyor-general, Wren retained the royal favour unclouded through the reigns of William and Mary and Queen Anne; but on the accession of the Hanoverian family in 1714 the jealousies which his high position had created were able to prevail against him. At first he was subjected to repeated annoyances, but after having endured these for four years, during which time he was able to complete the fabric of St. Paul's, he was finally superseded in 1718, and William Benson (1682–1754) [q.v.] was made surveyor-general in his place (Law, *Hampton Court*, iii. 228 *sqq.*) Wren after this retired from practical business, retaining only the supervision of Westminster Abbey, which he held until his death.

For the last five years of his life Wren resided much in a house at Hampton Court which he held on lease from the crown, but also occupied a house in St. James's Street, Piccadilly. On one of his journeys to the London house he took a chill, and died after a short illness, on 25 Feb. 1723, in the ninety-first year of his age. He was buried on 5 March in St. Paul's Cathedral under the south aisle of the choir, near the east end. His successor as architect of the cathedral, Robert Mylne [q.v.], caused to be placed in his honour an inscription at the entrance into the choir, ending with the words 'Si monumentum requiris, circumspice.'

The best known portraits of him are: (1) at the Royal Society's rooms in Burlington House, believed to be by Sir Peter Lely, though there seems some ground for attributing it to Sir Godfrey Kneller; (2) the picture by Sir Godfrey Kneller in the National Portrait Gallery, London; (3) a portrait in the Deanery, St. Paul's; and (4) the profile engraved in the 'Parentalia.' Besides these, (5) All Souls' College Library possesses a cast of the face taken after death, which appears to confirm particularly the likeness shown by 1 and 4. (6) There is also a bust of Wren at All Souls', and (7) a portrait by Sir James Thornhill in the Sheldonian. A fine group of Wren's works, designed by C. R. Cockerell, was exhibited at the Royal Academy in 1838; a reduced copy forms the frontispiece to Miss Phillimore's biography. By his will Wren left his architectural drawings to All Souls' College, where they have been 'bound and catalogued with due veneration for his memory' (Burrows, *Worthies of All Souls*, p. 233).

Wren enjoyed intimate friendships with the best and most scientific men of his age, among whom may be named specially Evelyn, Boyle, Wallis, Isaac Barrow, Halley, and Newton, to whom may be added Hooke and Flamsteed; and the fact of his having preserved the continuous friendship of the two last named may be taken as evidence of the amiability of his temper, for neither was easy to get on with. He must also have reckoned among his friends a celebrated man who was an intimate associate of his cousin Matthew Wren—namely, Samuel Pepys. Miss Phillimore (p. 225) thus sums up Wren's character: 'Loving, gentle, modest, he was as a boy; and the famous architect possessed those qualities still. In a corrupt age all testimony leaves him spotless; in positions of great trust and still greater difficulty his integrity was but the more clearly shown by the attacks made against him; among the foremost philosophers of his age he was a striking example that "every good gift and every perfect gift is from above." No child could hold the truths of Christianity with a more undoubting faith than did Sir Christopher Wren.'

In addition to the lectures and reports above mentioned, Wren left a few tracts on occasional subjects connected chiefly with architecture. Two of these, both unfortunately incomplete, are published in the 'Parentalia,' and reprinted by Elmes (App. x. pp. 118, 123), and a third was obtained in manuscript by Miss Phillimore and printed (pp. 341 et seq.) There are also in the 'Parentalia' attempts made by Wren to restore the Mausoleum at Halicarnassus and the temple of Diana at Ephesus. These are, of course, superseded by more recent restorations, assisted by data obtained by excavation. Both of them, however, seem to show all that was possible with the scanty historical data which were then accessible. In one of the two incomplete tracts referred to above he shows that the spherical vaulting he so often used is also the lightest construction that can be employed for such a purpose.

In December 1669 Wren married a lady to whom it may be inferred he had been for some years much attached, Faith, daughter

of Sir John Coghill. There were two sons by this marriage—Gilbert, born in 1672, who died before he was two years old; and Christopher, who was born on 18 Feb. 1675 only a few months before his mother's death, which took place in the following September (Phillimore, p. 203). In the year following Wren married a second time—Jane, daughter of Lord FitzWilliam. Two children were the fruit of this marriage—Jane, born in 1677; and William in 1679. Their mother died in the latter year (*ib.* p. 226). William survived his father, and died in 1738. Jane was for some years her father's constant companion, but died, aged 26, on 29 Dec. 1702, twenty years before his own death. Very touching is the epitaph on her tomb in St. Paul's crypt.

Christopher Wren (1675–1747), the son of his first wife, was educated at Eton and Pembroke Hall, Cambridge, which he entered in 1691, but left without a degree. He laid in 1710 the last stone of the lantern which surmounts the dome of St. Paul's, in the presence of his father. He represented Windsor in parliament 1713–15 (*Official Return Memb. of Parl.* ii. 29, 37), and died on 24 Aug. 1747 (*Gent. Mag.* 1747, p. 447; *Letters of Eminent Lit. Men*, Camden Soc. p. 346). His first wife was Mary, daughter of Philip Musard, jeweller to Queen Anne. His second wife, Constance, daughter of Sir Thomas Middleton, and widow of Sir Roger Burgoyne, bart., died on 23 May 1734 (*Gent. Mag.* 1734, p. 275). He collected the documents which form the 'Parentalia,' afterwards published by his son Stephen in 1750, and dedicated to Arthur Onslow [q. v.], speaker of the House of Commons. Two letters written to him by Sir Christopher while he was quite a youth are printed in Miss Phillimore's 'Life' (pp. 282, 302), and show that their relations to one another were of an affectionate character. The younger Christopher was also a numismatist of some repute (Hearne, *Collections*, ed. Doble, ii. 264), and published in 1708 (London, 4to) 'Numismatum Antiquorum Sylloge.' His portrait, engraved by Faber, forms the frontispiece of the 'Parentalia.'

[The main authority for Wren's life is Parentalia, or Memoirs of the Family of the Wrens . . . compiled by the architect's son Christopher Wren and published by Stephen Wren, London, 1750, fol. (re-edited by E. J. Enthoven, 1903). Other lives are: Elmes's Life, 1823; Phillimore's Sir Christopher Wren, his Family and Times, 1881; and Stratton's Life, Work, and Influence of Sir Christopher Wren, printed for private circulation, 1897. See also Cal. State Papers, Dom. 1668 sqq. passim; Luttrell's Brief Relation; Pepys's Diary, ed. Wheatley; Sprat's History of Royal Society, 1667; Evelyn's Diary, ed. Wheatley, 1879; Hooke's Cometa, 1678; Boyle's Diary, ed. Bray, 1879; Newton's Principia, 1687; Ward's Lives of Gresham Professors, 1740; Birch's Hist. Royal Society, 1756; Weld's Hist. Royal Society, 1848; Biographia Britannica, 1766, vi. 4359–4378; Fergusson's Hist. of Modern Architecture, 1862; Papworth's Dict. of Architecture; Milman's Annals of St. Paul's, 1868; Longman's Three Cathedrals of St. Paul, 1873; Hearne's Collections, ed. Doble, and Wood's Life and Times, ed. Clark (Oxford Hist. Soc.); Burrows's Worthies of All Souls' College; R. B. Gardiner's Register of Wadham College, Oxford; Reginald Blomefield's Renaissance Architecture in England, 1897; Birch's London Churches, London, 1896, fol.] F. C. P.

WREN, MATTHEW (1585–1667), bishop of Ely, eldest son of Francis Wren (1553–1624), mercer, of London, by his wife Susan, was born in the parish of St. Peter's Cheap, London, on 23 Dec. 1585 (baptised 2 Jan. 1586). The family, originally from Denmark, was settled in Durham in the fifteenth century. Wren's father, only son of Cuthbert Wren (*d.* 1558), was born at Monk's Kirby, Warwickshire; he is said to have kept, as a haberdasher, 'the corner stall, next unto Cheap-Crosse' (*Wren's Anatomy*, 1641, p. 2). Sir Christopher Wren [q.v.] was his nephew (cf. pedigree in *Genealogist*, n.s. 1884, i. 262–268, 1890, vi. 168–71).

Matthew was a protégé of Launcelot Andrewes [q.v.], then master of Pembroke Hall, Cambridge, and hence was educated at Pembroke Hall (admitted 23 June 1601). He graduated B.A. in 1604–5, was elected fellow on 5 Nov. 1605, graduated M.A. on 2 July 1608 (incorporated at Oxford on 12 July 1608), ordained deacon on 20 Jan., priest on 10 Feb. 1610–11, and graduated B.D. in 1615, when Andrewes made him his chaplain and gave him (21 May 1615) the rectory of Teversham, Cambridgeshire. James I, who had taken notice of his skill in academic disputation (he had argued that the king's dogs 'might perform more than others, by the prerogative'), appointed him (27 Jan. 1621–2) chaplain to Prince Charles. Being made D.D. (1623, incorporated at Oxford on 31 Aug. 1636), he accompanied Prince Charles to Spain. On his return he was installed (10 Nov. 1623) prebendary of Winchester, and next year (17 May) was inducted to the rectory of Bingham, Nottinghamshire, on which he resigned (8 Nov.) his fellowship. On 26 July 1625 he was admitted master of Peterhouse, Cambridge, and proved himself a successful head. He looked after the college records, and collected money for building a new chapel (dedicated 17 March 1632–3), where

he introduced the service in Latin (*ib.* p. 3). On 24 July 1628 he was installed dean of Windsor (and Wolverhampton), carrying with it the duties of registrar of the Garter. He went with Charles I to Scotland in 1633; on 20 Oct. Charles made him clerk of the closet. On 14 May 1634 he was chosen a governor of the Charterhouse. On 5 Dec. 1634 he was elected bishop of Hereford; this voided his Winchester stall, but in its place he was nominated (18 Feb. 1634–5) to a stall at Westminster. He had resigned his mastership on 22 Jan., and is said to have interested himself in the appointment of John Cosin [q. v.] as his successor. He was consecrated at Lambeth on 2 March by Laud (Stubbs, *Registrum Sacrum Anglicanum*, 1897). Though he held the see for eight months only, and as clerk of the closet was much absent from his diocese, he showed some of the qualities of a capable governor; he digested and reformed the statutes of his cathedral and improved its revenue. His visitation articles (1635, 4to) were inquisitorial in character. On 10 Nov. 1635 he was elected bishop of Norwich, retaining his Westminster stall. On 7 March 1635–6 he was made dean of the Chapel Royal; he resigned on 11 July 1641.

At Norwich he succeeded a prelate, Richard Corbet [q. v.], who had never shown any love for puritans, and had taken proceedings against them. Yet Laud, at his visitation (1635), found the diocese 'much out of order,' and expected Wren to 'take care of it.' Wren's visitation articles (1636, 4to) are an expansion of those for Hereford. The British Museum copy (5155, c. 20) has an appendix of twenty-eight 'particular orders' in manuscript. The public mind was soon excited against Wren by William Prynne [q. v.], writing as 'Matthew White' in 'Newes from Ipswich,' 1636, 4to, which at once ran through three editions, and was reprinted in 1641. Wren's own reports, as summarised by Laud, explain how, in less than two years and a half, he had roused the puritanism of East Anglia to a dangerous pitch of rebellious fury (Wharton, pp. 540, 548). Clarendon relates that he 'passionately and furiously proceeded against them [the foreign congregations], that many left the kingdom, to the lessening the wealthy manufacture' (*Hist.* 1888, vi. 183). Wren himself affirms (*Answer to Articles of Impeachment*; *Parentalia*, p. 101) that the migration was a question of wage; that it began in Corbet's time, and was at its height in the first half-year of the episcopate of Richard Montagu [q. v.] Owing to his liturgical knowledge he was selected as one of the revisers of the new common-prayer book for Scotland. In April 1638 he was translated to Ely, succeeding Francis White [q. v.]; and in this diocese he pursued the same policy as in that of Norwich, and by the same methods. His Ely visitation articles (1638, 4to) are an exact duplicate of those for Norwich. He acted all along, it should be said, under the constant supervision of Laud, confirmed by direct instructions from the king, which appeared on the margins of Laud's reports.

On 19 Dec. 1640, the day after Laud's impeachment, John Hampden acquainted the House of Lords that the commons had received informations against Wren. He was bound in 10,000*l.* for his daily appearance; on 23 Dec. the bishops of Bangor, Llandaff, and Peterborough became joint sureties with him. A committee of the commons drew up nine articles of impeachment, on which the commons resolved (5 July 1641) that Wren was unfit to hold any office in the church or commonwealth. A conference of both houses was held on 20 July for the transmission of the articles of impeachment (enlarged to twenty-four), when Sir Thomas Widdrington [q. v.] delivered a florid speech urging proceedings against Wren (*Sr. Tho. Widdringtons Speech*, 1641; *Parentalia*, p. 19). Wren prepared an elaborate defence. No proceedings were taken; but on 30 Dec. Wren was sent to the Tower with other bishops and detained till 6 May 1642. In 1642 he presented a petition to parliament 'in defence of episcopacie' (*Bishop Wren's Petition*, 1642). On 30 Aug. 1642 his episcopal residence at Ely was searched for ammunition by 'a troop of well-affected horsemen' (*Joyfull Newes from the Isle of Ely*, 2 Sept. 1642), who, by order of parliament, arrested and brought him to London (1 Sept.), when he was again committed to the Tower (*A True Relation*, 2 Sept. 1642). He continued while in the Tower to perform episcopal acts, such as the institution of clergy, and kept up his register. In the terms offered by parliament to the king at Uxbridge (23 Nov. 1644) he was one of those excluded from pardon. He is said to have held intercourse with Monck, his fellow-prisoner (1644–6), and to have given Monck his blessing on the understanding that he was going to do the king 'the best service he could' (*Life of Barwick*, 1721, p. 16). On 14 March 1648–9 the commons resolved that he be not tried for life, but imprisoned till further order. During the interregnum he was much consulted on church affairs by Hyde, with whom he communicated through John Barwick (1612–1664) [q. v.] Cromwell more than once

offered him his liberty (once through his nephew Christopher), but Wren declined to acknowledge his favour or own his authority (*Parentalia*, p. 34). The order for his discharge was given on 15 March 1659-60. He was not allowed to return to his palace, but lived in lodgings till the Restoration.

His zeal 'in purging his diocese from disaffected ministers' carried him to great lengths. He resisted the rightful title of Richard Reynolds (father of Richard Reynolds, bishop of Lincoln [q. v.]) to the rectory of Leverington, trying to put in his own nominee, and when Charles II begged him 'to give no further disturbance,' he 'bluntly said, "Sir, I know the way to the Tower"' (KENNETT; *Parentalia*, p. 30). As visitor of Peterhouse he appointed (21 April 1663) Joseph Beaumont (1616–1699) [q. v.] to the mastership 'by a stretch of power' setting aside the nominations of the fellows, one of the nominees being Isaac Barrow (1630–1677) [q. v.] He spent over 5,000*l.* in building the new chapel at Pembroke Hall (foundation laid 13 May 1663, finished 1666). His habits throughout life were those of a hardy scholar, up at five and seldom in bed till eleven.

He died at Ely House, Holborn, on 24 April 1667, and was buried in the chapel he had built at Pembroke Hall, Cambridge, the funeral oration, in Latin, being delivered by John Pearson (1613–1686) [q. v.], then master of Trinity (printed in 'Parentalia,' p. 39). An early and fine portrait, engraved by Van der Gucht, is in 'Parentalia;' a crude woodcut, evidently a likeness, is on the title-page of 'Wren's Petition,' 1642; other contemporary woodcuts are mere caricatures. He wore a ruff. His wife Elizabeth (*d.* 8 Dec. 1646), whom he married on 17 Aug. 1628, was born at Ringshall, Suffolk, 17 Oct. 1604. She is believed to have been daughter of Thomas Cutler, and widow of Robert Brownrigg (*Genealogist*, 1890, vi. 170). He had nine children, of whom several died in infancy.

Wren published a sermon (1627) and a tract, 'An Abandoning of the Scotish Covenant,' 1662, 4to, written 'in prison,' and published to prepare his clergy for the renunciation of the covenant, in accordance with the Uniformity Act. From a large book of 'critical meditations,' composed in the Tower, his son Matthew edited a volume of polemical interpretations of Scripture, in answer to the Racovian catechism, entitled 'Increpatio Barjesu,' 1660, 4to; it is included in the 'Critici Sacri,' 1660, ix. fol.

His eldest child, MATTHEW WREN (1629–1672), born on 20 Aug. 1629, was educated at both universities (M.A. Oxford 9 Sept. 1661), was secretary to Clarendon 1660–7), M.P. for St. Michael (1661–72), and secretary to James, duke of York (1667–72); he was one of the council of the Royal Society named in Charles II's original charter, dated 15 July 1662 (SPRAT, *Hist.* 1667, p. 55), and was a prominent member of the society. He died on 14 June 1672, being buried with his father at Pembroke Hall, Cambridge. He wrote: 1. 'Considerations on Mr. Harrington's . . . Oceana,' 1657, 12mo (anon.) 2. 'Monarchy Asserted . . . in Vindication of the Considerations,' 1659, 8vo; 2nd edit. 1660, 8vo, to which Harrington replied in his 'Politicaster,' London, 1659, 8vo.

Other sons were Thomas Wren (1633–1679), M.D. and LL.D., an original F.R.S., archdeacon of Ely 1663; Charles Wren (*d.* 1681); and Sir William Wren (1639–1689), knighted 1685, M.P. for Cambridge 1685–7 (*Genealogist*, 1879, iii. 314, v. 330). The bishop's daughter, Susan, was second wife of Sir Robert Wright [q. v.]

[Stephen Wren's Parentalia, 1750, contains a life of Matthew Wren, with appendix of documents (at p. 133 is a valuable list of family dates to 1652 by the bishop). On this is founded the article in Biographia Britannica, 1763, vi. 4353. Wren's Anatomy (1641) is bitter but contains facts; The Wren's Nest Defiled (1641) and The Myter (1641) are lampoons; A Most Strange Letter (1642) is an evident forgery. See also Prynne's Canterburies Doome, 1646; Heylyn's Cyprianus Anglicus, 1668; Wharton's Troubles and Tryal of Laud, 1675; Lloyd's Memoires, 1668, p. 611; Wood's Athenæ Oxon. (Bliss), ii. 885; Parr's Life of Ussher, 1686, p. 393; Kennett's Register, 1728; Granger's Biogr. Hist. of England, 1779, ii. 157; Peck's Desiderata Curiosa, 1779, ii. 336; Le Neve's Fasti (Hardy), 1854; Gardiner's Hist. of England, 1884, viii. 224; Notes and Queries, 9th ser. vi. 165.] A. G.

WRENCH, BENJAMIN (1778–1843), actor, was born in 1778 in London, where his father occupied 'a lucrative appointment in the exchequer.' He seems to have been grandson of Sir Benjamin Wrench, M.D., of Norwich (*d.* 1747, aged 82) (see *Notes and Queries*, 5th ser. v. 48). His father died before he reached his seventh year, and having declined a proffered living and a commission in the army offered by General Tryon, a relative, Wrench adopted the stage as a profession, making his first appearance at Stamford. Whatever ability he had was slow in ripening, and he had to rehearse for fourteen days the part of Francis in the 'Stranger' before he could be allowed to essay it. Mrs.

Robinson Taylor, the manager of the Nottingham circuit, whom he married, coached him carefully and brought out such ability as he possessed. He then joined in York the company of Tate Wilkinson, whose praise he obtained, and proceeded to Edinburgh, where with complete success he played Othello, Gossamer, Job Thornberry, and Jeremy Diddler.

When Robert William Elliston [q. v.] in 1804 quitted Bath, he was replaced by Wrench, who made his appearance on 5 Jan. 1805 as Gossamer in 'Laugh when you can,' and Walter in 'Children in the Wood.' Cheveril in Holcroft's 'Deserted Daughter,' Aircourt in O'Keeffe's 'Lie of the Day,' Young Rapid in 'Cure for the Heartache,' Doricourt in the 'Belle's Stratagem,' Rolando in 'Honeymoon,' Sir Robert Ramble in 'Every one has his Fault,' Beauchamp in 'Which is the Man?' Job Thornberry in 'John Bull,' Jeremy Diddler in 'Raising the Wind,' Sir Charles Racket in 'Three Weeks after Marriage,' and Jaffier in 'Venice Preserved,' followed during the season, which was the last in the old Bath theatre. In the new house Wrench opened on 26 Oct. 1805 as Percy in the 'Castle Spectre.' He played during the season Archer in 'Beaux' Stratagem,' Orlando, Belcour in 'West Indian,' and Pedro in the 'Pilgrim.' He then returned to York, and while there received an offer from Drury Lane, where he appeared, with the company then temporarily occupying the Lyceum, as 'Wrench from Bath and York,' playing on 7 Oct. 1809 Belcour in 'West Indian' and Tristram Fickle in the 'Weathercock.' Frank Heartall in the 'Soldier's Daughter,' Lenitive in the 'Prize,' Howard in Reynolds's 'Will,' Marplot, Frederick in 'Poor Gentleman,' Captain Absolute, Benedict, Charles Austencourt in 'Man and Wife,' Delaval in 'Matrimony,' Colonel Lambert in 'Hypocrite,' Storm in 'Ella Rosenberg,' Loveless in 'Trip to Scarborough,' Millamour in 'Know your own Mind,' with some other parts in which he had been seen in Bath, were given in his first season; he was also seen as the first Henry Torringham in Cobb's 'Sudden Arrivals' (19 Dec. 1809), and Edward Lacey in 'Riches,' adapted by Sir James Bland Burges from Massinger's 'City Madam.' Genest says he showed himself a good actor, but was no adequate substitute for Elliston.

At Drury Lane he remained until 1815, adding to his repertory Sir Harry Beagle in the 'Jealous Wife,' Marquis in 'Midnight Hour,' Duke in 'Honeymoon,' Beverley in 'All in the Wrong,' Floriville in 'Dramatist,' Duke's Servant in 'High Life below Stairs,' the Copper Captain, Dick in 'Heir-at-Law,' Gratiano, Frank in 'School for Authors,' Major Belford in 'Deuce is in him,' Bob Handy in 'Speed the Plough,' and Count Basset in 'Provoked Husband.' He played a few original characters in obscure plays of Masters, Millingen, Leigh, and other forgotten dramatists, among which may be named Gaspar in the 'Kiss,' taken by Clarke from the 'Spanish Curate' of Fletcher, 31 Oct. 1811; Sir Frederick Fillamour in Mrs. Le Fanu's 'Prejudice,' 11 April 1812; Captain Blumenfield in 'How to die for Love,' taken from Kotzebue, 21 May; Professor Trifleton in Horace Smith's 'First Impressions,' 30 Oct. 1813; Captain Enrico in T. Dibdin's 'Who's to have her?' 22 Nov.; and Volage in Henry Siddons's 'Policy,' 14 Oct. 1814.

He left Drury Lane in 1815, and divided his time between the Lyceum and the country—Birmingham, Bristol, Dublin, and other large towns. At the Lyceum he was on 29 Aug. 1818 the first Wing in Peake's 'Amateurs and Actors,' the first Jenkins in 'Gretna Green,' and the first Sir John Freeman in 'Free and Easy.' In 1820, as Captain Somerville in 'Capers at Canterbury,' he made his first appearance at the Adelphi, where he made perhaps his greatest success on 26 Nov. 1821 as Corinthian Tom in Moncrieff's 'Tom and Jerry, or Life in London.'

On 4 Oct. 1826 he appeared for the first time at Covent Garden, enacting Rover in 'Wild Oats.' He played Volatile in 'Wife's Stratagem,' Antipholus of Syracuse, Lord Trinket in 'Jealous Wife,' Sponge in 'A Race for a Dinner,' Duretête in the 'Inconstant,' Tom Shuffleton in 'John Bull,' Almaviva in 'Marriage of Figaro,' and was the first Pedrillo in Dimond's 'Seraglio,' 24 Nov.; Rosambert in Moncrieff's 'Somnambulist, 10 Feb. 1828; and Aufait in 'Little Offerings,' 26 April. During the following season he was Rochester in 'Charles the Second,' Mercutio, Kite in the 'Recruiting Officer,' Valcour, an original part, in Pocock's 'Home, Sweet Home,' 19 March 1829; Peter Shock in 'Master's Rival,' and Frankly in 'Suspicious Husband.' In 1829–1830, where the records of Genest end, he was the first Tarleton in Somerset's 'Shakespeare's Early Days,' 29 Oct. 1829; Quickset in the 'Phrenologists,' 12 Jan. 1830; Richard Jones in the 'Wigwam,' founded on Cooper's 'Pioneers,' 12 April; Captain Fervid in the 'Colonel,' 4 May. He was also seen as Captain Tickall in 'Husbands and Wives,' Baron Wolfenstein in the 'Poacher,' and Flutter in 'Belle's Stratagem.' He had made a great success at the Lyceum in 'He lies like Truth,' and was at that house when

(16 Feb. 1830) it was burnt to the ground. In 1834, in the rebuilt house, Wrench and Keeley made a great hit in Oxenford's 'I and my Double.' On 30 Oct. at the Haymarket he was the first Caleb Chizzler in 'But however' by Henry Mayhew and Henry Baylis. In 1840 Wrench was at the Olympic. His last engagement was at the Haymarket. On 24 Oct. 1843 he died at his lodgings in Pickett Place, London, in his sixty-sixth year. Wrench and Manly, an actor, were engaged respectively to Miss and Mrs. Taylor of Nottingham, but ultimately changed partners, Wrench marrying Mrs. Taylor and Manly her daughter. Wrench's marriage was not happy. He was charged with leaving his wife necessitous while he indulged in tavern dissipations. His wife had formerly, as Mrs. Taylor, been an actress of some ability (see *Thespian Dictionary*, under Taylor [Mrs. Robinson]).

In the country Wrench played a large round of comic characters, including Charles Surface, Dr. Pangloss, Captain Absolute, and many others. Wrench was a good comedian, but never reached the first rank. Oxberry, who played with him at many theatres, speaks of him as knock-kneed, and says that, adopting Elliston as model, he copied his nasal twang and drawling doubtful delivery, mistook abruptness for humour, and was less a gentleman on the stage than a 'blood.'

Wrench was medium height, light complexioned, with high shoulders and flat features. A portrait of him, by Sharpe, as Wing in 'Amateurs and Actors,' and one by De Wilde as Sir Freeman in 'Free and Easy,' are in the Mathews collection in the Garrick. His portrait as Belmour is in Oxberry's 'Dramatic Biography,' and as Benedick in the 'Theatrical Inquisitor' for January 1814.

[Oxberry's Dramatic Biography, vol. iv.; Genest's Account of the English Stage; Dramatic and Musical Review, November 1843; Theatrical Inquisitor, vol. iv.; Memoirs of Munden; Donaldson's Recollections of an Actor; Authentic Memoirs of the Green Room, n.d. (1814); Theatrical Looker-on, Birmingham, 1823; Biography of the British Stage, 1824; Gent. Mag. 1844, i. 438.] J. K.

WRENN, RALPH (*d.* 1692), commodore, was on 18 April 1672 appointed commander of the Hopewell fireship, and in the following year of the Rose dogger. After the peace with Holland he was lieutenant of the Reserve; in 1677 he had command of the fireship Young Spragge; in 1679 he was lieutenant of the Kingfisher in the Mediterranean with Morgan Kempthorne [see under KEMPTHORNE, SIR JOHN], and was so still in May 1681, when she fought a brilliant action with seven Algerine pirates. After Kempthorne's death Wrenn took the command and beat off the enemy. His gallantry was rewarded by his promotion to the command of the Nonsuch on 9 Aug. 1681. In May 1682 he was moved into the Centurion, to which, still in the Mediterranean, he was reappointed in May 1685. In 1687-8 he commanded the Mary Rose, and in September 1688 he was appointed to the Greenwich, one of the ships at the Nore with Lord Dartmouth during the critical October [see LEGGE, GEORGE, LORD DARTMOUTH]; from this appointment he was superseded after the revolution. In 1690, however, he was appointed to the Norwich of forty-eight guns, and in October 1691 was ordered out to the West Indies in succession to Lawrence Wright [q. v.] He sailed from Plymouth on 26 Dec., and after a most favourable passage arrived at Barbados on 16 Jan. 1691-2, when his force consisted of the Mary and, besides the Norwich, five 4th-rates, ships of from forty to fifty guns. He had orders to send one of these with the trade to Jamaica; but, receiving intelligence that the French were in greater force than had been supposed, he detached two on this duty. Then, on a report that a squadron of nine French ships was cruising off Barbados, he strengthened his force with two hired merchant ships, and put to sea on 30 Jan. Not meeting with the enemy in a cruise of five days, he returned to Barbados, and, apprehending that the whole French fleet had gone to Jamaica, he sailed again on 17 Feb. On the 21st off Desirade he sighted the French fleet of more than three times his strength—eighteen ships of from forty to sixty guns, with some six or seven fireships and tenders. In face of such odds, Wrenn drew back, but was the next morning attacked by their full force. After a sharp action of four hours' duration, Wrenn found himself able to draw off and retire unpursued—'the bravest action performed in the West Indies during the war' (LEDIARD, p. 655). He returned to Barbados, where a sickness carried off a great many of the men, and, among others, Wrenn himself.

[Charnock's Biogr. Nav. i. 880; Lediard's Naval Hist. pp. 653-5; Colomb's Naval Warfare (1st ed.), pp. 258-9.] J. K. L.

WREY, SIR BOURCHIER (*d.* 1696), duellist, son of Sir Chichester Wrey, second baronet, by Anne, widow of Lionel Cranfield, earl of Middlesex, and daughter and coheiress of Edward Bourchier, fourth earl of Bath (*d.* 1636). The Wreys had lived for generations at Trebigh, Cornwall, but by the marriage

of Sir Chichester with Lady Anne they became possessors of Tawstock, thenceforth the family seat.

Sir Bourchier Wrey commanded a regiment of horse after the Restoration, and served under the Duke of Monmouth. He was M.P. for Liskeard from 1678 to 1679, was returned for the county of Devon 1685, and sat for Liskeard 1689 to 1696. He fought a duel with Thomas Bulkeley, M.P. for Beaumaris, in Hyde Park on 4 Feb. 1691–2, in which Luttrell notes that of the six men engaged as principals and seconds five were M.P.s. Two of the seconds were slightly wounded. In May 1694 he fought another duel with James Praed of Trevethowe, M.P. for St. Ives, at Falmouth, and 'was run through the body, Mr. Praed being only hurt slightly in the face.' On 1 June he was reported dead of his wound, but lived until 21 July 1696, when Luttrell notes that Sir Bourchier Wrey and Captain Pitts, both M.P.s, are dead. He was buried in Tawstock church. He married Florence, daughter of Sir John Rolle.

His grandson, Sir Bourchier Wrey (1714–1784), dilettante, born in 1714, became fifth baronet on the death of his father, Sir Bourchier Wrey, in 1726 His mother, Diana, was daughter of John Rolle of Stevenstone. After attending Winchester College, he matriculated from New College, Oxford, on 21 Oct. 1732. He was elected M.P. for Barnstaple, 20 Jan. 1747–8, and became a member of the Society of Dilettanti in 1742. He went to Bremen, Hamburg, and Lübeck in 1752 as a delegate of the 'Society for carrying on the Herring Fishery,' and succeeded in these ports and at Copenhagen in arranging better terms for the English fishermen. He rebuilt the pier at Ilfracombe in 1761. There are several of his letters among the Newcastle correspondence in the British Museum manuscripts. In them he speaks of his zeal for his majesty and his ministers; asks for a living in Devon for his brother as 'a proof that those that exert themselves towards the support of Liberty in Times of Confusion and Rebellion are entitled to its benefits in the days of Tranquillity,' dated November 1748, alluding apparently to 'the '45' when there were some disturbances in Exeter. He died on 13 April 1784, and was buried in Tawstock church, where is a pyramidal monument to him and his two wives, for the first of whom there is a long Latin epitaph in the 'Gentleman's Magazine' of 1751. He married, first, in 1749, Mary, daughter of John Edwards of Highgate (she died without issue in 1751); and secondly, in 1755, Ellen, daughter of John Thresher of Bradford in Wiltshire. He was succeeded as sixth baronet by his eldest son Bourchier. His portrait was painted by George Knapton in 1744; he is represented with a punch-bowl, on which is inscribed 'Dulce est desipere in loco.'

[Luttrell's Brief Relation; Cal. State Papers, Dom.; Lysons's Devon; Cust and Colvin's History of the Society of Dilettanti; Notes and Queries, 5th ser. viii. 473.] E. L. R.

WRIGHT, ABRAHAM (1611–1690), divine and author, son of Richard Wright, silk-dyer, of London, was born in Black Swan Alley, Thames Street, 23 Dec. 1611; apparently his father was the Richard Wright who was warden of the Merchant Taylors' Company, 1600–1, 1606–7, and master 1611–1612. He was sent to the Mercers' chapel school in Cheapside, and was afterwards from 1626 at Merchant Taylors' school. He was elected scholar of St. John's College, Oxford, on 11 June 1629, and matriculated on 13 Nov. (certificate of his signing the articles in *Hist. MSS. Comm.* 2nd Rep. App. i. 78). He was especially favoured by Juxon for his good elocution. He was elected fellow of his college in 1632, graduated B.A. on 16 May 1633, and M.A. on 22 April 1637.

When Laud received Charles I in St. John's on 30 Aug. 1636, Wright delivered the speech welcoming the king to the new library (the verses are printed in his *Parnassus Biceps*, 1656), and after dinner he acted in the play 'Love's Hospital,' by George Wild [q.v.], before the king and queen. St. John's had long been famous for its plays (see *The Christmas Prince*, London, 1816; and *Narcissus*, London, 1893), and 'was at that time so well furnished as that they did not borrow any one actor from any college in town' (Laud, *Hist. of his Chancellorship of Oxford*). Wright is said himself to have written a comic interlude called 'The Reformation,' acted at St. John's about 1631 (Warton's edition of Milton's *Poems*, 1785, pp. 602–3).

On 27 Sept. 1637 Wright was ordained deacon by Francis White (1564?–1638) [q.v.], bishop of Ely, in the chapel of Ely House. In the same year he published at Oxford a collection of sixteenth and seventeenth century epigrams, which he called 'Delitiæ Delitiarum.' On 22 Dec. 1639 he was ordained priest by Bancroft, bishop of Oxford, in Christ Church Cathedral. He soon became a popular preacher, and preached before the king, before the university, and at St. Paul's (Wood, *Athenæ Oxon.* iv. 275; cf. *Hist. MSS. Comm.* 2nd Rep. App. i. 79).

In August 1645 he was presented to the

vicarage of Oakham, Rutland, by Juxon, his constant patron, but he was not inducted, as he refused to take the covenant (cf. his poem to Juxon in *Parnassus Biceps*). He was expelled from his fellowship by the parliamentary commission (Wilson, *Hist. of Merchant Taylors' School*, ii. 728), and became tutor to the son of Sir James Grime or Graham at Peckham, and 'read the common prayer on all Sundays and holy days, and on principal feasts he preached and administered. About 1655 he was prevailed with to leave Peckham and to live in London, where he was chosen by the parishioners of St. Olave in Silver Street to be their minister and to receive the profits of that little parish, of which he was in effect the rector, though formally to take actual possession of the living he would not (as his nearest relation hath told me), because he would avoid oaths and obligations' (Wood, *Athenæ Oxon.*) He continued to minister there four years, according to the rites of the church of England, but was obliged to withdraw in 1659. On the Restoration he was offered a chaplaincy to Elizabeth of Bohemia, but he declined it and took possession of his living of Oakham. He refused several preferments and lived quietly in the country, busy with his parish and his garden (cf. *Hist. MSS. Comm.* 2nd Rep. i. 396, 398). He died on Friday, 9 May 1690, and was buried in Oakham church. He married, in 1643, Jane, daughter of James Stone of Yarnton, Oxfordshire. His son James (1643–1713) [q.v.] was a noted antiquary and man of letters.

Wright's works have each some peculiar interest. Besides the 'Delitiæ Delitiarum' and some lines in 'Flos Britannicus,' Oxford, 1636, he was author of: 1. 'Novissima Straffordii,' a highly eulogistic account of Wentworth, 'in the style of Tacitus.' This was printed by Dr. P. Bliss and Dr. B. Bandinel in 'Historical Papers of the Roxburghe Club,' pt. i. London, 1846. The editors say (p. vi): 'We have seen a volume of manuscript collections made by Wright in his youth, probably when at college, which is here mentioned, because it contains some early and original criticisms on Shakespeare.' 2. 'Parnassus Biceps, or severall choice pieces of Poetry, composed by the best wits that were in both of the Universities before their dissolution, with an epistle in the behalf of those now doubly secluded and sequestered members, by one who himself is none,' London, 1656. 3. 'Five Sermons,' 1656; in the style respectively of Bishop Andrewes, Bishop Hall, Dr. Mayne, and Mr. Cartwright, the presbyterian way, and the independent way. These in his preface 'to the Christian reader' he declares to show 'what a scholar may do more than a mere preacher, and that there is a vast difference between shop-board breeding and the Universities,' and he disparages the ignorant preaching of the day. 6. 'A Practical Commentary on the Psalms,' 1661, London (Wood also mentions a commentary on the Pentateuch, n.d.) He left other manuscripts behind him (Wood, *Athenæ Oxon.*; some are among the manuscripts of Mr. Bromley-Davenport at Baginton).

[Wood's Fasti and Athenæ Oxon. iv. 275; Robinson's Register of Merchant Taylors' School; Wilson's History of Merchant Taylors' School; Laud's Works; Wright's Hist. and Antiquities of Rutland, p. 85. There are lives of Abraham Wright in Chalmers's Biogr. Dict. vol. xxxii. and in the Biographie Universelle.] W. H. H.

WRIGHT, EDWARD (1558?–1615), mathematician and hydrographer, younger son of Henry Wright of Garveston, Norfolk, 'mediocris fortunæ,' was born at Garveston about 1558. His elder brother, Thomas, was entered at Caius College, Cambridge, in April 1574, then aged 18. Edward was entered, also at Caius College, as a sizar in December 1576, being presumably about two years younger than Thomas. He graduated B.A. in 1580–1, was a scholar of the college 1581–4, graduated M.A. in 1584, and was a fellow 1587–96. When and in what circumstances Wright turned his attention to nautical matters is doubtful. It is certain that he accompanied the Earl of Cumberland [see Clifford, George, third Earl of Cumberland] in his voyage to the Azores in 1589, and that he wrote an account of the voyage; but in that he mentions as one of the gentlemen with Cumberland, 'Captain Edward Carelesse, alias Wright, who in Sir Francis Drake's West Indian voyage to St. Domingo and Cartagena was captain of the Hope,' that is in 1585–6. The natural conclusion is that the Wright who commanded the Hope in 1585 was the Wright who was with Cumberland as a mathematician in 1589, though it seems to be contradicted by a statement of Wright's in 1599 that his 'first employment at sea was now more than ten years since.' Again, it is doubtful whether he had any later service at sea; for though in the manuscript annals of Caius College it is stated that he 'made a voyage to the Azores with the Earl of Cumberland, for which, by royal mandate, leave of absence was granted him by the college, 11 May 1593' (Venn), it seems possible that the annalist wrote the date in error; the more so as there is no mention of his having leave from the college in 1589, when he was

equally a fellow. We have, too, his own reference to himself as a landsman, with an apology for his seeming presumption in writing of nautical matters. But, in fact, with the exception of his account of the voyage of 1589 (published separately in 1599, and also in Hakluyt's 'Principal Navigations,' II. ii. 143), all his nautical writings relate to navigation considered as a branch of mathematics. It is on these that his fame rests. He did, in fact, effect a complete revolution in the science, bringing to it for the first time a sound mathematical training.

From a very early date navigators had used a plane chart, in which the meridians, represented by parallel straight lines, were crossed at equal distances by parallels of latitude, the degrees of latitude and longitude being thus shown of equal length. Such a chart had not only the great fault of grossly distorting the ratio of length to breadth, but, from the navigator's point of view, the still greater one of not permitting the course from one place to another to be laid off at sight. What was wanted was a chart which would show as a straight line the curve drawn on a globe cutting each meridian at a constant angle. Such a curve, it may be said, is called by navigators a rhumb, or rhumb line. Now, a year or two before Wright was born, Mercator in Holland had attempted to draw such a chart (1556) by lengthening the degrees of latitude in some rough proportion to the lengthening of the degrees of longitude, apparently by noting on the sphere where the rhumbs cut the meridians; but these charts were not thought much of by navigators, and when Wright first went to sea he found the old plane chart still in common use. The problem, as it appeared to him, was to devise a chart in which the degrees of latitude should be lengthened in the same proportion as the degrees of longitude were when the meridians were represented by parallel straight lines.

The solution of this problem is now easy by the use of the integral calculus, but in 1589 very little was known of the doctrine of limits, even in its most elementary form. What little was known Wright applied; he arrived at a correct and practical answer to the question, and constructed a table for lengthening the degrees of latitude such as is now commonly printed as a 'table of meridional parts.' Wright's first table was very rough, and he himself was doubtful of its practical value; but when Hondius in Germany without acknowledgment, and Thomas Blundeville [q. v.] in England with acknowledgment (*Exercises*, 1594, p. 326*b*), adopted it, and others were preparing to put the method forward as their own, he conceived the time had come to claim it publicly, and in 1599 published 'Certaine Errors in Navigation, arising either of the ordinarie erroneous making or using of the sea chart, compasse, crosse staffe, and tables of declination of the sunne and fixed starres, detected and corrected' (sm. 4to, London, printed for Valentine Simms; 2nd edit. 1610, with additions; 3rd edit. [see MOXON, JOSEPH], 1657; there is a beautiful copy of the rare first edition in the Grenville Library, British Museum. In this the question of the chart was fully and clearly discussed, once for all, as a mathematical problem. Practically speaking, the so-called Mercator's charts in use at the present time are drawn on the projection laid down by Wright.

Wright is said to have been tutor to Prince Henry, a report which seems corroborated by the dedication to the prince of the second edition of the 'Certaine Errors.' It is also said that he conceived the plan of bringing water to London by a canal, which was known as the New River, 'but by the tricks of others he was hindered from completing the work he had begun.' He was appointed by Sir Thomas Smith (Smythe) [q. v.] and (Sir) John Wolstenholme [q. v.] to lecture on navigation, which he did in Smythe's house, till in 1614 the matter was taken up by the court of the East India Company, and Wright was appointed by them at a salary of 50*l.* a year to lecture on navigation, to examine their journals and mariners, and to prepare their plots. He died in London in 1615, 'vir morum simplicitate et candore omnibus gratus.' He was married and left one son, Samuel, who entered at Caius College in 1612, and died apparently in 1616.

Besides the 'Certaine Errors' and the 'Voyage to the Azores,' Wright published: 1. 'The Haven finding Art, or the way to find any Haven or place at Sea by the latitude and variation' (1599, sm. 4to); an adaptation and extension of Simon Stevin's 'De Havenvinding,' which was translated into Latin by the elder Groot under the title of 'Αιμενευρετική sive portuum investigandorum ratio.' Bearing in mind that there was then absolutely no way of determining the longitude at sea, the proposal was to determine a position by the latitude and variation of the compass, assumed as constant in the same place, which is only approximately true for a few years. 2. 'The Description and Use of the Sphære' (1613, sm. 4to). 3. 'A Short Treatise of Dialling' (1614, sm. 4to). 4. 'A Description of

Napier's Table of Logarithms,' translated by E. W. (1616, 12mo, posthumous, edited by Samuel Wright).

[Venn's Biogr. Hist. of Gonville and Caius College; C. Hutton's Philosophical and Mathematical Dict.; James Wilson's Dissertation on the Hist. of Navigation, prefixed to J. Robertson's Navigation (4th ed. 1780); Penny Cyclopædia; Rees's Cyclopædia. See also H. W. Jeans's Problems in Astronomy and Navigation, pp. 127–30.] J. K. L.

WRIGHT, EDWARD RICHARD (1813–1859), actor, born in 1813, was in trade, and became a citizen of London and a member of the Skinners' Company. After acting, in September 1832 at the Margate Theatre, John Reeve's part of Marmaduke Magog in the 'Wreck Ashore' of Buckstone, he was seen in London, in 1834, at the Queen's Theatre. After a time spent on the stage in Birmingham and Bristol, he came to the St. James's Theatre, then built and opened by John Braham [q. v.], and on the first night made his earliest recognised appearance as a comedian, on 29 Sept. 1837, as Splash in the 'Young Widow,' and Fitzcloddy in a farce called 'Methinks I see my Father.' His reception was favourable. On 20 March 1838 he was the original Wigler in Selby's 'Valet de Sham.' At this house, too, he was the first Simmons in Haynes Bayly's 'Spitalfields Weaver.' On 3 Dec. 1838 at the Adelphi, destined to be his home, and with which his fame is principally associated, he was the first Daffodil Primrose, a valet in Stirling's 'Grace Darling, or the Wreck at Sea,' and on 28 Oct. 1839 the first Shotbolt in Buckstone's 'Jack Sheppard.' He also played in a burletta called 'The Giant of Palestine.' During one year he visited the Princess's; then, returning to the Adelphi, remained there, with the exception of visits of a few days or weeks to the Strand, the Standard, or other houses, until the year of his death. His constant associates were Paul Bedford and, in his later years, Miss Woolgar (Mrs. Alfred Mellon).

At the Adelphi Wright made his first conspicuous success, in 1842, as Tittlebat Titmouse in Peake's adaptation of Warren's 'Ten Thousand a Year.' He also played Adelgisa in Oxberry's burlesque of 'Norma,' Leamington Spooner in Peake's 'H. B.,' and in December 1842 a Tumbler in Stirling Coyne's 'Merchant's Clerks.' In September 1843 he was with Bedford and Oxberry at the Strand, where he appeared in 'Bombastes Furioso' and the 'Three Graces,' but in November was back at the Adelphi, playing in the 'Bohemians, or the Rogues of Paris.' In February 1844 he was Bob Cratchit in Stirling's adaptation of 'A Christmas Carol,' and Richard in a burlesque of 'Richard III.' On 29 Oct. he was Criquet, a valet, in Selby's 'Mysterious Stranger.' He also played at the Princess's in a farce called 'Wilful Murder,' and in a burlesque by A'Becket of 'Aladdin,' and was seen at the Strand. In February 1845 he was the hero of 'Mother and Child are doing well,' and at Easter he played in Buckstone's 'Poor Jack.'

After a long absence, due to illness, he reappeared at the Adelphi on 1 Sept. 1845 as Barbillon in Stirling's 'Clarisse, or the Merchant's Daughter.' On 31 Dec. he was Tilly Slowboy in Stirling's adaptation of the 'Cricket on the Hearth.' He was very popular in Liston's rôle of Paul Pry, was the first Smear in 'Domestic Cookery,' and appeared in Madison Morton's 'Seeing Wright.' In Holl's 'Leoline, or Life's Trial,' he was, on 2 Feb. 1846, the first Apollo Kit, a rheumatic dancing master, and on 16 March the first Chesterfield Honeybun in Coyne's 'Did you ever send your wife to Camberwell?' In July he played in Peake's 'Devil of Marseilles, or the Spirit of Avarice,' and in Buckstone's 'Maid of the Milking-pail;' and in August in 'Marie Ducange' and in the 'Judgment of Paris,' a burlesque, in which he was Venus. Acis Moccassin, in the 'Jockey Club,' belonged to October. He played in the same month in 'Mrs. Gamp's Tea and Turn out,' and was seen in Selby's 'Phantom Dancers.' In March 1847 he was in Buckstone's 'Flowers of the Forest,' and in the same month enacted Jem Baggs in the 'Wandering Minstrel.' In Peake's 'Title-deeds' (22 June 1847) he was a literary hack, and on 26 July, in Coyne's 'How to Settle Accounts with your Laundress,' a fashionable tailor. Other parts to which his name appears are Alderman Cute in the 'Chimes,' by Mark Lemon and A'Becket; Almidor in 'St. George and the Dragon;' Chatterton Chopkins in 'This House to be let,' a skit on the sale of Shakespeare's house; a comic servant in Peake's 'Gabrielli;' Green in 'A Thumping Legacy;' Restless Wriggle in the 'Hop-pickers' (March 1849); Deeply Dive in 'Who lives at No. 9;' a part in the 'Haunted Man;' Tom in the 'Devil's Violin;' a lawyer's clerk in 'Mrs. Bunbury's Spoons;' Thomas Augustus Tadcaster in Webster's 'Royal Red Book;' and himself in 'An unwarrantable intrusion will be committed by Mr. Wright to the annoyance of Paul Bedford.' In 1852 he was at the Princess's, whence he migrated in turn to the Lyceum, the Haymarket, Sadler's Wells, and the country, reappearing at the Adelphi in 1855. His most popular success, which has always since been associated with his name,

was his Master Grinnidge, the travelling showman in the 'Green Bushes.' Scarcely less admired was his John Grumley in 'Domestic Economy.' He was excellent, too, in 'Slasher and Crasher,' as Blaise in Buckstone's 'Victorine,' as Medea in Mark Lemon's burlesque so named, as Watchful Waxend in 'My Poll and my Partner,' and several parts in which he replaced John Reeve. At the last performance at the old Adelphi (2 June 1858) he played Mr. Osnaburg in 'Welcome, Little Stranger.' Soon after the opening of the new house, in 1859, he appeared for a few nights. At the end of March his engagement finished, and he left the house and was not again seen on the stage. Towards the close of 1859 he took refuge from ill-health, worries domestic and financial, and legal proceedings at Boulogne, where he died on 21 Dec. He was buried in Brompton cemetery.

In his best days Wright was an excellent low comedian; Macready pronounced him the best he had seen. He took unpardonable liberties with a public that laughed at, pardoned, petted, and spoilt him. He often did not know his part and resorted to gagging. On occasion he could be indescribably and repulsively coarse. Some of his performances had remarkable breadth of humour. He inherited the method and traditions of Reeve and to some extent those of Liston. At his death many of his characters came into the hands of John Lawrence Toole.

A portrait of Wright as Marmaduke Magog from a painting by Crabb (see *Cat. Third Loan Exhib.* No. 582) is given in the 'Theatrical Times,' i. 225; one as Tittlebat Titmouse, engraved by Holl from a drawing by E. Walker, appears in Cumberland's edition of 'Ten Thousand a Year.'

[A list, incomplete but the longest given, of Wright's parts has been extracted from Webster's Acting Drama, Peake's Plays, and the Dramatic and Musical Review, 1842–9. Personal recollections have been used, and private information kindly supplied by Mr. Graham Everitt, as well as short memoirs given in the Theatrical Times, i. 225, the printed edition of Peake's Ten Thousand a Year, and the Era, 25 Dec. 1859; Toole's Reminiscences; Reminiscences of an Old Bohemian; Recollections of Edmund Yates; and Scott and Howard's Life of Blanchard.] J. K.

WRIGHT, FORTUNATUS (*d.* 1757), merchant and privateer, of a Cheshire family, son of John Wright, master-mariner and shipowner of Liverpool (*d.* 1717), seems to have served in early life on board merchant ships or privateers, and later on to have been in business in Liverpool. Owing to some lawsuit or political entanglement, the details of which are unknown, he left Liverpool in 1741 with his wife and family, went to Italy, and finally settled at Leghorn as a merchant, probably making occasional voyages. Whether he was the Captain Wright who commanded the Swallow, trading from Lisbon to London, which was captured by a Spanish ship in the Soundings on 18 Jan. 1743–4 (*Gent. Mag.* 1744, p. 260), must remain doubtful; but the association with Captain Hutchinson makes it probable. In 1746 he commanded the privateer Fame, a brigantine fitted out by the merchants of Leghorn, making a large number of prizes, the value of which was greatly exaggerated by common report. It was said that they were worth 400,000*l.*, his share of which would have made Wright a rich man, and this he never was. William Hutchinson (1715–1801) [q. v.], in his treatise on seamanship, speaks of Wright as a master of the art, and describes his method of cruising in the fairway of the Levant, which, *mutatis mutandis*, was very exactly copied more than a hundred years later by Captain Semmes of the Alabama on the coast of Brazil. On 19 Dec. 1746 the Fame captured a French ship with the Prince of Campo Florida's baggage on board, and sent her into Leghorn. In some way she had a pass from the king of England, but she was not named in it, and Wright maintained that it was a good capture, and refused to restore her on the representation of the consul. Eventually, on the suggestion of (Sir) Horace Mann [q. v.], the English minister at Florence, the matter was referred to the naval commander-in-chief, who decided against Wright.

Early in 1747 complaints were made from the Ottoman Porte that English privateers had made prize of Turkish property on board French ships, and, specifically, that on 26 Feb. 1746–7 the Fame had so seized Turkish property on board the French ship Hermione. The English consul at Leghorn called on Wright to explain, which he did. The Hermione, he said, was a French ship, under French colours; she had made stout resistance and had been captured in fair fight; she had been legally condemned in the admiralty court, the ship and her cargo had been sold, and the money distributed. On this the Turkey Company procured an order from the home government to the effect that Turkish property was not prize, even on board a French vessel, and this order, dated 30 March 1747, was sent out to the Mediterranean, where Wright urged that it could not be retrospective, and positively refused to refund. Another order was then sent out

for him to be arrested and sent to England. The Tuscan government anticipated this and put him in prison on 11 Dec. 1747, and kept him there till 10 June 1748, when an order came from Vienna to hand him over to the English consul. There was just then no opportunity to send him home; and before one occurred a fresh order came to set him at liberty, as he had given bail in the admiralty court to answer the action commenced against him. Two years later the suit was still undecided, and seems to have been at last included in some general settlement with the Porte. All that can be said with any certainty is that Wright did not pay.

At this time he and Hutchinson were engaged in buying and fitting out the old 20-gun ship Lowestoft, which made several voyages to the West Indies and the Mediterranean under Hutchinson's command. In May 1756, when war was again declared, Wright was ready with a newly built vessel, which he named the St. George; but the Tuscan government, in the interests of Austria and her ally, took measures to prevent such English ships as were at Leghorn increasing their crews or armament, with a view to either offence or defence. Wright, whose purpose was clearly known, applied to the authorities to know what force he might have on board, and was formally permitted to take four small guns and twenty-five men. Wright urged them to make sure that he had no more, got a certificate from the governor, and put to sea on 28 July 1756, with four merchant ships under his convoy, which, in addition to their cargo, carried an efficient armament and ship's company for the St. George. As soon as they were clear of the land these were hastily transhipped, but were scarcely well on board before they sighted a large French ship of war, which had been specially fitted out by the merchants of Marseilles to put a stop to Wright's cruising, and now expected an easy victory. Under all the disadvantages, however, Wright beat her off and put her to flight; after which the St. George, having apparently received a good deal of damage, returned to Leghorn. There she was arrested by order of the Tuscan government, as having violated the neutrality of the port, and, notwithstanding Mann's protest, was detained, as also all the other English ships there, till, on Sir Edward Hawke's coming out as commander-in-chief, two ships of war were sent to bring them away, by force if necessary. The governor, not being in a position to repel force by force, yielded after a feeble protest, and on 23 Sept. 1756 the two ships of war, with the St. George and sixteen merchantmen in company, sailed from Leghorn.

After a short cruise the St. George put into Malta, where French influence was strong enough to prevent Wright getting any stores or supply of provisions, or even taking on board some English seamen who had been put on shore by French privateers. Finally, Wright was obliged to put to sea without them on 22 Oct. After that he made several prizes, which were sent into Cagliari. On 22 Jan. 1757 Mann wrote to Pitt that the Leghorn government, recognising that their action had ruined the trade of the port, had given permission for Wright to send his prizes thither, and that he had written to Wright to that effect. Whether Wright ever got this letter is unknown. It was reported in a Liverpool newspaper of 19 May 1757 that the St. George had foundered in a storm on 16 March; but later letters were said to report that the ship had arrived with a rich prize at Messina on 26 May. On 2 July 1757 Mann wrote conclusively of Wright: 'It is feared by some circumstances, and by his not having been heard of for some months, that he foundered at sea.'

Wright's daughter, Philippa, married Charles Evelyn, grandson of John Evelyn [q. v.] of Wotton; her daughter, Susanna, married Wright's nephew, John Ellworthy Fortunatus Wright, a lieutenant in the navy during the American war of independence, and afterwards master of St. George's Dock at Liverpool, where he was accidentally killed in 1798. The present representatives of Evelyn and Wright are now settled in New Zealand.

[The details of Wright's story, worked out from information from the family and from the Foreign Office papers in the Public Record Office, are told in the present writer's Studies in Naval History (1887, pp. 206 et seq.), to which Mr. Gomer Williams, in the Liverpool Privateers (pp. 40 et seq.), has added some further particulars gleaned from Liverpool newspapers and other local records.] J. K. L.

WRIGHT, FRANCES (1795–1852), philanthropist. [See DARUSMONT, FRANCES.]

WRIGHT, GEORGE NEWENHAM (1790?–1877), miscellaneous writer, was the son of John Thomas Wright, M.D., and was born, probably in Dublin, in 1790. He entered Trinity College, Dublin, whence he matriculated in 1809. He was a scholar in 1812, and graduated B.A. in 1814 and M.A. in 1817. He was admitted *ad eundem* at Oxford University on 2 May 1836. He was

ordained deacon and priest in 1818, and held several curacies in Ireland. Subsequently he was appointed reader of St. Mary Woolnoth, London, and master of Tewkesbury grammar school. He died in 1877.

Besides several guide books and other works of little value, Wright's publications are: 1. 'Rudiments of the Greek Language,' 1820, 8vo. 2. 'An Historical Guide to Ancient and Modern Dublin,' illustrated by engravings after drawings by G. Petrie, London, 1821, 12mo; 1825. 3. 'Ireland illustrated in a Series of Views from Drawings by Petrie,' London, 1829, 4to. 4. 'Landscape Historical Illustrations of Scotland and the Waverley Novels,' 1831. 5. 'Scenes in North Wales,' illustrated, London, 1833, 12mo. 6. 'Scenes in Ireland,' with historical legends, illustrated, London, 1834, 12mo. 7. 'A New and Comprehensive Gazetteer,' London, 1834–8, 5 vols. 8vo. 8. 'Life and Reign of William IV' (in collaboration with John Watkins), 1837. 9. 'The Shores and Islands of the Mediterranean,' with engravings, London, 1839, 4to. 10. 'Lancashire, its History, Legends, and Manufactures,' London, 1842, 8vo. 11. 'Life and Campaigns of Arthur, Duke of Wellington,' 1841, 4 vols. 4to. 12. 'Life and Times of Louis Philippe,' 1841, 8vo. 13. 'China, in a Series of Views,' 1843, 4 vols. 4to. 14. 'The People's Gallery of Engravings,' 1845-6, 3 vols. 4to. 15. 'France Illustrated,' 1845–7, 4 vols. 4to. 16. 'Belgium, the Rhine, Italy, and Greece,' illustrated, 1849, 2 vols. 4to. He also edited the 'Works of George Berkeley' (1843), the 'Works of Thomas Reid' (1843, 8vo), and 'Dugald Stewart's Elements of Philosophy of the Human Mind' (1843). He contributed the Welsh and Irish portions to Gorton's 'Topographical Dictionary.'

[Brit. Mus. Cat.; Allibone's Dict. of Engl. Lit.; Todd's List of Dubl. Graduates; Foster's Alumni Oxon.] D. J. O'D.

WRIGHT, ICHABOD CHARLES (1795–1871), translator of Dante, was born at Mapperley Hall, Nottinghamshire, on 11 April 1795. His father, Ichabod Wright (1767–1862), a descendant of the old Suffolk family of Wright, was a grandson of Ichabod Wright (1700–1777), who was originally an 'ironmonger' of Nottingham, but subsequently, in 1761, founded the bank in Long Row in that town. The younger Ichabod, who took an active part in all local matters, was admitted a freeman of the town in 1791, was commandant of the South Nottinghamshire yeomanry when it was enrolled in 1794, and many years later presented the 'Mapperley Cup' as a prize for the best marksman of the Robin Hood volunteers. He married, on 28 Jan. 1794, Harriett Maria (*d.* 1843), daughter of Benjamin Day of Yarmouth and Norwich, and died at his seat of Mapperley on 14 Nov. 1862, leaving three sons and ten daughters.

The eldest son, Ichabod Charles, was educated at Eton (1808–14) and at Christ Church, Oxford, matriculating on 22 April 1814. He graduated B.A. (with second-class honours) in 1817 and M.A. in 1820, and held an open fellowship at Magdalen, 1819–25. He became a joint manager of the bank at Nottingham in 1825, and on 21 Dec. in the same year he married Theodosia, daughter of Thomas Denman, first lord Denman [q. v.] His best energies were devoted henceforth to his business and to the theory of banking, in connection with which he published some pamphlets. Between 1830 and 1840, however, he gave his leisure to the study of Italian literature, and produced a metrical translation of the 'Divina Commedia' which entitles him to a high place among the popularisers of Dante in England. A few years before his father's death he moved from Bramcote, near Nottingham, to Stapleford Hall, Derbyshire. He died on 14 Oct. 1871 at Heathfield Hall, Burwash, Sussex, the residence of his eldest son, Charles Ichabod Wright, lieutenant-colonel of the Robin Hood rifles and M.P. for Nottingham 1868–9. His widow died on 20 May 1895.

Wright's version of the 'Divina Commedia' was issued originally in three instalments, dedicated respectively to Lord Brougham, Archbishop Howley, and Lord Denman, 'all ardent admirers of Dante' (the translator further acknowledged special encouragement and help from Panizzi and from Count Marioni). The first instalment, 'The Inferno of Dante translated into English Rhyme: with an Introduction and Notes' (London, 1833, 8vo, and 1841), was commended by the 'Athenæum,' and the 'Edinburgh' entreated Wright to proceed; but the 'Quarterly,' 'with every disposition to encourage any gentleman in an elegant pursuit,' conceived it to be its duty to ask 'how far (Cary's volumes being in every collection) it was worth Mr. Wright's while to undertake a new version of Dante.' What little advantage, concludes the reviewer, Wright may have gained as to manner is counterbalanced by losses on the side of matter (July 1833). 'The Purgatorio, translated into English Rhyme' (1837 and 1840), was, however, generally thought to have increased Wright's reputation, and it was

followed in 1840 by 'The Paradise.' The three portions were published together in 1845 as 'The Vision and Life of Dante,' and reissued in Bohn's Illustrated Library (1854 and 1861), with thirty-four illustrations on steel after Flaxman. Wright's version, which derived much benefit from the commentary (1826) of Gabriele Rossetti, is generally admitted to be accurate and scholarly, but the stanza which the translator adopted, in preference to essaying the terza rima, must be held to detract considerably from the effect.

After an interval of nineteen years Wright issued the first part of his 'The Iliad of Homer, translated into English Blank Verse' (Cambridge, 1859, 8vo; the last portion down to the end of book xiv. appeared in December 1864). The blank verse was good without being striking, and Matthew Arnold wrote in his 'Lectures on translating Homer' (1861) that Wright's version, repeating in the main the merits and defects of Cowper's version, as Sotheby's repeated those of Pope's version, had, 'if he might be pardoned for saying so, no proper reason for existing.' This drew from the translator 'A Letter to the Dean of Canterbury on the Homeric Lectures of Matthew Arnold, Esq., Professor of Poetry in the University of Oxford' (Cambridge, 1861, 8vo). Wright poked fun, not unsuccessfully, at the professor of poetry's *ex cathedra* English hexameters, and this reflection upon the chair of poetry at the ancient university elicited from Arnold (in the preface to 'Essays in Criticism') his notable apostrophe to Oxford, 'adorable dreamer,' and his appeal to Wright to pardon a vivacity doomed to be silenced in the imminent future by the 'magnificent roaring of the young lions of the "Daily Telegraph."'

In addition to his versions of Dante and Homer, by which alone he is remembered, Wright published 'Thoughts on the Currency' (1841), 'The Evils of the Currency' (1847), an exposition of Sir Robert Peel's Bank Charter Act of 1844 (a valuable contribution to its subject, which reached a sixth edition in 1855), and 'The War and our Resources' (with an abstract of the lords' report on commercial distress in 1848), 1855.

[Foster's Alumni Oxon. 1715–1886; Gent. Mag. 1863, i. 518; Burke's Landed Gentry; Stapylton's Eton Lists, pp. 60, 66; Bailey's Annals of Nottingham; Wylie's Old and New Nottingham, p. 203; Nottingham Daily Guardian, 18 and 21 Oct. 1871; Times, 18 and 23 Oct. 1871; Men of the Time, 1868; Men of the Reign; Allibone's Dict. of English Literature; Brit. Mus. Cat.] T. S.

WRIGHT, JAMES (1643–1713), antiquary and miscellaneous writer, son of Abraham Wright [q. v.], by his wife Jane (*d.* 1645), daughter of James Stone, was born at Yarnton, Oxfordshire, where he was baptised in 1643 (Stapleton, *Three Oxfordshire Parishes*, p. 277). Though evidently a good scholar, he was not of either university; but in 1666 he became a student of New Inn, migrating in 1669 to the Middle Temple, by which society he was called to the bar in 1672. 'During the fluctuations of government and afterwards,' says Warton, 'he was attached to the principles of monarchy in their most extensive comprehension, and from this circumstance he might have derived his predilection for the theatre which had been suppressed by the republicans.' Besides the theatre he was much attached to country life, and dwelt often with his father at Oakham. He was 'a skilful antiquary and not a bad poet,' and possessed many rare and valuable old manuscripts, being 'one of the first collectors of old plays since Cartwright,' but all his literary curiosities, among which was an excellent transcript of Leland's 'Itinerary' of the age of Queen Elizabeth, and consequently made before the present mutilations and corruptions, were unfortunately consumed in the fire of the Middle Temple of 1678 (Hearne, *Collections*, ii. 227). Thomas Hearne wrote of him in October 1713 as recently dead. I am told, he adds, that 'he dyed a papist, and y^t^ he continued always so from his first turning, which was I hear in K. Charles II^nd's^ time' (Hearne, *Collections*, ed. Rannie, iv. 252).

A versatile writer with a lucid style and a genuine touch of humour, especially as an essayist, Wright was author of: 1. 'The History and Antiquities of the County of Rutland . . . illustrated with Sculptures,' London, 1684, 4to. In dedicating this work to the 'Nobility and Gentry of the County,' Wright specially mentions the encouragement he received from Dugdale, and the admission, which he greatly prized, to Cotton's library. Nine pages of 'Additions' appeared in 1687, folio, and 'Farther Additions, with a view of Burley-on-the-Hill' (8 pp. folio) in 1714. These 'Farther Additions' are now rare. Two numbers (pp. 36) of a new edition by William Harrod appeared in 1788. 2. 'A Compendious View of the late Tumults and Troubles in this Kingdom, by way of Annals,' 1685, 8vo. This is a succinct account of the troublous period of the 'popish plot' (1678–84), dedicated to Henry Hyde, earl of Clarendon, and containing a warm testimonial to the

good qualities of Sir Roger L'Estrange. 3. 'Country Conversations: Being an Account of some Discourses that happen'd in a visit to the Country last Summer on divers Subjects; chiefly of the Modern Comedies, of Drinking, of Translated Verse, of Painting and Painters, of Poets and Poetry,' London, 1694, 12mo. 4. 'Three Poems of St. Paul's Cathedral: viz. The Ruins, The Rebuilding, The Choire,' London, 1697, fol. (the poem on 'The Ruins' had been issued separately in 1668, 4to). 5. 'Historia Histrionica: an Historical Account of the English Stage, shewing the Ancient Use, Improvement, and Perfection of Dramatick Representations in this Nation. In a Dialogue of Plays and Players,' London, 1699, 4to (reprinted in facsimile among Ashbee's reprints, 1872). This interesting little sketch of the 'transition' stage was, by Warburton's advice, incorporated (as a preface to vol. xi.) in Dodsley's 'Old English Plays,' 1744 (it is also given in Collier's reissue of Dodsley, and in White's 'Old English Dramas,' and it is summarised in Oldys's 'British Librarian'). It assumes the form of a dialogue between Lovewit and an old cavalier, who discourses amiably upon old plays and old actors such as Lowin and Pollard, Taylor, a notable Hamlet, and Swanston, who played Othello 'before the wars.' 6. 'Phœnix Paulina: a Poem on the New Fabrick of St. Paul's Cathedral,' London, 1709, 4to; published anonymously, but referred to by Wright in a manuscript note by Hearne in the Bodleian copy (cf. HEARNE, *Collections*, ii. 119). Wright is further credited with translations from the Latin and French: 'Thyestes, a Tragedy translated out of Seneca; to which is added Mock-Thyestes in burlesque,' 1674, 8vo, and 'The New Description of Paris,' in two parts, London, 1687, 8vo.

Besides these works, Wright prepared an accurate epitome in English of Dugdale's 'Monasticon' (London, 1693, fol.), in the dedication of which he remarks: 'Warwickshire has produced two of the most famous and deserving writers in their several ways that England can boast of—a Dugdale and a Shakespeare.' Wood cites a distich of an elegy written by Wright upon John Goad [q. v.] Hearne, who respected Wright, having corresponded with him upon the subject of Leland, informs us that he wrote strictures upon Wood's 'Athenæ,' but never published them. From a manuscript entry by Hearne, dated 1719, in Dr. Rawlinson's copy of Wright's 'Ruins in St. Paul's Cathedral,' it appears that Wright, a few years before his death, gave Hearne a complete catalogue of his works; and that upon a previous application he had at a former date refused this favour to Wood as being an injudicious and partial biographer' (cf. HEARNE, *Collections*, iii. 372).

Hazlitt doubtfully attributes to Wright a volume of translations entitled 'Sales Epigrammatum: Being the choycest Distichs of Martials Fourteen Books of Epigrams & of all the Chief Latin Poets that have writ in these two last Centuries. Together with Cato's Morality,' London, 1663, and 1664, 4to; this volume is dedicated to Sir William Bromley in June 1663 by 'James Wright M. Arts.' The same signature is affixed to a version of Ovid's 'Epistles,' 1683.

[Milton's Poems, ed. Thomas Warton, 1785, ad fin. (this long note by Warton contains the only connected account extant of Wright and his writings); Hearne's Collections, ed. Doble (Oxford Hist. Soc.); Wood's Athenæ Oxon. ed. Bliss, ii. 844, iv. 219, 278; Wilson's Merchant Taylors' School, p. 857; Chalmers's Biogr. Dict. s.v. 'Abraham Wright;' Watt's Bibliotheca; Halkett and Laing's Dict. of Anonymous and Pseudon. Lit.; Allibone's Dict. of Engl. Lit.; Nichols's Lit. Anecd. iii. 113; Lowe's Bibl. of Engl. Theatr. Lit. p. 368; Hazlitt's Collections and Notes; Notes and Queries, 3rd ser. ii. 469, 6th ser. x. 36; Addit. MS. 29569, f. 346.]

T. S.

WRIGHT, SIR JAMES (1716–1785), first baronet, governor of Georgia, born in Russell Street, Bloomsbury, on 8 May 1716, was the fourth son of Robert Wright of Sedgfield in the county of Durham, who removed from England to Charleston, and for many years was chief justice of South Carolina. Robert, son of Sir Robert Wright [q. v.], lord chief justice of England, married Mrs. Pitts, whose maiden name was Isabella Wright.

James entered Gray's Inn on 14 Aug. 1741, and was called to the bar. He practised in Charleston, and about 1739 was nominated attorney-general of South Carolina. He was afterwards appointed agent of the colony in England, and on 13 May 1760 he was nominated lieutenant-governor of Georgia. On 28 Jan. 1762 he received from England the commission of captain-general and governor-in-chief, with full executive powers, dated April 1761. In 1762 he defeated the attempts of Thomas Boon, governor of South Carolina, to extend his jurisdiction over some districts south of Georgia, on the borders of Florida, and on 7 Oct. 1763 procured the extension of the southern frontier of the province from the Alatamaha to the river St. Mary. In 1763 Wright also presided at Augusta at a con-

ference of the governors of the four southern provinces with the chiefs of five Indian nations, where on 10 Oct. a treaty was ratified which procured for Georgia a considerable extension of territory on the western frontier.

The deliverance of the colony by the treaty of Paris from the dangerous neighbourhood of the Spaniards in Florida and the French at Mobile, together with the extension and regulation of the boundaries, led to rapid growth in prosperity and to the emigration of numerous planters from South Carolina. This hopeful prospect was overcast by the passage of the Stamp Act in 1765. The colony of Massachusetts took the lead in opposing the new tax, and the provincial assembly issued a circular letter to the other colonies inviting them to take part in a general congress. On the arrival of the letter in Georgia the assembly was privately convened by the speaker at Savannah. Georgia had been so long the immediate neighbour of hostile French and Spanish settlements that a livelier sense of loyalty prevailed than in the other colonies. Wright exerted his influence to the utmost, and succeeded in preventing the nomination of delegates to the general congress; but he failed to hinder a sympathetic reply to the message from Massachusetts. By the close of 1765 he found his authority almost gone except in Savannah, owing chiefly to the course of events in South Carolina, where the insurgents had completely triumphed. On the arrival of the stamped paper from England on 5 Dec., Wright saved it from destruction, and even induced the merchants to use it for the purpose of clearing vessels ready to sail. This measure of compliance aroused the wrath of the inhabitants of South Carolina, who termed Wright 'a parricide,' and decreed that 'whosoever trafficked with the Georgians should be put to death.' The repeal of the Stamp Act allayed without extinguishing the spirit of discontent, and when Townshend imposed fresh duties in 1767 it manifested itself more strongly than before. On 24 Dec. 1768 the Georgian lower house expressed its sympathy with the Massachusetts assembly, and on 16 Sept. 1769 the merchants adopted resolutions against importing English goods. On 10 July 1771 Wright obtained permission to visit Great Britain to look after his private affairs, leaving James Habersham as his deputy at Savannah. He was well received in London, and on 5 Dec. 1772 was created a baronet in reward for his services.

He returned to Georgia about the middle of February 1773. On 5 Aug. 1774, learning that an irregular convention had met to concert action with the other colonies, he issued a proclamation denouncing it as illegal, but was unable to prevent the passage of resolutions condemning the action of the English government, or to hinder the appointment of a committee to correspond with the committees of the other provinces. He succeeded again, however, in preventing delegates being sent to the general congress of the other twelve states. On the meeting of assembly in January 1775 he learned that the lower house was about to urge the appointment of delegates. To prevent this, on 10 Feb. he prorogued it to 9 May. When that date arrived the representatives refused to assemble to furnish supplies, and the house was further prorogued to November.

The unique position of Georgia in regard to the continental congress roused the bitter resentment of the other colonies. Wright, apprehensive of invasion, repeatedly urged the secretary for the colonies, the Earl of Dartmouth [see LEGGE, WILLIAM, second EARL], to furnish him with a force of five hundred men at least. In May the popular party seized the gunpowder in the magazine at Savannah, and spiked the cannon intended to fire salutes on the king's birthday. Wright's letters for assistance to the military and naval commanders were intercepted by the insurgents at Charleston, and others substituted, stating that the province was quiet. On 4 July a provincial congress assembled and elected delegates to the continental congress. The executive committee appointed by that body intercepted Wright's official correspondence at Savannah, and ordered the British vessels in port to depart without unlading. In August the militia came under their control, and loyalist officers were replaced by patriots. On 1 Dec. the congress extended its control over the judicial courts. On 12 Jan. 1776 two men-of-war arrived in Tybee, and, to prevent Wright communicating with them, Joseph Habersham, brother of the former deputy governor, by order of the council of safety, entered the governor's house on 18 Jan. and made him a prisoner. On 11 Feb., after being insulted and fired at, he broke his parole and escaped to the Scarborough man-of-war. After an ineffectual attack on the town he left Savannah, arriving at Halifax on 21 April. Thence he proceeded to England, where he remained until, at the close of December 1778, (Sir) Archibald Campbell (1739–1791) [q. v.] recaptured Savannah and recovered Georgia. Wright was immediately directed to proceed to America, and reached Savannah on 14 June 1779.

He found affairs in a miserable condition, and, while striving to reorganise the govern-

ment, he was suddenly menaced in September by the arrival of the French fleet, under the Comte d'Estaing, with a large military force on board. Savannah was immediately besieged, and Wright is said to have saved the place from surrender by his casting vote. On 9 Oct. a final assault was repelled and the siege raised. Wright took advantage of this triumph to press for severe measures against the revolutionary party. He strongly objected to the general amnesty offered by Sir Henry Clinton (1738 ?–1795) [q. v.], who landed in Georgia in February 1780, and hastened to summon an assembly before the security it offered to the disaffected could influence the character of the representatives chosen. Immediately on the meeting of the assembly an act was passed granting the home government a duty of two and a half per cent. on all exports. In retaliation for the attainder of royalists by the republican legislature, Wright procured the passage in May 1780 of two acts, attainting 150 republicans of high treason, and disqualifying them from holding any office in Georgia.

On 12 May Sir Henry Clinton captured Charleston, and for a time relieved Georgia from apprehension of invasion. Wright urged the British to secure their position in the south before undertaking decisive operations. His advice had some weight with Clinton, but when Cornwallis assumed the command in 1781 he disregarded Wright's opinion and commenced the famous march which ended in the capitulation of Yorktown. After the surrender of Cornwallis, most of the south was regained by the republicans. Wright appealed strongly for reinforcements, but without avail. On 14 June 1782 he received orders to abandon the province, and on 11 July, after obtaining favourable terms for the loyalists, he evacuated Savannah and returned to England. He had been attainted in the Georgian assembly on 1 March 1778, and his property confiscated. In 1783 the American refugees placed him at the head of the board of agents of the American loyalists for prosecuting their claims for compensation. In return for his services and in compensation for the loss of property, worth 33,000*l.*, he received a pension of 500*l.* a year. He died in Fludyer Street, Westminster, on 20 Nov. 1785, and was buried in the north cloister of Westminster Abbey on 28 Nov. Wrightsborough, in Columbia county, Georgia, was named after him. He married at Charleston, in 1740, Sarah (*d.* 1763), only daughter and heiress of James Maidman, a captain in the army. By her he had three surviving sons and six daughters. He was succeeded in the baronetcy by his eldest son, James, but the succession was continued in the line of his second son, Alexander, who settled in Jamaica.

A valuable report made by Wright to the colonial secretary on the condition and resources of Georgia, dated 20 Nov. 1773, together with his official correspondence with the colonial secretaries between 1774 and 1782, was published in 1873 in the 'Collections' of the Georgia Historical Society. His official correspondence with Lord Shelburne is preserved among the Shelburne manuscripts in the possession of the Marquis of Lansdowne (*Hist. MSS. Comm.* 5th Rep.)

[Burke's Peerage and Baronetcy, 1839; Foster's Admission Registers of Gray's Inn, p. 375; Jones's Hist. of Georgia, 1883, vol. ii. passim; Collections of Georgia Hist. Soc., 1873, iii. 157–378; Acts passed by the General Assembly of Georgia, 1755–74, Wormsloe, 1881; Stevens's Hist. of Georgia, 1859, vol. ii. passim; M'Call's Hist. of Georgia, Savannah, 1811–16; White's Hist. Collections of Georgia, New York, 1855, pp. 188–96; Bartram's Travels through North and South Carolina, Georgia, and Florida, 1792, pp. 4, 35; Sabine's Loyalists of the American Revolution, 1864; Davy's Suffolk Collections in Addit. MS. 19156, ff. 233, 244; Chester's Registers of Westminster Abbey, 1876, p. 440.]

E. I. C.

WRIGHT, JOHN (1568?–1605), conspirator, was a grandson of John Wright of Ploughland Hall, Yorkshire, who had been seneschal to Henry VIII, and migrated thither from Kent in the thirty-third year of that king's reign. His son Robert had by his second wife, Ursula Rudston of Hayton, two sons, John and Christopher (see below), both gunpowder plotters, and two daughters, one of whom married Thomas Percy (1560–1605) [q. v.], who was engaged in the same conspiracy.

John, the elder brother, was baptised at Welwick on 16 Jan. 1568 (Poulson, *Holderness*, ii. 516). He is said to have been a schoolfellow of Father Tesimond [q. v.] the jesuit, and of Guy Fawkes (*Cal. State Papers*, Dom. James I, xvii. 18). Father Gerard, his contemporary, describes him as 'a strong, stout man, and of very good wit, though slow of speech.' He was an excellent swordsman and much disposed to fighting. Camden, writing to Sir R. Cotton in 1596 when Queen Elizabeth was sick, says that both the Wrights, with Catesby, Tresham, and others, were put under arrest as men likely to give trouble in case of the queen's death (Birch, *Orig. Letters*, 2nd ser. iii. 179). However, according to Gerard, John Wright became a catholic only about the time of Essex's rising, in

which he was implicated (1601), and after that a change came over him. He became 'staid and of good sober carriage.' He kept much in the company of Catesby, who esteemed him for his valour and secrecy. His house at Twigmore in Lincolnshire, where he now chiefly resided, became the resort of priests, who went to him for his spiritual and their own corporal comfort (Gerard, *Narrative*, p. 59). John was one of the first initiated into the plot by his friend Catesby, probably at the same time as Thomas Winter [q. v.], i.e. January 1604. He now removed his family from Twigmore to a house belonging to Catesby at Lapworth in Warwickshire. He took an active part in all the operations of the conspirators, and on the eve of the actual discovery of the plot (on the afternoon of 4 Nov.) he fled from London with Catesby. At Holbeche on the morning of the 8th, when an accident took place with some gunpowder, he wished in his despair to ignite the rest so as to blow up the house and all. In the fight which followed with Sir Richard Walsh's men he and his brother fell mortally wounded. Sir Thomas Lawley, who was in this affair assisting the sheriff of Worcester, wrote to Salisbury: 'I hasted to revive Catesby and Percy and the two Wrights, who lay deadly wounded on the ground, thinking by the recovery of these to have done unto his majesty better service than by suffering them to die,' but the people standing by roughly stripped the bodies naked, and, no surgeon being at hand, they soon died (Brit. Mus. *Addit. MS.* 617, p. 565, quoted in 'Life of a Conspirator,' 1895, p. 230).

Christopher Wright (1570?–1605), the younger brother, before the plot was projected had been sent into Spain in March 1603, in accordance with the arrangement made with Thomas Winter, to inform Philip of the queen's death and to solicit the aid of the Spanish forces. He was, like Winter, furnished with letters of recommendation by Garnet to Creswell, and was followed two months later by Fawkes, who came into Spain from Brussels on a similar errand (Tierney, iv. 8, liii). Christopher was not called upon to take part in the powder conspiracy till Lent 1605, when the five workers at the mine, finding 'the stone wall very hard to beat through,' needed fresh hands. His fortunes were thenceforward linked with those of his brother, and he was mortally wounded with him on 8 Nov. 1605.

[Jardine's Narrative; Condition of Catholics in the Reign of James I; Father Gerard's Narrative of the Gunpowder Plot, ed. John Morris, S.J., 1871; Traditional History and the Spanish Treason, articles in the Month, May and June 1896, by the Rev. John Gerard, S.J.; What was the Gunpowder Plot? by Father Gerard, 1897; What Gunpowder Plot was, by S. R. Gardiner, 1897.] T. G. L.

WRIGHT, JOHN (1805-1843?), Scots poet, born on 1 Sept. 1805, at the farmhouse of Auchencloigh in the parish of Sorn, Ayrshire, was the fourth child of James Wright of Galston in the same county, a coal-driver, by his wife, Grizzle Taylor (*d.* December 1842) of Mauchline. While he was still a child his parents removed to Galston, where he received a few months' schooling and learned to read, but not to write. He gave evidence of powers of memory by reciting the whole of the 119th Psalm in the Sabbath school to the discomfort of his audience. From the age of seven he assisted his father in driving coals, and at thirteen he was apprenticed to George Brown, a Galston weaver, a man of cultivated mind, who assisted his education and placed books at his disposal. While still a youth Wright composed fifteen hundred lines of a tragedy entitled 'Mahomet, or the Hegira,' which he was forced to retain in his memory until he learned to write at the age of seventeen. In 1824 he proceeded to Glasgow, carrying with him 'The Retrospect' and some smaller poems. On his arrival he saw John Struthers [q.v.] and Dugald Moore [q.v.], who approved his work and assisted him to go to Edinburgh. There he found patrons in 'Christopher North' and Henry Glassford Bell [q.v.], who helped him to obtain a publisher. 'The Retrospect' appeared in 1825, and was lauded by the 'Quarterly Review' and the 'Monthly Review,' as well as by Scottish journals. Some shorter poems which were published with it had the higher honour of being praised by Sir Walter Scott. Wright settled at Cambuslang, near Glasgow, where he married Margaret Chalmers, granddaughter of the parish schoolmaster, and worked as a weaver. Finding his means scanty he printed a second edition of the 'Retrospect' two or three years later, and made a tour through Scotland selling copies. He found that his fame was extensive, and the discovery was his ruin. The hospitality he received encouraged habits of intemperance which, a few months after his return to Cambuslang, completely mastered him. He was separated from his wife, and lived in poverty and wretchedness. In 1843 he made a determined effort to regulate his life. His friends assisted him by publishing at Ayr 'The Whole Poetical Works of John Wright.' Unfortunately, his reformation was either transient or too late, for he died

in a Glasgow hospital a few months later. He had a genuine poetic gift and an intense appreciation of natural beauty. His more ambitious pieces were marred by an artificial imitation of Lord Byron, but his shorter poems, reflecting the emotions of his own life, were happier.

[Memoir prefixed to Wright's Works, 1843, with portrait; Allibone's Dict. Engl. Lit.]

E. I. C.

WRIGHT, JOHN (1770?–1844), bookseller and author, born in 1770 or 1771, was the son of a clerk in a manufacturing house at Norwich. He was apprenticed to his uncle, J. Roper, a silk mercer, but he disliked trade, and at the expiry of his indentures went to London to seek for literary employment. He obtained an engagement as foreman or superintendent at Hookham's rooms in Bond Street, and afterwards entered business on his own account as a bookseller at 169 Piccadilly, opposite Old Bond Street. His shop became the general morning resort of the friends of Pitt's ministry, as Debrett's was of the opposition [see DEBRETT, JOHN]. In 1797 Canning, John Hookham Frere [q. v.], and others, projected the 'Anti-Jacobin, or Weekly Examiner.' They took a lease of 168 Piccadilly, the next house to Wright's, which was vacant on account of the failure of J. Owen, the publisher of Burke's pamphlets, and made over the house to Wright, reserving to themselves the first floor. By means of a door in the partition wall they passed from Wright's shop to the editorial room without attracting notice. The 'Anti-Jacobin' appeared first on 20 Nov. 1797, under the editorship of William Gifford [q. v.], and was continued until 9 July 1798. The journal was distinguished for the vigour of its attacks on its opponents, and Wright's shop was the scene of the attempt of John Wolcot [q. v.], better known as Peter Pindar, to chastise Gifford with a cudgel for his severe reflections on his character and writings. Wright's political connections brought him into contact with William Cobbett [q. v.], then at the height of his earlier fame as a tory martyr. While Cobbett was still in America, Wright acted as his agent in London, and when he came to England in 1800 he gave him lodging in his house. In 1802 Wright failed in his business. He had started with little money, and, according to Cobbett, the publication of the 'Anti-Jacobin' brought him more notoriety than remuneration. By his failure he found himself seriously in Cobbett's debt, and he received little mercy. In 1803 he was confined in the Fleet at the suit of his creditor. At a later time Cobbett asserted and Wright denied that the committal was by mutual arrangement. At any rate, he was released in a few weeks on terms which made him Cobbett's hack and forced him to follow his master in 1804 in his change of politics. He took rooms at a tailor's at 5 Panton Square, Westminster, but during Cobbett's frequent absences from town he lived at his house at 15 Duke Street, Westminster, looked after his domestic affairs, and superintended the publication of the 'Weekly Political Register.' According to Thomas Curson Hansard [q. v.], he received no remuneration for these services, and was denied even postal expenses unless he produced the back of every twopenny post letter which he received.

He was chiefly employed, however, as editor of 'Cobbett's Parliamentary History,' 'Cobbett's Parliamentary Debates,' and 'Cobbett's State Trials.' Of the two former he took entire charge, but the last was entrusted to Thomas Bayly Howell [q. v.] as subeditor. To Wright were assigned by a verbal agreement two-thirds of the profits on the 'Debates' and half the profits on the 'Parliamentary History' and the 'State Trials.' Cobbett was originally proprietor, but in 1810 he was sentenced to two years' imprisonment for an attack on the government, and during his incarceration a violent dispute arose as to the division of the profits, which was complicated by Wright's raising a claim for remuneration for his other services. The printer Hansard, who sided with Wright, eventually obtained possession of the 'Parliamentary Debates' and the 'History,' removed Cobbett's name from the title-page, and continued Wright in his post of editor. The 'Parliamentary History' appeared in thirty-six volumes between 1806 and 1820, and dealt with the period previous to 1803, when the series of the 'Debates' began. Wright edited thirty-six volumes of the 'Debates' between 1812 and 1830, and was then succeeded as editor by Thomas Hodgskin.

Their financial differences produced a lasting enmity between Cobbett and Wright, which was embittered by another circumstance. On Cobbett's release from gaol in 1812 a statement appeared in the 'Times' that he had sought to avoid imprisonment two years before by making his submission to government and offering to suppress the 'Weekly Register.' Wright, who had been privy to Cobbett's overtures, and had endeavoured to dissuade him from them, was unjustly suspected of having betrayed them. The revelation was too damaging to be forgiven. In 1819, while in America, Cobbett published

a savage attack on Wright in the 'Register,' alleging that he had detected him falsifying his accounts and describing graphically 'the big round drops of sweat that in a cold winter's day rolled down the caitiff's forehead' when his villainy was discovered. Wright obtained 500*l.* damages against William Innell Clement, the bookseller, for publishing the libel, and when Cobbett returned to England he commenced proceedings against him also, and on 11 Dec. 1820 obtained 1,000*l.* damages (*Times*, 12 Dec. 1820).

When Wright's connection with the 'Parliamentary Debates' ceased in 1830, he undertook a 'Biographical Memoir of William Huskisson' (London, 1831, 8vo), a work of considerable merit. He was next employed by the publishers John Murray (1778–1843) [q. v.] and Richard Bentley (1794–1871) [q. v.] in literary work. In 1831 Murray published an edition of Boswell's 'Life of Johnson,' founded on that of John Wilson Croker [q. v.] The ninth and tenth volumes, consisting of a supplementary collection of contemporary anecdotes concerning Johnson under the title 'Johnsoniana,' were edited by Wright. They appeared in a separate edition in 1836 (London, 8vo). Between 1832 and 1835 he was engaged on the 'Life and Work of Lord Byron,' published by Murray, and in 1835 on the collective edition of Crabbe's 'Works.' Between 1838 and 1840 he assisted William Stanhope Taylor and Captain John Henry Pringle in editing the 'Correspondence of William Pitt, Earl of Chatham' (London, 4 vols. 8vo). He was editor of the first collective edition of Horace Walpole's 'Letters,' which appeared in 1840 (London, 6 vols. 8vo). A revised edition was published in 1844 and a third in 1846. An American edition appeared in Philadelphia in 1842. At the time of his death Wright was engaged in his most important work, the publication of 'Sir Henry Cavendish's Debates of the House of Commons during the Thirteenth Parliament of Great Britain, commonly called the Unreported Parliament' [see CAVENDISH, SIR HENRY]. The original notes, written in shorthand, are contained in forty-eight volumes in the Egerton manuscripts at the British Museum. Wright deciphered and transcribed the manuscript as far as 27 March 1771, and supplemented the text with 'illustrations of the parliamentary history of the reign of George III,' drawn from unpublished letters, private journals, and memoirs. In 1839 he published a preliminary volume, containing the 'Debate of the House of Commons on the Bill for the Government of Quebec' (London, 8vo), a subject at that time of considerable interest. The work was approved by Lord Brougham, who, together with Hudson Gurney [q. v.], assisted Wright financially. Seven parts appeared between 1841 and 1843, which, when bound, formed two volumes (London, 8vo).

Wright died in London on 25 Feb. 1844 at his residence, 26 Osnaburgh Street, Regent's Park, and was buried at the Marylebone parish church. Two volumes of Cobbett's correspondence with Wright are preserved at the British Museum (Addit. MSS. 22906, 22907). A third (Addit. MS. 31126) contains letters in the possession of Cobbett, and a statement of his case against Wright in regard to the 'Parliamentary History' and 'Debates.' Wright translated from the German of Alexandre Stanislas de Wimpffen 'A Voyage to Saint Domingo in 1788, 1789, and 1790' (London, 1797, 8vo).

[Gent. Mag. 1844, i. 437; Allibone's Dict. of Engl. Lit.; Report of the action Wright *v.* Clement, 1819; Huish's Memoirs of Cobbett, 1836, ii. 312–35; Smith's Life of Cobbett, 1878; Life of William Cobbett, 1835, pp. 167–72; Political Death of William Cobbett, 1820; Poetry of the Anti-Jacobin, ed. Edmonds, 1890, p. xxiii; Nichols's Lit. Illustr. vi. 5–6; Edinburgh Review, 1839–40, lxx. 90.] E. I. C.

WRIGHT, JOHN MASEY (1777–1866), watercolour-painter, was born on 14 Oct. 1777 at Pentonville, London, where his father was an organ-builder. He was apprenticed to the same business, but, as it proved distasteful to him, he was allowed to follow his natural inclination for art. As a boy he was given the opportunity of watching Thomas Stothard [q. v.] when at work in his studio, but otherwise he was self-taught. About 1810 Wright became associated with Henry Aston Barker [q. v.], for whose panorama in the Strand he did much excellent work, including the battles of Coruña, Vittoria, and Waterloo. He was also employed for a time as a scene-painter at the opera-house. But his reputation rests upon his small compositions illustrating Shakespeare and other poets, which were extremely numerous and executed with admirable taste and feeling in the manner of Stothard. He exhibited at the Royal Academy from 1812 to 1818, and in 1824 was elected an associate of the Watercolour Society; he became a full member in 1825, and thenceforward to the end of his long life was a regular exhibitor. His drawings were largely engraved for the 'Literary Souvenir,' 'Amulet,' 'Forget-me-not,' and similar publications; also for fine editions of the works of Sir Walter Scott and Burns,

and for the 'Gallery of Modern British Artists.' Plates from his 'Battle of Vittoria' and 'The Ghost, a Christmas Frolic,' appeared in 1814, and 'Devotion,' a subject from Boccaccio, was engraved by Charles Heath in 1833. Though extremely industrious, Wright was poorly remunerated for his work, and during his later years received a small pension from the Watercolour Society. He died on 13 May 1866. By his wife, Miss Meadows, he had a son and a daughter.

[Roget's Hist. of the 'Old Watercolour' Society; Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1893.] F. M. O'D.

WRIGHT, JOHN MICHAEL (1625?–1700), portrait-painter, born about 1625 in Scotland, is stated to have been a pupil of George Jamesone [q. v.], and to have come to England at the age of seventeen. Soon afterwards he went to Italy and resided there for some years. He was elected in 1648 a member of the academy of St. Luke at Florence, and was also a member of the academy at Rome. While at Rome he copied the triple portrait of Charles I by Van Dyck, which had been sent to Bernini the sculptor. He returned to England during the Commonwealth and executed several excellent portraits, including one of Elizabeth Claypole, Cromwell's favourite daughter, painted in 1658, and now in the National Portrait Gallery, London. A portrait of General Monck at Ham House is signed and dated 1659. Other portraits of Monck painted by Wright are at Longleat, Cambridge, and elsewhere.

After the Restoration Wright became a leading painter in London and a rival of Lely. His portraits are well and solidly painted, and show much character, as may be seen from the portraits of Thomas Hobbes [q. v.] and Thomas Chiffinch [q. v.] in the National Portrait Gallery, London. John Evelyn [q. v.] the diarist notes that '1659, 5 April, came the Earle of Northampton and the famous painter Mr. Wright;' and '1662, 3 October. Visited Mr. Wright, a Scotsman, who had liv'd long at Rome and was esteem'd a good painter.' Wright painted some decorative pictures for Charles II at Whitehall. Evelyn alludes to these and to a triple portrait of John Lacy (*d.* 1681) [q. v.], the famous comedian, as Parson Simple in the 'Cheats,' Sandy in the 'Taming of the Shrew,' and Monsieur de Vice in the 'Country Captain;' this picture, painted in 1675, is now at Hampton Court. Samuel Pepys [q. v.] preferred Lely, for, after seeing Lady Castlemaine's portrait in Lely's studio, he says in his 'Diary' for 18 June 1662: 'Thence to Mr. Wright's, the painter; but Lord! the difference that is between their two works!' Probably Wright was painting Lady Castlemaine too. After the Great Fire of London in 1666 great assistance was rendered to the corporation of London by Sir Matthew Hale [q.v.] and other judges in settling the difficult questions of property arising from the disaster. In 1670 the corporation of London determined to commemorate this action by having the portraits of all the judges, twenty-two in number, painted to be hung in the Guildhall or some other public place. Sir Peter Lely was invited to undertake this task, but declined to attend upon the judges. The commission was therefore given to Wright, who executed the greater number of the portraits, all at full length, during the next three or four years. Evelyn, in his 'Diary' for 31 July 1673, notes that he 'went to see the judges newly set up in Guildhall.' These portraits were restored and repainted by one Spiridione Roma in 1779.

In 1672 Wright painted for Sir Robert Vyner a full-length portrait of Prince Rupert, which is now at Magdalen College, Oxford. He painted many portraits of the gentry and nobility, which are to be found in private collections, such as those of Lord Bagot, the Earl of Bradford, Lord Talbot de Malahide, and others. They are painted with a quiet strength and dignity which contrast with the graces and conventions of the fashions of the time.

In 1686 Wright, probably on account of his knowledge of Italian and previous residence in Italy, was appointed 'majordomo' in the suite of Roger Palmer, earl of Castlemaine [q. v.], upon his abortive embassy from James II to Innocent XI at Rome. The embassy arrived at Rome in January 1687. Wright, who seems to have remained at Rome for some time later than the embassy, published in Italian a fulsome, though not uninteresting, account of the embassy and its reception in Rome, with illustrations. It was entitled 'Ragguaglio della solenne comparsa fatta in Roma,' Rome [1687], fol. An English version of this was prepared in 1688 (London, fol.) by Nahum Tate [q. v.] On his return to England Wright found that his most dangerous rival, Sir Godfrey Kneller [q. v.], had established himself firmly in popular favour and fashionable patronage. Wright therefore lost his ground, and when, not long before his death, he solicited the post of king's limner in Scotland, he was unsuccessful. He died in 1700 in James Street, Covent Garden, and was buried in the St. Paul's Church close by.

Owing to his habit of signing his name in Latin, 'J. M. Ritus,' with the initials con-

joined, his name has been the source of perplexity to many art historians. Wright had a valuable collection of agates, gems, shells, &c., mostly collected in Italy, and noticed by Evelyn; this collection he disposed of to Sir Hans Sloane [q. v.], with whose other treasures it passed into the British Museum.

Wright had a son, whom he established at Rome as a teacher of languages. His brother, Jeremiah Wright, was also a painter, who assisted in the accessories of the judges' portraits in the Guildhall. A nephew, John Michael Wright, settled in Ireland and practised with some success as a portrait-painter there. In the collection of the Earl of Powis there is a portrait of the Earl of Castlemaine, standing and dictating to his secretary; the latter is probably Wright, and the whole picture painted by himself.

[Walpole's Anecdotes of Painting, ed. Wornum, with manuscript notes by Sir George Scharf; Pepys's and Evelyn's Diaries; De Piles's Lives of the Painters; Brydall's Hist. of Art in Scotland; Seguier's Dict. of Painters; Price's Descriptive Account of the Guildhall.] L. C.

WRIGHT, JOHN WESLEY (1769–1805), commander R.N., of a Lancashire family, son of James Wright, a captain in the army, was born at Cork on 14 June 1769. While still very young he went with his father and the family to Minorca, where he learnt music and French, in both of which he excelled. It may be presumed that he also learnt Spanish. Early in 1781 he was entered on board the Brilliant with (Sir) Roger Curtis [q. v.], and was for the next two years at Gibraltar during the siege. In 1783, when the Brilliant was paid off, Wright was sent to a school at Wandsworth, where he remained for two years. He was then employed for some time in a merchant's office in the city, and—apparently in 1788—was sent 'on an important commission' to St. Petersburg. He remained in Russia for the next five years, visiting Moscow and other places, and acquiring a thorough knowledge of the language. He was introduced to Sir William Sidney Smith [q. v.], and at his request joined the Diamond in the spring of 1794 with the rating of midshipman, and apparently doing duty as captain's clerk; he seems to have described himself as 'the secretary of his friend.' After nearly two years on the coast of France, he was with Smith on the night of 18–19 April 1796, when he was taken prisoner. His confidential relations to Smith secured him the particular attentions of the French government; he was sent with Smith to Paris, was confined in the Temple as a close prisoner, was repeatedly examined as to Smith's designs, and finally effected his escape with Smith in May 1798. He then joined the Tigre, apparently as acting lieutenant, for his commission was not confirmed till 29 March 1800. He continued with Smith throughout the commission at Acre and on the coast of Egypt till promoted, on 7 May 1802, to the Cynthia sloop, which he took to England.

On the renewal of the war he was appointed to the Vincejo brig, in which for the next year he was employed on the coast of France. On the morning of 8 May 1804 he had been blown by stress of weather into Quiberon Bay, and was off the mouth of the Vilaine, when the wind died away. Some seventeen gunboats came out of the river, and surrounded the brig, which the calm rendered almost defenceless against such odds; after being pounded for two hours, the brig was compelled to surrender. Wright was sent to Paris and again confined as a close prisoner in the Temple. He was subjected to repeated examinations as to whether he had not put on shore in France some royalist agents: Georges, Pichegru, Rivière, and others were named. Wright refused to answer to the interrogations; and to this refusal he adhered, in spite of many threats of ill-treatment. After being so detained for nearly eighteen months it was announced that he had committed suicide on the night of 27 Oct. 1805. It was immediately said in England that if he was dead he had been murdered; and, in fact, so little was it believed by the authorities that his name was not removed from the navy list till the autumn of 1807.

After the Restoration Sir Sidney Smith and others made unofficial inquiries in Paris which seemed to prove that he was murdered. According to the evidence which Smith collected, the body was found on the bed with the sheet drawn up to the chin, the razor—with which the throat had been cut to the bone—closed, and the hand which grasped it pressing the thigh. There was some blood about the room, but none on the sheet. Great weight has been attached to this and other stories; but, after all, they are worthless as evidence. The only statement of any value is that his letters were in good and determined spirit, and no cause for any great depression was shown. That alleged—the news of Mack's surrender at Ulm—is absurd, especially to a naval officer who had also the news of Trafalgar. On the other hand, it is difficult to see what Bonaparte had to gain by murdering Wright. At St. Helena he pooh-poohed the idea, and said that if he had interfered it would have

been to order Wright to be tried as a spy and shot, though nothing in the accepted laws of war would condemn an officer as a spy for landing men who might be objectionable to the enemy's government. In the total absence of trustworthy evidence, and the want of motive for either murder or suicide, it may be suggested that Wright died from natural causes—an affection of the heart, for instance—and that the French government took a mean revenge on the man who had given them a good deal of trouble by alleging suicide.

[Naval Chronicle, vols. xxxiv. xxxv. and xxxvi.; Annual Register, 1799 ii. 72, 1801 i. 221, 1804 i. 389, 1805 i. 6, 118, 427; O'Meara's Voice from St. Helena; Warden's Letters from St. Helena.] J. K. L.

WRIGHT, JOHN WILLIAM (1802–1848), watercolour-painter, son of John Wright (*d.* 1820), a miniature-painter of repute, was born in London in 1802. He was articled to Thomas Phillips (1770–1845) [q. v.], and from 1825 was a frequent exhibitor at the Royal Academy, chiefly of portraits. In 1831 he was elected an associate of the Watercolour Society, and in 1842 a full member; in 1844 he succeeded Robert Hills as secretary. Wright painted domestic and sentimental subjects in the pleasing but artificial style then popular, and his compositions were largely engraved in the 'Keepsake,' 'Literary Souvenir,' Heath's 'Book of Beauty,' 'The Drawing-room Scrap Book,' and 'The Female Characters of Shakespeare.' His portraits of Lord Tenterden, Bishop Gray, and Bishop Marsh were engraved for Fisher's 'National Portrait Gallery.' Wright died in London on 14 Jan. 1848 at his house in Great Marlborough Street, leaving a widow and two children.

[Gent. Mag. 1848, i. 554; Roget's Hist. of the 'Old Watercolour' Society; Redgrave's Dict. of Artists; Bryan's Dict. of Painters and Engravers (Armstrong); Graves's Dict. of Artists, 1760–1893.] F. M. O'D.

WRIGHT, JOSEPH (1734–1797), painter, called Wright of Derby, to distinguish him from Richard Wright (1735–1775?) [q. v.], marine painter, was born at 28 Irongate, Derby, on 3 Sept. 1734, the third and youngest son of John Wright, an attorney of that town, who was called 'Equity Wright' on account of the uprightness of his character. His mother's maiden name was Hannah Brookes. He was educated at Derby grammar school under Dr. Almond, and soon showed a talent for mechanics. He made a small spinning-wheel, a toy 'peep-show,' and a little gun, but at eleven years of age his inclination for art showed itself strongly. He copied the public-house signs and made sketches in the assize court; one of Councillor Noel, in black and white chalk upon blue paper, done at the age of sixteen, is in the possession of his biographer, Mr. William Bemrose of Derby. In 1751 his father placed him with Thomas Hudson (1701–1779) the portrait-painter, the master of Sir Joshua Reynolds and of John Hamilton Mortimer [q. v.], for two years, after which he returned to Derby and commenced painting portraits. In 1756 he returned to study under Hudson, and remained with him about fifteen months. He soon obtained some local celebrity. He painted portraits of the members of the Derby hunt (now at Markeaton Hall), and was allowed to exhibit his pictures in the town-hall. From the first Wright was very fond of strong effects of light and shade, and soon added greatly to his reputation by his pictures of figures illuminated by artificial (chiefly candle) light. It is on his pictures of this class that his fame mainly rests, and nearly all of them were produced before his visit to Italy in 1773. Nor was his reputation confined to Derby. In 1765 he exhibited at the Society of Artists in London 'Three Persons viewing the Gladiator by Candlelight;' in 1766 'A Philosopher giving that Lecture on the Orrery in which a Lamp is put in the place of the Sun,' now in the Derby Corporation Art Gallery; in 1768 'An Experiment on a Bird in the Air Pump,' now in the National Gallery; in 1769 'A Philosopher by Candlelight,' and 'An Academy by Candlelight;' in 1771 'The Alchymist in Search of the Philosopher's Stone discovers Phosphorus and prays for the successful Conclusion of his Operation, as was the custom of the ancient Chymical Astrologers,' now in the Derby Corporation Art Gallery. Of the thirty-one pictures exhibited during what may be called his first period, 1765 to 1773 inclusive, more than half were candlelight or firelight scenes, four of them being 'smith's shops' or 'forges;' the rest were portraits (twelve) and landscapes (two), one of them a 'Moonlight.' Among the most successful examples of his imitative skill are his children blowing or playing with blown bladders. In November 1773 he went to Italy with his wife and Mr. Hurleston (great-uncle of F. Y. Hurleston, president of the Incorporated Society of Artists). At Rome he spent much time in making a series of sketches from the frescoes of Michael Angelo in the Sistine Chapel. He is said to have permanently affected his health by overwork, and by lying on his back on the stones of the chapel. He took with him his

picture of the 'Alchymist,' which was much admired, and painted another called 'The Captive' (from Sterne), in which the attitude of the figure resembles that of Michael Angelo's Adam. The 'Captive' was exhibited at the Society of Artists in 1773. Among other places which he visited in Italy were Naples, Florence, and Bologna. He was disappointed with Florence, pleased with Bologna, but his letters and diary did not record admiration for any works of art outside Rome. On the whole his visit to Italy had no very important effect upon his figure-painting, and of all the sights he saw there none produced so great a change in his art as an eruption of Vesuvius. On one so fond of strange and strong effects of light, this stupendous scene naturally produced a profound impression, and he painted no fewer than eighteen pictures of it, the last in 1794. He was also much impressed by the scenery about Rome and the grandeur of its ruins, and the general result of his visit to Italy may be said to have been that he abandoned candlelight pieces for scenes of conflagration, and to some extent figure-painting for landscape. To the exhibition of the Society of Artists in 1776 he sent 'An Eruption of Mount Vesuvius' and 'The Girandola at the Castle of St. Angelo at Rome.' These pictures were purchased by the empress of Russia for 500*l.*

He arrived back in Derby on 26 Sept. 1775, and shortly afterwards went to Bath, where he thought to find an opening for a portrait-painter, as Gainsborough had recently left that city for London. In this he was disappointed. The Duchess of Cumberland sat to him, but her commission for a full-length dwindled to a head, and he got so few sitters that he felt that there were enemies at work against him. In 1777 he returned to Derby, where he lodged for a while with his friends the Eleys, removing to St. Helen's House in 1779. In his native town he found much employment as a portrait-painter, and eventually raised his prices to fifty guineas for a full-length, and ninety and a hundred and twenty guineas for a 'conversation piece.' In 1778 he began to exhibit at the Royal Academy, and continued to do so yearly till 1782. His contributions consisted chiefly of scenes in Italy, 'Eruptions,' 'Girandolas,' 'Grottoes,' and 'Caverns,' but comprised two beautiful and poetical figures—'Edwin' from Beattie's 'Minstrel,' for which Thomas Haden, a surgeon of Derby and one of the handsomest men in the town, served as a model (the figure was etched by Mr. F. Seymour Haden for Mr. Bemrose's life of the artist); and Sterne's 'Maria,' painted from Mrs. Bassano, also of Derby. In 1781 he was elected an associate of the Royal Academy, and in 1784 a full academician. The latter distinction he declined for reasons not precisely known, but he was angry with the academy for the way they hung his pictures, and because they elected Edmund Garvey [q. v.] before him. It is also said that he resented, as George Stubbs [q. v.] had done a year or two before, the rule that a member should deposit a picture with the academy before receiving his diploma. One result of his quarrel with the academy, which seems to have begun about 1782, was that he did not send any pictures to their exhibitions after that year until 1788. In 1783 he sent two pictures to the Free Society of Artists, and in 1785 he held a separate exhibition of twenty-five pictures at Mr. Robins's rooms in Covent Garden. In 1787 he sent some works to an exhibition at Derby. The exhibition in 1785 showed very fairly the extensive range of Wright's art. Its sentimental and poetical side was shown by the lady in Milton's 'Comus;' 'The Widow of an Indian Chief' watching her deceased husband's arms by moonlight; by 'William and Margaret,' a ghost scene from the ballad in Percy's 'Reliques;' 'Julia, the daughter of Augustus' (in a cavern); 'The Maid of Corinth' (painted for Josiah Wedgwood), and 'Penelope,' besides two scenes from the story of 'Hero and Leander.' There were also a few portraits and many landscapes, Italian and English, including 'Matlock High Tor' and a 'Vesuvius.' It also contained 'A View of Gibraltar during the Destruction of the Spanish Floating Batteries on the 13th of Sept. 1782,' which was bought by Mr. J. Milnes for 420*l.*, the largest price received by the artist for any single picture. The quarrel with the academy was never healed, although Wright sent pictures to their exhibitions in 1788, 1789, 1790, and 1794. In 1790 a fresh cause of annoyance arose from the places assigned to two large pictures intended for Boydell's 'Shakespeare.' He exhibited them again the year after at the Society of Artists, with a note in the catalogue referring to their 'unfortunate position' at the academy, owing (Mr. Wright supposes) to their having arrived too late in London.'

In 1794 he complained that his pictures at the academy were placed on the floor and injured by the feet of the visitors. He had also a quarrel with Boydell. The first picture he painted for the 'Shakespeare Gallery,' and the only one the alderman bought, was a scene from the 'Tempest, 'Prospero's Cell,

with the Vision.' Wright thought he should be paid as highly as any artist engaged on the 'Shakespeare' (including Reynolds), but Boydell would not give him more than 300*l.* for it, and hinted that that was more than it deserved. At the sale of the 'Shakespeare Gallery' in 1805 it was bought by the Earl of Balcarres for 69*l.* 6*s.* The other pictures from Shakespeare were the tomb scene in 'Romeo and Juliet,' and one of 'Antigonus in the Storm' from the 'Winter's Tale,' with a bear drawn from a sketch supplied by Sawrey Gilpin. The former was never sold, and the latter was bought by Wright's friend, John Leigh Philips. During all these years Wright went on painting portraits, with an occasional poetical composition, but most of these were not exhibited in London, and his public reputation was mainly based on his 'candlelight' pieces and pictures of fire and moonlight, until he obtained a wider popularity from the well-known engraving by J. Heath from his pathetic picture of 'A Dead Soldier, his Wife and Child, vide Langhorne's "Poems,"' which was exhibited at the Royal Academy in 1789. Heath bought the picture for 105*l.* before he engraved it, and reaped a large profit from his venture.

After 1790, though Wright went on painting for years, he produced nothing worthy of special record, except some landscapes painted from sketches taken on a visit to the lakes in 1793. Though not an old man, he had been more or less of an invalid and a dietarian ever since his return from Italy. In 1783 he wrote that he had suffered 'a series of ill-health for these sixteen years past,' and in 1795 that he had been 'ten months without touching a pencil.' He died on 29 Aug. 1797 at 26 Queen Street, Derby, whither he had removed from St. Helen's House about five years before, and was buried on 1 Sept. in St. Alkmund's Church. In 1773 he married Ann Swift, who died, aged 41, on 17 Aug. 1790.

In his youth Wright was handsome and of a sprightly disposition. He was fond of society, and played well on the flute. After his return from Italy he lived a very quiet life, much esteemed by all who knew him. His friends and acquaintances included few more notable people than Josiah Wedgwood [q. v.], Erasmus Darwin [q. v.], Sir Richard Arkwright [q.v.], and William Hayley [q.v.], who, as well as Darwin and others, celebrated his art in many bad verses. He was of a kind and generous disposition, giving away many of his pictures and drawings to his friends.

At his death Wright was little known as a portrait-painter, except in Derby and its neighbourhood, and it is doubtful whether even now his skill in this branch of art is sufficiently recognised. The only opportunity of anything like a complete study of his works of this kind was afforded by the collection of his paintings at the Derby Corporation Art Gallery in 1883, which comprised about sixty of his portraits. The list, though full of local notables, contained few names of wide celebrity, except those of Sir Richard Arkwright, the inventor of the 'spinning jenny,' and Erasmus Darwin. In comparison with Reynolds or Gainsborough he was a homely, almost a domestic, portrait-painter, but his portraits have the great merits of sincerity and thoroughness, show true insight into character, are finely modelled, and well painted. Among the finest are his portraits of himself, Jedediah Strutt, Christopher Heath, John Whitehurst, Mr. Cheslyn, Mrs. Compton, and Lady Wilmot and her child. He was very successful with children, whom he presented with all their artlessness and simplicity, and his powers as a colourist (which, if not of the highest, were considerable) are perhaps best displayed in some of his groups of young people, like those of the little Arkwrights with a goat, and the little Newtons picking cherries.

A small selection from his pictures was a prominent feature of the winter exhibition of the Royal Academy in 1886. Wright was an able and versatile artist, and the great reputation which he made in his lifetime is fairly sustained at the present day. As a painter of candlelight pieces, especially in those compositions 'The Orrery,' 'The Gladiator,' and 'The Air-pump,' where genre and portrait are combined with dramatic action, he has no rival in the English school; as a portrait-painter he holds a high, if not the highest, rank, and among painters of sentiment his 'Edwin' and 'Maria' entitle him to consideration. His pictures of Vesuvius and fireworks have, however, now ceased to attract, and his daylight landscapes want atmosphere. Richard Wilson [q. v.] good-naturedly hit their weakness when he agreed to exchange landscapes with Wright. 'I'll give you air,' he said, 'and you'll give me fire.'

Fine mezzotint engravings from Wright's works did much to spread his reputation in his lifetime and have served to preserve it since. Valentine Green engraved 'The Orrery,' 'The Air-pump,' and others; Earlom 'A Blacksmith's Shop' and 'An Iron Forge;' J. R. Smith 'Edwin,' 'Maria,' 'Boy and Girl with Bladder,' 'Boy and Girl with Lighted Stick,' &c.; and among plates by W. Pether

were 'The Alchymist,' 'The Drawing Academy,' and 'The Gladiator.'

In the National Gallery is his masterpiece, 'The Air-pump;' in the National Portrait Gallery, London, his portraits of Arkwright and Erasmus Darwin and one of himself. He made many portraits of himself, one of which (in a hat) was engraved by Ward, while another is reproduced in Bemrose's 'Life' (1885) as well as the National Portrait Gallery portrait and an etching, the only etching by Wright that is known. An early sketch, in a turban-like cap, is reproduced as a frontispiece to a biographical notice by Bemrose, republished from the 'Reliquary,' quarterly journal, of 1864.

[Bemrose's Life and Works of Joseph Wright, 1885, 4to; Bemrose's biographical notice of 'Wright of Derby,' reprinted from Nos. xv. and xvi. of the Reliquary, 1864; Monthly Mag. 17 Oct. 1797; Hayley's Life of Romney; Johnson's Life of Hayley; Meteyard's Life of Wedgwood; Wine and Walnuts; Hayley's Poems; Catalogue of the Wright Exhibition at Derby Corporation Art Gallery, 1883; Redgraves' Century; Sandby's Royal Academy; Magazine of Art, 1883.] C. M.

WRIGHT, LAURENCE (1590–1657), physician, third son of John Wright of Wright's Bridge, near Hornchurch in Essex, was born in 1590, matriculated a pensioner of Emmanuel College, Cambridge, in March 1608, and proceeded B.A. the following year. He entered as a medical student at Leyden on 22 Aug. 1612, but graduated M.A. at Cambridge in 1618. He was admitted a candidate of the Royal College of Physicians on 22 Dec. 1618, elected fellow on 22 Dec. 1622, censor in 1628 and 1639, named an elect on 24 May 1642, conciliarius in 1647, and again from 1650 annually till his death in 1657. Wright was a physician in ordinary to Cromwell and to the Charterhouse. To the latter post he was elected on 25 May 1624, and resigned it in 1643. He was chosen governor of the Charterhouse on 21 March 1652.

Wright, who was possessed of property at Henham and Havering in Essex, died on 3 Oct. 1657, and was buried in the church of South Weald. He married Mary, daughter of John Duke, physician, of Foulton Hall, Ramsey, Essex, and Colchester. She survived him till 16 Feb. 1698, being also buried at South Weald. Of Wright's two sons, Laurence was expelled from a fellowship at Trinity College, Cambridge, during the Commonwealth, but readmitted in 1660, and took the degree of M.D. in 1666. A second son (1636–1663), Henry, who was added to the trade committee of the council of state on 5 Feb. 1656, was made a baronet by Cromwell on 10 April 1658, in which dignity he was confirmed on 11 June 1660; he married Anne (*d.* 1708), daughter of John Crew, first baron Crew of Stene, by whom he had a son and a daughter; the baronetcy expired on the death of his son in 1681.

[Visitation of Essex, 1634 (Harl. Soc. Publ. xiii. 534); Morant's Hist. of Essex, i. 62, 121, ii. 568; Munk's Royal Coll. of Phys. i. 181–3; Peacock's Index to Leyden Students; Cal. of State Papers, Dom.; Wood's Athenæ (Bliss), vol. iii. col. 827 *n.*; Welch's Alumni Westmon. pp. 139, 141; Burke's Extinct Baronetage; Masson's Milton, v. 354 *n.*] B. P.

WRIGHT, LAWRENCE (*d.* 1713), commodore, is first mentioned as lieutenant of the Baltimore in 1665. In 1666 he was in the Royal Charles, flagship of George Monck, first duke of Albemarle [q.v.], in the four days' fight and in the St. James's fight. He is said to have been almost continuously employed during the next twenty years of peace and war, but the details of his service cannot now be satisfactorily traced; those given by Charnock are not entirely trustworthy; some of them appear very doubtful. He is said to have taken post as a captain from 1672. On the accession of James II he was appointed to command the Mary yacht, and in March 1687 was moved into the Foresight, in which he carried out Christopher Monck, second duke of Albemarle [q. v.], to Jamaica. Albemarle died within a year of his taking up the governorship, and Wright returned to England with the corpse. He arrived in the end of May 1689, and in the following October was appointed to the 60-gun ship Mary as commodore and commander-in-chief of an expedition to the West Indies, with orders to fly the union flag at the main (*Admiralty Minute*, 6 Feb. 1689–90), and with instructions 'to act according to the directions of General Codrington in all things relating to the land service,' and 'in enterprizes at sea to act as should be advised by the governor and councils of war, when he had opportunity of consulting them.' He was, 'when it was necessary, to spare as many seamen as he could with regard to the safety of the ships,' and he was not 'to send any ship from the squadron until the governor and council were informed of it and satisfied that the service did not require their immediate attendance' (cf. *Secretary's Letters*, iii. 21, December 1689).

The squadron, consisting of eight two-decked ships of the smallest size, with a few frigates and fireships, sailed from Plymouth on 8 March 1689–90, and after a stormy passage reached Barbados on 11 May, with

the ships' companies very sickly. It was not till the end of the month that Wright could go on to Antigua and join Codrington, who combined the two functions of governor of the Leeward Islands and commander-in-chief of the land forces. It was resolved to attack St. Christopher's by sea and land. This was done, and St. Christopher's was reduced with but little loss. St. Eustatius also was taken possession of; and in August the squadron went to Barbados for the hurricane months. In October Wright rejoined Codrington at St. Christopher's, and it was resolved to attack Guadeloupe; but while preparations were being made, Wright received orders from home to return to England. He accordingly went to Barbados, which he reached on 30 Dec. The want of stores and provisions delayed him there, and before he was ready to sail counter orders reached him, directing him to remain and co-operate with Codrington. But he had sent two ships to Jamaica; two others had sailed for England in charge of convoy; and those that he had with him were in a very bad state, leaking badly, and with their lower masts sprung. In order to strengthen his squadron as much as possible, he hired several merchant ships into the service; but it was the middle of February before he could put to sea; and when he at last joined Codrington at St. Christopher's, a serious quarrel between the two threatened to put a stop to all further operations.

The details of the quarrel were never made public, but it may be assumed that it sprang out of the ill-defined relations of the two men, and the probable confusion in the minds of both between the governor and the general, who was, in fact, only a colonel in the army. It is probable that Wright saw the distinction as marked in his instructions more clearly than Codrington did; but the quarrel seems to have been very bitter on both sides. However, after some delays, the attack on Guadeloupe was attempted; the troops were landed on the island on 21 April, but by 14 May little progress had been made; and on report of a French squadron in the neighbourhood, Wright put to sea, came in sight of it, and chased it. As his ships were foul and some of them jury-rigged, the enemy easily outsailed him; and, finding pursuit useless, he recalled his ships and returned to Guadeloupe, when it was resolved to give up the attack, avowedly at least, in consequence of great sickness among the ships' companies and the troops, though it is possible that Wright, and perhaps even Codrington, realised that the appearance of the French squadron threatened the absolute command of the sea which was a primary condition of success (Colomb, pp. 255-6). The squadron returned to Barbados, where Wright himself was struck down by the sickness, and, on the urgent advice of the medical men, turned the command over to the senior captain, Robert Arthur, and took a passage to England.

In the West Indies party feeling ran extremely high; most of the officials, as military men, taking the side of Codrington, and attributing the failure at Guadeloupe to Wright's disaffection or cowardice. The merchants, too, whose trade had been severely scourged by the enemy's privateers, while the English ships, by the governor's orders, were kept together to support the attacks on the French islands, attributed their losses to Wright's carelessness, if not treachery, and clamoured for his punishment. Numerous accusations followed him to England, and he was formally charged 'with mismanagement, disaffection to the service, breach of instructions, and other misdemeanours.' Charnock says that there was neither trial nor investigation. This is erroneous. On 20 May 1693 the joint admirals presided at a court-martial, which, after 'duly examining the witnesses upon oath,' after 'mature deliberation upon the whole matter,' and 'in consideration that Mr. Hutcheson, late secretary to the governor, was the chief prosecutor, and in regard of the many differences that did appear to have happened betwixt the governor and Captain Wright,' were of opinion that 'the prosecution was not grounded on any zeal or regard to their majesties' service, but the result of particular resentments,' that it was 'in a great measure a malicious prosecution,' and resolved that Wright was 'not guilty of the charge laid against him.' The influence of the accusers was, however, so strong that the sentence of the court was virtually set aside, and Wright had no further employment till, after the accession of Anne, he was appointed on 14 May 1702 commissioner of the navy at Kinsale, from which post he was moved to the navy board as extra commissioner on 8 May 1713. It was only for a few months; he died in London on 27 Nov. 1713.

[Charnock's Biogr. Nav. i. 317; Lediard's Naval Hist. pp. 644–7; Duckett's Naval Commissioners; Minutes of the Court Martial, in the Public Record Office; Colomb's Naval Warfare (1st ed.), pp. 249–57.] J. K. L.

WRIGHT, LEONARD (*fl.* 1591), controversialist, wrote many essays on religious and moral subjects which abound in scriptural references. He came into prominence

as a champion of the cause of the bishops in the Martin Marprelate controversy, and was denounced by those who attacked episcopacy. The anti-episcopal author of 'Theses Martinianæ' (1590) anathematised him and six other 'haggling and profane' writers, and described them as 'serving the established church if for no other use but to worke its ruine, and to bewray their owne shame and miserable ignorance' (sig. B. iii, v.) [cf. art. Kemp, William].

Wright published: 1. 'A Summons for Sleepers. Wherein most grieuous and notorious offenders are cited to bring forth true frutes of repentance, before the day of the Lord now at hand. Hereunto is annexed, A Patterne for Pastors, deciphering briefly the dueties pertaining to that function, by Leonard Wright.' This was licensed for the press to John Wolfe on 4 March 1588–9, and was first published early in 1589. An edition 'newly reprinted, corrected and amended' bears the same date (black letter, 4to). A copy is in the British Museum. Neither place nor printer's name is given. Other editions are dated 1596 ('imprinted by Adam Islip, and are to bee sold by Edward White;' in the British Museum copy an engraving of the Seven Sleepers, dated 1740, is prefixed), 1615 ('imprinted by George Purslowe'), and 1617 ('newle corrected and augmented'). 2. 'A Display of Dutie, dect with sage sayings, pythie sentences, and proper similies: Pleasant to read, delightful to heare, and profitable to practise, by L. Wright,' London (printed by John Wolfe, 1589, 4to; black letter). This work, which was licensed on 13 Oct. 1589, was dedicated 'to the Right worshipfull, most valiant, and famous Thomas Candish, Esquier.' Other editions are dated 1602 ('printed by V[alentine] S[ims] for Nicholas Lyng') and 1614 ('printed by Edward Griffin for George Purslowe'). The volume contains a poem of some merit ('In Prayse of Friendship'). 3. 'The Hunting of Antichrist, With a caueat to the contentious. By Leonard Wright,' London (imprinted by John Wolfe, 1589; black letter, 4to). There is a sub-title at beginning of text, running 'A briefe description of the Church of Rome from the time of Antichrist untill our present age' (Brit. Mus.) Reference is made in the preface to Wright's 'Summons to Sleepers.' The work advocates the cause of prelacy. 4. 'A friendly admonition to Martine Marprelate and his Mates, by Leonard Wright,' London, 1590, 4to. 5. 'The Pilgrimage to Paradise, by Leonard Wright' (London, by John Wolfe), 1591, 4to. No copy of either 4 or 5 is in the British Museum.

[Wright's Works; Brit. Mus. Cat.; Hunter's manuscript Chorus Vatum in Brit. Mus. Addit. MS. 24490, p. 212.] S. L.

WRIGHT, Sir NATHAN (1654–1721), judge, eldest surviving son of Ezekiel Wright, B.D., rector of Thurcaston, Leicestershire, by Dorothy, second daughter of John Oneby of Hinckley in the same county, was born on 15 Feb. 1653–4. He was entered in 1668 at Emmanuel College, Cambridge, but left the university without a degree, and in 1670 was admitted at the Inner Temple, where he was called to the bar on 29 Nov. 1677, and elected bencher in 1692. On the death of his father in 1668 Wright inherited a competence which enabled him to marry early, and gave him a certain standing in his native county. The recordership of Leicester, to which he was elected in 1680, he lost on the surrender of the charter of the borough in 1684, but was reinstated in office on its restoration in 1688. In the same year he was elected deputy-recorder of Nottingham, and was junior counsel for the crown in the case of the seven bishops (29 June). On 11 April 1692 he was called to the degree of serjeant-at-law. On 16 Dec. 1696 he greatly distinguished himself by his speech as counsel for the crown in the proceedings against Sir John Fenwick [q.v.] in the House of Lords, and shortly before the commencement of Hilary term 1696–7 he was made king's serjeant and knighted.

Wright opened the case against the Earl of Warwick on his trial on 28 March 1699 for the murder of Richard Coote, conducted on 12 Oct. following the prosecution of Mary Butler, *alias* Strickland, for forgery, and was one of the counsel for the Duke of Norfolk in the proceedings on his divorce bill in March 1699–1700 [see Howard, Henry, seventh Duke of Norfolk]. In the same year he was offered the great seal, in default of a better lawyer willing to succeed Lord Somers. He accepted not without hesitation, and was appointed lord keeper and sworn of the privy council on 21 May. He took his seat as speaker of the House of Lords on 20 June following, and the oaths and declaration on 10 Feb. 1700–1. He was one of the lords justices nominated on 27 June 1700, and again on 28 June 1701, to act as regents during the king's absence from the realm. He was also an *ex-officio* member of the board of trade. Wright presided over the proceedings taken against Somers and the other lords on whom it was sought to fix the responsibility for the negotiation of the partition treaty [see Bentinck, William, first Earl of Portland; Montagu, Charles, Earl of Halifax; Somers or

SOMMERS, JOHN, LORD SOMERS]. He continued in office on the accession of Queen Anne; he pronounced on 31 July 1702 the decree dissolving the Savoy Hospital, and presided over the commission which on 22 Oct. following met at the Cockpit to discuss the terms of the projected union with Scotland but accomplished nothing. On 14 Dec. 1704 he conveyed the thanks of the House of Lords to Marlborough for his services in the late campaign.

Among the sages of the law Wright has no place. Entirely without experience of chancery business, he made a shift to supply his deficiencies by assiduous study of a manual of practice compiled for his use; but, though he succeeded in avoiding serious error, the extreme circumspection with which he proceeded entailed a vast accumulation of arrears. His shortcomings were the more conspicuous by contrast with the great qualities of his predecessor, and the political meanness which led him to exclude Somers with other whig magnates from the commission of the peace gave occasion to unpleasant animadversions in the House of Commons (31 March 1704). His judicial integrity, however, is unimpeached even by his most censorious critic, Bishop Burnet; and his intervention, by the issue of writs of *habeas corpus* (8 March 1704–5), on behalf of the two counsel committed by the House of Commons to the custody of the serjeant-at-arms for pleading the cause of the plaintiffs in the Aylesbury election case, if indiscreet, was at any rate courageous [see MONTAGU, SIR JAMES]. The House of Commons peremptorily enjoined the serjeant-at-arms to make no return to the writs, and might perhaps have proceeded to commit the lord keeper had not an opportune prorogation terminated the affair [cf. HOLT, SIR JOHN].

The coalition of the following autumn between Marlborough and Godolphin and the whig junto was sealed by the dismissal of Wright, now out of favour with both parties, and his replacement (11 Oct.) by William (afterwards Lord) Cowper [q. v.] Neither peerage nor pension rewarded his services; but the wealth which he had amassed, largely, it was rumoured, by the corrupt disposal of patronage, enabled him to sustain with dignity the position of a county magnate. His principal seat was at Caldecote in Warwickshire, but he had also estates at Hartshill, Belgrave, and Brooksby in Leicestershire. He died at Caldecote on 4 Aug. 1721, and was buried in Caldecote church.

Wright married, in 1676 (license dated 4 July), Elizabeth, second daughter of George Ashby of Quenby, Leicestershire (CHESTER, *London Marr. Licences*, col. 1514), by whom he had six sons and four daughters. The eldest son, George Wright, purchased the manor of Gayhurst, Buckinghamshire, which remained in his posterity until the present century.

Wright is described by Macky (*Memoirs*, Roxburghe Club, p. 50) as 'of middle stature,' with 'a fat broad face much marked by the small-pox.' An engraving from his portrait by White, done in 1700, is in the British Museum (cf. NICHOLS, *Leicestershire*, iii. 218). His decrees in chancery are reported by Vernon and Peere Williams. For the proceedings in the case of the Savoy, see 'Bibliotheca Topographica Britannica,' vii. 238, and Stowe MS. 865. For epistolary and other remains, see Additional MSS. 21506 f. 111, 28227 ff. 67, 71, 29588 f. 135; Hist. MSS. Comm. 8th Rep. App. i. 440, ii. 103, 12th Rep. App. iii. 14. A small but important modification of criminal procedure, the substitution (by 1 Anne, stat. ii. c. 9, s. 3) of sworn for unsworn testimony on behalf of the prisoner in cases of treason and felony, appears to have been due to Wright's initiative.

[Le Neve's Pedigrees of the Knights (Harl. Soc.); Inner Temple Books; Nichols's Leicestershire, i. 435 et seq., 438, 453, iii. 176, 194, 216, 1059, iv. 689, 1036; Dugdale's Warwickshire, ed. Thomas, p. 1097; Lipscomb's Buckinghamshire, iv. 151; Howell's State Trials, xii. 280, 954, xiii. 1250, 1355, xiv. 861, 876; Luttrell's Relation of State Affairs; Raymond's Rep. p. 135; London Gazette, 20–28 May, 27 June–1 July 1700, 26–30 June 1701; Lords' Journals, xvi. 583; Boyer's Annals of Queen Anne, i. 155, iii. 184, iv. 181; Account of the Conduct of the Duchess of Marlborough, 1742, pp. 124, 147; Burnet's Own Time (fol.) ii. 242, 379, 426; Vernon's Letters, ed. James, ii. 54, 56, 257; Noble's Continuation of Granger's Biogr. Hist. of England, i. 35; Swift's Works, ed. Scott, x. 302; Pope's Works, ed. Elwin, vi. 25; Campbell's Lives of the Chancellors; Foss's Lives of the Judges; Stanhope's Hist. of England, 1701–13.]

J. M. R.

WRIGHT, MRS. PATIENCE (1725–1786), wax modeller, was born of quaker parents named Lovell at Bordentown, New Jersey, North America, in 1725. In 1748 she married Joseph Wright, also of Bordentown, and in 1769 was left a widow with a son and two daughters. Having made a reputation in the colony by her portraits in wax, she removed to England in 1772 and settled in London, where she became celebrated as the 'Promethean modeller.' Her residence was in Cockspur Street, Haymarket, and there she arranged an exhibition of her works, comprising life-sized figures

and busts of contemporary notabilities and historical groups, which was superior to anything of the kind previously seen. She modelled for Westminster Abbey the effigy of Lord Chatham, which is still preserved there. During the American war of independence Mrs. Wright, who was a woman of remarkable intelligence and conversational powers, acted successfully as a spy on behalf of Benjamin Franklin, with whom she regularly corresponded. Her house was much resorted to by artists, especially Benjamin West [q. v.] and John Hoppner [q. v.], the latter of whom married her second daughter Phœbe. In 1781 Mrs. Wright paid a visit to Paris, and returned only shortly before her death, which took place in London on 23 March 1786. An engraving of Mrs. Wright accompanies a notice of her in the 'London Magazine' of 1775.

Joseph Wright (1756–1793), only son of Patience Wright, accompanied his mother to England, and, with the assistance of West and Hoppner, became a portrait-painter. In 1780 he exhibited a portrait of his mother at the Royal Academy, and at about the same time he painted a portrait of the Prince of Wales. In 1782 he returned to America, where he practised both painting and wax-modelling; Washington sat to him several times. He was appointed the first draughtsman and die-sinker to the mint at Philadelphia, and died in the 1793.

[Dunlap's Hist. of the Arts of Design in the United States, 1834; London Mag. 1775, p. 555; Redgrave's Dict. of Artists.]

F. M. O'D.

WRIGHT, PETER (1603–1651), jesuit, was born at Slipton, Northamptonshire, in 1603 of poor parents, who were zealous catholics. After being engaged for ten years as clerk in a solicitor's office, he enlisted in the English army in Holland, but soon left it, and entered the Society of Jesus at Watten in 1629. In 1633 he was at Liège studying philosophy; in 1636 in the same college pursuing his theological course, and in 1639 prefect in the English jesuit college at St. Omer. He was appointed camp commissioner to the English and Irish forces at Ghent in 1642. Being sent to the English mission in 1643, he served for two years in the Oxford and Northampton district. He removed to London in 1646, was apprehended on 2 Feb. 1650–1, was committed to Newgate, tried for high treason under the statute 27 Elizabeth, condemned to death, and hanged at Tyburn on 19 May (O.S.) 1651.

Among the manuscripts at Stonyhurst College are sixty-two of his sermons, preached in the course of a year. His portrait has been engraved by C. Galle, and again by J. Thane.

[An account of Wright appeared under the title of 'R. P. Petri Writi . . . Mors, quam ob fidem passus est Londini xxix Maii 1651' [Antwerp, 1651], 12mo. It was translated into Italian (Bologna, 1651) and into Dutch (Antwerp, 1651). See also Challoner's Memoirs of Missionary Priests; Dodd's Church Hist.; Florus Anglo-Bavaricus, p. 84; Foley's Records, ii. 506–64, vii. 870; Granger's Biogr. Hist. of England, 5th edit. iii. 348; Oliver's Jesuit Collections, p. 229; Tanner's Societas Jesu, 1675.]

T. C.

WRIGHT, RICHARD (1735–1775?), marine painter, born at Liverpool in 1735, was brought up as a ship and house painter. An entirely self-taught artist, he first appeared as an exhibitor in London in 1760, and between that date and 1773 exhibited twenty-five works with the Incorporated Society of Artists and one with the Free Society. He was a man of rough manners and warm temper, and during his membership of the Incorporated Society he took an active lead among those discontented with its affairs. His exhibited pictures included 'A Storm with a Shipwreck;' 'Sunset, a Fresh Breeze;' 'A Fresh Gale;' 'River with Boats, &c., Moonlight.' In 1764 a premium was offered by the Society of Arts for the best marine picture; this he won, as was the case with similar prizes given by the society in 1766 and 1768. His most notable work is a sea-piece, for which he obtained a premium of fifty guineas in 1764; from it William Woollett [q. v.] engraved his fine plate 'The Fishery.' No doubt owing to excellence of the engraver's work, a copy of this was published in France, on which the name of Vernet is affixed as painter. There is a picture by him in the collection at Hampton Court, 'The Royal Yacht bringing Queen Charlotte to England in a Storm.' His wife and daughters were also painters. He died about 1775.

[Bryan's Dict. ed. Graves; Redgrave's Dict. of Artists; Graves's Dict. of Artists.]

A. N.

WRIGHT, RICHARD (1764–1836), unitarian missionary, eldest son of Richard Wright, was born at Blakeney, Norfolk, on 7 Feb. 1764. His father was a labourer; his mother, Anne (*d.* 11 Oct. 1810), claimed cousinship with Sir John Fenn [q. v.] A relative (who died in 1776) sent him to school, and would have done more had his parents not joined the dissenters. He served as page, and was apprenticed to a shopkeeper, joined (1780) the independent church at Guestwick under John Sykes (*d.* 1824), and

began village preaching on week nights, an irregularity for which he was excommunicated. The Wesleyans opened their pulpits to him, but he did not join them. For a short time he ministered to a newly formed general baptist congregation at Norwich. Here he made the acquaintance of Samuel Fisher, who had been dismissed on a moral charge from the ministry of St. Mary's particular baptist church, Norwich, and had joined the Sabellian particular baptists, founded by John Johnson (1706–1791) [q. v.] Fisher ministered for periods of six months alternately at a chapel of this class in Deadman's Lane, Wisbech, Cambridgeshire, and a chapel erected (1778) by his friends in Pottergate Street, Norwich. Wright was engaged to alternate thus with Fisher at both places. After no long time the arrangement was broken, Wright giving his whole time to Wisbech. His views rapidly changed; he brought his congregation with him from Calvinism to unitarianism. Some time after they had been disowned by the Johnsonian baptists, he procured their admission to the general baptist assembly. His influence extended to the general baptist congregation at Lutton, Lincolnshire, which had become universalist (1790). This introduced him (1797) to William Vidler [q. v.], to whose periodical, the 'Universalist's Miscellany,' he contributed (in the last half of 1797) a series of letters (reprinted Edinburgh, 1797, 8vo). Vidler and he exchanged visits, and he made Vidler a unitarian (by 1802). At this time he wrote much on universalism. He began to travel as a missionary, and in 1806 the 'unitarian fund' was established in London, with Wright as the first travelling missionary. His journeys were mostly on foot; his effectiveness was greater in private converse than as a preacher; his debating skill and temper were alike admirable. In 1810 he resigned his charge at Wisbech, to devote himself entirely to itinerant work. His travels extended through most parts of England and Wales, and in Scotland as far as Aberdeen. In 1819 the 'unitarian fund' brought him to London to superintend the organisation of local preachers. He became (September 1822) minister of a baptist congregation at Trowbridge, Wiltshire, which he brought into the general baptist assembly. In 1827 he removed to the charge of a small congregation at Kirkstead, Lincolnshire [see Taylor, John, 1694–1761]. Here he died on 16 Sept. 1836; a tablet to his memory is in Kirkstead chapel. His portrait has been engraved. He was a little man; at a public dinner in 1810 he 'mounted the table' to make a rousing speech (*Christian Reformer*, 1860, p. 264). His first wife died on 6 June 1828. He left a widow and three daughters. His brother, F. B. Wright (*d.* 26 May 1837), was a printer and lay-preacher in Liverpool, author of 'History of Religious Persecutions' (Liverpool, 1816, 8vo), and editor of the 'Christian Reflector' (1822–7, 8vo), a unitarian monthly. His brother, John Wright, lay-preacher in Liverpool, was the subject of an abortive prosecution for blasphemy in a sermon delivered on Tuesday, 1 April 1817. He emigrated to Georgetown, United States of America. Richard Wright's grandson, John Wright (1824–1900), was one of the projectors (1861) of the 'Unitarian Herald.'

Among Wright's very numerous publications, most of which were often reprinted, the following may be noted. 1. 'An Abridgment of Five Discourses . . . Universal Restoration,' Wisbech, 1798, 8vo. 2. 'The Anti-Satisfactionist,' Wisbech, 1805, 8vo (against the doctrine of atonement). 3. 'An Apology for Dr. Michael Servetus,' Wisbech, 1806, 8vo (has no original value). 4. 'An Essay on the Existence of the Devil,' 1810, 12mo. 5. 'Essay on the Universal Restoration,' 1816, 12mo. 6. 'Essay on a Future Life,' Liverpool, 1819, 12mo. 7. 'The Resurrection of the Dead,' Liverpool, 1820, 12mo. 8. 'Christ Crucified,' Liverpool, 1822, 12mo. 9. 'Review of the Missionary Life and Labours . . . by Himself,' 1824, 12mo. He left an autobiography, which has not been published.

[Memoir, by F. B. W[right], in Christian Reformer, 1836, pp. 749, 833; Biographical Dict. of Living Authors, 1816; Missionary Life and Labours, 1824; Christian Reformer, 1828, p. 315; Monthly Repository, 1817, pp. 244, 306, 431 (for John Wright); minute-book of Wisbech baptist congregation; extract from Blakeney parish register, per the Rev. R. H. Tillard.]

A. G.

WRIGHT, ROBERT (1560–1643), bishop successively of Bristol and of Lichfield and Coventry, was born of humble parentage at St. Albans, Hertfordshire, in 1560. He matriculated from Trinity College, Oxford, in 1574, and was elected next year to a scholarship there. He graduated B.A. on 23 June 1580, and became a fellow on 25 May 1581, subsequently proceeding M.A. on 7 July 1584, B.D. on 6 April 1592, and D.D. on 2 July 1597. In 1596 he edited the volume of Latin elegies called 'Funebria' by members of the university on the death of Sir Henry Unton [q. v.]; two of the elegies were from his own pen. He held many country livings, although he seldom visited them. From 15 Aug. 1589 to 16 Nov. 1619 he was rector

of Woodford, Essex; he became rector of St. John the Evangelist, London (1589–90); of St. Katherine, Coleman Street, London, in 1591; of Brixton Deverell, Wiltshire, on 29 Nov. 1596; of Bourton-on-the-Water, Gloucestershire; of Hayes, Middlesex, 4 April 1601; and vicar of Sonning, Berkshire, 13 June 1604. In 1601 Wright was made canon residentiary and treasurer of Wells, and for some years often resided there. He obtained an introduction to the court, and was appointed chaplain to Queen Elizabeth. He was afterwards nominated chaplain-in-ordinary to James I. In March 1610 Carleton wrote that Oxford men had lately proved the most prominent among preachers at court, but of them Wright was reckoned 'the worst' (Nichols, *Progresses*, ii. 287).

On 20 April 1613 Wright was appointed by Dorothy, widow of Nicholas Wadham [q. v.], the first warden of the newly established Wadham College, Oxford. He resigned the office three months later (20 July) because the foundress refused his request for permission to marry. He appears to have withdrawn to his vicarage at Sonning. In 1619 he added to his many benefices that of Rattingdon, Essex. He received ample compensation for his surrender of the wardenship of Wadham by his appointment early in 1622 to the bishopric of Bristol. With the bishopric he continued to hold his stall at Wells. He acted as an executor of the will of Sir John Davies [q.v.], which was dated 6 April 1625 and proved on 13 May 1626. Six years later he was translated to the see of Lichfield and Coventry, where he succeeded Thomas Morton (1564–1659) [q. v.]

Wright was reputed to be of covetous disposition. According to Wood, he was 'much given up to the affairs of the world,' He impoverished in his own interests the episcopal property at Bristol, and acquired for himself, among other landed property, the manor of Newnham Courtney in Oxfordshire at a cost of 18,000*l*. While bishop of Lichfield and Coventry he is said to have reaped large profits out of the sale of timber on the episcopal estate of Eccleshall, Staffordshire. But he caused the fabrics of many churches in his dioceses to be renovated and improved the services, enjoining the use of copes and due attention to music.

Wright acted with Laud in the crises of 1640 and the following years. In May 1640 he signed the new canons, which were adopted in convocation. On 27 Oct. 1641 the House of Commons marked its resentment of the action of himself and other bishops by voting their exclusion from parliament. In December Wright joined eleven of the bishops in signing a letter to the king in which they complained of intimidation while on their way to the House of Lords, and protested against the transaction of business in their absence. The House of Commons caused the twelve bishops to be arrested in anticipation of their impeachment on a charge of high treason. Wright, with nine colleagues, was committed to the Tower. He was brought to the bar of the House of Lords in February 1641–2. He declined to plead, but made an impressive speech. He appealed to the members from his present and past dioceses to judge him by their 'knowledge of his courses.' He desired to 'regain the esteem which he was long in getting, but had lost in a moment,' 'for if I should outlive, I say not my bishopric, but my credit, my grey hairs and many years would be brought with sorrow to the grave.' He was released on heavy bail after eighteen weeks' imprisonment, and was ordered to return to his diocese. He withdrew to one of his episcopal residences, Eccleshall Hall in Staffordshire. The mansion was garrisoned for the king by 'Dr. Bird, a civilian,' but Sir William Brereton laid siege to the place in the autumn of 1643, and while the house was still invested the bishop died (August 1643).

He left an only son, Calvert Wright, who was baptised at Sonning in 1620, and became a gentleman commoner of Wadham College, Oxford, in 1634, graduating B.A. in February 1636–7. He wasted the fortune left him by his father, and died a poor debtor in the king's bench prison, Southwark, in the winter of 1666.

There is a portrait of the bishop in the hall of Wadham College, Oxford.

Two contemporaries named Robert Wright should be distinguished from the bishop. Robert Wright (1553?–1596?) matriculated at Cambridge as a sizar of Trinity College on 2 May 1567, and became a scholar there. In 1570–1 he graduated B.A. (M.A. 1574), and was elected a fellow. He was incorporated M.A. of Oxford on 9 July 1577. He was appointed tutor of Robert Devereux, second earl of Essex, before the earl went to Cambridge, and accompanied him thither. After Essex left the university Wright became head of his household. When Essex was made the queen's master of the horse, Wright was appointed clerk of the stables (*Addit. MS.* 5755, fol. 143). He was a man of learning, and Thomas Newton (1542?–1607) [q. v.] complimented him on his many accomplishments in an epigram addressed 'Ad eruditiss. virum Robertum Wrightum, nobiliss. Essexiæ comitis famulum primarium.' Latin verses prefixed to Peter Baro's

'Prælectiones in Jonam' (1579) are also assigned to Wright. He died about 1596 (cf. DEVEREUX, *Lives of the Devereux Earls of Essex*).

Another ROBERT WRIGHT (1556?–1624) was son of John Wright of Wright's Bridge, Essex. He matriculated as a pensioner of Trinity College, Cambridge, on 21 May 1571, and graduated B.A. 1574, and M.A. 1578. He was an ardent Calvinist, and received ordination at Antwerp from Villiers or Cartwright in the Genevan form. At Cambridge he became acquainted with Robert, second lord Rich, and about 1580 acted as his chaplain in his house, Great Leighs, Essex, where he held religious meetings (STRYPE, *Aylmer*, pp. 54 seq.) He was incorporated M.A. of Oxford on 11 July 1581. After several efforts on Bishop Aylmer's part to obtain the arrest of Wright, he and his patron were examined in the court of ecclesiastical commission in October 1581 in the presence of Lord Burghley. It was shown that Wright had asked, in regard to the solemnisation of the queen's accession day (17 Nov.), 'if they would make it an holy day, and so make our queen an idol.' Wright was committed to the Fleet prison. Next year the prison-keeper on his own authority permitted him to visit his wife in Essex, but complaint was made of this lenient treatment to Lord Burghley. Wright appealed for mercy to Burghley, who replied by informing him of the charges brought against him. Wright sent a voluminous answer (STRYPE, *Annals*, III. ii. 228). He seems to have returned to prison and remained there till September 1582, when he declared his willingness to subscribe to 'his good allowance of the ministry of the church of England and to the Book of Common Prayer.' After giving sureties for his future conformity, he was released. He was subsequently rector of Dennington, Suffolk, from 1589 till his death in 1624.

[Wood's Athenæ Oxon. iv. 800, Fasti, i. 215; Cooper's Athenæ Cantabr. ii. 223; Laud's Works; Gardiner's Registers of Wadham College; Beresford's Lichfield in Diocesan Histories, p. 235; Foster's Alumni Oxon. 1500–1714; Strype's Works.] S. L.

WRIGHT, *alias* DANVERS, ROBERT, called VISCOUNT PURBECK (1621–1674). [See DANVERS.]

WRIGHT, SIR ROBERT (*d.* 1689), lord chief justice, was the son of Jermyn Wright of Wangford in Suffolk, by his wife Anne, daughter of Richard Bachcroft of Bexwell in Norfolk. He was descended from a family long seated at Kelverstone in Norfolk, and was educated at the free school at Thetford, graduating B.A. from Peterhouse, Cambridge, in 1658 and M.A. in 1661. He entered Lincoln's Inn on 14 June 1654, and after being called to the bar went the Norfolk circuit. According to Roger North (1653–1734) [q. v.] he was 'a comely person, airy and flourishing both in his habits and way of living,' but a very poor lawyer. He was a friend of Francis North (afterwards Baron Guilford) [q. v.], and relied implicitly on him when required to give a written opinion. Although by marrying the daughter of the bishop of Ely he obtained a good practice, 'his voluptuous unthinking course of life' led him into great embarrassments. These he evaded by pledging his estate to Francis North, and afterwards mortgaging it to Sir Walter Plummer, fraudulently tendering him an affidavit that it was clear of all encumbrances. On 10 April 1668 Wright was returned to parliament for King's Lynn (cf. *Cal. State Papers*, Dom. 1667–8, pp. 335, 339). In 1678 he was appointed counsel for the university of Cambridge, and in August 1679 he was elected deputy recorder of the town. In October 1678 he fell under suspicion of being concerned in the popish plot, Coleman having been in his company the Sunday before he was committed. On 31 Oct. the matter was brought by the speaker before the House of Commons, which ordered Wright's chambers in Lincoln's Inn and his lodgings to be searched. As nothing was found to incriminate him, he was declared completely exculpated (*Journals of the House of Commons*, ix. 524–5). In Easter 1679 he was made a serjeant, and on 12 May 1680 he was made a king's serjeant (LUTTRELL, *Brief Historical Relation*, i. 43). He was knighted on 15 May, and in 1681 was appointed chief justice of Glamorgan.

At this time his fortunes were at low ebb. He had made the acquaintance of Jeffreys, and had acquired his regard, it is said, by his ability as a mimic. He went to him and implored his assistance. Jeffreys had recourse to the king, and in spite of the objections of Francis North, who was then lord keeper of the great seal, procured his nomination on 27 Oct. 1684 as a baron of the exchequer (*ib.* i. 318). On 10 Feb. 1684–5 he was elected recorder of Cambridge. James II selected him to accompany Jeffreys on the western assize after Monmouth's rebellion, and on his return removed him on 11 Oct. to the king's bench. In 1686, in the case of Sir Edward Hales [q. v.], Wright gave an opinion in favour of the dispensing power, when consulted by Sir Edward Herbert (1648?–1698) [q. v.], pre-

vious to judgment being given in court in favour of Hales. On 6 April 1687 he was promoted to the chief-justiceship of the common pleas on the death of Sir Henry Bedingfield (1633–1687) [q. v.] This office he held only five days, for Herbert, having refused to assist the king to establish martial law in the army in time of peace by countenancing the execution of a deserter, was transferred to the chief-justiceship of the common pleas. Wright, who took his place as chief justice of the king's bench, hanged deserters without hesitation. He gave further proof of his zeal by fining the Earl of Devonshire, an opponent of the court, the sum of 30,000*l.* for assaulting Colonel Thomas Colepeper [q. v.] in the Vane chamber at Whitehall while the king and queen were in the presence, overruling his plea of privilege, and committing him to prison until the fine was paid [see CAVENDISH, WILLIAM, first DUKE OF DEVONSHIRE]. Wright accompanied the sentence with the remark that the offence was 'next door to pulling the king off his throne.'

In October 1687 Wright was sent to Oxford as an ecclesiastical commissioner with Thomas Cartwright (1634–1689) [q. v.] and Sir Thomas Jenner [q. v.] on the famous visitation of Magdalen College, when all the fellows but three were expelled for resisting the royal authority, and declared incapable of holding any ecclesiastical preferment. When the president of Magdalen, John Hough [q. v.], protested against the proceedings of the commission, Wright declared that he would uphold his majesty's authority while he had breath in his body, and bound him over in a thousand pounds to appear before the king's bench on the charge of breaking the peace (cf. BLOXAM, *Magdalen College and James II*, Oxford Hist. Soc.)

On 29 June 1688 Wright presided at the trial of the seven bishops [see SANCROFT, WILLIAM]. Although he so far accommodated himself to the king as to declare their petition a libel, he was overawed during the trial by the general voice of opinion and the apprehension of an indictment. In the words of a bystander he looked as if all the peers present had halters in their pockets (MACAULAY). He conducted the proceedings with decency and impartiality (EVELYN, *Diary*, ed. Bray, ii. 276). At an early stage the evidence of publication broke down, and Wright was about to direct the jury to acquit the prisoners when the prosecution was saved by the testimony of Sunderland. In his charge, while declaring in favour of the right of the subject to petition, he gave it as his opinion that the particular petition before the court was improperly worded, and was, in the contemplation of the law, a libel. He failed, however, to pronounce definitely in favour of the dispensing power of the crown. For this omission his dismissal was afterwards contemplated, and he was probably saved by the difficulty of finding a successor (cf. *Ellis Corresp.* 1829, ii. 33).

In December 1688 the Prince of Orange caused two impeachments of high treason against Jeffreys and Wright to be printed at Exeter. Wright was accused among other offences of taking bribes 'to that degree of corruption as is a shame to any court of justice' (*Hist. MSS. Comm.* 7th Rep. App. p. 420). He continued to sit in court until the flight of James on 11 Dec. He then sought safety in concealment, and on 10 Jan. 1688–9 addressed a supplicating letter to the Earl of Danby asserting that he had always opposed popery, and had been compelled to act against his inclinations (original in *Brit. Mus. Addit. MS.* 28053, f. 382). His hiding-place in Old Bailey was discovered by Sir William Waller (*d.* 1699) [q. v.] on 13 Feb. (LUTTRELL, i. 502; *Cal. State Papers*, Dom, 1689–90, p. 1; but cf. BRAMSTON, *Autobiogr.* Camden Soc. p. 346), and he was taken before Sir John Chapman, the lord mayor, who committed him to Newgate on the charge that, 'being one of the judges of the court of king's bench, he had endeavoured the subversion of the established government by alloweing of a power to dispence with the laws; and that hee was one of the commissioners for ecclesiastical affairs.' On 6 May he was brought before the House of Lords for his action in regard to the Earl of Devonshire; but, although his overruling the earl's plea of privilege and committing him to prison was declared a manifest breach of privilege of parliament (LUTTRELL, i. 530), no further action was taken against him. On 18 May he died of fever in Newgate. In the debate on the act of indemnity on 18 June it was determined to except him from the act in spite of his decease. His name, however, does not appear in the final draft of the act.

Wright was thrice married. His first wife was Dorothy Moor of Wiggenhall St. Germans in Norfolk. She died in 1662 without issue, and he married, secondly, Susan, daughter of Matthew Wren [q. v.], bishop of Ely; and thirdly, Anne, daughter of Sir William Scroggs [q. v.], lord chief justice of England. By his second wife he had four daughters and one son, Robert, father of Sir James Wright [q. v.] By his third wife he had three daughters. His portrait was

painted by John Riley in 1687 and engraved by Robert White.

[Foss's Judges of England, vii. 280–4; Campbell's Lives of the Chief Justices, ii. 95–117; Granger's Biogr. Hist. iv. 310; Macaulay's Hist. of England; Mackintosh's Hist. of the Revolution, 1834, pp. 266–74; Lives of the Norths, ed. Jessopp (Bohn's Standard Library), i. 324–6; Records of Lincoln's Inn, 1896, i. 268; Hatton Corresp. (Camden Soc.), ii. 50, 73; Davy's Suffolk Collections in Addit. MS. 19156 ff. 233, 244–6; Blomefield's Hist. of Norfolk, 1805, i. 545; Burnet's Hist. of his own Time, 1823, iii. 225; State Trials, ed. Howell, xi. 1353–71, xii. 26–112, 183–524; Woolrych's Memoirs of the Life of Judge Jeffreys, 1827; Jesse's Court of England during the Stuarts, 1840, iv. 419; Journals of the House of Commons, x. 149, 184, 185 205; Parliamentary History, v. 339; Kennet's Complete Hist. of England, 1706, iii. 468; Townsend's Catalogue of Knights, 1833; Official Return of Members of Parliament.] E. I. C.

WRIGHT, SAMUEL (1683–1746), dissenting divine, eldest son of James Wright, was born at Retford, Nottinghamshire, on 30 Jan. 1682–3. His grandfather, John Wright (*d.* 1 Feb. 1684–5), was educated at Trinity College, Dublin (admitted on 22 Nov. 1636, but did not graduate); was ordained by presbyterians (13 Aug. 1645) to the chapelry of Billinge, parish of Wigan, Lancashire; was nominated (2 Oct. 1646) a member of the fourth presbyterian classis of Lancashire; was ejected at the Restoration, and from 1672 preached at Prescot. His father, James Wright (*d.* 1694), was educated at Lincoln College, Oxford (B.A. 1669), and Magdalene College, Cambridge (M.A. in December 1673), but became nonconformist through the influence of William Cotton, a wealthy ironmaster of Wortley, near Sheffield, whose daughter Elinor (*d.* 1695) he married. He preached at Attercliffe and Retford as a nonconformist.

Left early an orphan, Wright was brought up in his mother's family, who sent him to boarding schools at Attercliffe, near Sheffield, and Darton, near Wakefield. In 1699 he entered the nonconformist academy of Timothy Jollie [q. v.] at Attercliffe. Leaving in 1704, he became chaplain at Haigh, Lancashire, to his uncle, Cotton, on whose death he repaired to another uncle, Thomas Cotton (1653–1730), presbyterian minister at Dyott Street, Bloomsbury. For a short time he was chaplain to 'the Lady Susannah Lort' at Turnham Green, preaching also the Sunday evening lecture at Dyott Street. In 1705 he was chosen assistant to Benjamin Grosvenor [q. v.] at Crosby Square, and undertook in addition (1706) a Sunday evening lecture at St. Thomas's Chapel, Southwark, in conjunction with Harman Hood. On the death (25 Jan. 1708) of Matthew Sylvester [q. v.], he accepted the charge of 'a handful of people' at Meeting House Court, Knightrider Street, and was ordained on 15 April; his 'confession of faith' is appended to 'The Ministerial Office' (1708, 8vo), by Daniel Williams, [q. v.] His ministry was very successful; the meeting-house was twice enlarged, and had the honour of being wrecked by the Sacheverell mob in 1710. He was elected a Sunday lecturer at Little St. Helen's. His Calvinistic orthodoxy was unimpeachable, but, probably influenced by Grosvenor, he took (1719) the side of non-subscription at the Salters' Hall conference [see Bradbury, Thomas]. He contributed also to the 'Occasional Papers' (1716–19) [see Avery, Benjamin], the organ of whig dissent. His popularity suffered no diminution. He was chosen (1724) one of the Salters' Hall lecturers, and elected (1724) a trustee of Dr. Williams's foundations. On 1 May 1729 the diploma of D.D. was granted to him by Edinburgh University. In 1732–3 he had a sermon debate with Thomas Mole (*d.* 1780) on the foundation of virtue, which Wright could trace no higher than to the divine will. A new meeting-house was built for him in Carter Lane, Doctors' Commons (opened 7 Dec. 1734; removed in 1860). Among protestant dissenters he ranked as a presbyterian; his will explains his separation from 'the common parochial worship' as an act of service to 'catholic christianity.' His delivery was striking; it is said that Thomas Herring [q. v.] (afterwards archbishop of Canterbury) often attended his services, as samples of effective utterance (*Protestant Dissenter's Magazine*, 1798, p. 325). His communion services were remarkable for their fervour, and he was a sedulous pastor. Hughes admits a 'particular turn of temper' which was not always agreeable. The satiric verses (1735?) describing London dissenting divines open with the lines:

Behold how papal Wright with lordly pride
Directs his haughty eye to either side,
Gives forth his doctrine with imperious nod,
And fraught with pride addresses e'en his God

(*Protestant Dissenter's Magazine*, 1798, p. 314; *Notes and Queries*, 11 May 1850, p. 454; *Christian Life*, 16 Sept. 1899, p. 439). John Fox (1693–1763) [q. v.] says he 'bore the character of a man of sense and a polite preacher, and one who put a proper value on his abilities' (*Monthly Repository*, 1821, p. 193). Doddridge credits him as a sermon writer with 'great simplicity and awful

solemnity' (*Works*, 1804, v. 432). Thomas Newman (1692–1758) [q. v.] was his assistant and successor. After long illness, he died on 3 April 1746, and was buried in the south aisle of Stoke Newington church, where is a Latin inscription (by Hughes) to his memory. Funeral sermons were preached by his brother-in-law, Obadiah Hughes [q.v.], and John Milner of Peckham. His portrait, in Dr. Williams's Library (engraving in Wilson), is one of the few portraits of dissenting divines vested in the Scottish doctor's gown. He married (1710) the widow of Sylvester, his predecessor, daughter of George Hughes [see under HUGHES, OBADIAH], and had issue one daughter.

Hughes gives a list (revised by Wilson) of forty-three publications by Wright (nearly all sermons), adding that he published several anonymous pieces. The most notable are: 1. 'A Little Treatise of being Born Again . . . Four Sermons,' 1715, 12mo; 17th edit. 1761, 16mo. 2. 'A Treatise on the Deceitfulness of Sin,' 1726, 8vo. 3. 'Human Virtues,' 1730, 8vo. 4. 'Charity in all its Branches,' 1731, 8vo. 5. 'The Great Concern of Human Life,' 1732, 8vo; 3rd edit. 1733, 8vo. He was one of the continuators of the unfinished commentary of Matthew Henry [q. v.], his part being St. James's Epistle.

[Funeral sermons by Hughes and by Milner (unimportant); Calamy's Account, 1713, p. 408; Calamy's Continuation, 1727, ii. 564; Calamy's Own Life, 1830, ii. 483; Life, by J[oshua] T[oulmin], in Protestant Dissenter's Magazine, 1798, p. 321; Palmer's Nonconformist's Memorial, 1802, ii. 353; Wilson's Dissenting Churches in London, 1808 i. 352, ii. 139, 1814 iv. 358, 377; Hoppus's Memoir, prefixed to reprint of Carter Lane sermon, 1825; Catalogue of Edinburgh Graduates, 1858, p. 240; Miall's Congregationalism in Yorkshire, 1868, p. 348; Jeremy's Presbyterian Fund, 1885, p. 125; Foster's Alumni Oxon. 1500–1714.] A. G.

WRIGHT, THOMAS (*d.* 1624?), Roman catholic controversialist, was ordained priest in the reign of Queen Mary, and became one of the readers of divinity in the English College at Douay at the time of its foundation in 1569. It is said that he had previously taught theology and Hebrew at Milan, and had also been professor of divinity both in Spain and at Louvain. He graduated D.D., and was 'always regarded as one of the ablest divines and controvertists of his time.' In 1577 he was labouring upon the mission in Yorkshire, and was soon afterwards committed as a prisoner to York Castle, where he engaged in a conference with Dean Hutton and some other divines of the church of England. He was 'tossed about from prison to prison till 1585, when he was shipped off at Hull, and sent into banishment.' He took refuge at the English College of Douay, then temporarily removed to Rheims, was vice-president for some time, and was afterwards made dean of Courtray. In 1622 he was at Antwerp, where Marco Antonio de Dominis [q. v.], archbishop of Spalato, repeated before him the recantation of protestantism formerly made to the pope's nuncio at Brussels. Wright died about 1624.

Wright has been very doubtfully credited with several religious tracts, which are said to have been published anonymously, but he has been much confused by bibliographers with other writers of the time of his name, and no list of his works can be given with confidence. It is probable that he was author of 'Certaine Articles discovering the Palpable Absurdities of the Protestants Religion' [Antwerp, 1600], and 'The Substance of the Lord's Supper' (1610, 12mo). The first of these was answered by Edward Bulkeley in 'An Apologie for the Religion established in the Church of England. Being an Answer to a Pamphlet by T. W[right]' (1602).

To another THOMAS WRIGHT (*fl.* 1604), a protégé of Henry Wriothesley, third earl of Southampton [q. v.], who had travelled in Italy, must be ascribed 'A Succinct Philosophicall Declaration of the Nature of Clymacterically Yeeres, occasioned by the Death of Queene Elizabeth. Written by T. W[right]. Printed for T. Thorpe,' London, 1604, 4to, and 'The Passions of the Minde in generall. By Thomas Wright,' London, 1601, 4to, which reappeared in 1604 'corrected, enlarged, and with sundry new discourses augmented,' and was reissued in 1621 and 1630. This work was dedicated to Southampton in the hope that he may be 'delivered from inordinate passions,' and had commendatory verses by B. I. [? Ben Jonson]. Another Thomas Wright, M.A., of Peterhouse, Cambridge, issued in 1685 'The Glory of Gods Revenge against the Bloody and Detestable Sins of Murther and Adultery' (London, 8vo).

[Dodd's Church Hist. ii. 91, 384; Records of the English Catholics, i. 447.] T. C.

WRIGHT, THOMAS (1711–1786), natural philosopher, was born at Byer's Green, near Durham, in 1711, and brought up as a philosophical instrument maker. Subsequently he taught private pupils in mathematics, and became so well known that he was offered, but declined, the professorship of mathematics at the Imperial Academy of St. Petersburg. In his 'Original Theory . . . of the Universe' (London, 1750, 4to; new ed. Philadelphia, 1837), he anticipated

the modern physico-philosophical theory of the material universe. He 'gave the theory of the milky way, which is now considered established,' and predicted the 'ultimate resolution of the rings of Saturn into congeries of small satellites' (De Morgan in *London, Edinb. and Dublin Phil. Mag.* vol. xxxii). He died at Byer's Green in 1786. His published writings are: 1. 'The Use of the Globes, or the General Doctrine of the Sphere,' London, 1740, 8vo. 2. 'Clavis Celestis, being the Explication of a Diagram entituled a Synopsis of the Universe, or the Visible World epitomised,' London, 1742, 4to. 3. 'Louthiana, or an Introduction to the Antiquities of Ireland in upwards of ninety Views and Plans,' with a portrait, London, 1748, 4to; second edition, 1758, 3 pts. 4to.

[Gent. Mag. 1793, i. 9, 126, 213; Kant's Kosmogony, ed. 1900, pp. 193–205.] D. J. O'D.

WRIGHT, THOMAS (1792–1849), engraver and portrait-painter, was born at Birmingham on 2 March 1792. After serving an apprenticeship with Henry Meyer [q.v.] he worked for four years as assistant to William Thomas Fry [q. v.], for whom he engraved the popular plate of Princess Charlotte and Prince Leopold in a box at Covent Garden Theatre. About 1817 he began to practise independently as a stipple-engraver, and also found employment in taking portraits in pencil and miniature. Wright became much associated with George Dawe [q. v.], whose sister he married, and in 1822 followed him to St. Petersburg to engrave his gallery of portraits of Russian generals; there he also executed a fine plate of the Emperor Alexander, and another of the Empress Alexandra with her children, both after Dawe, on account of which he received diamond rings from members of the royal family and a gold medal from the king of Prussia. Wright returned to England in 1826, and during the next four years was employed upon the plates to Mrs. Jameson's 'Beauties of the Court of Charles II,' which constitute his best work; also upon some of the plates to the folio edition of Lodge's 'Portraits.' In 1830 he again went to Russia, and remained for fifteen years, working under the patronage of the court. There he published a series of portraits entitled 'Les Contemporains Russes,' drawn and engraved by himself. On finally leaving St. Petersburg Wright presented a complete collection of impressions from his plates, numbering about 300, to the Hermitage Gallery. He died in George Street, Hanover Square, London, on 30 March 1849. He was a member of the academies of St. Petersburg, Florence, and Stockholm.

[Redgrave's Dict. of Artists; Gent. Mag. 1849, ii. 211; Athenæum, 1849.] F. M. O'D.

WRIGHT, THOMAS (1789–1875), prison philanthropist, was born at Manchester in 1789, his father being a Scotsman and his mother a Manchester woman. He received his education at a Wesleyan Sunday school, and when fifteen years old was apprenticed to an ironfounder, ultimately becoming foreman of the foundry at 3*l.* 10*s.* a week. In 1817, after a few years of indifference to religion, he joined the congregationalists, and was deacon of the chapel in Grosvenor Street, Piccadilly, Manchester, from 1825 to the end of his life. Among the labourers in the same workshop with him was a discharged convict, whom he saved from dismissal by depositing 20*l.* for the man's good behaviour. This circumstance directed his attention to the reclamation of discharged prisoners, and about 1838 he obtained permission to visit the Salford prison. As he was at work at the foundry from five in the morning until six in the evening, he could spend only his evenings and his Sunday afternoons at the prison, where he became the trusted friend of the inmates, for large numbers of whom on their release he obtained honest employment, his personal guarantee being given in many cases. The value of his labours was made public by the reports of the prison inspectors and chaplains, and he was offered the post of government travelling inspector of prisons at a salary of 800*l.* This he declined, on the ground that if he were an official his influence would be lessened; but in 1852 he accepted a public testimonial of 3,248*l.*, including 100*l.* from the royal bounty fund. With this sum an annuity equal to the amount of his wages was purchased, and he was enabled to give up his situation at the foundry and devote all his time to the ministration of criminals. For some years he attended nearly every unfortunate wretch that was executed in England.

Mr. G. F. Watts presented his picture of the 'Good Samaritan' to the corporation of Manchester in May 1852, 'as a testimony of his high esteem for the exemplary and praiseworthy character' of Wright. Another picture, 'The Condemned Cell,' containing Wright's portrait, was painted by Charles Mercier, and presented by subscribers to the corporation of London in July 1869. Another portrait by Mercier was given to the Salford Museum. A full-length portrait by J. D. Watson, painted in

1853, was presented to Wright, and left by him to the visiting justices of Salford prison. Since the demolition of that building it has been placed in the committee-room of Strangeways prison, Manchester.

Wright gave evidence before select committees of the House of Commons in 1852 on criminal and destitute juveniles, and in 1854 on public-houses. He was a promoter of the reformatory at Blackley, and worked on behalf of the Boys' Refuge, the Shoeblack Brigade, and the ragged schools of Manchester and Salford. He was strongly in favour of compulsory education.

Wright died at Manchester on 14 April 1875, and was buried in the churchyard of Birch-in-Rusholme. He was twice married, and had nineteen children.

[McDermid's Life of Wright, 1876, with photograph portrait; Chambers's Edinb. Journal, 12 May 1849, p. 296; Household Words, 6 March 1852, p. 553; Graphic, 8 May 1875 (portrait).] C. W. S.

WRIGHT, THOMAS (1810–1877), antiquary, was born at Tenbury in Shropshire on 23 April 1810. His father's family had long been settled at Bradford in Yorkshire, where they had been engaged in the manufacture of broadcloth. His grandfather, Thomas Wright, who for many years occupied a substantial farmhouse named Lower Blacup, at Birkenshaw, near Bradford, was a supporter of the Wesleyan methodists of the district. He knew John Wesley and John Fletcher of Madeley, and engaged in theological controversy with Sir Richard Hill. His chief publication was a satiric poem in defence of Arminianism entitled 'A Modern Familiar Religious Conversation' (Leeds, 1778; 2nd edit. 1812). He died on 30 Jan. 1801, having married twice, and leaving a family of thirteen children. He left in manuscript a detailed autobiography reaching down to 1797; this was published by his grandson the antiquary in 1864, under the title of 'Autobiography of Thomas Wright of Birkenshaw.'

The antiquary's father, also Thomas Wright, was apprenticed to a firm of booksellers and printers at Bradford, and finally obtained employment with a firm carrying on the same business at Ludlow. He compiled 'The History and Antiquities of Ludlow' (2nd edit. 1826). He was always in poor circumstances, and died of cholera at Birmingham.

The antiquary was educated at King Edward's grammar school at Ludlow. His zeal for literary research showed itself in early youth, and attracted the attention of a well-to-do neighbour named Hutchings, who defrayed the expenses of his education at Cambridge. He was admitted to a sizarship at Trinity College, Cambridge, on 7 July 1830, Whewell being his tutor; he graduated B.A. in 1834 and M.A. in 1837. While an undergraduate he contributed antiquarian articles to 'Fraser's,' the 'Gentleman's,' and other magazines. He came to know John Mitchell Kemble [q. v.], who induced him to devote himself to Anglo-Saxon, and he formed a lifelong friendship with a younger student, James Orchard Halliwell (afterwards Halliwell-Phillipps) [q.v.], with whom he collaborated constantly in later years. The chief labour of his undergraduate life was an elaborate 'History and Topography of Essex,' which he was invited to undertake by the London publisher George Virtue. It formed one of a series of topographical compilations which had been inaugurated by a 'History of Kent' from the pen of the Shakespearean forger Henry Ireland [see under IRELAND, SAMUEL]. Wright's 'History of Essex' was issued in forty-eight monthly parts between 1831 and 1836. It was illustrated with a hundred plates, and the completed work was published in two demy quarto volumes in 1836. The work was based on Morant's 'History,' but Wright supplied much new topographical, historical, and biographical information. He had many correspondents in the county, but he seems to have rarely visited it himself.

In 1836 Wright left Cambridge to settle in London. He soon took a house at Brompton, and for nearly forty years plied his pen unceasingly. He recovered from manuscript and printed for the first time many valuable historical and literary records. Much of his work was hastily executed, and errors abound, but his enthusiasm and industry were inexhaustible. At first his efforts were mainly confined to mediæval literature. In 1836 an anthology of 'Early English Poetry,' prepared by Wright, was issued in black letter by William Pickering [q. v.], with prefaces and notes, in 4 vols. sq. 12mo. At the same time he was giving much aid to the French mediæval scholar Francisque Michel in his researches. In 1836 Michel and his friend Renaudière issued in Paris a French translation of a sketch by Wright of Early English literature; this they entitled 'Coup d'œil sur les Progrès et sur l'État actuel de la Littérature Anglo-Saxonne en Angleterre.' Wright's original English version was issued in 1839. In 1838 Michel and Wright combined to produce 'Galfridi de Monemuta Vita Merlini: Vie de Merlin attribuée à Geoffroy de Monmouth.' There followed

immediately Wright's 'Early Mysteries and other Latin Poems of the Twelfth and Thirteenth Centuries,' and at the same period he supplied many of the historical descriptions to Le Keux's 'Memorials of Cambridge.'

On 16 Nov. 1837 Wright was elected a fellow of the Society of Antiquaries. Of the newer literary societies which came into being in 1838 and following years, Wright, like his friend Halliwell, was an indefatigable supporter. He was long the honorary secretary of the Camden Society from its foundation in 1838, and he edited for it: 'Alliterative Poem on the Deposition of Richard II' (1838); 'The Political Songs of England, from the Reign of John to that of Edward II' (1839); 'The Latin Poems commonly attributed to Walter Mapes' (1841); 'Narrative of the Proceedings against Dame Alice Kyteler for Sorcery in 1324' (1843); 'Letters relating to the Suppression of Monasteries' (1843); 'Mapes de Nugis Curialium' (1850), 4to, and 'Churchwardens' Accounts of the Town of Ludlow in Shropshire, from 1540 to the End of the Reign of Queen Elizabeth' (1869), 4to.

For the Percy Society, founded in 1841, of which he was treasurer and secretary, Wright edited fifteen publications, including 'Political Ballads published in England during the Commonwealth' (1841); 'Specimens of old Christmas Carols, chiefly taken from Manuscript Sources' (1841); 'Specimens of Lyric Poetry composed in England in the Reign of Edward I' (1842); 'A Collection of Latin Stories, illustrative of the History of Fiction during the Middle Ages, from Manuscripts of the Thirteenth and Fourteenth Centuries' (1842); 'The Seven Ages in English Verse, edited from a Manuscript in the Public Library of the University of Cambridge' (1845), with an 'Introductory Essay' (1846); Hawes's 'Pastime of Pleasure' (1845), and Chaucer's 'Canterbury Tales,' a new text, with illustrative notes (vols. i. and ii. 1847, vol. iii. 1851; reissued in a single volume, 1853, and in Cooke's 'Universal Library,' 1867).

For a short-lived Historical Society of Science, formed by Halliwell and himself, Wright edited, in 1841, 'Popular Treatises on Science, written during the Middle Ages, in Anglo-Saxon, Anglo-Norman, and English.'

For the Royal Society of Literature Wright undertook a more ambitious work, a 'Biographia Britannica Literaria; or Biography of Literary Characters of Great Britain and Ireland, arranged in Chronological Order.' It was intended to carry the undertaking down to 1840, but only two volumes appeared, one dealing with 'The Anglo-Saxon Period' (1842), and the other with 'The Anglo-Norman Period' (1846).

For the Shakespeare Society Wright edited 'The Chester Plays' (1843–7, 2 vols. 8vo), and for the Caxton Society Geoffrey Gaimar's 'Anglo-Norman Metrical Chronicle of the Anglo-Saxon Songs: printed for the first time entire; with Appendix, containing the Lay of Havelok the Dane, the Legend of Ernwulf, and Life of Hereward the Saxon' (1850, 8vo).

Meanwhile his collaboration with Halliwell produced 'Reliquiæ Antiquæ: Scraps from Ancient Manuscripts, illustrating Early English Literature and the English Language' (1839–43, 2 vols. 8vo; reissued 1845, 2 vols. 8vo). Together, too, the friends edited ten numbers of a monthly periodical called 'The Archæologist and Journal of Antiquarian Science' (September 1841–June 1842). Halliwell acknowledged great assistance from Wright in preparing his 'Dictionary of Archaic and Provincial Words' (1846); and they were avowedly joint editors of the revised edition of Nares's 'Glossary' (1859).

Intimacy with the engraver Frederick William Fairholt [q. v.] led Wright to produce in partnership with him an interesting series of illustrated volumes. In 1848 there appeared 'England under the House of Hanover: its History and Condition during the Reigns of the Three Georges, illustrated from the Caricatures and the Satires of the Day, with Portraits and 300 Caricatures, Plans, and Woodcuts engraved by F. W. Fairholt, F.S.A.' (2 vols. 8vo; 2nd edit. 1849; 3rd edit. 1852). To the same class of compilation belonged Wright's 'History of Caricature and Grotesque in Literature and Art, with Illustrations from various sources; drawn and engraved by F. W. Fairholt, Esq., F.S.A., London, 1865, sm. 4to. With R. H. Evans he also wrote for Bohn's library an 'Historical and Descriptive Account of the Caricatures of James Gillray; comprising a Political and Humorous History of the latter part of the Reign of George III' (London, 1851, 8vo). Wright subsequently developed this essay into 'The Works of James Gillray the Caricaturist; with a History of his Life and Times,' with four hundred illustrations, London, 1873, 4to.

Wright's independent work of the period included: 'Queen Elizabeth and her Times: a Series of Original Letters selected from the inedited private Correspondence of Lord Burghley, the Earl of Leicester, and others' (London, 1838, 2 vols. 8vo, with very slender commentary); 'The History of Ludlow and its Neighbourhood' (8vo, part i. 1841, part ii. 1843, in 1 vol. 1852); 'Autobiography

of Joseph Lister of Bradford in Yorkshire' (1842, 8vo); 'St. Patrick's Purgatory: an Essay on the Legends of Purgatory, Hell, and Paradise current during the Middle Ages' (1844, 8vo; partly written when he was an undergraduate); an edition of 'The Vision and the Creed of Piers Ploughman,' edited with notes and a glossary (1842, 2 vols. 500 copies; 2nd edit., with additions to the notes and glossary, in J. R. Smith's 'Library of Old Authors,' 1855, 2 vols.); 'Anecdota Literaria: a Collection of Short Poems in English, Latin, and French, illustrative of the Literature and History of England in the Thirteenth Century, and more especially of the Condition and Manners of the different Classes of Society; edited from Manuscripts at Oxford, London, Paris, and Berne,' London, 1844, 8vo, 250 copies; 'The Archæological Album: or Museum of National Antiquities, with Illustrations by F. W. Fairholt' (1845, 4to); and a collection of contributions to periodicals, 'Essays on Subjects connected with the Literature, Popular Superstitions, and History of England in the Middle Ages' (1846, 2 vols. 8vo).

Wright's industry gave him a wide reputation. His friend and neighbour at Brompton, François Guizot, recommended him for election as a corresponding member of the French Institut des Arts et Sciences, and he was admitted in 1842, in succession to the Earl of Munster. In 1843 he joined Pettigrew, T. Crofton Croker, and Charles Roach Smith in founding the British Archæological Association, and continued to advance its interests until he seceded in 1849 with Lord Albert Conyngham-Denison, afterwards first Baron Londesborough [q. v.], and others. Thenceforth he devoted much attention to archæological exploration, and one of his most successful works was 'The Celt, the Roman, and the Saxon: a History of the Early Inhabitants of Britain down to the Conversion of the Anglo-Saxons to Christianity: illustrated by the Ancient Remains brought to light by recent Research' (1852, 8vo; revised with additions, 1861, 8vo, 1875, 1885). Wright was an enthusiastic pedestrian, and he combined his walks with archæological exploration. Entertaining and valuable sketches of both appeared in 1852–3 in the 'Gentleman's Magazine,' and were collected into a volume under the title 'Wanderings of an Antiquary: chiefly upon the Traces of the Romans in Britain' (1854, 8vo). It was largely at Wright's persuasion that Beriah Botfield [q.v.] undertook the expense of excavating the site of the Roman city at Wroxeter. The work was conducted under Wright's direction in 1859, and he published in that year an interesting account of 'The Ruins of the Roman City of Uriconium at Wroxeter, near Shrewsbury' (1859, 12mo; republished as a 'Guide to Uriconium,' 1859; a fuller work on the subject followed in 1872.

Wright's labours were not remunerative, and much of his antiquarian work in middle life was undertaken at the expense of wealthy patrons. For James Heywood [q. v.] he translated 'Statutes of King's College, Cambridge, and Eton College,' 1850, 8vo; and he edited 'Cambridge University Transactions during the Puritan Controversies of the Sixteenth and Seventeenth Centuries' (1854, 2 vols. 8vo), for which Heywood wrote the preface. At the expense of Joseph Mayer [q. v.] he produced 'A Volume of Vocabularies illustrating the Condition and Manners of our Forefathers, as well as the History of the Forms of Elementary Education, and of the Languages spoken in this Island, from the Tenth Century to the Fifteenth; edited from MSS. in Public and Private Collections' (Liverpool, 1857, imp. 8vo, privately printed). A second volume under the same auspices appeared in 1873. A new edition, edited by Professor Richard Wülcker, was issued at Leipzig in 1884 (2 vols.) For his friend Lord Londesborough he compiled 'Miscellanea Graphica: Representations of Ancient, Mediæval, and Renaissance Remains in the possession of Lord Londesborough; the Historical Introduction by Thomas Wright,' London, 1857, 4to.

For various members of the Roxburghe Club he edited 'Joannes de Garlandia de Triumphis Ecclesiæ Libri Octo: a Latin Poem of the Thirteenth Century,' 1856, 4to; 'Songs and Ballads, with other Short Poems, chiefly of the Reign of Philip and Mary: edited from a Manuscript in the Ashmolean Museum,' 1860, 4to; and the 'De Regimine Principum: a Poem by Thomas Occleve, written in the Reign of Henry IV; edited for the first time,' 1860, 4to. On the recommendation of his friend Guizot, and at the request of the author, Wright translated very rapidly in 1865–6 the Emperor Napoleon's 'Vie de Jules César,' 1865–6, 2 vols. 8vo.

The more important of Wright's latest philological or antiquarian publications were: 'Essays on Archæological Subjects, and on Various Questions connected with the History of Art, Science, and Literature in the Middle Ages,' with 120 engravings, 1861, 2 vols. 8vo; and 'A History of Domestic Manners and Sentiments in England during the Middle Ages,' illustrated by upwards of three hundred engravings on wood by Fair-

holt, 1862, foolscap 4to. For the Rolls Series he also edited two works of value to the student of mediæval history, although errors abound in Wright's editorial contributions, viz.: 'Political Poems and Songs relating to English History, composed during the Period from the Accession of Edward III to that of Richard III,' London, 1859–61, 2 vols. royal 8vo; and 'The Anglo-Latin Satirical Poets and Epigrammatists of the Twelfth Century,' London, 1872, 2 vols. 8vo. For the Early English Text Society he edited 'The Book of the Knight of La Tour-Landry: translated from the Original French into English in the Reign of Henry VI; from the unique Manuscript in the British Museum: with Introduction and Notes,' London, 1869, 8vo.

In 1865 Wright's small resources were supplemented by a grant from the civil list of a pension of 65*l.*, which was increased to 100*l.* in 1872. Until that year he had enjoyed robust health and buoyant spirits; but after 1872 his mind failed, and he sank into imbecility before his death. Halliwell-Phillipps generously contributed towards his maintenance in his last years. He died at Chelsea on 23 Dec. 1877, and was buried at Brompton cemetery. His civil list pension was revived in 1881 in favour of his widow, a Frenchwoman whom he married in early life. She was buried beside him on 10 Feb. 1883.

A marble bust of Wright by Durham, purchased of his widow, is in the apartments of the Society of Antiquaries at Burlington House. A portrait engraved by Daniel J. Pound for the 'Drawing-room Portrait Gallery' (2nd ser. 1859) was reproduced in the 'Essex Review' for April 1900.

Richard Garnett [q. v.] justly castigated Wright's carelessness as an editor of mediæval literature in the 'Quarterly Review' for April 1848. Nearly all his philological books are defaced by errors of transcription and extraordinary misinterpretations of Latin and early English and early French words and phrases. But as a pioneer in the study of Anglo-Saxon and mediæval literature and of British archæology he deserves grateful remembrance.

Wright's works embrace in the British Museum catalogue 129 entries. Besides those already enumerated and many separately published lectures and papers in transactions of archæological societies, he issued: 1. 'Early Travels in Palestine: comprising the Narratives of Arculf, Willibald, Bernard, Sæwulf, Sigurd, Benjamin of Tudela, Sir John Maundeville, De la Brocquière, and Maundrell; edited with Notes,' 1848, 8vo (Bohn's 'Antiq. Libr.') 2. 'Narratives of Sorcery and Magic: from the most authentic sources,' 1851, 8vo; New York, 2 vols. 1852. 3. 'The History of Fulke Fitz-Warine, an Outlawed Baron in the Reign of King John; edited from a Manuscript preserved in the British Museum; with an English Translation and Notes,' 1855, 8vo. 4. 'Songs and Carols from a Manuscript of the Fifteenth Century in the British Museum,' 1856, 8vo. 5. 'Les Cent Nouvelles Nouvelles, publiées d'après le seul Manuscrit connu, avec Introduction et Notes [et Glossaire] par M. Thomas Wright,' Paris, 1858, 2 vols. 16mo. 6. 'The History of King Arthur and of the Knights of the Round Table; compiled from Sir Thomas Malory; edited from the Text of the Edition of 1634, with Introduction and Notes,' London: J. R. Smith's 'Library of Old Authors,' 1858, 3 vols. fcap. 8vo; 2nd edit. revised 1865, 3 vols. fcap. 8vo. 7. 'History of Ireland,' London and New York, 1848–52, 3 vols. imp. 8vo. 8. 'History of France,' imp. 8vo, pts. 1–34, 1858–62. 9. 'Roll of Arms of the Princes, Barons, and Knights who attended King Edward I to the Siege of Caerlaverock in 1300. Edited from the Manuscript in the British Museum, with a Translation and Notes; with the Coat-Armoury emblazoned in Gold and Colours,' 1864, 4to. 10. 'Ludlow Sketches: a Series of Papers,' 1867, 8vo. 11. 'Womankind in Western Europe, from the Earliest Ages to the Seventeenth Century. Illustrated with Coloured Plates and numerous Wood Engravings,' 1869, fcap. 8vo. 12. 'Feudal Manuals of English History: a Series of popular Sketches of our National History, compiled at different periods from the Thirteenth Century to the Fifteenth; from the Original Manuscripts,' London, 1872, 4to; privately printed.

[Essex Review, ix. 65–76, art. by Edward A. Fitch; Reliquary, 1877–8, vol. xviii., art. by Llewellyn Jewitt; Academy, 29 Dec. 1877; Athenæum, 29 Dec. 1877; Roach Smith's Retrospections, iii. 83 sq., and Collectanea Antiqua, viii. 250.] S. L.

WRIGHT, THOMAS (1809–1884), physician and geologist, was born on 9 Nov. 1809 at Paisley, Renfrewshire, and received his early education in the grammar school of that town, after which he was articled to his brother-in-law, a surgeon in practice there. On the removal of the latter to Ayrshire, Wright's medical studies were for a time interrupted, but their attraction was irresistible, so that he ultimately rejoined his relative and completed his time. Then he became a student at the Royal College of Surgeons, Dublin, working also at the Peter Street Anatomical and Surgical School. He rapidly acquired great skill as a dissector

and an extensive knowledge of anatomy, so that he was offered a demonstratorship, which probably would have led to a higher position, but blood-poisoning from a wound received in dissecting a case of confluent small-pox produced such serious results that he was unable to accept the office. On recovering his health he passed the College of Surgeons in 1832, and shortly afterwards settled at Cheltenham. Here he acquired a large practice, became medical officer of health to the urban district, and was for many years surgeon to the general hospital. In 1846 he graduated M.D. at St. Andrews University.

Wright's enthusiasm for scientific studies never flagged. At first he was engrossed in delicate microscopic work, but when this proved too trying to his eyes, he devoted himself to palæontology and gradually formed a collection of Jurassic fossils which was rich in cephalopods, and perhaps unequalled for sea-urchins and starfish. Notwithstanding his many occupations he found time to be an active member of the Cotteswold Club, an enthusiastic advocate of science as a branch of education, and a frequent lecturer at all places within reach of Cheltenham. His power of exposition, ample stores of knowledge, and remarkably fine presence made him an educational force in the Severn valley.

Such vacations as Wright's profession permitted were devoted to travel in Britain and on the continent in order to enlarge his knowledge, especially of Jurassic rocks and fossils. He was the author of about thirty-two papers on geological subjects, seven of them published in the 'Quarterly Journal' of the Geological Society; but one of the most valuable, on the correlation of the Jurassics of the Côte d'Or with those in Gloucestershire and Wiltshire, appeared in the 'Proceedings' of the Cotteswold Club. Yet more important were his contributions to the volumes of the Palæontographical Society. He was engaged from 1855 to 1882 in describing the sea-urchins and starfishes of the Jurassic and cretaceous formations, in which task at the outset he had counted on aid from Professor Edward Forbes [q. v.], but the early death of the latter left him to work single-handed. In 1878 he began the 'Lias Ammonites,' which was just completed at his death. This palæontological work was published by the Palæontological Society (London, 1878–84, 4to), and fills four large and well-illustrated volumes.

Wright was elected F.R.S.E. in 1855; F.G.S. in 1859, receiving the Wollaston medal in 1878; president of the geological section at the British Association meeting in 1875; F.R.S. in 1879. He also received honorary distinctions from various British and foreign societies.

Wright died on 17 Nov. 1884. His fine collection of fossils was purchased for an American museum. He was twice married: first, to Elizabeth, eldest daughter of Captain Vincent May of Liverpool; and, secondly, in 1845, to Mary, youngest daughter of Sir Robert Tristram Ricketts, bart., of the Elms, Cheltenham. She died in 1878, leaving one son, Thomas Lawrence Wright, and two daughters, the elder married to Edward Bestbridge Wethered, a well-known geologist; and the younger to Canon Charles Byron Wilcox, vicar of Christ Church, Birmingham.

[Memoir (with portrait) in the Midland Medical Miscellany, 1 Nov. 1883; obituary notices, Quarterly Journal Geol. Soc. xli. (1885), Proc. p. 39; Geol. Mag. 1885, p. 93 (with list of papers); information from E. B. Wethered, esq.]

T. G. B.

WRIGHT, WALLER RODWELL (*d.* 1826), author of 'Horæ Ionicæ,' was British consul-general for the republic of the Seven Islands (Ionian Islands) from 1800 to 1804. On his return to England he became recorder for Bury St. Edmunds. Subsequently he was president of the court of appeals at Malta, where he died in 1826. Wright's library at Zante was rifled by the French in 1804, and the materials which he had collected for a work upon the Greek islands were scattered or destroyed. His reminiscences took the form of 'Horæ Ionicæ: a Poem descriptive of the Ionian Islands and part of the adjacent coast of Greece' (London, 1809, 8vo). There are some charming lines among its heroic couplets, the work throughout of an ardent disciple of Pope. A 'Postscript' contains a few remarks upon the Modern Greek spoken in the Ionian Islands. To the third edition (London, 1816, 12mo) were appended 'Orestes, a Tragedy: from the Italian of Count Vittor Alfieri' (this was in blank verse, for which Wright showed little aptitude), and two odes. One of these odes, on the Duke of Gloucester's installation at Cambridge, had been printed in 1811 and forwarded in September by Dallas to Byron, who wrote: 'It is evidently the production of a man of taste and a poet, though I should not be willing to say it was fully equal to what might be expected from the author of "Horæ Ionicæ."' In reference to this poem Byron had previously written in 'English Bards:'

> Blest is the man who dare approach the bower
> Where dwelt the Muses in their natal hour . . .
> Wright, 'twas thy happy lot at once to view
> Those shores of Glory, and to sing them too.

[Wright's Horæ (three editions) in Brit. Mus. Libr.; Byron's Letters, ed. Henley, i. 375; Moore's Life and Letters of Byron, 1854, p. 136; Monthly Review, 1809, iii. 98; Biographical Dict. of Living Authors, 1816, p. 401.] T. S.

WRIGHT, WILLIAM (1563–1639), jesuit, son of John Wright, an apothecary of York, was born there in 1563, and went to school in his native city until he was about twenty years old, when his uncle, a priest, sent him to France. After a brief sojourn at Rheims he proceeded to Rome, where he entered the English College for his higher course on 18 Oct. 1581. He was admitted to the Society of Jesus at St. Andrew's novitiate, Rome, on 8 Dec. in the same year, and was professed of the four vows on 23 July 1602. For many years he was professor of philosophy and theology in the colleges of the society at Gratz in Styria, where he graduated D.D., and at Vienna.

He was sent to the English mission in 1606, and was seized soon afterwards at Hengrave Hall, Suffolk, the seat of the Gage family, taken before Dr. Bancroft, archbishop of Canterbury, at Lambeth, and committed by that prelate in 1607 to the Tower of London, whence he was transferred to the White Lion prison. He ultimately effected his escape by the aid of friends, and retired into Leicestershire, where he founded the missions of the society originally called the Residence of St. Anne, and in 1633 incorporated into the Derby and Nottingham district. He was rector of the 'college' until about 1636, when he became minister. He died in the same district on 18 Jan. 1638–9.

Wright was a vehement opponent of the oath of allegiance and supremacy devised by the government of James I, and solemnly condemned by the holy see. His works, which were published under various initials, are as follows: 1. 'The English Iarre. Or Disagreement amongst the Ministers of great Brittaine, concerning the Kinges Supremacy. Written in Latin [by Martin Becanus] and translated into English by I. W. P.,' [St. Omer], 1612, 4to. 2. 'A Discoverie of certaine notorious shifts, evasions, and untruthes uttered by Mr. J. White, Minister, in a booke of his lately set forth, and intituled A defence of the Way . . . in manner of a Dialogue. . . . By W. G., Professor in Divinity,' St. Omer, 1613, 4to; 2nd edit. 1619 [see WHITE, JOHN, 1570–1615]. 3. 'A Summary of Controversies: where in are briefly treated the cheefe Questions of Divinity now a dayes in dispute betweene Catholikes and Protestants . . .' [written in Latin by James Gordon]. Translated into English by I.,' vol. i. [St. Omer?], 1614, 8vo; 2nd edit. 1618. No more appears to have been published. 4. 'A Treatise concerning the Church. Wherein it is shewed . . . that the Church of Rome . . . is the only true Church of Christ. Written in Latin by . . . J. Gordon Huntly . . . and translated into English by J. L.' [St. Omer?], 1614, 8vo. 5. 'A Treatise of the Church. In which is proued M. Iohn White his Way to the True Church to be indeed no way at all to any Church true or false. . . . Written by W. G. Professour in Divinity, in manner of Dialogue,' *sine loco*, 1616, 4to. 6. 'A Consultation what Faith and Religion is best to be embraced. Written in Latin [by Leonardus Lessius] and translated into English by W. I. (An Appendix to the former Consultation. Whether every one may be saved in his owne fayth and religion),' [St. Omer?], 1618, 16mo. 7. 'A Treatise of the Iudge of Controversies,' [St. Omer], 1619, 12mo; translated from the Latin of Martin Becanus 'by W. W., Gent.' 8. 'A briefe relation of the Persecvtion lately made against the Catholike Christians, in the Kingdome of Iaponia. . . . Taken out of the Annuall Letters of the Fathers of the Society of Iesvs,' pt. i., all published, *sine loco*, 1619, translated from the Spanish 'by W. W., Gent.' 9. 'The Treasure of vowed Chastity in secular Persons. Also the Widdowes Glasse [by Leonardus Lessius]. Translated into English by I. W.,' [St. Omer?], 1621, 24mo. 10. 'A Letter to a Person of Honour, concerning the evil Spirit of Protestants,' 1622, 4to. 11. 'A Treatise against N. E. a Minister of the Church of England,' St. Omer, 1622, 4to. Southwell says this treatise is 'De Spiritibus.' It is subscribed 'W. G.' 12. 'A briefe treatise in which is made playne, that Catholikes living and dying in their profession may be saved, by the judgment of the most famous and learned Protestants. . . . Agaynst a Minister [N. E.] who in his Epistle exhorteth an honourable person to forsake her Religion,' [St. Omer], 1623, 4to. 13. 'A Treatise of Penance,' often reprinted. This may be the work which appeared at St. Omer in 1633 under the pseudonym of 'Douley,' and which has been ascribed to Father William Warford [q.v.] or Warneford. 14. Bartoli mentions a treatise written in a week, against the Archpriest George Blackwell [q.v.], which caused an extraordinary sensation in the public mind, on the question of the oath of allegiance (*Dell' Inghilterra*, pp. 631–5).

[De Backer's Bibl. des Écrivains de la Compagnie de Jésus; Dodd's Church Hist. ii. 136, iii. 114; More's Hist. Missionis Anglicanæ Soc.

Jesu, pp. 363–6; Notes and Queries, 3rd ser. ix. 38; Oliver's Jesuit Collections, p. 229; Southwell's Bibl. Scriptorum Soc. Jesu; Law's Archpriest Controversy, 1898 (Camden Soc.)]

T. C.

WRIGHT, WILLIAM (1735–1819), physician and botanist, was born at Crieff, Perthshire, in March 1735. He went to Crieff grammar school, and when seventeen was apprenticed to George Dennistoun, a surgeon at Falkirk. In 1756 he entered the university of Edinburgh, living with his uncle, and in 1757 he made a voyage to Greenland as surgeon on a whaler. In January 1758 he presented himself at Surgeons' Hall for examination, and was appointed second surgeon's mate on board the Intrepid. He began a careful study of scurvy, attributing it mainly to dirt, drink, and bad food. He was present on 4 April 1758 at Sir Edward Hawke's engagement at Rhé; shared at Gibraltar in the prize-money of the Raisonnable, which Captain Pratten of the Intrepid captured on 26 April; and witnessed Boscawen's victory over De la Clue off Lagos on 16 Aug. 1759. The Intrepid returning to refit, Wright offered himself for re-examination, and was rated as first mate to the Danaë under Captain Sir Henry Martin. In 1760 she was ordered to the West Indies under Rodney. Wright was transferred in succession to the hospitals at Port Royal and St. Pierre, to the Culloden and to the Levant, and was then paid off in September 1763.

Though he now qualified as surgeon and graduated M.D. *in absentiâ* at St. Andrews, in default of employment he started in December 1764 for Jamaica, intending to commence private practice. Finding, however, too many doctors there before him, he was glad to become assistant to Dr. Gray. Six months later Thomas Steel, his former fellow-student, invited him to become his partner at Hampden, Trelawny, one hundred and fifty miles from Kingston. They lived together and invested their savings in negroes. In 1771 they built a new house named Orange Hill; and in that year Wright began his herbarium of Jamaica plants, verifying during his residence in the island seven hundred and sixty species, and attaching to them their vernacular names and references to the works of Sloane and Browne. He sent live plants to Kew and dried ones to Sir Joseph Banks [q. v.], Jonathan Stokes, and others, maintaining an extensive scientific correspondence with medical men and botanists both in Europe and America. In 1774 Wright was appointed honorary surgeon-general of Jamaica, and in the following year he made known the occurrence in Jamaica of a native species of cinchona, and published in the 'Transactions' of the Philosophical Society of Philadelphia his first paper, one on diabetes.

In August 1777 Wright embarked for England, but on the voyage caught a malignant fever from a seaman, and cured himself by douches of cold sea-water, a remedy which he had previously successfully employed in cases of tetanus. His priority in this cold-water treatment of fever was afterwards fully admitted by the London Medical Society. In London he stayed with Maxwell Garthshore [q. v.], the obstetrician, in St. Martin's Lane; studied, with William Aiton's assistance, at Kew; and enjoyed the weekly meetings with Banks, Daniel Charles Solander [q. v.], Fothergill, Pitcairn, and others, at the house of Sir John Pringle [q. v.] He eventually settled at his native place, where his brother James had at his request built him a house, in which they both lived, Wright adopting his nephew James and educating him for the medical profession. After a tour in the west of Scotland and a visit to Lord Buchan near Linlithgow, Wright went to Edinburgh and attended the lectures of Professors Black, Munro, and Cullen. He became an original member of the Philosophical Society (afterwards the Royal Society) of Edinburgh.

In 1779 Sir Joseph Banks procured for Wright the post of regimental surgeon to the Jamaica regiment. Wright on this became a licentiate of the Edinburgh College of Physicians, and embarked at Portsmouth with two companies of his regiment on the transport Morant, which sailed with fifty-four other unarmed vessels under the protection of the Ramilies, Thetis, and Southampton. The whole expedition fell into the hands of a French and Spanish fleet off Cape St. Vincent, during a fog, this being perhaps the greatest loss the mercantile navy of Britain had ever sustained. Wright, whose valuable *hortus siccus* was lost on this occasion, but who managed to secrete and destroy the colours of his regiment, was landed on parole at Cadiz on 3 Sept. by the French man-of-war the Bourgogne, and was marched to Arcos on the Guadalete in Andalusia. In a country where medicine was a century behindhand his skill soon gained him great repute, and he was even taken into convents to prescribe for sick nuns; but the corregidor of the inquisition, discovering that one of the British officers had a masonic apron, threatened general domiciliary visits, whereupon the Englishmen resolved to offer forcible resistance, and the Spanish authorities preferred to march them to the Guadiana and across the Portuguese frontier. Wright and some

others dropped down the river in an open boat to Taro, where they freighted a sloop and reached Lisbon on 21 Dec. 1780, and then proceeded to Falmouth.

Being detained in England under his parole until an exchange of prisoners was arranged, Wright visited a Scottish botanical friend named Baxter at Oldham, Hampshire, until the return of the remnant of his regiment from Spain. In April 1782 they sailed once more, being now known as the 99th foot; but arriving in the West Indies just after Rodney's victory over De Grasse, the regiment was sent home and disbanded, while Wright was permitted to remain to settle his private affairs and replace his lost *hortus siccus*. This he did very completely, adding several new species, and having in 1784 the assistance of the Swedish botanist Olaf Schwartz. He was appointed physician-general of Jamaica; but suffering from fever and ague, and having realised his property, he returned home in 1785, and, after spending most of 1786 in Perthshire, settled at Edinburgh. He was nominated to succeed John Hope (1725–1786) [q. v.] in the chair of botany, but refused to stand against Daniel Rutherford [q.v.], contenting himself with the formation of a library, a scientific correspondence with no fewer than two hundred and sixty acquaintances, and the training of a few other students in his house with his nephew James.

In 1792 Wright was summoned as a witness before the committee of the House of Commons on the slave trade; and in 1795, in spite of the opposition of Sir Lucas Pepys [q.v.], the head of the army medical board, and of the Royal College of Physicians, on the ground of his not being one of their licentiates, he was appointed physician to the expedition sent to the West Indies under Sir Ralph Abercromby [q.v.] He sailed in December in the William and John hospital ship, reaching Barbados on 21 Feb. 1796. Wright stayed two years in Barbados, during which time he drew up a report on the diseases common among troops in the West Indies and made a large collection of Windward Island plants. On his return to England in June 1798, after narrowly escaping capture by the French on the voyage, he was retained on full pay for four months, and was offered an honorary extra licentiateship of the College of Physicians, which latter he declined. He settled in Edinburgh, only practising gratuitously among his university friends and the poor, arranging his natural history collections, which were among the largest private museums in the kingdom, and taking an active part in the scientific societies of the city. Until 1811 he made an annual tour in the north-west highlands, often in the company of John Stuart (1743–1821) [q. v.], minister of Luss, Dumbartonshire, who was related to him by marriage, walking six or seven miles a day. He assisted his friend James Currie [q.v.] in forming, in conjunction with William Roscoe [q. v.], the herbarium of the Liverpool Botanical Garden. Himself a Neptunist in geology, he became in 1808 an original member and vice-president of the Wernerian Society; and when in 1809 the collections made by (Sir) William Jackson Hooker [q.v.] in Iceland were destroyed by a fire on board ship, he presented him with an herbarium and specimens of minerals collected in that island by his nephew James Wright, who had accompanied Sir John Stanley thither in 1789, a kindness acknowledged by Hooker in his 'Recollections of a Tour in Iceland in 1809.' In 1800 he was invited by Sir Ralph Abercromby to accompany him to Egypt as physician to the army, but declined.

Wright died unmarried in Edinburgh on 19 Sept. 1819, and was buried in Grey Friars churchyard. He was elected fellow of the Royal Society in 1778, president of the Royal College of Physicians of Edinburgh in 1801, and associate of the Linnean Society in 1807. He published no separate volume of his own, but in 1800 printed a chronological collection of Edinburgh medical graduation theses, and contributed various medical papers to different publications, a selection from which, and from the notes in his herbarium, was reprinted in a 'Memoir' of him published in 1828. This volume also contains a vignette portrait engraved by William Home Lizars after a miniature by John Caldwell. An index by him to the Linnæan names of the plants mentioned in James Grainger's poems was printed in the 1836 edition. Dr. Roxburgh named a genus *Wrightea* in his honour, but, this proving to have been already named *Wallichia*, Robert Brown dedicated another to him as *Wrightia*. His dried plants occur in various herbaria, especially those of Patrick Neill (1776–1851) [q. v.], in possession of the Edinburgh Botanical Society and the Liverpool Botanical Garden.

[Memoir of Dr. William Wright, London, 1828, 8vo; Nichols's Literary Illustrations, iii. 781.] G. S. B.

WRIGHT, WILLIAM (1773–1860), aural surgeon, born at Dartford in Kent on 28 May 1773, was son of William and Margaret Wright. He was educated under John Cunningham Saunders [q. v.], and was therefore in all probability a student of St. Thomas's Hospital. He does not appear to have obtained any medical diploma or

license, but he proceeded to Bristol, where he began his professional career in 1796. Here Miss Anna Thatcher came under his care. She was almost deaf and dumb, but his method of treatment was so successful that in a year she could repeat words, and in 1817 she had a long audience and conversation with Queen Charlotte. Her majesty thereupon appointed Wright her surgeon-aurist in ordinary. He moved to London and soon acquired a large and fashionable practice. He began to attend the Duke of Wellington in 1823, and remained one of his medical attendants until the death of the duke. Wright died on 21 March 1860 in Duke Street, St. James's Square, London.

Wright's works were: 1. 'An Essay on the Human Ear,' London, 1817, 8vo. 2. 'On the Varieties of Deafnesses,' London, 1829, 8vo. 3. 'A few Minutes' Advice to Deaf Persons,' London, 1839, 12mo. 4. 'Deafness and Diseases of the Ear: the Fallacies of present Treatment exposed and Remedies suggested. From the Experience of half a century,' London, 1860, 8vo.

[Medical Times and Gazette, 1860, i. 328; additional information kindly given by the Rev. P. E. Smith, M.A., vicar of Dartford, Kent.]

D'A. P.

WRIGHT, WILLIAM (1830–1889), orientalist, son of Captain Alexander Wright of the East India Company's service, was born at Mullye or Mallai, on the Nepal frontier, on 17 Jan. 1830. His mother was a daughter of Daniel Anthony Overbeck, the last Dutch governor of Bengal, and, being herself skilled in several oriental languages, including Persian, encouraged her son in his chosen pursuits. His school and first university education was at St. Andrews, where he graduated. He then visited the university of Halle, primarily for the study of Syriac, residing there in the house of Professor Rödiger. Here, however, he became proficient in all the chief Semitic languages, especially in Arabic, gaining at the same time a knowledge not only of other languages containing Semitic elements, such as Persian and Turkish, but even finding time for the study of so difficult a non-Semitic language as Sanskrit. Rödiger always spoke of Wright as his best pupil. Passing to Leyden, mainly for the study of Arabic manuscripts, he studied under Dozy, and there received, at the early age of twenty-three, an honorary doctor's degree. It was from Leyden that he wrote in 1852 his famous letter to Professor Fleischer, published in the 'Journal of the German Oriental Society' (vii. 109), stating the plan of his lifework in Arabic, largely founded on the extracts made at Leyden—'an ambitious programme' (as his friend Professor Bensly observed), 'which might well have daunted the ripest scholar, but which in the end was carried out with but slight variations.' Returning from the continent, Wright held successively the chair of Arabic at University College, London (1855–6), and at Trinity College, Dublin (1856–61). Having at the latter place to lecture in Hindustani, he commenced collecting materials for publishing a scientific dictionary of the language, a project afterwards abandoned.

Leaving for a time teaching for an opportunity of original work, which was always his main object, Wright accepted a post in the department of manuscripts at the British Museum, in order to catalogue the great collection of Syriac manuscripts.

In 1870 Wright was recalled to academic work, as Sir Thomas Adams's Professor of Arabic, at Cambridge. This post he held till his death, 22 May 1889. In the same university he was elected fellow of Queens' College, and held many foreign distinctions, including membership of the Institut de France, and of the Imperial Academy of St. Petersburg. He married, in 1859, Miss Emily Littledale of Dublin.

In Arabic his chief publications were: 'Travels of Ibn Jubair' (1852); 'Opuscula Arabica' (1859); 'Kāmil of Al-Mubarrad' (1864–82); also his 'Arabic Grammar' (1859, 1875), professedly founded on Caspari, but, especially in the later edition, practically an original work. In Syriac, besides the great catalogue of manuscripts at the British Museum already referred to, and published 1870–2, he issued: 'Homilies of Aphraates' (1869); 'Apocryphal Acts of the Apostles' (Syriac and English), 2 vols. 1871; 'Chronicle of Joshua the Stylite' (Syriac and English), 1882; 'Book of Kalilah and Dimnah' (1883); and his brilliant article on Syriac literature for the 'Encyclopædia Britannica,' republished with notes since his death (1894). His unfinished edition of the Eusebian history has been completed and issued by Mr. W. Maclean (Cambridge, 1898). His minor works in Syriac—'Notulæ Syriacæ' and 'Fragments of the Curetonian Gospels' (both privately printed)—may be mentioned for their rarity. In Æthiopic he published a catalogue for the British Museum, and also contributed to several journals valuable articles on early Semitic epigraphy. His comprehensive attainments are shown in his 'Lectures on the Comparative Grammar of the Semitic Languages,' a posthumous publication (1890), edited by his successor, William Robertson Smith [q. v.]

Wright's work with and for others formed one of his most characteristic activities. To such co-operation are due the splendid oriental series of the Palæographical Society, drawn up under his editorship, and his weighty contributions to the lexical works of Payne Smith in Syriac, of Dozy in Arabic, and of Neubauer in Hebrew. His wide scholarship was also of the greatest value to the Old Testament revision committee, of which he was a member. As a teacher he will be long remembered at Cambridge, both by colleagues and by a succession of distinguished pupils. The University Library is largely indebted to his active mediation for the possession of the finest European collection of early Indian manuscripts, that obtained by his brother, Dr. D. Wright, in Nepal, and since enlarged.

[Personal knowledge; communications from family; obituary notices by R. L. B[ensly] in Academy, in Journal of Royal Asiatic Soc. for 1889, p. 708, and by Professor de Goeje of Leiden; Catalogue of the Cambridge University Library.] C. B.

WRIGHT, WILLIAM (1837–1899), missionary and author, born on 15 Jan. 1837 at Finnards, near Rathfriland, in co. Down, was the youngest child of William Wright, a North of Ireland farmer, by his wife, Miss Niblock. He was educated at a small country school, and supplemented the deficiencies of his instructors by a miscellaneous course of reading. Possessed of unusual ability, he resolved to prepare himself for the civil service, and, after passing a few months at the Belfast Royal Academical Institution, he matriculated in Queen's College in 1858. A visit to Belfast by Charles Haddon Spurgeon [q. v.] determined Wright to become a missionary, and on leaving Queen's College he studied theology at the assembly's college and at Geneva. About 1865 he proceeded to Damascus as missionary to the Jews. During the ten years that he spent in the East he acquired a knowledge of Arabic, studied the customs and topography of Palestine, and made expeditions in Syria and Northern Arabia. His 'Account of Palmyra and Zenobia, with Travels and Adventures in Bashan and the Desert' (London, 8vo), though not published until 1895, was in great part written during the journeys which it describes. While in the East he filled the post of special correspondent to the 'Pall Mall Gazette.' At Damascus he made the acquaintance of Edward Henry Palmer [q. v.] and of Sir Richard Burton. For Burton he had a high regard, and published an appreciative sketch of his character in October 1891 in the first number of the 'Bookman,' under the signature of 'Salih.'

Returning to England, Wright succeeded Robert Baker Girdlestone (now Canon Girdlestone) as editorial superintendent of the British and Foreign Bible Society in June 1876. This post he retained until his death. During his tenure of office 150 new versions of the whole or parts of the Bible passed through his hands, and all the great vernacular versions of India, China, and other countries underwent revision.

Wright's literary labours were not limited by his official duties. While in Syria he made casts of the Hamath inscriptions, and from further investigations came to the conclusion that they were Hittite remains and that a Hittite empire had at one time existed in Asia Minor and Northern Syria. In 1884 he published 'The Empire of the Hittites' (London, 8vo), with a conjectural decipherment of Hittite inscriptions by Professor Archibald Henry Sayce, who had come to similar conclusions. A second edition of the book appeared in 1886, and Wright contributed the article on the 'Hittites' to 'Chambers's Encyclopædia' in 1895. The whole subject is still rather obscure, but Wright must be credited with assisting materially to elucidate it. In 1893 he published another work of some fame, 'The Brontës in Ireland' (London, 8vo), which reached a third edition within a year. It embodied many personal investigations by Wright, but some of his statements were controverted by J. Ramsden in 1897 in 'The Brontë Homeland: or Misrepresentations rectified.'

In 1890 Wright was selected to represent the Bible Society at Shanghai at the conference of all the protestant missions of China, at which, on his initiative, it was resolved to prepare a standard version of the Bible in the chief languages of the empire to supersede the various versions in the same script at that time in use. Wright's last years were saddened by the long illness and death of his eldest son, W. D. Wright, a minister of the presbyterian church of England. He died on 31 July 1899 at his residence, 10 The Avenue, Upper Norwood, and was buried on 4 Aug. in West Norwood cemetery. He was twice married, and left a widow, three sons, and four daughters. In 1882 he received the honorary degree of D.D. from Glasgow University.

Besides the works already mentioned, Wright contributed to the 'Contemporary Review' 'The Power behind the Pope,' a vigorous narrative of the publication and eventual condemnation by the Vatican of the

popular version of the New Testament by Henri Lasserre, the author who made the fame of the holy well at Lourdes. The article was separately published (London, 1888, 8vo). Wright also contributed an introduction on 'The Growth of the English Bible' to the 'Comprehensive Concordance to the Holy Scriptures' (London, 1895, 8vo); edited 'Bible Helps. The Illustrated Bible Treasury,' London, 1896, 8vo; and wrote an introduction to Joseph Pollard's 'Land of the Monuments,' London, 1896, 8vo.

[Bible Society Monthly Report, September and October 1899; Presbyterian, 10 Aug. 1899 (with portrait); Missionary Herald of the Presbyterian Church of Ireland, 2 Oct. 1899 (with portrait); British Weekly, 3 Aug. 1899; Times, 2 Aug. 1899.] E. I. C.

WRIGHTSLAND, Lord. [See Craig, Sir Lewis, 1569–1622.]

WRIOTHESLEY, CHARLES (1508?–1562), herald and chronicler, said by Anstis to have been born on 8 May 1508 at his father's house outside Cripplegate, was fourth son of Sir Thomas Wriothesley (*d.* 1534) [q. v.], by his first wife, Joan, daughter of William Hall of Salisbury. Thomas Wriothesley, first earl of Southampton [q.v.], was his first cousin. At a very early age he adopted the profession of his father, his grandfather, and his uncle, and obtained a subordinate position in the herald's office. In 1522, when he was only fourteen, if Anstis's date of birth is correct, his property 'in lands and fees' was assessed at 38*l.* 6*s.* 8*d.* and in goods at 40*l.*, and on 29 May 1525 he was appointed rouge croix pursuivant (*Letters and Papers*, iii. 2486, iv. 1377 [28]), and in 1529 he was admitted student of Gray's Inn. He speaks of Lord-chancellor Audley as his 'master,' and his cousin, the first earl of Southampton, bequeathed him 20*l.* on his death in 1550 (*Trevelyan Papers*, i. 213). He was created Windsor herald on Christmas day 1534, and retained this office until his death in his friend Camden's house in St. Sepulchre's on 25 Jan. 1561–2; he was buried with the usual heraldic pomp in the middle aisle of St. Sepulchre's Church on the 27th (Machyn, *Diary*, pp. 275, 389). He was apparently twice married; the maiden name of his first wife is said to have been Mallory, and the christian name of his second was Alice; he is not known to have left children.

Wriothesley was author of the chronicle now called 'Wriothesley's Chronicle.' The original manuscript is not known to be extant, the only existing copy being a transcript made early in the seventeenth century probably for Henry Wriothesley, third earl of Southampton [q. v.] It passed into the possession of the Percy family by the marriage of Elizabeth, daughter of Thomas, fourth earl of Southampton [q. v.], to Josceline Percy, eleventh earl of Northumberland, and belonged to Lord H. M. Percy in 1874, when it was edited by William Douglas Hamilton for the Camden Society (2 vols. 1875). The chronicle is anonymous, but internal evidence points conclusively to Wriothesley's authorship; in the main it may be regarded as a continuation of the chronicle of Richard Arnold [q. v.], whose sister was second wife of Sir John Wriothesley or Writh [q. v.], Charles Wriothesley's grandfather, and the reign of Henry VII and first eleven years of Henry VIII are little more than transcripts from Arnold. After that date Wriothesley becomes an independent authority of great value; in many cases, such as the trial of Anne Boleyn, he supplies new information; and in others, where his differs from generally received accounts, his testimony always merits careful consideration.

[An account of Wriothesley and a detailed examination of his chronicle are given in Hamilton's preface (Camden Soc.); see also Addit. MS. 33376, f. 27; Anstis's Order of the Garter, i. 373, ii. xxiv; Letters and Papers of Henry VIII; Rymer's Fœdera, xv. 187, 423; Foster's Gray's Inn Reg.; and authorities cited.] A. F. P.

WRIOTHESLEY, HENRY, third Earl of Southampton (1573–1624), Shakespeare's patron, was second son of Henry Wriothesley, second earl of Southampton, by his wife, Mary Browne, daughter of the first viscount Montague. He was born at his maternal grandfather's residence, Cowdray House, near Midhurst, on 6 Oct. 1573. His father died two days before his eighth birthday [see Wriothesley, Thomas, first Earl of Southampton]. The elder brother was already dead. Thus on 4 Oct. 1581 he became third earl of Southampton. His mother remained a widow during nearly the whole of his minority; on 2 May 1594 she married Sir Thomas Heneage, vice-chamberlain of Elizabeth's household; but he died within a year, and in 1598 she took a third husband, Sir William Hervey, who distinguished himself in military service in Ireland, and was created Lord Hervey by James I. As was customary, the young earl became on his father's death a royal ward, and Lord Burghley, the prime minister, acted as his guardian in his capacity of master of the court of wards. At the age of twelve, in the autumn of 1585, he

was admitted to St. John's College, Cambridge. Next summer he sent his guardian Burghley an essay in Ciceronian Latin on the somewhat cynical text that 'All men are moved to the pursuit of virtue by the hope of reward.' The paper, an admirable specimen of caligraphy, is preserved at Hatfield. He remained at the university for four years, graduating M.A. at sixteen in 1589. Before leaving college he entered his name as a student at Gray's Inn, and soon afterwards took into his 'pay and patronage' John Florio [q. v.], the well-known author and Italian tutor. According to Florio the earl quickly acquired a thorough knowledge of Italian. About 1590, when he was hardly more than seventeen, he was presented to Queen Elizabeth, who showed him kindly notice, and her favourite, the Earl of Essex, thenceforth displayed in his welfare a brotherly interest which proved in course of time a doubtful blessing. In the autumn of 1592 he was in the throng of noblemen that accompanied Elizabeth to Oxford, and was recognised as the most handsome and accomplished of all the young lords who frequented the royal presence. In 1593 Southampton was mentioned for nomination as a knight of the garter, and although he was not chosen the compliment of nomination was, at his age, unprecedented outside the circle of the sovereign's kinsmen. On 17 Nov. 1595 he distinguished himself in the lists set up in the queen's presence in honour of the thirty-seventh anniversary of her accession, and was likened by George Peel, in his account of the scene in his 'Anglorum Feriæ,' to Bevis of Southampton, the ancient type of chivalry.

Literature was from early manhood a chief interest of Southampton's life, and before he was of age he achieved wide reputation as a patron of the poets. From the hour that, as a handsome and accomplished lad, he joined the court and made London his chief home, authors acknowledged his appreciation of literary effort of almost every quality and form. His great wealth was freely dispensed among his literary eulogists. In 1593 Barnabe Barnes appended a sonnet in his honour to his collection of sonnets called 'Parthenophil and Parthenophe;' in 1594 Thomas Nash described him, when dedicating to him his romance of 'Jack Wilton,' as 'a dear lover and cherisher as well of the lovers of poets as of the poets themselves.' For him Nash seems to have penned at the same time a lascivious poem entitled 'The Choosing of Valentines,' which opens and closes with a sonnet to 'Lord S[outhampton].' In 1595 Gervase Markham inscribed to him in a sonnet his patriotic poem on Sir Richard Grenville's fight off the Azores. In 1598 Florio associated with his name his great Italian-English dictionary, 'A Worlde of Wordes.' But the chief of Southampton's poetic clients was Shakespeare. In April 1593 Shakespeare dedicated to Southampton his poem 'Venus and Adonis;' there Shakespeare's language merely suggests the ordinary relations subsisting between a Mæcenas and a poetic aspirant to his favourable notice. In May 1594 Shakespeare again greeted Southampton as his patron, dedicating to him his second narrative poem 'Lucrece.' In his second dedicatory epistle to the earl Shakespeare used the language of devoted friendship; although such language was common at the time in communication between patrons and poets, Shakespeare's employment of it is emphatic enough to suggest that his intimacy with Southampton had become very close since he dedicated 'Venus and Adonis' to him in more formal language a year before.

Evidence of Southampton's love for the Elizabethan drama is abundant, and there is a very substantial corroboration of Southampton's regard for Shakespeare, which the dedications of the two narrative poems attest, in the statement made by Nicholas Rowe, Shakespeare's first adequate biographer, on the competent authority of Sir William D'Avenant. This statement runs thus: 'There is one instance so singular in its magnificence of this patron of Shakespeare's [i.e. the Earl of Southampton], that if I had not been assured that the story was handed down by Sir William D'Avenant, who was probably very well acquainted with his affairs, I should not venture to have inserted; that my lord Southampton at one time gave him a thousand pounds to enable him to go through with a purchase which he heard he had a mind to. A bounty very great and very rare at any time.'

Southampton is the only patron of Shakespeare who is positively known to biographers of the dramatist. There is therefore strong external presumption in favour of Southampton's identification with the anonymous friend and patron whom the poet describes in his sonnets as the sole object of his poetic adulation. The theory that the majority of Shakespeare's sonnets were addressed to Southampton is powerfully supported by internal evidence. Several of the sonnets which are avowedly addressed to the patron of the writer's poetry embody language almost identical with that employed by Shakespeare in the dedicatory epistle of 'Lucrece.' Elsewhere Shakespeare complains that his own

predominant place in his patron's esteem is threatened by the favour bestowed by the patron on rival poets. In 1594, when most of Shakespeare's sonnets were probably written, Southampton was the centre of attraction among poetic aspirants. No other patron's favour was at the moment more persistently sought by newcomers in the literary field. There is a possibility that Shakespeare saw his chief rival in Barnabe Barnes, a youthful *protégé* of the earl; Barnes, in one of his sonnets, had eulogised Southampton's virtues and inspiring eyes in language which phrases in Shakespeare's sonnets seem to reflect. In other sonnets in which Shakespeare avows love in the Elizabethan sense of friendship for a handsome youth of wealth and rank, there are many hints of Southampton's known character and career. The opening sequence of seventeen sonnets, in which a youth of rank and wealth is admonished to marry and beget a son so that 'his fair house' may not fall into decay, can only have been addressed to a young peer like Southampton, who was as yet unmarried, had vast possessions, and was the sole male representative of his family.

Southampton doubtless inspired Shakespeare with genuine personal affection, but it was in perfect accord with the forms of address that were customary in the intercourse of poets with patrons for Shakespeare to describe his relations with his Mæcenas in the language of an overmastering passion. Some exaggeration was imperative among Elizabethan sonnetteers in depicting the personal attractions of a patron. But the extant portraits of Southampton confirm the 'fair' aspect with which the sonnet's hero is credited. Shakespeare's frequent references in his sonnets to his youthful patron's 'painted counterfeit' (sonnets 16, 24, 47, 67) were doubtless suggested by the frequency with which Southampton sat for his portrait (see list of portraits *ad fin.*) Sonnet 68 has an allusion to the youth's 'golden tresses,' and Southampton is known to have attracted special attention at court by his vanity in wearing his auburn hair so long as to fall below his shoulders. The lascivious temper with which Shakespeare credits his hero, and the patron's intrigue with the poet's mistress which the sonnets indicate, are in full agreement with what is known of Southampton's youthful amours. The extreme youth with which the hero of the sonnets is at times credited presents no difficulty. Southampton, who was twenty-one in 1594, was generally judged to be young for his years, while serious-minded Shakespeare at the age of thirty—on the threshold of middle age—naturally tended to exaggerate the difference between his boyish patron's age and his own (Elizabethan sonnetteers, moreover, habitually respected Petrarch's convention of speaking of themselves as far advanced in years). Sonnet 107, which seems to refer to the death of Queen Elizabeth and the accession of James I, may be regarded as a congratulatory greeting from Shakespeare on Southampton's release from prison, and is doubtless the last of the series. (Shakespeare's sonnets were not published till 1609, although they had been circulated earlier in manuscript. The printed volume was the surreptitious venture of a disreputable and half-educated publisher, Thomas Thorpe [q. v.], who knew nothing of the sonnets' true history, and dedicated the book to a friend in the trade, who was a partner in the transaction of the publication. Thorpe, in the Pistol-like language that he invariably affected in such dedicatory greetings as are extant from his eccentric pen, adapted to his humoursome purposes the common dedicatory formula (which 'wisheth' a patron 'all happiness' and 'eternity'), and puzzled future students by bombastically dubbing the friend 'Mr. W. H.,' who procured for him the unauthorised 'copy' of the sonnets, 'the only begetter of these ensuing sonnets;' Thorpe employed 'begetter' in the sense of 'procurer,' in accordance with a not unfamiliar Elizabethan usage. The laws of Elizabethan bibliography render it irrational to seek in Thorpe's dedicatory bombast for a clue to the persons commemorated by Shakespeare in the text of his sonnets.)

At the time that Shakespeare was penning his eulogies in 1594 Southampton, although just of age, was still unmarried. When he was seventeen Burghley had suggested a union between him and his granddaughter Lady Elizabeth Vere, daughter of the Earl of Oxford. The Countess of Southampton approved the match, but Southampton declined to entertain it. By some observers at court he was regarded as too fantastic and volatile to marry at all. In 1595 he involved himself in an intrigue with one of the queen's waiting women, Elizabeth, daughter of John Vernon of Hodnet in Shropshire, and a first cousin of the Earl of Essex. The amour was deemed injurious to his reputation. In 1596 he withdrew from court and played a part as a volunteer with his friend Essex in the military and naval expedition to Cadiz. Next year he again accompanied Essex on the expedition to the Azores. These experiences developed in him a martial ardour which improved his position, but on his return to court in January 1598 he gave new proof of his impetu-

ous temper. One evening in that month Ralegh with Southampton and a courtier named Parker were playing at primero in the presence chamber, but when Ambrose Willoughby, an esquire of the body, requested them to desist on the queen's withdrawal to her bedchamber, Southampton struck Willoughby, and during the scuffle that ensued 'the esquire pulled off some of the earl's locks.' Next morning the queen thanked Willoughby for what he did (*Sydney Papers*, ii. 83). Later, in 1598, Southampton accepted a subordinate place in the suite of the queen's secretary, Sir Robert Cecil, who was going on an embassy to Paris. Before leaving London he entertained his new chief with a dramatic entertainment. While in Paris he learned that his mistress, Elizabeth Vernon, was about to become a mother, and, hurrying home, he secretly made her his wife during the few days he remained in England. When the news reached the queen she was full of anger and issued orders for the arrest of both the bride and bridegroom. 'The new-coined countess' was at first dismissed with much contumely from her place at court and then committed to 'the best-appointed lodging in the Fleet' (Chamberlain to Carleton). A few weeks later Southampton, on his return from France, was carried to the same prison. Although he was soon released from gaol, all avenues of the queen's favour were thenceforth closed to him.

Early in 1599 he sought employment in the wars in Ireland, and accompanied thither his friend Essex, who had been appointed lord-deputy. Essex nominated Southampton general of his horse, but Elizabeth refused to confirm the appointment, and Essex, after much resistance, was obliged to cancel it in July. In the autumn of 1599 Southampton was idling in London with his friend, Lord Rutland. His love of the drama was his only resource. He avoided the court, and 'passed away the time merely in going to plays every day' (*Sydney Papers*, ii. 132). As soon as Essex was committed to custody on his return to England from Ireland in October 1599, Southampton was in frequent communication with him, and was gradually drawn into the conspiracy whereby Essex and his friends designed to regain by violence their influence at court. In July 1600 Southampton revisited Ireland, in order to persuade the new deputy, Lord Mountjoy, to return to Wales with an army that might be used to serve Essex's interests, but Mountjoy proved unconciliatory. As soon as Essex regained his liberty in August, he and his associates often met at Southampton's house to devise a scheme of rebellion. On Thursday, 5 Feb. 1600–1, Southampton sent a message and forty shillings to the players at the Globe Theatre, bidding them revive for the following Saturday Shakespeare's play of 'Richard II' so as to excite the London public by presenting on the stage the deposition of a king. The performance duly took place. Next morning, Sunday, 8 Feb., there followed the outbreak which Essex and Southampton had organised to remove their enemies from the court. The rising failed completely. Southampton was arrested and sent to the Tower, and on 19 Feb. was brought with Essex to trial on a capital charge of treason before a special commission of twenty-five peers and nine judges sitting in Westminster Hall. Southampton declared in the course of the trial that the queen's secretary, Sir Robert Cecil, had told him that the Spanish infanta was Elizabeth's rightful successor. Cecil hotly denied the damaging allegation. Both defendants were convicted and condemned to death. Cecil interested himself in securing a commutation of Southampton's sentence. He pleaded that 'the poor young earl, merely for the love of Essex, had been drawn into this action,' and his punishment was commuted to imprisonment for life. Further mitigation was not to be looked for while the queen lived. Essex sent Southampton a pathetic letter of farewell before his execution on 25 Feb.

Essex had been James's sworn ally, and the king's first act on his accession to the crown of England was to set Southampton free (10 April 1603). After a confinement of more than two years, Southampton thus resumed, under happier auspices, his place at court. Popular sympathy ran high in his favour. Samuel Daniel and John Davies of Hereford offered him congratulations on his release in verse, Bacon addressed him a prose epistle of welcome, and Shakespeare's sonnet 107 may well be associated with the general joy.

As soon as Southampton was at liberty, he was given high honours. On 2 July 1603 he was created K.G. Five days later he was appointed captain of the Isle of Wight and Carisbrooke Castle, as well as steward, surveyor, receiver, and bailiff of the royal manors in the island. He was re-created Earl of Southampton (21 July 1603), and on 18 April 1604 was fully restored in blood by act of parliament. On 10 Dec. 1603 he became keeper of the king's game in the divisions of Andover, Sawley, and Kingsclere, Hampshire. He was made lord lieutenant of Hampshire, jointly with the Earl of Devonshire, on 10 April 1604, and

commissioner for the union with England on 10 May. The new queen showed him special favour. In 1603 he entertained her at Southampton House, and engaged Burbage and his company of actors, of whom Shakespeare was one, to act 'Love's Labour's Lost' in her presence. On 10 Oct. he was made her master of the game. He joined her council on 9 Aug. 1604, and when acting as steward at the magnificent entertainment given at Whitehall on 19 Aug. 1604 in honour of the signing of a treaty of peace with Spain, he twice danced a coranto with the queen.

But Southampton's impetuosity had not diminished. In July 1603, when the queen expressed astonishment, in the course of conversation with him in the presence chamber, 'that so many great men did so little for themselves' on the fatal day of Essex's rebellion, Southampton replied that they were paralysed by the course skilfully taken by their opponents to make their attempt appear to be a treasonable attack on Queen Elizabeth's person. But for that false colour given to our action, none of those, said he, with whom our quarrel really was, 'durst have opposed us.' Lord Grey, an enemy of Essex, with whom Southampton had quarrelled in Ireland, was standing by, and, imagining himself aimed at, fiercely retorted at the word 'durst' that the daring of the adversaries of Essex was not inferior to that of his friends. Southampton gave his interlocutor the lie direct, and was soon afterwards ordered to the Tower for his infringement of the peace of the palace. Although he did not forfeit the good opinion of the king and queen, James I's chief minister, Lord Salisbury, who knew him of old, distrusted him, and his efforts to obtain something beyond ornamental offices were unsuccessful. He therefore devoted his ample leisure and wealth to organising colonial enterprise. He helped to equip Weymouth's expedition to Virginia in 1605, and became a member of the Virginia Company's council in 1609. He was admitted a member of the East India Company in the same year. In April 1610 he helped to despatch Henry Hudson to seek the North-west Passage, and was an incorporator both of the North-west Passage Company in 1612, and of the Somers Island Company in 1615. He was chosen treasurer of the Virginia Company on 28 June 1620, and retained office till the company's charter was declared void on 16 June 1624. The papers of the company, which are now in the Congress Library at Washington, were entrusted to his keeping, and they are said to have been purchased by a Virginian settler, William Byrd, of Southampton's son. The map of New England commemorates Southampton's labours as a colonial pioneer. In his honour were named Southampton Hundred (17 Nov. 1620), Hampton River, and Hampton Roads in Virginia, while Southampton 'tribe' in the Somers' Island was also called after him.

Meanwhile some of Southampton's superfluous energy continued to find an outlet in court brawls. In April 1610 he had a quarrel with the Earl of Montgomery; 'they fell out at tennis, where the rackets flew about their ears; but the matter was compounded by the king without further bloodshed' (Winwood, *Memorials*, iii. 154). At Prince Henry's creation as Prince of Wales on 4 June 1610 he acted as the prince's carver (*ib.* iii. 180). Still faithful to Essex's memory, he came to London in 1612 especially to support the candidature of Sir Henry Neville, Essex's old friend, for the secretaryship to the king. In May next year, at the opening of the dispute between the young Earl of Essex and his wife, Southampton represented the young earl, together with Lord Knollys, at a meeting with the countess's representatives at Whitehall, but no settlement was possible.

Although Southampton had been brought up by his parents as a catholic, his sympathies gradually inclined to protestantism. His colleague in the work of colonial organisation, Sir Edwin Sandys, claimed to have finally converted him. In the continental troubles which centred round the elector palatine and the electress (James I's daughter) Southampton gave unhesitating support to the champions of protestantism, and became a powerful advocate of active intervention on the part of the English government to protect the German protestants from the threatened attack of the catholic emperor. In 1614 he went out as a volunteer to engage in the war in Cleves; Edward, lord Herbert of Cherbury, accompanied him (cf. Herbert's *Autobiography*, ed. Lee, p. 146). In May 1617 he proposed to fit out an expedition of twelve thousand men to capture the Barbary pirates who plundered the ships of English merchants in the Mediterranean. The merchants desired Southampton to take command of the expedition. Gondomar, the Spanish ambassador, strongly opposed the scheme; he ridiculed it as designed to further Southampton's ambition of becoming lord high admiral of England. As far as Southampton was concerned the scheme fell through. Later in the year (1617) he accompanied James I on a long visit to Scotland. After his return the king acknowledged his attentions on the journey by

nominating him a privy councillor. He was sworn on 19 April 1619.

Thereupon Southampton played a more prominent part in home politics. He joined the party in the council that was opposed to the favourite, Buckingham, and characteristic quarrels between him and Buckingham were frequent. In March 1621 Southampton checked Buckingham on a point of order when he attempted to address a committee of the two houses without having been appointed a member of it (cf. *Parliamentary Hist.* v. 371). A fight nearly followed in the House of Lords. In opposition to Buckingham, Southampton relentlessly pressed the charges against Bacon. On 20 March 1621 he moved that a very curt answer be sent to Bacon's appeal for delay. On 3 May he strongly supported Lord Say's proposal to degrade Bacon from the peerage, and asserted that he ought to be banished. A few days later he strongly opposed the government in their resolution to condemn Sir Henry Yelverton [q. v.] unheard. In the same month Southampton invited members of both houses to meet at his house in Holborn and concert measures against the favourite. He was at any rate resolved to open direct negotiations with the elector palatine and Princess Elizabeth, whose misfortunes the king and Buckingham seemed resolved to ignore. On 16 June Southampton was arrested as he left the council board, and was confined in the house of John Williams, the lord-keeper and dean of Westminster, on the charge of mischievous intrigues with members of the Commons. He was released a month later, twelve days after the adjournment of parliament, and was ordered to repair to his own seat of Titchfield in the custody of Sir William Parkhurst. Thence he addressed to Williams, with whom his relations were cordial, a letter proudly submitting himself to the king's will (*Harleian MS.* 7000, p. 46). He was relieved of restraint on 1 Sept. (*Cabala*, 1663, pp. 283, 285, 359).

Southampton was in no mood to curry favour with Buckingham, and the quarrel was never healed. When in July 1623 the privy councillors took an oath to support the Spanish marriage treaty, Southampton was one of six who absented themselves. He and Edward lord Zouche were the only absentees who offered no excuse for their absence. During the session of parliament (February–May 1624) he was especially active, sitting on committees to consider the defence of Ireland, for stopping the exportation of money, and for rendering firearms more serviceable. He also devoted much energy to championing the imperilled interests of the Virginia Company, to which the Spanish ambassador was resolutely hostile, but was unable to prevent the withdrawal of the company's charter in June 1624. He was present at the prorogation of parliament on 29 May. Six weeks later Southampton left England not to return alive.

In the summer a defensive treaty of alliance against the emperor was signed with the United States of the Netherlands, by one article of which the States were permitted to raise in England a body of six thousand men. This was promptly done, and Southampton with his elder son, James, lord Wriothesley, took command of a troop of English volunteers. Father and son, on landing in the Low Countries, were both attacked by fever. The younger man succumbed at once at Rosendael. The earl regained sufficient strength to accompany his son's body to Bergen-op-Zoom, but there, on 10 Nov. 1624, he himself died 'of a lethargy.' Father and son were buried in the chancel of the church of Titchfield, Hampshire, on 28 Dec.

Williams, a few days before, wrote to Buckingham begging 'his grace and goodness towards the most distressed widow and children of my Lord Southampton' (*Cabala*, p. 299). Besides James, who died in Holland, Southampton left a second son, Thomas Wriothesley, who succeeded to his estates and is noticed separately, and three daughters: Penelope, who married William, second baron Spencer, of Wormleighton; Anne, who married Robert Wallop [q. v.], of Farleigh in Hampshire; and Elizabeth, who married Sir Thomas Estcourt, a master in chancery.

Southampton never ceased to cherish the passion for books which was implanted in him in boyhood, and had brought him the personal intimacy of Shakespeare. Towards the end of his life he presented a collection of books and illuminated manuscripts to the value of 360*l.* to furnish a new library which was being built at St. John's College, Cambridge (Mayor, *Hist. of St. John's College, Cambridge*). Until his death he continued to be the subject of much literary eulogy. Henry Locke (or Lok), George Chapman, Joshua Sylvester, Richard Brathwaite, George Wither, and others wrote poems in his honour during his middle age. Minsheu was in 1617 among the scholars who were recipients of his bounty. The combination in him of a love of literature and military ambition was especially emphasised in his lifetime in Camden's 'Britannia' and in 'The Mirrour of Majestie,' by H. G., 1618. Sir John Beaumont, on his death, wrote an elegy which panegyrises him in the varied

capacities of warrior, councillor, father, and husband, but chiefly as a literary patron. To the same effect are some twenty poems which were published in 1624, just after Southampton's death, in a volume edited by his chaplain, William Jones, entitled 'Teares of the Isle of Wight, Shed on the Tombe of their most noble, valorous, and loving Captaine and Governor the right honorable Henrie, Earl of Southampton;' this was reprinted by Malone in the 'Variorum Shakespeare,' 1821, xx. 450 seq.

Southampton's countenance probably survives in more canvases than that of any of his contemporaries. Fifteen extant portraits have been identified on good authority. Two portraits representing the earl in early manhood are at Welbeck Abbey. One, in which he is resplendently attired, is reproduced in Mr. Fairfax Murray's catalogue of the pictures at Welbeck, and in the present writer's 'Life of Shakespeare;' it was probably painted when the earl was just of age. The second portrait at Welbeck depicts Southampton five or six years later in prison; a cat and a book in richly jewelled binding are on a desk at the right hand (cf. Fairfax Murray, *Catalogue of the Pictures at Welbeck*). Of the remaining eight paintings, two are assigned to Van Somer, and represent the earl in early middle age; one, a half-length, a charming picture, once belonged to Sir James Knowles, of Queen Anne's Lodge, London; the other, a full-length in drab doublet and hose, is in the Shakespeare Memorial Gallery at Stratford-on-Avon. To Mereveldt, who painted the earl later, four portraits are assigned, those now at Woburn Abbey (the seat of the Duke of Bedford), at Althorpe, at Hardwicke Hall, and at the National Portrait Gallery, London. A sixth picture, assigned to Mytens, belongs to Viscount Powerscourt; a seventh, by an unknown artist, belongs to Mr. Wingfield Digby; and the eighth (in armour) is in the master's lodge at St. John's College, Cambridge, where Southampton was educated. The miniature by Isaac Oliver, which also represents Southampton in late life, was formerly in Dr. Lumsden Propert's collection. It now belongs to a collector at Hamburg. The two miniatures assigned to Peter Oliver belong respectively to Mr. Jeffery Whitehead and Sir Francis Cook, bart. (cf. *Catalogue of Exhibition of Portrait Miniatures at the Burlington Fine Arts Club, London*, 1889, pp. 32, 71, 100). In the best preserved portraits the eyes are blue and the hair a dark shade of auburn. Among middle-life portraits Southampton looks best in the one assigned to Van Somer, formerly in the collection of Sir James Knowles. There is a good print by Pass.

[Gervase Markham supplied a brief biography of Southampton as well as of Henry de Vere, earl of Oxford, Robert, third earl of Essex, and Robert Bertie, lord Willoughby of Eresby, in a work entitled Honour in his Perfection, 1624. Nathan Drake, in his Shakespeare and his Times (1817), ii. 1–73, supplied the first full argument in favour of Southampton's identity with the hero of Shakespeare's sonnets. Much space is devoted to Southampton's early life and his relations with Shakespeare and the Elizabethan poets in the present writer's Life of Shakespeare, 1898 (illustrated edit. 1899). Mr. Samuel Butler, in Shakespeare's Sonnets Reconsidered (1899), questions the conclusions there reached. See also Brydges's Memoirs of the Peers of England, p. 324 seq.; Memoirs of Henry Wriothesley in Malone's Shakespeare, edited by James Boswell the younger, Variorum edition, 1821, vol. xx.; Malone's Inquiry into the Authenticity of the Ireland Manuscripts, 1796, pp. 180–94; Gerald Massey's The Secret Drama of Shakespeare's Sonnets; Lodge's Portraits, iii. 155 seq.; Edward Edwards's Life of Ralegh, 1868, i. 251 seq., 346; Devereux's Lives of the Earls of Essex; Spedding's Life of Bacon; Gardiner's History of England; Brown's Genesis of the United States; Doyle's Baronage; G. E. C[okayne]'s Complete Peerage.] S. L.

WRIOTHESLEY (more correctly WRITH or WRYTHE), Sir JOHN (*d.* 1504), Garter king-of-arms, is represented in the pedigree drawn up by his son Sir Thomas as descended from a Wriothesley who lived in the reign of John. That form of the name is, however, an invention by Sir Thomas, and probably the pedigree is also. The family name was Writh or Wrythe, and incidental notices of various members of it occur in the fourteenth and fifteenth centuries; a Nicholas Wryth (*d.* 1499) was fellow of Merton College, Oxford (Brodrick, *Memorials*, pp. 236–7; cf. *Brit. Mus. Add. Charters*, 26932–3; *Cal. Ancient Deeds*, P. R. O., i. 558).

Sir John is said to have been brought to the court of Henry V, and made by that king antelope pursuivant extraordinary, but both these statements are practically impossible. He was, however, faucon herald in the reigns of Henry VI and Edward IV, and was made Norroy king-of-arms on 25 Jan. 1477; he was promoted Garter king on 16 July 1479, being the third holder of that office. He was sent to proclaim war with Scotland at Edinburgh in 1480 and on many similar missions, and officiated at the funeral of Edward IV and coronation of Richard III, who renewed his grant. Writh was thus its official head when the College of Heralds was incorporated in 1483, and in

compliment to him the college adopted his arms, changing only the colour; they were azure, a cross or, between four falcons argent. Writh also officiated at the coronation of Henry VII, who continued his salary of 40*l.* and gave him a gratuity of 80*l.* In September 1491 he conveyed the insignia of the Garter to Maximilian, king of the Romans, and three years later to Charles VIII of France.

Writh died in April 1504, on the 30th of which month his will, dated 25 March, was proved. He married, first, Barbara, daughter and heir of John de Castlecomb, a marriage by which he largely increased his fortune, and was father of two sons—Sir Thomas Wriothesley (*d.* 1534) [q. v.], and William, father of Thomas Wriothesley, first earl of Southampton [q. v.], and two daughters. He married, secondly, Eleanor, daughter of Thomas and sister of Richard Arnold [q. v.], by whom he had a son and two daughters; and thirdly, Anne Mynne, probably a relative of John Mynne, York herald.

[There is an excellent account of Writh in Anstis's Order of the Garter, i. 354–67; see also Gairdner's Letters and Papers, Richard III and Henry VII, and Campbell's Materials (Rolls Ser.) passim; Rawl. MSS. B. 58 f. 113, B. 102 f. 63; Ashmole MSS. 1116 ff. 111–13, 1133 f. 1; Ashmole's Order of the Garter; Noble's College of Arms; Dallaway's Heraldry, 1793 (where he is confused with his son Sir Thomas); Wriothesley's Chron. (Camden Soc.), pref. pp. viii–ix.]

A. F. P.

WRIOTHESLEY (formerly WRITH), SIR THOMAS (*d.* 1534), Garter king-of-arms, born at Colatford, near Castlecomb in Wiltshire, was the second son of Sir John Wriothesley or Writh [q. v.], by his first wife, Barbara, daughter and heir of John de Castlecomb or Januarius de Dunstanville, an alleged descendant from an illegitimate son of Henry I. The name Thomas was given him by his godfather, Thomas Holmes, Clarencieux herald. His elder brother, William Writh, was father of Thomas Wriothesley, first earl of Southampton [q. v.] Both brothers followed their father's profession of heraldry, and Thomas was in 1489 appointed Wallingford pursuivant at the investiture of Prince Arthur, to the fact of whose marriage with Catherine of Arragon he was one of the principal witnesses before the legatine court in July 1529 (*Letters and Papers*, iv. 5791; HERBERT, *Hist. of Henry VIII*, pp. 273–4). At this time he lived at Cricklade, near his birthplace; but on his father's death in 1504 he was, in preference to Roger Machado [q. v.], suddenly promoted (26 Jan. 1504–5) to succeed as Garter king-of-arms, and removed to London, where he built himself a house called Garter House in Red Cross Street, outside Cripplegate (STOW, *Survey*, ed. Strype, iii. 89). He was confirmed in his office of Garter king by letters patent of Henry VIII, dated 9 Oct. 1509 (*Addit. MS.* 6297, p. 105; *Letters and Papers*, i. 556). Possibly owing to his rapid elevation, Writh was involved in frequent disputes with other heralds (*Ashmole MSS.* 840 f. 61, 857 ff. 428, 429). His 'articles against the untrue surmises' of Thomas Benolt [q. v.] are extant in British Museum Additional MS. 6297, pp. 77, 81, and further correspondence with Benolt on the matter among the manuscripts at Trinity College, Dublin (BERNARD, *Cat. MSS. Angliæ*, iv. 819; cf. *Letters and Papers*, vol. v. App. No. 38). As Garter king Writh took part in the chief court ceremonies of the time; he officiated at the jousts held at Tournay in 1513, was present in 1514 at the marriage of the Princess Mary to Louis XII of France, was summoned to attend Henry VIII to his meeting with Francis I in 1520, and was commissioned to convey the insignia of the Garter to the French king in 1527 (*Addit. MSS.* 6113 f. 8*b*, 6297 p. 175, and 5712). He was knighted at Nuremberg by Ferdinand, archduke of Austria, while on a similar errand.

He died on 24 Nov. 1534, and was buried in Cripplegate church. A portrait of him from a tournament roll of 1511 is reproduced in Dallaway's 'Heraldry in England' (1793). By his first wife, Joan, daughter of William Hall of Salisbury, Wriothesley was father of Charles Wriothesley [q. v.], the chronicler, two other sons, and three daughters. His second wife was Anne, daughter of William Ingleby of Yorkshire, and widow of Richard Goldesborough and also of Robert Warcop.

Sir Thomas was a great collector of heraldic antiquities, though some of the manuscripts attributed to him are of later date. British Museum Additional MS. 5530 is a volume of pedigrees in his hand, but Additional MS. 6113, which in the printed catalogue is ascribed to him, consists largely of descriptions of ceremonies after his death written in an Elizabethan hand. Other collections and notes by him are in Bodleian manuscripts, Ashmole 1109, 1110, and 1113, and Rawlinson B 56, 58, and 102. He spelt his name in a variety of ways, originally as Writh or Wrythe, subsequently as Wreseley, Writhesley, and eventually Wriothesley; the last was the form adopted by his own and his brother's family. In Tudor times it was pronounced Wrisley.

[An elaborate account of Wriothesley is given in Anstis's Order of the Garter, i. 369–73; a pedigree and notes on Wriothesley are extant in Ashmole MS. 1115 ff. 90, 256; see also Harl. MS. 1529 f. 31*b*; Rawlinson MS. 384 ff. 93–4, B 333 f. 52, B 314 f. 87; Tanner MSS. cvi. 14, ccxxxvi. 40; Brewer and Gairdner's Letters and Papers of Henry VIII; Noble's College of Arms; Ashmole's Order of the Garter; Hamilton's Preface to Charles Wriothesley's Chronicle (Camden Soc.), vol. i. pp. iii–ix; Cat. Brit. Mus. Addit. MSS. and Bodleian, Ashmole, Rawlinson, and Tanner MSS.; Dallaway's Heraldry in England, 1793; Greenfield's Wriothesley Tomb, Titchfield (Hampshire Field Club Proc. 1889).] A. F. P.

WRIOTHESLEY, Sir THOMAS, first Baron Wriothesley of Titchfield and Earl of Southampton (1505–1550), lord chancellor of England, was eldest son of William Writh or Wriothesley, York herald, who, like his brother, Sir Thomas Wriothesley (*d.* 1534) [q. v.], adopted Wriothesley as the spelling of the family name. His mother, who survived until 1538, was Agnes, daughter of James Drayton of London; and Drayton's notes recording his own and his grandchildren's dates of birth are still extant (Brit. Mus. *Add. Charters*, 16194). Thomas, the eldest son, was born on the feast of St. Thomas the Apostle, 21 Dec. 1505; his sisters, Elizabeth and Anne (who married Thomas Knight of Hook in Hampshire) in 1507 and 1508, and his brother Edward in 1509. At Edward's christening the godfathers were Edward Stafford, third duke of Buckingham [q. v.], and Henry 'Algernon' Percy, fifth earl of Northumberland [q. v.] Two other sisters, whom Wriothesley names in his will, were born subsequently.

Thomas was educated at King's Hall or St. John's College, Cambridge, but seems to have left the university without a degree, and sought employment at court. In a document dated 12 Feb. 1523–4 he refers to Cromwell as his master, and after that date documents in his handwriting are frequent. In 1529, however, he is described as servant to (Sir) Edmund Peckham [q. v.], who, like Wriothesley, married a Cheyne of Chesham Bois, and on 4 May 1530 he appears as clerk of the signet; on that date he was granted in reversion the office of bailiff in Warwick and Snitterfield, where Shakespeare's father lived (*Letters and Papers*, iv. 6600 [11]). He probably ingratiated himself with Henry by his 'labour in the king's great business,' i.e. the divorce (*ib.* xiv. i. 190), and on 26 Jan. 1530–1 he received a pension of 5*l.* from the lands of St. Mary's Abbey, York. In December 1532 he was sent abroad, probably as bearer of despatches for some foreign ambassador. A similar mission followed in the autumn of 1533. In October he was at Marseilles in financial straits, 'apparel and play sometimes, whereat he was unhappy,' having 'cost him more than 50 crowns.' Apparently he went on to Rome, where he vainly endeavoured to obtain papal bulls for his friend John Salcot, bishop-elect of Bangor. He had returned by the summer of 1534, and in that year was admitted a student of Gray's Inn. On 2 Jan. 1535–6 he was granted in reversion the lucrative office of coroner and attorney in the king's bench (*ib.* x. 12), and in the same year was appointed 'graver' of the Tower. In the autumn he was required to supply twelve men for service against the rebels in the north, and to attend the king thither in person. He remained, however, with Henry at Windsor, doing an increasing amount of secretarial work, and using his growing influence to secure large grants out of the lands of the dissolved monasteries. Early in 1537 he was given various manors previously belonging to Quarr Abbey in the Isle of Wight (*ib.* xii. i. 539 [45], 662, ii. 1150 [77]). On 30 Dec. in the same year he acquired the site of the monastery of Titchfield, on the east side of Southampton Water, and on 29 July 1538 that of Beaulieu Abbey, on the opposite side of the water (*ib.* xiii. i. 1519 [67]). Wriothesley had previously owned houses near both these monasteries, with which he appears to have been officially connected, possibly as steward, and also at Micheldever, where his family resided. He was likewise seneschal of Hyde Abbey, near Winchester, of which his friend Salcot had been abbot; and when the abbey was surrendered, Wriothesley naturally obtained a grant of its site and of many of its manors. He 'pulled the abbey down with amazing rapidity and sold the rich materials' (*Liber Mon. de Hyda*, Rolls Ser. Introd. pp. lxxi–lxxiii; Leland, *Itinerary*, iii. 86). With the grant of these abbeys he also received numerous manors, chiefly in Hampshire and the Isle of Wight, and his acquisition of landed property was naturally followed by his inclusion in local commissions of the peace and of oyer and terminer, to visit monasteries and to pull down images and shrines. His active participation in measures of this character, especially at Winchester, brought on him the hostility of the bishop, Stephen Gardiner [q. v.], who was his wife's uncle, but Cromwell's patronage made him secure for the time.

In September 1538 Wriothesley was sent as ambassador to the regent of the Netherlands, Mary, queen of Hungary, to propose marriage between Henry VIII and the Duchess of

Milan, and between the Princess Mary and Don Luis of Portugal. He arrived at Calais on 28 Sept., and had audience with the regent at Brussels on 6 Oct. During his residence in the Netherlands he made various efforts to kidnap English refugees, both protestant and Roman catholic, but these were as unsuccessful as the main objects of his mission. It was, however, intended to be nothing more than an attempt to delay the threatened coalition of Francis I and Charles V against Henry. In March 1538–9 war seemed imminent; Chapuys left England, and Wriothesley was in great dread of being detained a prisoner in Flanders. He obtained the regent's leave to depart on the 19th, and reached Calais just in time to escape the messengers she had sent after him to effect his arrest.

On 1 April following, in spite of Gardiner's opposition, Wriothesley was returned to parliament as one of the knights of the shire for the county of Southampton. In December he was sent to Hertford to obtain the consent of the Princess Mary to negotiations for her marriage with Philip of Bavaria, and about the same time he is said to have attempted to dissuade Henry from marrying Anne of Cleves. In April 1540 Wriothesley was appointed joint principal secretary with Sir Ralph Sadleir [q.v.], with the usual provision of lodging within the royal palaces 'and like bouge of court in all things as is appointed;' his commission (*Stowe MS.* 141, f. 78) dispensed with the statute (31 Henry VIII, c. 10) providing that both secretaries should sit on one of the woolsacks in the House of Lords, and directed, in consideration of their usefulness in the House of Commons, that the two secretaries should sit alternate weeks, one in the lower and one in the upper house. On the 18th of the same month Wriothesley was knighted at the same time that Cromwell was created Earl of Essex (*Letters and Papers*, xv. 437, 541; Wriothesley, *Chron.* i. 115).

Cromwell's fall two months later made Wriothesley's position perilous, and it was commonly reported that he was about to follow his patron to the Tower. A series of charges, instigated possibly by Gardiner, and accusing him of unjustly retaining some manors near Winchester, were brought against him and repeatedly discussed by the privy council. On 27 June, however, Richard Pate [q.v.] wrote to Wriothesley from Brussels rejoicing 'to hear the common rumours proved false touching his trouble,' and on 29 Dec. the privy council pronounced the charges against him slanderous. In reality Wriothesley had proved himself useful by the evidence he gave with respect to Cromwell's case and the repudiation of Anne of Cleves. Apparently, too, he had made his peace with the now powerful Gardiner, with whom he henceforth acted in concert, and had given sureties against any recurrence of his former religious and iconoclastic zeal; at any rate, he now became one of the mainstays of the conservative party. On 26 July he was sufficiently in favour to be granted in fee the 'great mansion' within the close of Austin Friars, London. On 13 Nov. he 'came to Hampton Court to the Quene [Catherine Howard], and called all the ladies and gentlewomen and her servauntes into the Great Chamber, and there openlye afore them declared certeine offences that she had done . . . wherefore he there discharged all her household' (Wriothesley, *Chron.* i. 130–1; Herbert, *Reign of Henry VIII*, pp. 535–6). This offensive duty was followed by repeated examinations of the Duchess of Norfolk and her household, in which Wriothesley also took the principal part, and on 7 Jan. 1540–1 he was appointed constable of Southampton Castle. In the same month at the time of the arrest of his friends Sir Thomas Wyatt [q. v.] and Sir John Wallop [q. v.], Wriothesley was again thought by Marillac to be in great danger (*Correspondance*, ed. Kaulek, pp. 261–262), and the rumour has led to erroneous statements that he was at this time sent to the Tower (*Cal. State Papers*, Spanish, vol. vi. pt. i. index); but there is no sign of this in the state papers or in the register of the privy council, where Wriothesley continued to be an assiduous attendant.

In reality the loss of influence inflicted upon the Howards by the attainder of their relative, Queen Catherine, opened up for Wriothesley the prospect of greater power than he had hitherto enjoyed, and in April 1542 Chapuys reported that Wriothesley and the lord privy seal, William Fitzwilliam, earl of Southampton [q. v.], were the courtiers who possessed most credit with Henry VIII (*ib.* vi. i. 493). In November of the same year he went further and declared that Wriothesley 'almost governed everything' in England (*ib.* vi. ii. 167). This view of Wriothesley's influence was partly due to the fact that he was working hand in hand with the imperial party and Chapuys to restore a complete alliance between England and Spain. With this object he was in constant communication with the imperial ambassador, and on 25 Oct. 1543 he was commissioned with Gardiner and Thirlby to formulate an offensive and defensive league with Charles V, the outcome of which was

the joint invasion of France by the two monarchs in 1544. As a reward for his efforts Wriothesley was on 1 Jan. of that year created Baron Wriothesley of Titchfield, on 22 April following he was made keeper of the great seal during Audley's illness, and on his death succeeded him as lord chancellor (3 May). He was also on 26 June appointed to treat with Matthew Stewart, earl of Lennox [q. v.], for the delivery of Dumbarton and Bute into English hands, and on 9 July was named one of the advisers of Queen Catherine Parr as regent during Henry VIII's absence in France. On 23 April 1545 he was elected knight of the Garter.

The alliance between England and Spain was, however, only part of a general reactionary policy in which Wriothesley was the king's chief instrument. It extended also to domestic affairs, and the new lord chancellor gained a notoriety by his persecutions which his legal accomplishments would never have won him. Audley's lenience towards reformers was replaced by frequent sentences to the pillory and other punishments pronounced by Wriothesley in the Star-chamber. The best known of his victims was Anne Askew [q. v.], and there seems no adequate ground for disbelieving the story that the lord chancellor and Rich racked the unfortunate woman in the Tower with their own hands when the lieutenant shrank from the task (see *Narratives of the Reformation*, Camden Soc. pp. 303–8; Bale, *Works*, Parker Soc. pp. 142 sqq.) Wriothesley was certainly present at Anne Askew's execution. The intrigue against Catherine Parr, in which he is said to have participated, is more doubtful, and it is almost certain that for all his severity Wriothesley had the king's approbation. Probably, too, it was with the king's sanction that Wriothesley, who sat at Baynard Castle in January 1544–5 as chief commissioner for enforcing payment of the benevolence, condemned Alderman Rede to be sent to the wars in Scotland for refusal, a violation of law not less glaring than the torture of Anne Askew (Hallam, *Const. Hist.* i. 25; Lodge, *Illustrations*, i. 98; Wriothesley, *Chron.* i. 151). His last employment in Henry VIII's reign was in the proceedings against Surrey and Norfolk; he personally assisted the king to draw up the accusations against Surrey, had the earl under his custody until he was committed to the Tower, and finally passed sentence upon him (Wriothesley, *Chron.* i. 176). Similarly he was placed at the head of the commissioners appointed to declare to parliament Henry's assent to the bills of attainder against Surrey and Norfolk. Wriothesley had never been intimately associated with the Howards, but their fall was fatal to his own position in the new reign and to the policy with which he had been identified. He was possibly conscious of this when 'with tears in his eyes' he announced to parliament on 31 Jan. 1546–7 the death of Henry VIII.

By his will Henry VIII left Wriothesley 500*l.*, and appointed him one of his executors and of his son's privy councillors. There is no authority for the speech in opposition to Somerset's elevation to the protectorate which Froude attributes to Wriothesley at the meeting of the executors on the afternoon of 31 Jan., but it probably represents with some accuracy the lord chancellor's sentiments. Cranmer alone ranked before him in order of precedence, and Wriothesley conceived that his position and abilities entitled him to an influential if not a preponderating voice in the new government. 'I was afraid,' wrote Sir Richard Morison [q. v.], 'of a tempest all the while that Wriothesley was able to raise any. I knew he was an earnest follower of whatsoever he took in hand, and did very seldom miss where either wit or travail were able to bring his purposes to pass. Most true it is I never was able to persuade myself that Wriothesley would be great, but the king's majesty must be in greatest danger' (*Cal. State Papers*, For. 1547–53, No. 491). This distrust more than the chancellor's supposed hostility to the religious views of the majority of the executors precipitated his fall. He had been peculiarly identified with the repressive absolutism of Henry VIII's last years which the Protector had resolved to sweep away, and his removal was no doubt a popular measure. He was appointed first commissioner of claims for the coronation of Edward VI on 5 Feb., was created Earl of Southampton on the 16th in accordance with Henry's intentions as expressed by Paget, and on the 20th bore the sword of state at Edward's coronation. But on the 18th, ambitious of taking a leading part in politics, he had issued a commission under the great seal to four civilians to hear chancery cases in his absence, thus relieving himself of a large part of his legal duties. Thereupon 'divers students of the common law' accused the chancellor of 'amplifying and enlarging the jurisdiction of the said court of chancery' to the derogation of the common law, and declared the said commission to be 'made contrary to the common law.' The commission was in fact only a repetition of one the lord chancellor had taken

out three years before; but he had been guilty of a more serious offence, for the commission had been issued without a warrant and without consulting his fellow executors. The question was submitted to the judges and law officers of the crown, and they unanimously declared that the lord chancellor had 'by common law' forfeited his office and rendered himself liable to such fine and imprisonment as the king should impose. Southampton aggravated his offence by threatening the judges and abusing the Protector; on 5 March the great seal was taken from him, he was ordered to confine himself to his house in Ely Place, and bound over in four thousand pounds (*Acts P.C.* 1547–50, pp. 48–57; *Harleian MS.* 284, art. 7). He was not, strictly speaking, expelled from the council, but his name was not included in the council when it was reconstituted a few days later on Edward VI's authority instead of on that of Henry VIII.

Southampton's fall removed an obstacle from Somerset's path, but the inference that it was due to the Protector's animosity is hardly warranted. 'Your Grace,' wrote the chancellor's ally Gardiner, 'showed so much favour to him that all the world commended your gentleness,' and a few weeks later the French ambassador observed Southampton and Somerset in friendly and confidential conversation (*Corr. Pol. de Odet de Selve*, p. 147). He was soon at liberty, the fine imposed appears to have been remitted, and in 1548, if not earlier, he was re-admitted to the council board. Southampton, however, nursed his grievance against the Protector, and it is significant that the first occasion on which he again comes prominently forward was when he joined Warwick and other enemies of the Protector in the proceedings against his brother Thomas Seymour, baron Seymour of Sudeley [q. v.], in January and February 1548–9. He was no less prominent in the intrigues which led to the fall of the Protector himself in the following October. In September, when the king moved to Hampton Court, Southampton remained in London, and at his house in Ely Place many of the secret meetings of the councillors were held; Burnet, indeed, represents Southampton as the prime mover in the conspiracy, and Warwick as merely his accomplice or even his tool. Personal motives as well as antipathy to the Protector's religious and social policy dictated his action. He was present at all the meetings of the council in London from 6 to 11 Oct., and accompanied the majority of the councillors to Windsor to arrest Somerset. He was then appointed one of the lords to be in special attendance upon the young king, and for a time he seemed to have regained all his former influence. Rumours were everywhere current that the mass was to be restored and the progress of the Reformation stopped. But Southampton was soon undeceived; after the end of October he ceased to attend the meetings of the privy council, and on 2 Feb. 1549–50 he was struck off the list of councillors and confined to his house. It may be true, as Burnet states, that, disappointed at not being restored to the lord chancellorship or made lord great master, Southampton began to intrigue against Warwick, but his second fall is explicable on other grounds. He had served Warwick's purpose and was now discarded, a similar fate attending his associates the Earls of Shrewsbury and Arundel, Sir Thomas Arundell and Sir Richard Southwell. So chagrined was Southampton at this failure of his hopes that, according to Bishop Ponet, 'fearing lest he should come to some open shameful end, he poisoned himself or pined away for thought.' He died on 30 July 1550 'at his place in Holborne, called Lincolnes Place . . . and the 3 of August in the forenone he was buryed in St. Andrewes church in Holborne at the right hand of the high aulter, Mr. Hooper, Bishopp of Glocester, preachinge there at the buryall' (Wriothesley, *Chron.* ii. 41; Machyn, *Diary*, pp. 1, 313). His body was afterwards removed to Titchfield, where a sumptuous monument erected to his memory is still extant. A full description with engravings is given in Mr. B. W. Greenfield's 'Wriothesley Tomb, Titchfield,' reprinted from the 'Proceedings of the Hampshire Field Club.' His portrait, painted by Holbein, belongs to Major-General F. E. Sotheby; the inscription is erroneously given as 'ætatis suæ 51, 1545' (*Cat. Tudor Exhib.* No. 77). A portrait 'after Holbein' belongs to the Duke of Queensberry, and was engraved by Harding in 1794 for John Chamberlaine's 'Imitations of Original Drawings,' 1792–1800; another engraving is given in Doyle's 'Official Baronage.' His executors were his widow, Sir Edmund Peckham [q. v.], Sir Thomas Pope [q. v.], (Sir) William Stanford [q. v.], and Walter Pye; his will, dated 21 July 1550, was proved on 14 May 1551. It is extant in British Museum Addit. MS. 24936, is printed in the 'Trevelyan Papers' (Camden Soc.), i. 206–16, and gives details of his large estates, which are supplemented by the 'inquisitio post mortem' taken on 12 Sept. 1550 (4 Edward VI, vol. 92, No. 78; a transcript is extant in Brit. Mus. Harl. MS. 813 ff. 119–26). The most interesting of his possessions besides Titchfield (for which see

Titchfield Abbey and Place House, 1898, reprinted from 'Hampshire Field Club Proceedings') and Beaulieu was his house in Holborn, originally called Lincoln House because it was the town house of the bishops of Lincoln. From them it passed to the Earl of Warwick, and from him by exchange to Southampton, who named it Southampton House; eventually it passed with 'the manor or grange of Bloomsbury,' which Wriothesley acquired about 1542, into the Bedford family [see under WRIOTHESLEY, THOMAS, fourth EARL OF SOUTHAMPTON]. The fate of the earls of Southampton furnished Sir Henry Spelman with an illustration for his 'History of Sacrilege.'

It is difficult to trace in Southampton's career any motive beyond that of self-aggrandisement. Trained in the Machiavellian school of Cromwell, he was without the definite aims and resolute will that to some extent redeemed his master's lack of principle. He won and retained Henry VIII's favour by his readiness in lending his abilities to the king's most nefarious designs, thereby inspiring an almost universal distrust. The theological conservatism with which he has always been credited was tempered by a strict regard to his own interests. Under Cromwell he was an enemy to bishops and a patron of reformers like Richard Taverner [q. v.] and Robert Talbot [q. v.]; he was thanked by another protestant for bringing him 'out of the blind darkness of our old religion into the light of learning,' and thought the 'Bishops' Book' of 1537 too reactionary. It was not until Cromwell had fallen and Henry had adopted a more conservative policy that Wriothesley returned to catholicism. Even then he sacrificed nothing in its cause, and few profited more extensively by the spoliation of the monasteries. He racked Anne Askew, it is true, but he also assisted to ruin the Howards, who alone might have stayed the Reformation after Henry's death. As lord chancellor he made no mark except by his severity towards the victims of Henry VIII, and his legal training seems to have consisted solely in his admission to Gray's Inn. Leland, however, wrote a eulogy of him (*Encomia*, p. 102), and he is credited with at least two irreproachable sentiments, namely, that he who sold justice sold the king; and that while force awed, justice governed the world.

There is some obscurity about the identity of Southampton's wife. He was married before 1533 to Jane, niece of Stephen Gardiner [q. v.], bishop of Winchester, and sister of the unfortunate Germain Gardiner, the bishop's private secretary, who was executed for denying the royal supremacy in 1543 (*Letters and Papers*, XII. i. 1209, ii. 47, 546, 634, 825). In all the pedigrees, however, his wife is styled 'Jane daughter of William Cheney or Cheyne of Chesham Bois, Buckinghamshire,' and there is no trace of his having had two wives. The inference is that the Countess of Southampton's mother married first a brother of Bishop Gardiner, and secondly William Cheney, being mother of Germain Gardiner by her first husband, and of the Countess of Southampton by her second. The countess survived until 15 Sept. 1574, and was buried at Titchfield, where her monument is still extant (GREENFIELD, p. 72). A manuscript book of prayers dedicated to her by Roger Welden, apart from its interest as a collection, contains some curious notes on the family history. It belonged to Sir Thomas Phillipps, and in 1895 to Bernard Quaritch. By his countess Wriothesley had issue a son, who died in August 1537 (*ib.* XII. ii. 546); another son, Anthony, who died about 1542 (the consolatory letter to Lady Wriothesley in *Lansd. MS.* 76, art. 81, apparently refers to this event, though it is endorsed '1594'), and his only surviving son and successor, Henry (see below). He had also five daughters: (1) Elizabeth, who was sufficiently old to have married Thomas Radcliffe (afterwards third Earl of Sussex) [q. v.] before 1550, and died without issue in 1554–5; (2) Mary, who married, first, William Shelley of Michelgrove, and secondly Richard, son of Sir Michael and grandson of Sir Richard Lyster [q. v.]; (3) Catherine, who married Thomas Cornwallis of East Horsley, Surrey, groom-porter to Queen Elizabeth; (4) Mabel, who married (Sir) Walter Sandys, grandson of William, baron Sandys of the Vyne [q. v.]; and (5) Anne, who was intended by her father to be the third wife of Sir John Wallop [q. v.] Wallop, however, died before the marriage took place, and Anne seems to have died unmarried (*Trevelyan Papers*, i. 206–16; *Harl. MSS.* 806 f. 45, 1529 f. 25, 2043 ff. 68–9).

HENRY WRIOTHESLEY, second EARL OF SOUTHAMPTON (1545–1581), only surviving son of the first earl, was christened on 24 April 1545 'at St. Andrewes in Holborne with great solempnity, the kinges Majestie godfather; the Erle of Essex deputy for the kinge; the Duke of Suffolke the other godfather; my Lady Mary godmother at the christninge; and the erle of Arundel godfather at the bishopinge' (WRIOTHESLEY, *Chron.* i. 154). He was styled Baron Wriothesley from 1547 until 30 July 1550, when he succeeded as second Earl of Southampton. In August 1552 Edward VI was

entertained at Titchfield, and in 1560 the council entrusted the earl, 'as a ward of state,' to the care of William More of Loseley Park, near Guildford (*Hist. MSS. Comm.* 7th Rep. App. p. 615). Southampton, who was privately educated, inclined to the Roman catholic religion, and married into a Roman catholic family. His wife was Mary, daughter of Anthony Browne, first viscount Montague [q. v.], and the marriage took place on 19 Feb. 1565–6, when Southampton was still under age, at Montague's house, 'by hys advyse without the consent of my lady hys mother.' In 1569 he entertained Queen Elizabeth at Titchfield, but his Roman catholic sympathies had already involved him in the scheme for marrying Mary Queen of Scots to the Duke of Norfolk. This was not the limit of his disloyalty; for on 1 Dec. 1569 the Spanish ambassador wrote to Alva, 'Lord Montague and the Earl of Southampton have sent to ask me for advice as to whether they should take up arms or go over to your excellency' (*Cal. Simancas MSS.* 1568–71, p. 214; Froude, ix. 135, 144). On the 18th he reported that the two lords actually started for Flanders, but were driven back by contrary winds. Southampton was arrested on 16 June 1570, and placed in the custody of (Sir) William More of Loseley, his former guardian (*Acts P. C.* 1558–70, p. 366; *Hist. MSS. Comm.* 7th Rep. App. pp. 622–6; Kempe, *Loseley MSS.* passim; 'The Confinement of the Earl of Southampton,' apud *Archæologia*, xix. 263–9). According to Guerau de Spes the earl was 'again' arrested in October 1571, 'having come unsuspiciously to court.' He was reported to be one of those 'with whom Ridolfi most practised, and upon whom he put most trust,' and, according to the bishop of Ross, Southampton consulted him as to whether he might conscientiously obey Queen Elizabeth after the bull of excommunication. He was examined on 31 Oct. 1571 and denied the truth of these accusations (Murdin, *Burghley State Papers*, pp. 38, 40; *Cal. State Papers*, Scottish, ed. Thorp, ii. 889, 890; *Cal. Hatfield MSS.* i. 526–7, 558, 560–2). He is said (*Archæol.* xix. 267) to have remained at Loseley till July 1573, but it appears that after this examination he was really confined in the Tower. On 30 March 1573 his father-in-law was allowed to confer with him 'touching matters of law and the use of his living in the lieutenant [of the Tower]'s presence.' On 1 May following he was allowed 'more liberty,' and on 14 July was permitted to 'remain with the Lord Viscount Montague' at Cowdray, near Midhurst, Sussex. His dispute with the lieutenant of the Tower about his diets was settled by arbitration, and on 12 July 1574 he was placed on the commission of the peace for Hampshire (*Acts P. C.* 1571–5, pp. 92, 102, 109, 111, 130, 267). He was also a commissioner for the transport of grain (*ib.* 1577–8, p. 368), commissioner of musters, and to suppress piracy. Two months before his death he was suspected of harbouring Edmund Campion [q. v.]; and on 20 Dec. 1581 his house in Holborn was searched by order of the council (*ib.* 1581–2, pp. 153, 296, 298, 376).

Southampton died, in his thirty-seventh year, on 4 Oct. 1581, and was buried in Titchfield church, where his monument is still extant. His portrait, painted by Lucas van Heere, now at Bridgewater House, is reproduced in Lee's 'Life of Shakespeare,' (illustrated edit. 1899); with the inaccuracy common at the time it is inscribed 'ætatis 19, 1566.' By his wife, whose portrait is at Welbeck, Southampton had issue a son, who died young; his son and successor, Henry Wriothesley, third Earl of Southampton, [q. v.]; and a daughter Mary, who in 1585 married in her mother's private chapel in St. Andrew's, Holborn, Thomas Arundell, afterwards first baron Arundell of Wardour; the marriage license, dated 18 June 1585, was issued to the bridegroom's father, Sir Matthew Arundell (*Bishop of London's Marr. Licences*, Harl. Soc. 1520–1610, p. 140). His will, dated 29 June 1581, was proved in 1583. His widow married, as her second husband, Sir Thomas Heneage [q. v.]; and as her third, in May 1598, Sir William (afterwards baron) Hervey of Kidbrooke [q. v.] She died in 1607, and was buried at Titchfield, her will, dated 22 April, being proved on 4 Nov. 1607. Autograph letters from Southampton to Burghley and the lords of the council desiring his release are extant in Lansdowne MSS. 16, arts. 22 and 23, and 17, art. 14.

[Sketches of Southampton in Campbell's Lord Chancellors, Foss's Judges, and Cooper's Athenæ Cantabr., need to be supplemented from recently published Calendars of State Papers, Brewer and Gairdner's Cal. Letters and Papers of Henry VIII, vols. iv–xvi.; Cal. State Papers, Spanish, vols. vi–vii.; Cal. Hatfield MSS. vol. i.; Acts of the Privy Council, ed. Dasent, vols. i–iii. See also Cotton MSS. Titus B ii. ff. 319, 330, 338, vii. f. 8, Caligula B vii. f. 301, Galba B x. ff. 122, 127; Harl. MSS. 282 arts. 75–85, 283 arts. 82, 103, 806 f. 45, 807 f. 27, 813 ff. 117–19; Lansd. MS. 2, arts. 8, 9; Stowe MS. 141 f. 78; Addit. MSS. 25114 ff. 333–46, 28023 f. 8; State Papers, Henry VIII, vols. i–xi.; Acts of the Privy Council, ed. Nicolas, vol. vii.; Rymer's Fœdera, vols. xiv. and xv.; Lords' Journals; Off. Return Memb. of Parl.; Haynes and

Murdin's Burghley State Papers; Wriothesley's Chron. and Troubles connected with the Prayer Book (Camden Soc.); Lit. Remains of Edward VI (Roxburghe Club); Archæologia, xxx. 468 sqq.; Corresp. Politique de Marillac et de Odet de Selve, passim; Bapst's Deux Gentilshommes Poètes; Nott's Works of Surrey; Herbert's Reign of Henry VIII; Hayward's Reign of Edward VI; Ponet's Treatise of Politique Power; Ellis's Original Letters; Lodge's Illustrations of British History; Hamilton Papers, 2 vols. 1890; Strype's Works (general index); Foxe's Actes and Monuments; Holinshed's Chron.; Stow's Annals; Gough's Index to Parker Soc. Publ.; Heylyn's Hist. of the Reformation; Burnet's Hist. ed. Pocock; Froude's Hist. of England; Dixon's Hist. of the Church of England; Dugdale's Baronage; Burke's Extinct Peerage; Doyle's Official Baronage; G. E. C[okayne]'s Complete Peerage; Warner's Hist. of Hampshire; Berry's Hampshire Pedigrees; Hampshire Field Club Papers and Proceedings, 1889 and 1898.] A. F. P.

WRIOTHESLEY, THOMAS, fourth EARL OF SOUTHAMPTON (1607–1667), second but eldest surviving son of Henry Wriothesley, third earl of Southampton [q. v.], born in 1607, was educated at Eton and Magdalen College, Oxford. He succeeded to the earldom on his father's death on 10 Nov. 1624, and inherited large property in London as well as in Hampshire. He owned the manor of Bloomsbury, besides Southampton House in Holborn. From Oxford he proceeded to the continent, and stayed for nearly ten years in France and the Low Countries. He married in France in August 1634, and soon afterwards returned home. In August 1635 he suffered serious anxiety from the persistency with which the king and his ministers laid claim in the name of the crown to his property in the New Forest about Beaulieu. In October 1635 a forest court, sitting under the Earl of Holland at Winchester, issued a decree depriving him of land worth 2,000*l.* a year. The earl petitioned for relief, and nine months later the king agreed to forego the unjust seizure of the property.

A man of moderate views, Southampton resented warmly the king's and the Earl of Strafford's extravagant notions of sovereignty. He was reluctant to identify himself with the champions of popular rights; but the close friendship, however, which had subsisted between his own father and the father of the third Earl of Essex inclined him to act with the latter when the differences between the king and parliament first became pronounced. During the Short parliament of 1640, he declared himself against the court, and in April voted in the minority in the House of Lords which supported the resolution of the House of Commons that redress of grievances should precede supply. But he went no further with the advanced party of the House of Commons. Although he had little sympathy with Strafford, he disliked the rancour with which the House of Commons pursued him. He dissociated himself from Essex when criminal proceedings were initiated against Strafford, and the estrangement grew rapidly. On 3 May 1641 he declined assent to Pym's 'protestation against plots and conspiracies.' This was signed by every other member present in each of the two houses, excepting Lord Robartes and himself. The commons avenged Southampton's action by voting that 'what person soever who should not take the protestation was unfit to bear office in the church or commonwealth.' Thenceforth Southampton completely identified himself with the king. He was soon appointed a lord of the king's bedchamber, and joint lord lieutenant for Hampshire (3 June 1641), and next year became a member of the privy council (3 Jan. 1641–2). He became one of the king's closest advisers, and remained in attendance on him with few intervals till his death. He accompanied Charles on his final departure from London in the autumn of 1641, but was hopeful until the last that peace would be easily restored. No sooner had Charles I set up his standard at Nottingham than Southampton prevailed on him to propose a settlement to the parliament. On 25 Aug. 1642 the king sent him and Culpepper to Westminster to suggest a basis for negotiation, but the parliament summarily rejected the overture. The king entrusted to Southampton the chief management of the fruitless treaty with the parliamentary commissioners at Oxford in 1643. Whitelocke says that the earl stood by the king daily during the progress of the negotiations, whispering him and advising him throughout. In the succeeding year he was appointed a member of the council for the Prince of Wales. On 17 Dec. 1644 Southampton and the Duke of Richmond, after receiving a safe-conduct from the parliament, again brought to Westminster a letter, in which Charles requested the houses to appoint commissioners to treat of peace. In January 1645 Southampton, whose efforts for peace never slackened, represented the king at the abortive conference at Uxbridge. Later in the year Southampton again pressed on the king the urgent need of bringing the war to an end. In April 1646 the king sent him and the Earl of Lindsay to Colonel Rainsborough, who was attacking Woodstock, with instructions to open negotiations through the colonel with the army. On

24 June 1646 Southampton was one of the privy councillors who, on behalf of the king, arranged with Sir Thomas Fairfax for the surrender of Oxford.

Before Southampton left Oxford a hasty rebuke from Prince Rupert led to a quarrel between the prince and Southampton, which led Rupert to send Southampton a challenge. Southampton chose to fight on foot with pistols. Sir George Villiers was appointed his second, but after all arrangements had been made for a duel the friends of the parties intervened and effected a reconciliation. In October 1647 Southampton, with the Duke of Richmond, Marquis of Ormonde, and others, 'came to the king at Hampton Court, intending to reside there as his council,' but the army vetoed the arrangement (Whitelocke, ii. 219). On 12 Nov. 1647 the king visited the Earl of Southampton at his house at Titchfield, on his way to the Isle of Wight, and Southampton followed the king thither. He afterwards claimed to have been the first to show the king at Carisbrooke the 'Eikon Basilike;' he affirmed that the book was written by Dr. Gauden and merely approved by Charles I 'as containing his sense of things.' In March 1648 he refused to assist in a new negotiation between the king and the independents. He was in London during the king's trial, and visited him after his condemnation. It is said that on the night following Charles's execution Southampton obtained leave to watch by the dead body in the banqueting hall at Whitehall, and that in the darkness there entered the chamber a muffled figure who muttered 'Stern necessity.' Southampton affirmed his conviction that the visitor was Cromwell. On 8 Feb. 1649 Southampton attended the king's funeral at Windsor.

After the king's death Southampton lived in retirement in the country. The parliament seems to have shown leniency in their treatment of his estate. He was allowed to compound for his 'delinquency in adhering to the king' by a payment on 26 Nov. 1646 of 6,466*l.*, that sum being assumed to be a tenth of the value of his personal property. At the same time he was required to settle 250*l.* a year on the puritan ministry of Hampshire out of the receipts of the rectories in the county, the tithes of which he owned (*Cal. Committee for Compounding*, pt. ii. pp. 1507–8). His fortune was therefore still large, and he was liberal in gifts to the new king Charles and his supporters. After the battle of Worcester he offered to receive the prince at his house and provide a ship for his escape. He declined to recognise Cromwell and his government. When the Protector happened to be in Hampshire he sent the earl an intimation that he proposed to visit him. Southampton sent no reply, but at once withdrew to a distant part of the county. He corresponded with Hyde, with whom he had formed a close friendship at Oxford, and looked forward with confidence to the Restoration. When it arrived Southampton re-entered public life. His moderate temper gained him the ear of all parties. In the convention parliament he spoke for merciful treatment of the regicides who surrendered (Ludlow, ii. 290). At Canterbury, on his way to London, Charles II readmitted him to the privy council and created him K.G. On 8 Sept. 1660 he was appointed to the high and responsible office of lord high treasurer of England. This office he held till his death.

On 5 Feb. 1660–1 Southampton publicly took possession of the treasury offices (Pepys, i. 341). Next year he endeavoured to settle the king's revenue on sound principles, and to 'give to every general expense proper assignments' (Pepys, ii. 427). At the same time he acted on the committee for the settlement of the marriage of the king with Catherine of Braganza. He scorned to take personal advantage of his place, as others had done, and came to an agreement with the king by which he was to receive a fixed salary of 8,000*l.* a year. The offices, which had formerly been sold by the treasurer for his own profit, were placed at the disposal of the king. So long as he held the treasurership no suspicion of personal corruption fell on him. But it was beyond his power to reduce the corrupt influences which dominated Charles II's personal following. Like his close friends Clarendon and Ormonde, who had also been councillors of the new king's father, he retained the decorous gravity of manner which had been thirty years before in fashion at Whitehall, and was wholly out of sympathy with the depraved temper of the inner circle of the court. He at first hoped that he might be able to reform the conduct of the king and his friends, or at least set a limit on their wasteful expenditure of the country's revenue. According to Clarendon he lost all spirit for his work when he perceived that it was out of human power to 'bring the expense of the court within the limits of the revenue.' He spoke with regret of his efforts in behalf of the king during the exile, and openly stated that, had he known Charles II's true character, he would never have consented to his unconditional restoration. Clarendon credits him with sug-

gesting the sale of Dunkirk to meet the pressing needs of the exchequer; but his resentment of the king's behaviour, and his personal sufferings from the gout and stone, gradually withdrew him from active work in his office. He left the whole conduct of treasury business to his secretary, Sir Philip Warwick [q. v.] In 1664 Lord Arlington, Ashley, and Sir William Coventry appealed to the king to displace Southampton, on the ground that he had delegated all his functions to Warwick. Clarendon, who constantly sought his advice, and was proud of the long intimacy, urged him to remain at his post and persuaded the king to retain his services. According to Burnet the king stood 'in some awe of him, and saw how popular he would grow if put out of his service, and therefore he chose rather to bear with his ill humour and contradiction than to dismiss him.'

In church matters Southampton powerfully supported the principles of the establishment. In 1663 he opposed in council and parliament the bill for liberty of conscience, by which Charles proposed to allow a universal toleration of catholics. When the bill was presented to the House of Lords for the first time, Southampton declared that it was a 'design against the protestant religion and in favour of the papists.' On the second reading he denounced it as 'a project to get money at the price of religion.' Finally the bill was dropped.

When some troops of guards were raised on the occasion of the outbreak of the Fifth-monarchy men under Thomas Venner, Southampton strongly pronounced against a standing army. He declared 'they had felt the effects of a military government, though sober and religious, in Cromwell's army; he believed vicious and dissolute troops would be much worse; the king would grow fond of them; and they would quickly become insolent and ungovernable; and then such men as he must be only instruments to serve their ends' (Burnet).

Towards the close of 1666 Southampton fell desperately ill. A French doctor gave him no relief. 'The pain of the stone grew upon him to such a degree that he resolved to have it cut; but a woman came to him who pretended she had an infallible secret of dissolving the stone, and brought such vouchers to him that he put himself into her hands. The medicine had a great operation, though it ended fatally.' He bore the tedious pain with astonishing patience, and died at his house in London on 16 May 1667. He was buried at Titchfield.

Southampton's delicacy of constitution was a main obstacle in his career, and prevented his moderating influence from affecting the course of affairs to the extent that his abilities, honesty, and courage deserved. 'Having an infirm body, he was never active in armes,' wrote Sir Edward Walker (*Ashmole MS.* 1110, f. 170). Burnet described him as 'a man of great virtue and of very good parts; he had a lively apprehension and a good judgment.' According to his admiring friend Clarendon, 'he was in his nature melancholick, and reserved in his conversation. . . . His person was of a small stature; his courage, as all his other faculties, very great' (Clarendon, *Life*, iii. 785). 'There is a good man gone,' wrote Pepys, who called at the lord treasurer's house just after his death; but, despite his integrity, Pepys was inclined to attribute to his slowness and remissness a large share in the disasters which fell on the nation during Charles II's reign. 'And yet,' Pepys added, 'if I knew all the difficulties that he hath lain under, and his instrument Sir Philip Warwick, I might be brought to another mind' (Pepys, *Diary*, ed. Wheatley, vi. 321–2). Pepys always found him, officially, 'a very ready man, and certainly a brave servant of the king;' the only thing that displeased the diarist in him personally was the length to which he let his nails grow (*ib.* iii. 351).

He married three times. His first wife was 'la belle et vertueuse Huguenotte,' Rachel, eldest daughter of Daniel de Massue, seigneur de Ruvigny, whom he married in France in August 1634; she died on 16 Feb. 1640. By her Southampton had two sons, Charles and Henry, who died young, and three daughters—Magdalen, who died an infant; Elizabeth, wife of Edward Noel, first earl of Gainsborough; and Rachel, wife first of Francis, lord Vaughan, and secondly of William, lord Russell, 'the patriot.' Southampton's second wife was Elizabeth, eldest daughter and heiress of Francis Leigh, lord Dunsmore (afterwards earl of Chichester), by whom he had four daughters; only one survived youth, namely Elizabeth, who married, first (23 Dec. 1662), Josceline Percy, eleventh earl of Northumberland; and secondly (24 Aug. 1673), Ralph Montagu, duke of Montagu [q. v.] Southampton's third wife was Frances, second daughter of William Seymour, second duke of Somerset [q. v.], and widow of Richard, second viscount Molyneux of Maryborough in Ireland. His widow married, as her third husband, Conyers D'Arcy, second earl of Holdernesse; she was buried in Westminster Abbey on 5 Jan. 1680–1.

On his death without male heirs the earldom became extinct, but it was re-created on 3 Aug. 1670 in behalf of Charles Fitzroy, natural son of Charles II by the Duchess of Cleveland. The re-created earldom of Southampton was elevated into a dukedom on 10 Sept. 1675.

Southampton left his mark on London topography. In early life he abandoned the family mansion, Southampton House in Holborn. In 1636 he petitioned the House of Lords for permission to demolish it, and to build small tenements on its site. Permission was refused at the time, but about 1652 the earl carried out his design, and the old Holborn house was converted into Southampton Buildings. At the same time he built for himself a new and magnificent residence on the north side of what is now Bloomsbury Square. The new edifice, Southampton House, occupied the whole of the north side of the present Bloomsbury Square. It is supposed to have been designed by John Webb, Inigo Jones's pupil. The gardens included the south side of what is now Russell Square. Pepys walked out to see the earl's new residence on Sunday, 12 Oct. 1662, and deemed it 'a very great and a noble work' (Pepys, *Diary*, iv. 256). Evelyn, who records a dinner on 9 Feb. 1665 at 'my lord treasurer's' in Bloomsbury, says that the earl built 'a noble square or piazza, a little tower, some noble rooms, a pretty cedar chapel, a native garden to the north with good air.' The house, Evelyn added, stood 'too low.'

Much of the earl's landed property in both London and Hampshire passed, on Southampton's death, to his eldest daughter Elizabeth and her husband, Edward Noel, first earl of Gainsborough. On their only son dying without issue the Titchfield estate ultimately passed to their two granddaughters, co-heiresses—Elizabeth, wife of William Henry Bentinck, first duke of Portland, and Rachel, wife of the first duke of Beaufort. Titchfield House eventually became the property of the Duchess of Portland, whose husband assumed the secondary title of Marquis of Titchfield. The Titchfield property was sold by the third duke of Portland at the end of the eighteenth century.

Southampton's second daughter, Rachel, wife of William, lord Russell, and mother of Wriothesley Russell, second duke of Bedford, finally inherited the greater part of Southampton's property in London, the Bloomsbury estate falling to her on the death of her elder sister, the Countess of Gainsborough, in 1680. Southampton House in Bloomsbury descended to her son, the second duke of Bedford, and was renamed Bedford House; it was pulled down in 1800. The Bloomsbury property of the dukes of Bedford thus reached them through William lord Russell's marriage with Southampton's daughter Rachel. The memory of its original connection with the Earl of Southampton survives in the name of Southampton Row.

The Holborn property and the estate of Beaulieu in Hampshire fell to Elizabeth, duchess of Montagu, Southampton's daughter by his second wife.

A portrait of Southampton by Sir Peter Lely is the property of the Duke of Bedford at Woburn Abbey; it is reproduced in Lodge's 'Portraits' (v. 179). Another portrait belongs to the Duke of Portland at Welbeck Abbey. A third portrait, formerly in the Earl of Clarendon's gallery, has long since disappeared.

[Clarendon in the Continuation of his Life gives an admirable sketch of his friend's career and character, 1759, vol. iii. pp. 780–90. See also Whitelocke's Memorials; Ludlow's Memoirs, 1625–72, ed. C. H. Firth, 1894; Burnet's Hist. of his own Time; Cal. State Papers, Dom.; Pepys's Diary, ed. Wheatley; Ranke's Hist. of England, vi. 84; Lodge's Portraits, v.; Wheatley and Cunningham's London Past and Present; Gardiner's Hist. of England, viii. 86, ix. 109, and Hist. of the Great Civil War.]

S. L.

WRITER, CLEMENT (*fl.* 1627–1658), 'anti-scripturist,' was a clothier in Worcester, and is chiefly memorable for his attacks on the infallibility of the bible. In 1627 'Clement Write, tailor,' attached Captain Edward Spring's horses for a debt of 8*l.* (*Cal. State Papers*, 1627–9, p. 83). In 1631 he had a lawsuit with John Racster, who wrote on 19 Nov. to Sir Dudley Carleton, viscount Dorchester [q. v.], requesting him to use his influence in his behalf with Sir Nathaniel Brent [q. v.], judge of the prerogative court (*ib.* 1631–3, p. 185). He had another lawsuit at a later date against his uncle, George Worfield, in the court of chancery, in which he complained that the lord keeper, Coventry, did him injustice to the extent of some 1,500*l.* on the representations of some puritan antagonist (*ib.* 1635–6, p. 55). On 4 Dec. 1640 he petitioned for redress to 'the grand committee of the courts of justice,' but before his case could be heard the committee was dissolved. In February 1645–6 he renewed his complaint to the committee of the House of Commons appointed to consider petitions. They on 10 Feb. nominated a sub-committee to examine his case, but before their report was made

the committee of petitions was suspended. After this new disappointment he printed and distributed to members of parliament 'The Sad Case of Clement Writer, who hath waited for reliefe therein since the fourth December 1640.' In 1652 the Worcester committee for sequestration were enjoined by Thomas Fowle, solicitor for the Commonwealth, to examine into his case against Lord Coventry (*Cal. of Proceedings of Committee for Compounding*, p. 566), but the dissolution of parliament in December again prevented his obtaining hearing. On 1 Oct. 1656 he petitioned Cromwell on the subject, and the council of state referred his case to a committee. Whether he ultimately obtained satisfaction is uncertain.

While Writer's temporal affairs were far from prosperous, his spiritual condition, according to Thomas Edwards (1599–1647) [q. v.], was continually becoming more dreadful. Originally a presbyterian, or at least a puritan, about 1638 he 'fell off from the communion of our churches to independency and Brownisme; from that he fell to anabaptisme and Arminianisme and to mortalisme, holding the soul mortal. After that he fell to be a seeker, and is now an anti-scripturist, questionist, and sceptick, and, I fear, an atheist' (*Gangræna*, 1647, pp. 81–2). By 1647, Edwards proceeds to say, he had become 'an archheretique and fearfull apostate, an old wolf, and a subtile man, who goes about corrupting and venting his errors; he is often in Westminster-Hall and in the Exchange,' making it 'his businesse to plunder men of their faith; and if he can do that upon any it fattens him—that's meat to him' (*ib.* p. 84). Edwards asserts that Writer had a large share in 'Man's Mortalitie,' an anonymous tract usually attributed to Richard Overton [q. v.], in which heterodox doctrines were propounded concerning the immortality of the soul.

Shortly before 1655 he formed the acquaintance of Richard Baxter [q. v.], who described him as 'an ancient man, who professed to be a seeker, but was either a juggling papist or an infidel, more probably the latter.' He wrote 'a scornful book against the ministry,' called 'Jus Divinum Presbyterii,' a treatise which is not extant. Baxter added that in conversation with him Writer urged that 'no man is bound to believe in Christ who doth not see confirming miracles with his own eyes,' thus anticipating Hume's great argument. Baxter replied to Writer in the 'Vnreasonableness of Infidelity' (London, 1655, 8vo). In 1657 appeared 'Fides Divina: the Ground of True Faith asserted' (London, 8vo), which is probably by Writer, although he refused to acknowledge to Baxter that he was the author. In this treatise he urged the insufficiency of the scriptures as a rule of faith on account of their liability to error in transcription and translation, and on account of the differences of opinion respecting the inspiration of certain of them. Baxter resumed the controversy in 'A Second Sheet for the Ministry,' and in 1658 Writer rejoined with 'An Apologetical Narration: or a just and necessary Vindication of Clement Writer against a Four-fold Charge laid on him by Richard Baxter' (London, 8vo). The date of Writer's death is not known.

[Authorities cited in text; Writer's Works; Reliquiæ Baxterianæ, 1696, i. 116; Masson's Life of Milton, 1873, iii. 158,159, 165, 262, 687.]

E. I. C.

WROE, JOHN (1782–1863), fanatic, founder of 'Christian Israelites,' eldest son of Joseph Roe, was born at Bowling, parish of Bradford, Yorkshire, on 19 Sept. 1782 (baptised on 8 Dec.) His name is latinised Joannes Roes by Samuel Walker and Henry Lees, his followers. His father was a farmer, worsted manufacturer, and collier. As a lad he was neither robust in mind nor in body, and grew up without learning to read. He complains of ill usage; after carrying 'a window stone to the second floor,' he was never straight again. He was with his father in business, getting the drudgery and cheated of the profits, till at length (about 1810) he set up for himself in the farming and woolcombing business, marrying, five years later, a daughter of Benjamin Appleby, of Farnley Mills, near Leeds (she died on 16 May 1853, aged 74). Symptoms of mania appeared in the winter of 1816–17, when he harboured for a time the resolve to shoot his brother Joseph, who had overreached him. In the second half of 1819 he was struck down by fever, being at the same time much harassed by debt. On his recovery he took to bible-reading in the fields, and began to see visions, followed by temporary blindness and a condition of trance (the first dated vision is 12 Nov. 1819). They were written down by neighbours (Abraham Holmes being the first scribe), and were considered prophetic His wife had his head shaved (1 Feb. 1820), but the visions went on. He began to attend meetings of the followers of Joanna Southcott [q. v.], then led by George Turner of Leeds (*d.* September 1821). His angelic 'guide' told him to visit the Jews. He walked to Liverpool for that purpose, and on the same errand travelled to London, where he delivered (30 Aug. 1820) a 'mes-

sage' to the queen. In September 1822 he first claimed the succession to Turner's leadership; by many members of the Southcottian societies his claim was allowed. On 14 Dec. 1822, leaving his wife and three children, he started on his prophetic peregrinations to the Southcottian societies, the Jews, and 'all nations.' His authority for preaching 'the everlasting gospel of the redemption of soul and body' was supposed to be attested by acts of healing, as well as by prognostication. His travels, as reported in the fragmentary notices of his followers, are not without interest; in 1823 he visited Gibraltar, Spain, France, Germany, and Italy; in 1827 he made his way to Scotland, in 1828 to Wales. His peculiarities developed as he went on. In March 1823 he discarded the names of the months, using the quaker numbering. He let his beard grow. On 30 Aug. 1823, and again on 29 Feb. 1824, he was publicly baptised in running rivers. On 17 April 1824 he was publicly circumcised at a meeting of believers, and proclaimed the fact next day to a large congregation in a field at Ashton-under-Lyne. His followers adopted the rite. For circumcising Daniel Grimshaw, an infant who died of the operation (September 1824), Henry Lees of Ashton was tried for manslaughter at Lancaster (March 1825), but acquitted. On several occasions Wroe disappeared for days together, subsisting once for fourteen days (September 1824) on hedge fruit and growing corn. He divided his people into twelve tribes; his son Benjamin was to lead one of them, and on Benjamin's death he transferred the name Benjamin to another son. Money was forthcoming in support of Wroe's pretensions. In 1823 his followers employed a room at Charlestown, Ashton, as a 'sanctuary.' On 25 Dec. 1825 a well-built and costly 'sanctuary' was opened in Church Street, Ashton. On this erection John Stanley spent 9,500*l.*; a fine organ was subsequently added (the building is now a theatre). The sanctuary had an 'unclean' pew, and beneath the pulpit was a 'cleansing' room. At each of the cardinal points in the outskirts of the town a square building was erected, marking the four 'gates' of the future temple area, of which the 'sanctuary' was to form the centre. One of these (in which Wroe's 'trial' was held) is now a public-house, known as 'The Odd Whim.'

While living at Park Bridge, near Ashton, a charge of criminal intercourse with Martha Whitley, his apprentice, a child of twelve, was brought against Wroe on 18 Dec. 1827, but not sustained. During his absence at Bristol, in October 1830, charges of minor misconduct were laid against him by Mary Quance, Sarah Pile, and Ann Hall, all of whom had been in his service. An investigation was held (24 and 25 Oct.) at Ashton by a committee of his friends. The proceedings, which were unruly, ended in an acquittal, after two of the 'jury' had been removed and replaced by others; one of these two was James Elimalet Smith [q. v.] 'A very considerable part' of his following, including Henry Lees, now left him, and 'cut off their beards.' Wroe left for Huddersfield, but made two attempts (February and April 1831) to return to Ashton, causing serious riots. Other immoralities were laid to his charge, but cannot be said to have been proved. He was frequently accused by those who left his fold of sharp practice, which they called swindling.

From this date the 'Israelites,' or 'Christian Israelites,' as they called themselves, Wroeites, as their opponents designated them, formed a sect apart from the main followers of Joanna Southcott. His adherents at Ashton-under-Lyne, among whom were many respectable shopkeepers, were popularly known as 'Joannas' for forty years later; their long beards, and their habit of wearing their tall broad-brimmed felt hats, as they served their customers, rendered them conspicuous; their shops were closed from Friday at six to Saturday at six. George Frederick Muntz [q. v.], when visiting Manchester, was saluted as a 'Joanna' on account of his beard. The women followers had many peculiarities of dress, and the dietetic regulations of the community were strictly conformed to Hebrew usage. Half-members, being uncircumcised and not wearing the beard, were recognised as 'brethren' on 'signing to obey the two first books of the Laws.' Obedience was enforced by a system of penances.

Driven from Ashton in 1831, Wroe continued to travel in search of disciples, his headquarters being at Wrenthorpe, near Wakefield, where he had a printing press from 1834, perhaps earlier. In 1842 his house was broken into by burglars. On the false evidence of Wroe and his family, three innocent persons were transported; they were released five years later on the discovery of the real culprits. In the autumn of 1843 he visited Australia and New Zealand, and again in 1850, returning in June 1851. His followers were known in Australia as 'beardies.' He had many followers in America, which he visited four times. After rambling as before in many parts of England, he again visited Australia, return-

ing to England in 1854. In 1856 he directed his followers to wear a gold ring. The rings supplied by Wroe were paid for as gold, but turned out to be base metal. His Melbourne followers found money for building him a splendid mansion, Melbourne House, near Wakefield, dedicated with great ceremony in presence of delegates from all parts of the world, at sunrise, on Whit-Sunday, 1857. He was again in Australia in 1859. On a final voyage (1862) to Australia, he dislocated his shoulder. He died suddenly on 5 Feb. 1863 at Collingwood, Melbourne. He had prophesied 1863 as the beginning of the millennium; his followers expected his resurrection. No portrait of him exists, pictorial art being rejected as a breach of the decalogue. J. E. Smith refers to his 'savage look and hump back;' Chadwick mentions his 'very prominent nose;' others note his haggard visage, shaggy hair, and broad-brimmed beaver.

Wroe's 'divine communications,' as recorded by his scribes and published by the 'trustees of the people called Israelites,' may be found in 1. 'An Abridgment of John Wroe's Life and Travels,' 4th edit. Gravesend, 1851, 8vo (the incomplete first edit. Wakefield, 1834, 8vo, has title 'Divine Communications'); vol. ii. 4th edit. Gravesend, 1851; vol. iii. 1st edit. Gravesend, 1855, 8vo; there is also the first volume of a fuller collection, 'The Life and Journal of John Wroe,' Gravesend, 1859, 8vo; a second volume, Gravesend, 1861, 8vo, is merely a fifth edition of 'Abridgment,' vol. ii. 2. 'The Word of God to guide Israel . . . containing the Afternoon Service,' Wakefield, 1834, 8vo (finished 20 April). 3. 'The Laws and Commandments of God,' Wakefield, 1835, 8vo. 4. 'Twelve Songs for Divine Worship,' Wakefield [1834], 8vo (chiefly from the Song of Solomon); included in 'Song of Moses and the Lamb,' Gravesend, 1853, 12mo (several earlier editions of this hymn-book, which appears to be of mixed authorship). 5. 'The Faith of Israel,' Wakefield, 1843, 12mo. 6. 'The Laws of God,' Wakefield, 1843, 12mo. Two sets of reports of Wroe's sermons are in 7. 'A Guide to the People surnamed Israelites,' Boston, Massachusetts, 1847, 12mo, and 8. 'A Guide to the People surnamed Israelites,' Gravesend, 1852, 8vo. See also 'An Abridgment of John Wroe's Revelations,' 3rd edit. Boston, Massachusetts, 1849, 8vo; 'Extracts of Letters,' Wakefield [1841], 12mo (from Australian believers), and 'Extracts of Letters . . . of the Israelite Preachers,' 1822–9, 12mo (eight pamphlets).

There must have been some strange fascination about the man, for (apart from his remarkable code of discipline) his utterances are but fatuous insipidities with a biblical twang, having neither the pathetic earnestness of Joanna Southcott nor the crude originality of her other improver, John Ward (1781–1837) [q. v.] The appended notes, claiming 'fulfilments' of Wroe's prophecies, are childish. Any speciality attaching to Wroe's doctrine arises from the presence of a mysticism akin to that of Guillaume Postel (1505–1581), which demands a feminine Messiah to complete the requisites of salvation. The references to topics of sex are frequent, but not impure; it is said, but the statement may be received with caution, that there is a secret manual of the sect, 'the private revelation given to John Wroe' (Fielden), offensively indecent in its language; its subject is understood to be one which is common to all treatises of moral theology. The mode of administering the penance by stripes, as related by Fielden, is grossly indelicate; but there is not a tittle of evidence of immoral teaching. His community still exists in diminished number.

[Wroe's publications, above; E. Butterworth's Hist. of Ashton-under-Lyne, 1842, p. 69; Davis's The Wroeites' Faith, 1850; Fielden's Exposition of the Fallacies of Christian Israelites [1861 ?]; Letter to 'Leeds Times' on the Character of J. Wroe, 1858; Notes and Queries, 18 June 1864, p. 493; Smith's The Coming Man, 1873, i. 168; Baring-Gould's Yorkshire Oddities, 1874, i. 23; Glover and Andrews's Hist. of Ashton-under-Lyne, 1884, p. 306 (engraving of the sanctuary); W. Anderson Smith's Shepherd Smith, 1892, p. 44; Chadwick's Reminiscences of Stalybridge, in 'Stalybridge Herald,' 1897, Nos. xiii–xvi; extract from Bradford parish register, per Mr. A. B. Sewell; information from the Rev. W. Begley.] A. G.

WROE, RICHARD (1641–1717), warden of Manchester church, son of Richard Wroe of Heaton Yate or Heaton Gate in the parish of Prestwich, Lancashire, was born at Radcliffe, Lancashire, on 21 Aug. 1641, and educated at the Bury grammar school and at Jesus College, Cambridge, which he entered in June 1658. He graduated B.A. in 1661, M.A. in 1665, B.D. in 1672, and D.D. in 1686; and was incorporated M.A. of Oxford University in May 1669. Through the influence of Lord Delamere (afterwards Earl of Warrington) he obtained in 1672 a royal mandate for the next presentation to a fellowship of the college at Manchester. He was admitted in February 1674–5. His next promotion was to a prebendal stall in Chester Cathedral in March 1677–8. He had previously been appointed domestic chaplain to Dr. John

Pearson (1613–1686) [q. v.], his diocesan, who in 1679 appointed him curate of Wigan church, and in April 1681 presented him to the rectory of Bowdon, Cheshire. This he resigned in March 1689–90. On 1 May 1684 he was installed warden of Manchester College, and in the same year became vicar of Garstang, Lancashire, which benefice he resigned in 1696 on being presented to the rectory of West Kirby, Cheshire. William Hulme [q. v.] appointed him one of the first trustees of the Hulmeian benefactions. As rural dean of Manchester he rendered great assistance to Bishop Gastrell in the compilation of his 'Notitia Cestriensis.' He was a student of natural philosophy and a correspondent of Flamsteed (Rigaud, *Corresp. of Scientific Men*, 1841, ii. 136, 159). During the long period of his wardenship he had great influence in the town, due to his high personal character, earnest piety, and persuasive eloquence. The animation and felicity of his pulpit discourses earned him the title of 'silver-tongued Wroe.' As a whig he was sincerely devoted to the Hanoverian dynasty (cf. Hibbert Ware, *Foundations in Manchester*, ii. 20 et seq.) A number of his letters on public and personal affairs addressed to Roger and George Kenyon, 1694–1713, are preserved in the Kenyon manuscripts (*Hist. MSS. Comm.* 14th Rep. App. iv. 1894). He was the author of five separately published sermons.

Wroe died at Manchester on 1 Jan. 1717–1718, and was buried in the chancel of the collegiate church. His portrait is in the possession of Lord Kenyon. A few copies of an etched portrait by Geikie were published at Manchester about 1824, and a woodcut appears in the 'Palatine Notebook,' 1882.

He was thrice married: first, to Elizabeth (surname unknown), who died in 1689; second, in 1693, to Ann Radcliffe, who died in the following January; third, on 3 March 1697–8, to Dorothy, daughter of Roger Kenyon of Peel, M.P. By his last wife he had four children, three of whom predeceased him; the youngest, Thomas, became a fellow of Manchester College.

[Palatine Notebook, 1882, ii. 1, and authorities there cited; ib. ii. 33, iii. 88, iv. 56, 145; Raines's Wardens of Manchester (Chetham Soc.), ii. 148; Worthington's Diary (Chetham Soc.), ii. 328, 376, 383; Fishwick's Hist. of Garstang (Chetham Soc.), ii. 182; Fishwick's Lancashire Library, p. 418.] C. W. S.

WROTH, Lady MARY (*fl.* 1621), author of 'Urania,' born about 1586, was eldest daughter of Robert Sidney, first earl of Leicester [q. v.], by his first wife, Barbara, daughter of John Gamage. The great Sir Philip Sidney was her father's brother. On 27 Sept. 1604 Lady Mary married, at Penshurst, Sir Robert Wroth, eldest son of Sir Robert Wroth [q. v.] The bridegroom was about ten years his wife's senior. He had been knighted by King James a year before the marriage. On 27 Jan. 1605–6, on his father's death, he succeeded to large property in Essex, including Loughton House and the estate of Durrants in the parish of Enfield. He was a keen sportsman, and the king occasionally visited him at Durrants for hunting. In 1613 Sir Robert was chosen sheriff of Essex. In February 1613–14 Lady Mary bore him an only child, a son (James), and on 14 March following Sir Robert died at Loughton House. He was buried two days later in the church at Enfield. His will was proved on 3 June 1614.

Lady Mary was often at court after her marriage. On Twelfth-night 1604–5 she acted at Whitehall in Ben Jonson's 'Masque of Blackness.' She came to know Jonson and the chief poets of the day, and was soon recognised as one of the most sympathetic patronesses of contemporary literature. Ben Jonson dedicated to her, as 'the lady most deserving her name and blood,' his play of the 'Alchemist,' 1610. He also addressed to her a sonnet in his 'Underwoods' (No. 46) and two epigrams (103 and 105). A sonnet addressed to her by Chapman prefaced his translation of Homer's 'Iliad' (1614). George Wither in 1613 addressed an epigram to the Lady Mary Wroth, apostrophising her as 'Arts Sweet Louer' (*Abuses Stript*, epigram 10). In the same year (1613) William Gamage, in 'Linsi-Woolsie: or Two Centuries of Epigrammes,' inscribed an epigram 'To the most famous and heroike Lady Mary Wroth' (Brydges, *Censura Literaria*, v. 349).

On her husband's death in 1614 Lady Wroth, according to court gossip, was left with a jointure of 1,200*l.* a year, an infant son, and an estate 23,000*l.* in debt (*Cal. State Papers*, Dom. 1611–18, pp. 224, 227–8). She lived chiefly at Loughton, and there her only child, James, died on 5 July 1616. In April 1619 she stayed with her father at Baynard's Castle in London. Next month she figured in the procession at Queen Anne's funeral, and the rumour spread that she was about to marry the young Earl of Oxford (Nichols, *Progresses of James I*, iii. 547). Margaret, widow of Sir John Hawkins the admiral, left to Lady Mary by will, dated 23 April 1619, 'a gilt bowl, price twenty pounds' (*Notes and Queries*, 8th ser. iv.

252). On 21 July 1621 the king made her a gift of deer.

Sir Robert named three trustees to administer his property, each named John Wroth (one being his uncle, a second being his brother, and a third, of London, being his cousin); but Lady Mary appears to have managed her own affairs after Sir Robert's death, with disastrous result. She was involved in an endless series of pecuniary embarrassments. In 1623 she obtained from the king an order protecting her from creditors for one year. This was constantly renewed. She wrote to secretary Conway on 3 Jan. 1623–4 that she had paid half her debts and hoped to pay all in a year; but she was too sanguine, and she was still in need of 'protection' in 1628 (*Cal. State Papers*, Dom. passim).

Meanwhile Lady Mary had sought a more interesting road to reputation. On 13 July 1621 there was licensed for publication a folio volume from her pen (Arber, *Stationers' Company Register*, iv. 57). Her work bore the title: 'The Countesse of Mountgomerie's Urania. Written by the right Honourable the Lady Mary Wroath, daughter to the right Noble Robert Earl of Leicester, And Neece to the ever famous and renowned Sir Phillips Sidney, Knight, And to ye most exelēt Lady Mary Countesse of Pembroke late deceased (London, printed for Joh^{n} Marriott and John Grismand).' An elaborate frontispiece was engraved by Simon Pass, and bore the date 1621. The book was called 'The Countess of Montgomery's Urania' in compliment to the author's friend and neighbour at Enfield, Susanna, wife of Philip Herbert, earl of Montgomery. Lady Mary's 'Urania' is a close imitation, in four books, of the 'Arcadia' of her uncle, Sir Philip Sidney. It is a fantastic story of princes and princesses disguised as shepherds and shepherdesses. The scene is laid in Greece. The tedious narrative is in prose, which is extraordinarily long-winded and awkward, but there are occasional verse eclogues and songs. At the close of the volume is a separate collection of poems, including some hundred sonnets and twenty songs. The appended collection bears the general title 'Pamphilia to Amphilanthus.' One section is headed 'A Crowne of Sonnets dedicated to Love.' In these poems Lady Mary figures to greater advantage, and discovers some lyric faculty and fluency. Two of her poems are reprinted in Mr. Bullen's 'Lyrics and Romances' (1890).

The book seems to have had a satiric intention, and to have reflected on the amorous adventures of some of James I's courtiers. On 15 Dec. 1621 Lady Mary wrote to Buckingham, assuring him that she never intended her book to offend any one, and that she had stopped the sale of it (*Hist. MSS. Comm.* 2nd Rep. p. 60). On 9 March 1623 Chamberlain wrote to his friend Carleton, enclosing 'certain bitter verses of the Lord Denny upon the Lady Mary Wroth, for that in her book of "Urania" she doth palpably and grossly play upon him and his late daughter, the Lady Mary Hay, besides many others she makes bold with; and, they say, takes great liberty, or rather licence, to traduce whom she pleases, and thinks she dances in a net.' Chamberlain adds that he had seen an answer by Lady Mary to these rhymes, but 'thought it not worth the writing out' (*Court and Times of James I*, ii. 298; *Cal. State Papers*, Dom. 1619-23, p. 356; cf. *Hist. MSS. Comm.* 3rd Rep. p. 179, Hatfield MSS.)

Lady Mary survived these incidents for more than twenty years. On 4 Dec. 1640 Sir John Leeke wrote to Sir Edmund Verney: 'I received a most courteous and kind letter from my old mistress, the Lady Mary Wroth. . . . She wrote me word that by my Lord of Pembroke's great mediation the king hath given her son a brave living in Ireland' (*Hist. MSS. Comm.* 7th Rep. p. 435). She had no surviving son by Sir Robert Wroth, and reference was made either to a son by a second husband, or more probably—for there is no proof that she married again—to a godson, who has not been identified.

[Hunter's Chorus Vatum Anglicanorum, Addit. MS. 24492; Visitations of Essex (Harl. Soc.), p. 331; Collins's Sydney Papers, i. 120, ii. 305, 352 (where Lady Mary is wrongly credited with a second son); Morant's Essex, i. 163; Robinson's Enfield; Notes and Queries, 7th and 8th sers. passim.] S. L.

WROTH, Sir ROBERT (1540?–1606), member of parliament, born in Middlesex about 1540, was eldest son of Sir Thomas Wroth (1516–1573) [q. v.] by his wife Mary, daughter of Richard, lord Rich. He was admitted a pensioner of St. John's College, Cambridge, on 21 April 1553, but, owing to the religious changes consequent on the accession of Queen Mary, he left the university without a degree soon after his admission. Accompanying his father in his exile, he returned to England soon after the accession of Elizabeth. He afterwards entered public life, and the rest of his career was usefully devoted to politics and the administration of a large estate. He was elected for the first time to parliament for St. Albans on 11 Jan. 1562–1563; he was returned for Trevena on 2 April 1571; he took his seat as member for the

important constituency of Middlesex on 8 May 1572, and was re-elected to four later parliaments (23 Nov. 1585, 4 Feb. 1588–9, 7 Oct. 1601, and 9 March 1603–4).

Meanwhile his father's death on 9 Oct. 1573 had placed him in possession of large estates in Middlesex, Hertfordshire, Essex, and Somerset, but he lived chiefly at Loughton Hall, Essex, which he acquired through his wife, and devoted much time to the affairs of the county of Essex. He was high sheriff in 1587. He was appointed to the command of two hundred untrained men, forty harquebusiers, and forty musketeers of Essex in the army which was raised in 1588 to resist the Spanish armada. He was knighted in 1597. During the closing years of Queen Elizabeth's reign he, as a staunch protestant and loyal supporter of the queen's government, was nominated to serve on many special commissions for the trial of persons charged with high treason, including Dr. William Parry (20 Feb. 1584–5), Anthony Babington (5 Sept. 1586), Patrick O'Cullen (21 Feb. 1592–3), many Jesuits and suspected coiners (26 March 1593), and Valentine Thomas (22 July 1598).

Wroth retained the favour of the government under James I. On 22 May 1603 the new king granted him a walkership in Waltham Forest for life, and on 19 Feb. next year he and others were directed to see to the erection of bridges across the river Lea between Hackney and Hoddesdon for the king's convenience when hawking. On 18 and 19 July 1605 he entertained James I at his residence at Loughton in Essex for two days. His estates in Essex were greatly increased by the death of Francis Stonard, his father-in-law, on 13 Sept. 1604. He was a juryman at the trial of Sir Walter Ralegh on 15 Sept. 1603, when through some misunderstanding he incurred the displeasure of the attorney-general (Edwards, *Ralegh*, i. 420). He was in the special commission of oyer and terminer for Middlesex issued 16 Jan. 1605–6 for the trial of Guy Fawkes and the great powder-plot conspirators.

Wroth died on 27 Jan. 1605–6, and was buried on the following day at Enfield. His obsequies were formally celebrated on 3 March.

Sir Robert married Susan, daughter and heiress of John Stonard of Loughton, through whom he acquired the estate of Loughton. He seems to have had at least four surviving sons: Sir Robert (1576?–1614), who is noticed under his wife, Lady Mary Wroth; John, who was admitted a student of the Inner Temple, 1596, was afterwards described as a captain, and succeeded to Durrants; Thomas; and Henry, who is styled 'of Woodbury in Herefordshire.'

Sir Henry Wroth (*d.* 1671), second son of Henry, Sir Robert's youngest son, acquired some fame as a royalist during the civil wars, was a 'pensioner' of Charles I, and was knighted at Oxford on 15 Sept. 1645. He compounded with the parliament for 60*l.* (*Cal. Committee for Compounding*, p. 1567). He was granted land in Ireland and succeeded to Durrants on the death of his uncle John. In 1664 Sir Henry Wroth with a party of horse escorted Colonel John Hutchinson [q.v.] from the Tower of London on the road to Sandown Castle in Kent (*Memoirs of Colonel Hutchinson*, ed. C. H. Firth, ii. 329). Sir Henry Wroth was a patron of Fuller, who dedicated to him his 'Pisgah Sight,' 1650. Fuller often visited him at Durrants (Bailey, *Life of Fuller*, p. 460). He died on 22 Sept. 1671. He married Anne (1632–1677), daughter of William, lord Maynard of Wicklow. His second daughter Jane married in 1681 William Henry Zuylestein, first earl of Rochford [q. v.]

[Morant's Essex, i. 162–5; Visitation of Essex (Harl. Soc.); Cooper's Athenæ Cantabr. ii. 428, 534; Nichols's Progresses; Robinson's Enfield; Park's Hampstead; Notes and Queries, 7th ser. x. xi.; Davy's MS. Suffolk Collections in Brit. Mus. Addit. MS. 19156, ff. 255–7.] S. L.

WROTH, Sir THOMAS (1516–1573), politician, born in 1516, claimed as his ancestor William de Wrotham [q. v.], the judge, whose alleged descendant, John, was sheriff of London in 1351, lord mayor in 1361, and represented Middlesex in many parliaments of Edward III's reign (*Official Return*, i. 170–89). John's son, Sir Thomas Wroth, married Maud, daughter and heir of Thomas Durant (*d.* 1348), who built Durrants in Enfield, afterwards the seat of the Wroth families. Robert Wroth, father of the subject of this article, was attorney of the duchy of Lancaster, and one of the commissioners appointed to inquire into Wolsey's possessions in 1529. He sat for Middlesex in the Reformation parliament (1529–35), and died in 1536, leaving issue by his wife Jane, daughter of Sir Thomas Hawte, four sons and two daughters.

Thomas, the eldest son, was a ward of the king, and was educated at St. John's College, Cambridge, but seems to have taken no degree, and in 1536 was admitted student of Gray's Inn. On 4 Oct. of that year the right of his wardship and marriage was granted to Cromwell (*Letters and Papers*, xi. 943 [6]). In 1539 Sir Richard Rich (afterwards first Baron Rich) [q. v.] paid Cromwell three hundred marks for the right

of disposing of Wroth in marriage, and then provided for his third daughter, Mary, by betrothing her to Wroth. Wroth was granted livery of his lands on 24 April 1540, and in that and the following year Rich secured for his daughter's husband the manors of Highbury (forfeited by Cromwell) and of Beymondhall, Hertfordshire, and lands in Cheshunt, Wormley, and Enfield, belonging to various dissolved monasteries (*Letters and Papers*, XIV. ii. 324, XV. 613 [9], 733 [64], XVI. 727). On 18 Dec. 1544 Wroth was returned to parliament as one of the knights of the shire for Middlesex, and in the following year, through Cranmer's influence, it is said, was appointed gentleman of the chamber to Prince Edward. He retained that post during Edward VI's reign, was knighted on 22 Feb. 1546-7, and was one of the young king's principal favourites. In September 1547 he was sent to the Protector in Scotland with Edward's letters congratulating him on his victory at Pinkie, and in July 1548 was one of the witnesses against Bishop Gardiner for his sermon in St. Paul's. He probably represented Middlesex in the parliament that sat from 1547 to 1552, but the returns are wanting. After Somerset's fall Wroth was on 15 Oct. 1549 appointed one of the four principal gentlemen of the privy chamber, his fidelity to Warwick's interests being secured by doubling the ordinary salary of 50*l.* On 24 July 1550 he was granted the manors of Bardfield, Chigwell, and West Ham in Essex (*Cal. State Papers*, Dom. 1547-80, p. 28, Addenda, 1547-65, p. 412), and on 14 April 1551 he was made joint lord lieutenant with Paget of Middlesex. On 29 Nov. following he was present at the disputation on the Sacrament held in Cecil's house (Dixon, *Church Hist.* iii. 388). Somerset's second fall brought Wroth further grants; on 22 Jan. 1551-2, the day of the Protector's execution, he was sent to Sion House to report on the number and ages of the duke's sons, daughters, and servants, and on 7 June following was given a twenty-one years' lease of Sion. This he is said to have surrendered on an assurance that Edward designed it for some public charity. In 1552, and again in 1553, he was one of the commissioners for the lord-lieutenancy of Middlesex, and in February 1552-3 he was again knight of the shire for Middlesex in Edward's last parliament. He was not a member of the privy council, but was one of those whom Edward VI proposed in March 1551-2 to 'call into commission,' his name appearing on the committees of the council which were to execute penal laws and proclamations and to examine into the 'state of all the courts,' especially the new courts of augmentations, first-fruits and tenths, and wards (*Lit. Remains of Edward VI*, pp. 403, 499-501). In December 1552 he was placed on a further commission for the recovery of the king's debts, and in the same year was one of the 'adventurers' in the voyage to Morocco (Hakluyt, II. ii. 8; cf. art. Wyndham, Thomas, 1510?-1553).

Wroth was until July 1553 in close attendance upon Edward VI, who is said to have died in his arms. He signed the king's letters patent limiting the crown to Lady Jane Grey, but apparently took no overt part in Northumberland's insurrection. He was sent to the Tower on 27 July, but was soon released. In January 1553-4, however, when Suffolk was meditating his second rising, Lord John Grey had an interview with Wroth, and urged him to join. Gardiner proposed his arrest on the 27th, but Wroth escaped to the continent. For this step he is said to have obtained royal licence, which was probably due to the intercession of his father-in-law, Lord Rich (*Chron. Queen Jane*, p. 184; *Cal. State Papers*, Dom. 1547-80, p. 57). He remained abroad during the rest of Mary's reign, principally at Strasburg and Frankfort, giving material help to the protestant exiles. Immediately on Elizabeth's accession he returned to England, and on 29 Dec. 1558 was elected knight of the shire for Middlesex, which he again represented in the parliament of 1562-3. On 21 Aug. 1559 he was appointed commissioner to visit the dioceses of Ely and Norwich. In June 1562 he was nominated a special commissioner to consult with the lord-deputy on the government of Ireland (instructions in *Lambeth MS.* 614, ff. 143, 145, 149), but does not seem to have gone to Dublin till February 1563-4; he was recalled at his own request in August. In 1569 he was commissioner for musters in Middlesex and for the lord-lieutenancy of London, and on 1 Sept. 1571 was sent to take an inventory of Norfolk's goods in the Charterhouse.

Wroth died on 9 Oct. 1573. He left issue by his wife Mary Rich six or seven sons and three or four daughters. The eldest son, Sir Robert (1540?-1606) [q.v.], succeeded him. The second son, Thomas, was admitted student of the Inner Temple in November 1564 (Cooke, *Admissions*, p. 56), and was Lent reader in 1601, being fined 20*l.* for neglecting to read his lecture (*Inner Temple Records*, i. 440, 442). He acquired wealth in the practice of the law, and settled at Blundenhall, Boxley, Kent, where he died in 1610. He married Joan, second daughter and heir of John or Thomas Bulmer or Bul-

man, and left, besides other issue, Sir Thomas Wroth (1584–1672) [q.v.] and Sir Peter Wroth (*d.* 1644), a member of the Inner Temple and 'a gentleman of great learning, from whose collections' Collinson derived the account of the family printed in his 'Somerset,' and whose grandson John eventually succeeded to the Somerset property.

[Letters and Papers of Henry VIII, vols. xiv. xvi.; Acts of the Privy Council, ed. Dasent, 1547–75; Cal. State Papers, Dom. 1547–80, and Addenda, 1547–65, and Foreign, 1553–8; Hatfield MSS. vol. i.; Official Return of Memb. of Parl.; Chron. Queen Jane and Greyfriars' Chron. (Camden Soc.); Lit. Rem. of Edward VI (Roxburghe Club); Inner Temple Records, 1898, passim; Foster's Reg. of Gray's Inn; Strype's Works (general index); Burnet's Hist. of the Reformation, ed. Pocock; Gough's Index to Parker Society's publications; Dixon's Hist. of the Church of England, iii. 251–2, 261, 388; Lansd. MS. 155, f. 312 *b*; Harl. MS. 2218, ff. 23 *b*–25 *b*; Cotton MS. Julius F. x. 18; Addit. MSS. 5524 f. 207 *b*, 16279 ff. 224–5; Todd's Cat. MSS. Lambeth; Visitations of London, ii. 373–4, of Essex, i. 132, 330, and of Somerset, p. 147 (Harl. Soc.); Collinson's Somerset, passim (general index, 1898); Morant's Essex, i. 162–4, ii. 519; Hasted's Kent; Hoare's Modern Wilts, vol. iii. 'Downton,' p. 44; Drake's Blackheath, 1886, p. xxv; Davy's Suffolk Collections (Brit. Mus. Addit. MS. 19156, f. 255); Cooper's Athenæ Cantabr. i. 321–2, 561, and authorities there cited.] A. F. P.

WROTH, Sir THOMAS (1584–1672), parliamentarian and author, eldest son of Thomas Wroth (*d.* 1610) and grandson of Sir Thomas Wroth (1516–1573) [q. v.], was born in London, and baptised at St. Stephen's, Coleman Street, on 5 May 1584. He matriculated as a commoner from Gloucester Hall (afterwards Worcester College), Oxford, on 1 July 1600, but was afterwards described as 'sometime scholar to the principal' of Broadgates Hall, to the rebuilding of which he contributed 40*s.* in 1620 (Macleane, *Pembroke Coll.* Oxf. Hist. Soc. p. 147). He left the university without a degree, and in November 1606 was entered with his brother (Sir) Peter as a student at the Inner Temple (Cooke, *Admissions*, p. 175). He was knighted on 14 Oct. 1613, and, having inherited a considerable portion of his father's wealth, he purchased the Somerset estates of his cousin, Sir Robert Wroth (1575–1614), when they were sold to pay his debts. The chief of these were the manors of Newton and Petherton Park, of which his great-grandfather Robert had been appointed forester by Henry VII, and which his grandfather Sir Thomas had purchased of Edward VI in 1550. Petherton Park became the seat of his branch of the family, and for the rest of his life Wroth was associated with Somersetshire politics.

Wroth employed his leisure in literary pursuits, and in 1620 published 'The Destruction of Troy, or the Acts of Æneas, translated out of the second booke of the Æneads of Virgil . . .,' London, 4to. It is dedicated to Sir Robert Sidney, first earl of Leicester [q. v.], and bound up with the British Museum copy is Wroth's 'Abortive of an Idle Hour, or a Centurie of Epigrams, also printed in London, 1620, 4to. Wroth's only other literary efforts were his account of his wife Margaret, who died of a fever at Petherton Park on 14 Oct. 1635, and was buried on 11 Nov. in St. Stephen's, Coleman Street, London. It is printed in the Duke of Manchester's 'Court and Society from Elizabeth to Anne' (i. 343 sqq.); his 'sad encomium' upon her was separately printed in 1635 (London, 4to) (cf. Collier, *Bibl. Acc. of English Lit.* ii. 547–8).

Wroth's wife was daughter of Richard Rich of Leighs in Essex, and sister of Sir Nathaniel Rich [q. v.], the colonial pioneer (cf. Stith, *Hist. of Virginia*, 1747, p. 182); and this connection and his friendship with the first Earl of Leicester, a member of the Virginia Company, led Wroth to associate himself with colonial enterprise. He was a subscriber to the Virginia Company in 1609, and during 1621–4 was a prominent member of the Warwick party, in opposition to Sir Edwin Sandys [q. v.] He voted in favour of the surrender of the original charter in October 1623, and was one of those included in James I's new grant of 15 July 1624 (*Cal. State Papers*, Amer. and West Indies, 1574–1660, pp. 50, 53, 404, 449, Addenda, 1574–1664, No. 131). On 3 Nov. 1620 he became a member of the council for New England, and subsequently, on 25 June 1653, was made a commissioner for the government of the Bermudas.

In domestic politics Wroth joined the opposition to the king, and he represented Bridgwater in the parliament of 1627–8. In September 1635 the government seized a letter from him in which he bewailed the condition of the church, and hinted at resistance 'usque ad sanguinis effusionem' (*Cal. State Papers*, Dom. 1635, pp. 377–8). He served as sheriff of Somersetshire in 1639–40, and was therefore excluded from the Short parliament; but he again represented Bridgwater in the Long parliament, which met in November 1640. In 1642 was published 'A Speech spoken by Sir Thomas Wroth . . . upon his delivery of a Petition from . . . Somerset, 25 Feb. 1641-2,' Lon-

don, 4to. Gradually inclining towards the views of the independents, Wroth retained his seat in the Long parliament through all its vicissitudes, and on 3 Jan. 1647–8 moved the famous resolution that Charles I should be impeached and the kingdom settled without him (Gardiner, *Civil War*, iv. 50). He took the 'engagement' in 1649, and was one of the judges appointed to try the king, but he attended only one session (Noble, *Regicides*, ii. 339–40). In June following he was thanked by parliament for suppressing the levellers in Somerset. Wroth does not appear to have sat in the parliaments of 1653 and 1654, but on 20 Oct. 1656 was again returned for Bridgwater, which he is said to have represented in Richard Cromwell's parliament of 1658–9, and for which he certainly sat in the Convention parliament of 1660. His petition for pardon (*Cal. State Papers*, Dom. 1660–1, p. 9) was apparently granted (but cf. *ib.* 1661–2, p. 57), and Wroth lived in retirement until his death, aged 88, at Petherton Park on 11 July 1672. His will was proved on 24 Aug. following.

He left no issue by his wife Margaret, and did not marry again, his estates passing to his great-nephew, Sir John Wroth, second baronet (*d.* 1674), son of Sir John Wroth, first baronet (*d.* 1664), a royalist who fought with distinction at Newbury, and was created a baronet in 1660, and grandson of Sir Thomas's brother, Sir Peter Wroth. The baronetcy became extinct on the death of Sir John Wroth, third baronet, on 27 June 1722.

[Cal. State Papers, Dom. and Amer. and West Indies, 1574–1660; Commons' Journals; Official Return Memb. of Parl.; Wood's Athenæ, ed. Bliss, iii. 514–16; Foster's Alumni Oxon. 1500–1714; Noble's Regicides, ii. 339–40; List of Sheriffs, 1898; Inner Temple Records, i. 440, 442; Harl. MS. 2218, f. 24 *b*; Addit. MS. 16279, ff. 224–5; Visitation of Somerset, 1623 (Harl. Soc.), p. 147; Sir Thomas Phillips's Visitation of Somerset; Collinson's Hist. of Somerset, iii. 62–80; Visitation of London (Harl. Soc.), ii. 373–4; Park's Hist. of Hampstead, p. 115; Davy's Suffolk Collections (Addit. MS. 19156, f. 257); Hunter's Chorus Vatum in Addit. MS. 2449, f. 462; Burke's Extinct Baronetcies; Brown's Genesis U.S.A.; Gardiner's Civil War, iv. 50; Wroth's Works, and authorities cited in text.] A. F. P.

WROTH, WILLIAM (1576?–1642), Welsh nonconformist, was born about 1576 in the neighbourhood of Abergavenny. He was of good family, and on 27 Nov. 1590 matriculated at Oxford from New Inn Hall. On 18 Feb. 1595–6 he graduated B.A. from Christ Church, and on 26 June 1605 M.A. from Jesus College. In 1611 he was presented by Sir Edward Lewis of Van to the rectory of Llan Faches, Monmouthshire, to which was added in 1613 that of Llanfihangel Roggiett, hard by. About 1620 the sudden death of a friend made a deep impression upon him, and he became renowned as an earnest preacher and a zealous puritan. So large was the concourse of folk who came to hear him that he frequently preached in the churchyard; he visited other districts, and was especially in request at Bristol. His zeal led to his being summoned in 1635 before the court of high commission; the case, however, was not promptly dealt with, for in 1637 Wroth was still reckoned 'refractory,' though in 1638 he had made some kind of submission. In November 1639, having resigned (or been ejected from) his living, he formed at Llan Faches, with the aid of Henry Jessey [q. v.] and Walter Cradock [q. v.], the first separatist church in Wales, of which he was chosen pastor. He died in the early part of 1642. Cradock, in a sermon preached before the House of Commons in 1646, speaks of Wroth as 'that blessed apostle of South Wales,' and quotes, in illustration of his pastoral diligence, a saying of his 'that there was not one person in his congregation whose spiritual estate he did not fully know.'

[Foster's Alumni Oxon. 1500–1714; Rees's Hist. of Protestant Nonconformity in Wales; Laud's Works, vol. v. passim; Life of Henry Jessey.] J. E. L.

WROTHAM, WILLIAM de (*d.* 1217), judge, was the grandson of Geoffrey de Wrotham of Baddenville, near Wrotham in Kent, a domestic servant of several archbishops of Canterbury, including Hubert Walter [see Hubert], who gave him lands near Wrotham, Kent. By his wife, Maud de Cornhill, Geoffrey was father of William de Wrotham (*d.* 1208?), who was sheriff of Devonshire in 1198–9, acted as justiciar in the reigns of Richard I and John, and married Muriel de Lydd. As he survived until about 1208, it is difficult to distinguish him from his son, but apparently it was the son who was custos of the stanneries of Devonshire and Cornwall from 1199 to 1213 (Madox, *History of the Exchequer*, ii. 132), and appears in 1204 as one of the bailiffs of the seaports and of the fifteenth of merchandise, and in 1205 as one of the 'custodes galearum.' On 30 Sept. 1206 he was acting as custodian, with Hugh of Wells, of the temporalities of the bishopric of Bath and the abbey of Glastonbury (*Rot. Pat.* p. 57 *b*); and on 4 Feb. 1206 he was appointed to inquire into the maladministration of the borough of London

(*Rot. Claus.* p. 64). On 25 June of the same year he was custodian of the temporalities of the bishopric of Winchester (*ib.* p. 73*b*). He was also forester of the counties of Somerset and Dorset, and later of Somerset and Exmoor. He was a canon of Wells in 1204, and in the same year became archdeacon of Taunton (Le Neve, *Fasti*, ed. Hardy, i. 166). Soon after he received the churches of Warden in Sheppey and East Malling in Kent. Le Neve, misreading 'Tant' for 'Cant,' makes Wrotham archdeacon of Canterbury in 1206. He paid two thousand three hundred marks for the king's favour in 1208, and he seems to have held the office of warden of the seaports during most of John's reign (see *Rot. Claus.* passim). He was constantly with the king in 1209–1210 and 1212–13, and is mentioned by Roger of Wendover as one of John's advisers during the time of the interdict. He must have left the country during the war at the end of the reign, but was permitted by Henry III to return in safety in 1217. He died in that year, being succeeded by his nephew and heir, Richard de Wrotham (*Rot. Claus.* i. 352–3). His chief grants of land were in Somerset, and, according to the pedigrees given in Collinson, he was ancestor of the Wroth or Wrothe family, a name said to be a contraction of Wrotham [cf. art. Wroth, Sir Thomas, 1516–1573].

[Rot. Pat., Rot. Claus., and Rot. Chartarum (Record Comm. Publ.); Madox's Hist. Exchequer; Roger Wendover, Matthew Paris, ii. 533, Walter of Coventry (Rolls Ser.); Collinson's Somerset, iii. 63–5, &c. (see general index, 1898); List of Sheriffs, 1898; Foss's Lives of the Judges.] W. E. R.

WROTTESLEY, Sir JOHN, second Baron Wrottesley (1798–1867), was born at Wrottesley Hall in Staffordshire on 5 Aug. 1798.

His father, Sir John Wrottesley, first Baron Wrottesley (1771–1841), born on 4 Oct. 1771, was the eldest son of Major-general Sir John Wrottesley, bart. (1744–1787), by his wife Frances (*d.* 1828), daughter of Sir William Courtenay, first viscount Courtenay (*d.* 1762). He was a descendant of Sir Walter Wrottesley [q. v.], was admitted to Westminster school on 31 Jan. 1782, and served in Holland and France during the revolutionary war as an officer in the 13th lancers. On 2 March 1799 he was returned to parliament for Lichfield in the whig interest. He was re-elected in 1802, but in 1806 retired before the poll. On 23 July 1823 he was returned for Staffordshire, and after the passage of the Reform Act in 1832 he continued to sit for the southern division of the county until 1837, when he was defeated at the poll; he was advanced to the House of Lords on 11 July 1838 with the title of Baron Wrottesley of Wrottesley. He was a good practical farmer, and his lands at Wrottesley were furnished with the latest improvements in agricultural machinery. While in parliament he procured the exemption of draining tiles from duty. He died at Wrottesley on 16 March 1841, and was buried in the ancestral vault at Tettenhall church on 24 March. He was twice married: first, on 23 Jan. 1795, to Caroline, eldest daughter of Charles Bennet, fourth earl of Tankerville. By her he had five sons and three daughters. She died on 7 March 1818, and he married, secondly, on 19 May 1819, Julia (*d.* 29 Sept. 1860), daughter of John Conyers of Copt Hall, Essex, and widow of Captain John Astley Bennet, R.N., brother of Wrottesley's first wife. By her he had no issue (*Gent. Mag.* 1841, i. 650; Greville, *Memoirs*, 1888, iii. 9, 13).

His eldest son, John, was admitted to Westminster school on 22 Jan. 1810. He left in 1814, and matriculated from Christ Church, Oxford, on 15 May 1816, graduating B.A. in 1819 and M.A. in 1823. He entered Lincoln's Inn on 19 Nov. 1819, and was called to the bar in 1823. He joined the committee of the Society for Diffusing Useful Knowledge, of which he continued a member until his death. While practising as an equity lawyer he settled at Blackheath, where between 1829 and 1831 he built and fitted up an astronomical observatory. He especially devoted himself to observing the positions of certain fixed stars of the sixth and seventh magnitudes. He took ten observations of each star, a task which occupied him from 9 May 1831 till 1 July 1835. In 1836 he presented his 'Catalogue of the Right Ascensions of 1318 Stars' to the Royal Astronomical Society, which he had assisted to found in 1820, and of which he was secretary from 1831 to 1841, and president from 1841 to 1843. The society printed the 'Catalogue' in their 'Memoirs' in 1838, and presented Wrottesley with their gold medal on 8 Feb. 1839. On 29 April 1841 he was elected a fellow of the Royal Society.

After his father's death in 1841 Wrottesley transferred his observatory to Wrottesley, and provided it with an equatorial of 129 inches focal length by 7¾ inches aperture. In 1842 and 1854 he issued two supplementary catalogues of stars (*Memoirs of the Royal Astron. Soc.* vols. xii. and xxiii.) In

1851 he published in the 'Philosophical Transactions' of the Royal Society a paper 'On the Results of Periodical Observations of nineteen Stars favourably situated for the Investigation of Parallax,' and in 1861 in the 'Memoirs of the Royal Astronomical Society' a 'Catalogue of the Positions and Distances of 398 Double Stars' (vol. xxix.)

Wrottesley served on several royal commissions of a scientific nature, and was one of the original poor-law commissioners, publishing in 1834, in conjunction with Charles Hay Cameron [q. v.] and John Welsford Cowell, 'Two Reports on the Poor Laws' (London, 8vo). In 1853 he called attention in the House of Lords to Lieutenant Matthew Fontaine Maury's scheme of meteorological observations and discoveries, and advocated the policy of encouraging merchant captains to keep meteorological records of winds and currents during their voyages, a project which has since been extensively adopted by the board of trade. Wrottesley's speech on this subject was published (London, 8vo). In November 1854 he succeeded William Parsons, third earl of Rosse [q. v.], as president of the Royal Society, a post which he resigned in 1857. In 1860 he was elected president of the British Association, and on 2 July received the degree of D.C.L. from the university of Oxford. He died at Wrottesley on 27 Oct. 1867. On 28 July 1821 he married Sophia Elizabeth (*d.* 13 Jan. 1880), third daughter of Thomas Giffard of Chillington in Staffordshire. By her he had five sons and two daughters. His two youngest sons—Henry and Cameron—fell in action. He was succeeded by his eldest son Arthur, third baron Wrottesley.

Besides the 'Catalogues' already mentioned, Wrottesley was the author of: 1. 'Thoughts on Government and Legislation,' London, 1859, 8vo; German translation, by G. F. Stedefeld, Berlin, 1869, 8vo. 2. 'An Address on the Recent Application of the Spectrum Analysis to Astronomical Phenomena,' Wolverhampton, 1865, 8vo. He compiled a treatise on navigation for the 'Library of Useful Knowledge,' issued under the auspices of the Society for Diffusing Useful Knowledge in the series on 'Natural Philosophy' (1854, vol. iii.) He also contributed many papers to the 'Memoirs' and 'Monthly Notices' of the Royal Astronomical Society, and furnished a paper 'On the Application of the Calculus of Probabilities to the Results of Measurements of the Positions and Distances of Double Stars' in the 'Proceedings' of the Royal Society (1859).

[Monthly Notices of the Royal Astron. Soc. 1868, xxviii. 64–8; Proceedings of the Royal Soc. 1867–8, vol. xvi. pp. lxiii–lxiv; Gent. Mag. 1867, ii. 820; Burke's Peerage; Simms's Bibliotheca Stafford. 1894; Welch's Alumni Westmonast. 1852; Barker's and Stenning's Westminster School Reg. 1892; Foster's Alumni Oxon. 1715–1886; Official Return of Members of Parliament; Allibone's Dict. of Engl. Lit.; Stedefeld's Ueber die naturalistische Auffassung der Engländer vom Staat und vom Christenthum, Berlin, 1869; Records of Lincoln's Inn, 1896, ii. 85.] E. I. C.

WROTTESLEY, Sir WALTER (*d.* 1473), captain of Calais, was eldest son of Hugh Wrottesley (*d.* 1464) and his wife Thomasine, daughter of Sir John Gresley of Drakelaw. The family, whose name seems originally to have been Verdon, had been settled at Wrottesley in Staffordshire for many centuries, the first to adopt the name Wrottesley being William de Verdon, who succeeded to the manor in 1199, and died in 1242 (see the elaborate history of the family in the course of publication in the *Genealogist*, vols. xv. xvi. et seq.) Walter was a firm adherent of Warwick 'the king-maker,' and on 7 Nov. 1460 he was appointed sheriff of Staffordshire. Apparently he held the office for the usual term, undisturbed by the varying fortunes of the party. On 26 Jan. 1461–2 he is styled a 'king's knight,' and was granted the manors of Ramsham and Penpole, Dorset, formerly belonging to William Neville, earl of Kent. Grants of the manors of Clynte, Hondesworth, and Mere in Staffordshire, formerly belonging to the Lancastrian James Butler, earl of Wiltshire [q. v.], soon followed, and on 14 June 1463 Wrottesley was one of those to whom Warwick was allowed to alienate manors and castles, although their reversion might belong to the crown. Wrottesley joined Warwick in his attempt to overthrow the Woodvilles, and when in 1471 the king-maker restored Henry VI, Wrottesley was put in command of Calais, a stronghold of the Nevilles. After Warwick's defeat and death at Barnet on 14 April, Wrottesley surrendered Calais to Edward IV on condition of a free pardon. He died in 1473, and is said to have been buried in Greyfriars Church, London. By his wife Jane, daughter of William Baron of Reading, he left two sons—Richard, who succeeded him, and was sheriff of Staffordshire in 1492–3; and William—and three daughters. His descendant, Sir Walter Wrottesley (*d.* 1659), was created a baronet on 30 Aug. 1642, and the seventh baronet, Sir Richard Wrottesley (*d.* 1769), dean of Worcester, was grandfather of John, first baron

Wrottesley [see WROTTESLEY, JOHN, second BARON].

[The history of the Wrottesley family in the Genealogist only extends (1900) to the fourteenth century. See also Hist. MSS. Comm. 4th Rep. App. pp. 339, 341; see also Black's Cat. Ashmolean MSS.; Addit. MSS. 5524 f. 223 *b*, 29995 f. 164 *b*; Cal. Patent Rolls Edward IV, vol. i. passim; Warkworth's Chron. (Camden Soc.), p. 19; Paston Letters, ii. 37; Lists of Sheriffs, 1898; Fabyan's Chron.; Shaw's Staffordshire, ii. 205; Simms's Bibl. Staffordiensis; Oman's Warwick the Kingmaker; Burke's Peerage, 1899.] A. F. P.

WROUGHTON, RICHARD (1748–1822), actor, born in 1748, was bred as a surgeon in Bath, and made occasional appearances on the stage of that city. He came to London, followed by a young milliner who had fallen in love with him, who nursed him through a severe illness, and whom he married. His first appearance was made at Covent Garden on 24 Sept. 1768 as Zaphna in 'Mahomet,' and not apparently in Altamont in the 'Fair Penitent' (acted on the 12th), as all his biographers say. He was seen during the season as Tressel in 'Richard III,' Nerestan in 'Zara,' Creon in 'Medea,' Altamont, for his benefit, on 4 May 1769, and George Barnwell. He was slow in ripening, and his early performances gave little promise. By dint of sheer hard work he developed, however, into a good actor. During the seventeen years in which he remained at Covent Garden he played the principal parts in comedy and many important characters in tragedy and romantic drama. These included Dick in the 'Miller of Mansfield,' Frederick in the 'Miser,' Polydore in the 'Orphan,' Cyrus, Moneses in 'Tamerlane,' Claudio in 'Measure for Measure,' Guiderius, Colonel Briton in the 'Wonder,' Marcus in 'Cato,' Theodosius, Colonel Tamper in 'Deuce is in him,' Florizel in 'Winter's Tale,' Bonario in 'Volpone,' Sebastian in 'Twelfth Night,' Buckingham in 'Henry VIII,' Bellamy in 'Suspicious Husband,' Richmond in 'Richard III,' Younger Worthy in 'Love's Last Shift,' Lord Hardy in 'Funeral,' Poins, Dolabella in 'All for Love,' Myrtle in 'Conscious Lovers.' In the summers of 1772, 1773, and subsequent years he was in Liverpool, where he played, with other parts, Lear, King John, Henry V, Antony in 'Love for Love,' Romeo, Othello, Leontes, and Lord Townly. Back at Covent Garden, he was seen as Flaminius in 'Herod and Mariamne,' Shore in 'Jane Shore,' Alonzo in the 'Revenge,' Phocion in 'Grecian Daughter,' Laertes, Pedro in 'Much Ado about Nothing,' Oakly in 'Jealous Wife,' Juba in 'Cato,' Aimwell in 'Beaux' Stratagem,' Lord Randolph in 'Douglas,' Lovemore in 'Way to keep him,' Bassanio, Amphitryon, Castalio in the 'Orphan,' Fainall in 'Way of the World,' Romeo, Sir George Airy, Henry V, Hotspur, Kitely, Banquo, Ford, Tancred, Archer, Lear, Young Mirabel, Othello, Charles I, Wellborn in 'New Way to pay Old Debts,' Jaffier, Proteus in 'Two Gentlemen of Verona,' Darnley, Iachimo, Truewit in 'Silent Woman,' Colonel Standard, Evander, Plain Dealer, and Apemantus.

Among very many original parts which Wroughton enacted at Covent Garden, only the following call for mention: Prince Henry in 'Henry II, King of England,' by Bancroft or Mountfort, on 1 May 1773; Lord Lovemore in Kenrick's 'Duellist' on 20 Nov.; Elidurus in Mason's 'Caractacus' on 6 Dec. 1776; Earl of Somerset in 'Sir Thomas Overbury,' altered from Savage by Woodfall, 1 Feb. 1777; Douglas in Hannah More's 'Percy,' 10 Dec. This was one of Wroughton's best parts. About this time he seems to have joined Arnold in the proprietorship of Sadler's Wells, but he sold his share some twelve years later in 1790. He continued at Covent Garden as Orlando in Hannah More's 'Fatal Falsehood,' 6 May 1778; Sir George Touchwood in Mrs. Cowley's 'Belle's Stratagem,' 22 Feb. 1780; Raymond in Jephson's 'Count of Narbonne,' 17 Nov. 1781, and Don Carlos in Mrs. Cowley's 'Bold Stroke for a Husband,' 25 Feb. 1783.

In 1786–7 Wroughton disappeared from the bills, his parts at Covent Garden being assigned to Farren, and on 29 Sept. 1787, as Douglas in 'Percy,' he made his first appearance at Drury Lane. For the time being he replaced John Palmer (1742?–1798) [q.v.], but he practically remained at Drury Lane for the rest of his career. He played with the Drury Lane company at the Haymarket in 1792–3 Charles Surface, Clerimont, and other parts, and at Drury Lane enlarged his repertory by many new characters, including the Ghost in 'Hamlet' and Hamlet himself, King in 'Henry IV' and in 'Richard III,' Antonio in 'Merchant of Venice,' the Stranger in 'Douglas,' Leontes, Jaques, Careless in 'Double Dealer,' Jaques, Tullus Aufidius, Macduff, Moody in 'Country Girl,' Sciolto, Belarius, Kent and Edgar in 'Lear,' Sir Peter Teazle, and Leonato. Most conspicuous among his original characters were Gomez in Bertie Greathead's 'Regent,' 1 April 1788; Polycarp in Cumberland's 'Impostors,' 26 Jan. 1789; Periander to the Ariadne of Mrs. Siddons in Murphy's 'Rival Sisters,' 18 March 1793; Charles Ratcliffe in Cumberland's 'Jew,' 8 April 1794; Odoarto

Galotti in 'Emilia Galotti,' translated by Thompson from Lessing, 28 Oct.; Lord Sensitive in Cumberland's 'First Love,' 12 May 1795; Fitzharding in Colman's 'Iron Chest,' 12 March 1796; Orasmyn in Miss Lee's 'Almeyda,' 20 April, Mandeville in Reynolds's 'Will,' 19 April 1797; and Earl Reginald in 'Monk' Lewis's 'Castle Spectre,' 14 Dec.

In 1798 he retired from the stage and settled in Bath, but in 1800, on the death of John Palmer and the illness of Aikin, in answer to an invitation of the Drury Lane management he came back, and was seen in a new series of parts including: Don Pedro in Godwin's 'Antonio,' 13 Dec. 1800; Provost in Sotheby's 'Julian and Agnes,' 25 April 1801; Casimir Rubenski in Dimond's 'Hero of the North,' 19 Feb. 1803; Maurice in Cobb's 'Wife of Two Husbands,' 1 Nov.; Sir Rowland English in Holt's 'Land we live in,' 29 Dec. 1804; Balthazar in Tobin's 'Honeymoon,' 31 Jan. 1805; Conrad in Theodore Hook's 'Tekeli,' 24 Nov. 1806; and Cœlestino in 'Monk' Lewis's 'Venoni,' 1 Dec. 1808. His return did little good to his reputation, and before he finally quitted the stage he was completely worn out.

On 9 March 1815 Wroughton gave to the stage an alteration of 'Richard II' with additions from other plays of Shakespeare, in which he did not act. On 10 July 1815 he acted his old part of Withers in Kenney's 'World.' This was his last performance. On 7 Feb. 1822, at the reputed age of seventy-four, he died in Howland Street, London, leaving behind him a widow, and was buried in St. George's, Bloomsbury.

Wroughton was what Michael Kelly calls him, 'a sterling, sound, and sensible performer.' His person was bad, he was knock-kneed, his face was round and inexpressive, and his voice was not good. He had, however, an easy and unembarrassed carriage and deportment, was never offensive, and, though he rarely reached greatness, seldom sank into insipidity or dulness. He was always perfect in his parts, indefatigable in industry, and wholly free from affectation. Wroughton was a close friend of Bannister; they were spoken of as Pylades and Orestes.

A portrait of Wroughton by De Wilde, as Sir John Restless in 'All in the Wrong,' is in the Mathews collection in the Garrick Club. A mezzo portrait by Robert Laurie after R. Dighton was published in 1779, and there are several portraits in character in Bell's 'British Theatre.'

[Genest's Account of the English Stage; Theatrical Observer, Dublin, 1822; Boaden's Life of Kemble; Munden's Life of Munden; Gent. Mag. 1822, i. 284; Clark Russell's Representative Actors; Kelly's Reminiscences; Memoirs of Munden; Candid and Impartial Strictures on the Performers belonging to Drury Lane, Covent Garden, and the Haymarket, 1795; Secret History of the Green Room; Thespian Dict.; Era Almanack, various years.] J. K.

WULFHELM (*d.* 942), archbishop of Canterbury, succeeded Athelm [q. v.] as bishop of Wells, when Athelm was promoted to Canterbury in 914, and on the death of Athelm in 923 succeeded him in the primacy. He crowned Athelstan at Kingston in 924, and in or about 927 went to Rome for his pall. In the laws published at Greetanlea, or Grately, in Hampshire, Athelstan speaks of having had the counsel of Wulfhelm. His name is among those enrolled at Bishop Cynewold's request among the confraternity of St. Gall in 928. Adelard, a biographer of St. Dunstan, in saying that Dunstan stayed some time with Athelm, who was his uncle, and was introduced by him to Athelstan, probably confuses Athelm with Wulfhelm, for Athelm died before Dunstan's birth. Some extant verses, addressed to Wulfhelm, are believed to have been written by Dunstan. Wulfhelm died on 12 Feb. 942.

[A.-S. Chron. E. ann. 925, 927, F. 927, ed. Plummer; Flor. Wig. an. 924; Thorpe's Ancient Laws, i. 194, 196; Stubbs's Reg. Sacr. Anglic. pp. 25–6; Memorials of Dunstan, pp. 55, 354 (Rolls Ser).] W. H.

WULFHERE (*d.* 675), king of the Mercians, was the second of the five sons of Penda [q. v.] and his queen, Cyneswitha. After Penda had been slain by Oswy [q. v.] at the battle of Winwaedfield (15 Nov. 655), Wulfhere was kept in hiding by Mercian ealdormen loyal to the Mercian royal house. In 658 these ealdormen, Immin, Eafa, and Eadbert, rose against Oswy in favour of Wulfhere, and established him as king of Mercia (Bede, *Hist. Eccl.* bk. iii. ch. xxiv.) Wulfhere was already a Christian, having possibly received the faith in Kent, where he sought his wife Eormenhild, a Christian. He is described by the chroniclers as 'the first of the Mercian kings to be baptised' (Flor. Wig. in *Mon. Hist. Brit.* p. 637).

Wulfhere's first step as king was to take means for the completion of the conversion of Mercia, thus continuing the work of Oswy, and giving unity to Mercian history. Trumhere, abbot of Gilling, who was consecrated at Lindisfarne, was bishop of Mercia from 659 to 662, being succeeded by Jaruman, whose episcopal rule lasted from 662 to 667. Jaru-

man was Wulfhere's right hand in extending the Christian faith throughout Mercia and all those lands which were under Mercian rule, and the heathen reaction among the dependent East-Saxons was stayed by his preaching (Bede, *Hist. Eccl.* iii. 30). How complete Wulfhere's ascendency over Essex must have been is shown by his sale to Wini [q.v.] of the East-Saxon bishopric of London. The South-Saxons received the faith through Wulfhere, who was sponsor to their king Ethelwold at baptism. Wulfhere joined with Wilfrid in sending to Sussex Eoppa, the mass-priest, who first baptised the South-Saxons. Politically and ecclesiastically Wulfhere laid the foundations of the Mercian supremacy of the following century. Upon the death of Jaruman, Wulfhere tried to persuade St. Wilfrid [q. v.], then in retirement at Ripon, to accept the Mercian bishopric, but failed (Eddius, *Vita Wilfridi*, c. 14). Finally, St. Chad [q. v.] in 669 received the bishopric of the Mercians and Lindiswaras, together with the gift from Wulfhere of land for a monastery at 'Ad Barvæ' in Lindsey, usually identified with Barrow-on-Humber, Lincolnshire. Chad moved the see to Lichfield, where he died and was buried in 672. Winfrith [q. v.], Chad's successor, who opposed Theodore's general scheme of organisation of the church in England, and especially of his scheme of splitting up the great Mercian diocese into five independent sees, was deposed by Theodore in 675, the year of Wulfhere's death.

Politically, Wulfhere's establishment as king showed that there were limits to the Northumbrian overlordship. He remained, however, on good terms with Oswy, and accepted his direction. But Lindsey remained a stumbling-block between Mercia and Northumbria. In 657 Wulfhere regained it from Oswy, but before 675 Egfrith of Northumbria, Oswy's successor, reconquered it (Bede, *Hist. Eccl.* iv. 12). Apart, however, from these disturbances as to Lindsey, Wulfhere's attitude to Northumbria was on the whole friendly. The political history of the reign centres round Wulfhere's hostility to the rising power of Wessex, against which he established a counterpoise in an alliance with the petty states of the south-east. In 661 he defeated the king of Wessex, Coinwalch, at Posentesbyrig (? Pontesbury), in Shropshire, and laid the country waste as far as Ashdown. Then, crossing and wasting Wessex, he took the Isle of Wight and the land of the Meanwaras (Bede, iv. 13; 'Anglo-Saxon Chron.' in *Mon. Hist. Brit.* p. 317; Flor. Wig. in *Mon. Hist. Brit.* p. 431). He gave Wight and the land of the Meanwaras to his close ally, Ethelwold, king of the South-Saxons. In 675 hostilities were renewed, and a battle at Bidanheafda (Beadanhead?) was fought between Wulfhere and Wessex (Ethelwerd in *Mon. Hist. Brit.* p. 506; Flor. Wig. in *Mon. Hist. Brit.* p. 534). Wulfhere greatly enlarged the borders of Mercia; the land of the West-Hecanas was subject to him, and he placed his brother Merewald as sub-regulus over it (Flor. Wig., App. in *Mon. Hist. Brit.* p. 638).

The chroniclers glorify Wulfhere as the friend of the church, but he was not always a disinterested one. He saw the importance to the state of the church as the greatest civilising agent. Thus he planted Christianity wherever he conquered. He supported his bishops to his utmost, though he seems, like his last bishop, Winfrith, to have somewhat mistrusted the broad schemes of Theodore. In addition to his foundation at Barrow he, together with his brother Ethelred, founded a monastery for their sister Kineburga, who had married Alchfrith, king of the Northumbrians, but afterwards renounced the world. Wulfhere's other sister, Kineswitha, also entered the same monastery (Flor. Wig. in *Mon. Hist. Brit.* p. 637; cf. *ib.* Appendix to Flor. Wig. p. 622). This monastery, Bishop Stubbs conjectures, was at Caistor. The elaborate story of Wulfhere's connection with Medeshamstede (Peterborough) seems to be mainly the invention of the Peterborough chroniclers ('Anglo-Saxon Chronicle' in *Mon. Hist. Brit.* pp. 313–16; cf. Hugo Candidus in Sparke, *Historiæ Anglicanæ Scriptores*, pp. 4–5, 6–7, and art. Saxulf). The one kernel of fact is that Wulfhere did help the abbey of Medeshamstede. More entirely legendary is the account of his connection with the abbey of St. Peter's at Gloucester (*Hist. et Cartularium Monasterii Gloucestriæ*, i. lxxii. 4); and another fabulous attribution to Wulfhere is the foundation about 670 of a college of secular canons at Stone in Staffordshire (Dugdale, *Monasticon*, vi. 226–30).

Wulfhere died in 675, and was succeeded by his brother Ethelred. He married Eormenhild, daughter of Erconbert of Kent, and of Sexburga (*d.* 699?) [q. v.], and had one son, Coinred, and one daughter, Werburga [q. v.]

[Bede's Historia Ecclesiastica, ed. Plummer, bks. iii. chaps. 7, 21, 24, 30; bk. iv. chaps. 3, 12, 13, 24; Anglo-Saxon Chron., Flor. Wig., Henry of Huntingdon, all in Monumenta Historica Britannica; Eddius's Vita Wilfridi in Historians of the Church of York (Rolls Series), vol. i.; Dugdale's Monasticon (Rolls Ser.), vols. i. and

vi.; Kemble's Codex Diplomaticus, vol. v.; Hugo Candidus, pp. 1–8, 24, ed. Sparke; Dict. of Christian Biogr., articles 'Wulfhere,' 'Saxulf,' and 'Peada;' Green's Making of England, pp. 306–8.] M. T.

WULFORD or WILFORD, RALPH (1479?–1499), pretender, born about 1479, is described in 'Fabyan's Chronicle' as son of a cordwainer in London, and he was not improbably a member of the London and Kent family of Wilford [cf. art. WILFORD, SIR JAMES]. He resembles Lambert Simnel [q. v.] in the obscurity of his origin, and, like Simnel, he was one of the tools used by the Yorkists in their endeavours to overthrow Henry VII. Like Simnel, too, he was made to personate the Earl of Warwick, eldest son of Edward IV's brother, the Duke of Clarence [see EDWARD, 1475–1499], though, according to Fabyan, Wilford only 'avaunced himself to be the son or heir to the Earl of Warwick's lands' (*Chronicle*, p. 686)—an absurd statement in view of the fact that Warwick was not more than four years older than Wulford. Wulford was educated for the part by one Patrick, an Austin friar, and in 1498 rumours were spread abroad that that year was likely to be one of great danger for Henry VII (*Cal. State Papers*, Spanish, i. 206). Wulford began to confide to various persons in Kent—the scene of Warbeck's early attempts—that he was the real Earl of Warwick. Henry VII had, however, learnt to be prompt in dealing with pretenders, and before the conspirators could take definite action both Wulford and his preceptor were arrested. Wulford was executed on Shrove Tuesday, 22 Feb. 1498–9, and Patrick was imprisoned for life.

[Fabyan's Chron. pp. 685–6; Hall's Chron. p. 490; Polydore Vergil's Historia, p. 770; Bacon's Henry VII; Lingard's Hist. of England; Busch's England under the Tudors, i. 119–20.] A. F. P.

WULFRED (*d.* 832), archbishop of Canterbury, first appears as archdeacon under Archbishop Ethelhard [q. v.] He had large estates in Kent, and was probably a Kentish man (*Ecclesiastical Documents*, iii. 557). He was consecrated in Canterbury at the time of the council of Acle in 805, probably early in August (*ib.* p. 559), and the next year received his pall. Before long he had some disagreement with Cenwulf, king of Mercia. Though Cuthred, who had reigned in Kent in dependence on Mercia, was succeeded in 807 by Baldred, with whom the archbishop was on friendly terms, Cenwulf virtually ruled the kingdom, and was doubtless jealous of the archbishop's political influence, for Wulfred's wide possessions rendered him peculiarly powerful; his position is illustrated by the fact that his coins are not, like those of his predecessor, stamped on the reverse with the name of the Mercian king. Cenwulf evidently regarded his power as dangerous to the Mercian supremacy, and unscrupulously attempted to counterbalance it by attacking the metropolitan see. Their disagreement had reached the ears of Leo III in 808, who refers to it in a letter to the Emperor Charles the Great (*Monumenta Carolina*, p. 313). In 814 Wulfred, accompanied by Wigthegn, bishop of Winchester, went to Rome, probably to represent his cause to the pope, who may have arranged matters, for in 816 Cenwulf was present at a provincial council held by Wulfred at Chelsea. This council was attended by all the bishops of the southern province, and eleven canons were agreed upon (*Eccl. Documents*, u.s. 579–85).

In 817 Cenwulf seized the monasteries of Minster in Thanet and Reculver, which belonged to the church of Canterbury, and, in order to defeat the archbishop's resistance, laid false charges against him before the pope. In consequence, according to a contemporary document, for six years (817–822) 'the whole English nation were deprived of primordial authority and the ministry of holy baptism' (*ib.* p. 597); the words are doubtless rhetorical, for no other notice of a virtual interdict of so tremendous a character is known to exist. As it was from Canterbury that baptism first came to the English, and the archbishop was the head of national Christianity, it seems probable that this puzzling sentence really means that during the progress of the quarrel Wulfred was more or less prevented from exercising his authority, either by Cenwulf's tyranny or by the pope during the examination into the king's charges against him. Wulfred evidently represented his innocence to the pope and the Emperor Lewis, who seem to have espoused his cause. Their interference enraged Cenwulf, who, about 820, cited the archbishop to appear before him at a witenagemot at London, and demanded that he should surrender another estate and pay a fine, in which case he would withdraw the charges that he had made against him, threatening that if he refused he would confiscate all his property, would banish him from the land, and never receive him back again, 'either for pope or emperor or any other person.' Wulfred was forced to agree, but the king did not keep his word, and still kept possession of Minster and Reculver.

Cenwulf died in 822, and Ceolwulf, who became king in that year, appears to have been

friendly to Wulfred, for he made him a grant on his coronation. The estates of which Cenwulf had despoiled the see passed to his daughter, the Abbess Cwenthryth. Wulfred claimed them at a council held at Clovesho, apparently in 825, by Beornwulf, the successor of Ceolwulf. Cwenthryth met the archbishop, and promised to surrender the estates. When in 826 the Mercian power was on the eve of its overthrow by Egbert, the West-Saxon king, and the friendship of the archbishop was of especial importance to the Mercian king, Beornwulf held another council at Clovesho in which he caused Cwenthryth to restore the property of the see (*ib.* pp. 594, 596–604). In spite of the friendly relations that seem to have existed between Wulfred and Baldred, the archbishop probably welcomed the invasion of Kent by the West-Saxon forces, for when Baldred was fleeing before them he granted Malling to the see, as though to purchase Wulfred's good will. Wulfred was on good terms with Egbert and his son Æthelwulf. He died on 24 March 832. He was a man of singular courage and no small political ability. So far as may be gathered from the canons of the council of 816, he appears to have been pious, and he was a liberal benefactor to his church. His will in its known form was drawn up after his death, about 833 (*ib.* p. 557, Kemble, *Codex Dipl.* No. 235).

[All that is known of Wulfred will be found in Haddan and Stubbs's Eccl. Documents, and in Kemble's Codex Dipl., to which references are made above.] W. H.

WULFRIC, called Spot or Sprot (*d.* 1010), founder of Burton Abbey, was son of Leofwine, probably a thegn of Ethelred II, and himself signs charters as 'minister' or thegn. The assumption that his father was Leofwine, earl of Mercia, and father of Leofric [q. v.], is uncorroborated by any satisfactory evidence, and the name Leofwine was extremely common. Wulfric himself is sometimes, but probably erroneously, styled ealdorman, and Palgrave's suggestion that he was ealdorman of Lancaster is based on several misconceptions (Freeman, *Norman Conquest*, i. 671–2). Wulfric owned lands in many parts of England, but chiefly in West Mercia. He was killed on 18 May 1010 fighting against the Danes at the battle of Ringmere, near Ipswich. He was buried in the cloisters of Burton Abbey, where also was buried his wife Ealhswith, who seems to have predeceased him, leaving issue one daughter. The remains of an alabaster statue of Wulfric, which is believed to have replaced an earlier one, still exist at Burton Abbey.

Wulfric made his will in 1002, giving a large portion of his property for the foundation of a Benedictine abbey at Burton-on-Trent. The endowment 'is said to have been valued even at that time at seven hundred pounds' (Dugdale, *Monasticon*, iii. 33). Ethelred II's charter of confirmation is dated 1004, and to obtain it Wulfric paid the king two hundred marks of gold, each archbishop ten, and each bishop five marks. Wulfric's will is printed in Kemble's 'Codex Diplomaticus' (vi. 147–50), in Thorpe's 'Codex' (pp. 543 seq.), and in Dugdale's 'Monasticon' (ed. Caley, Ellis, and Bandinel, iii. 36–40). A sixteenth-century transcript is in British Museum Stowe MS. 780, ff. 1–3. The original charter of Burton Abbey belongs to the Marquis of Anglesey.

[Anglo-Saxon Chron. ed. Thorpe, i. 262–3, ii. 116; Henry of Huntingdon, p. 178, Sym. Dunelm. ii. 142, Burton Annals in Annales Monastici, i. 183, ii. 171, and Walter of Coventry (all these in Rolls Ser.); Kemble's Codex Diplomaticus, iii. 332, and Flor. Wig. i. 162 (Engl. Hist. Soc.); Chron. Johannis Bromton in Twysden's Decem Scriptores, col. 888; Tanner's Notitia Monastica; Erdeswick's Staffordshire, p. 241; Hunter's Deanery of Doncaster, i. 7, 99, 152, 281, 307; Shaw's Staffordshire; Freeman's Norman Conquest, i. 347, 671–2; notes from the Rev. G. W. Sprott, D.D.] A. F. P.

WULFSTAN of Winchester (*fl.* 1000), versifier, was a monk of St. Swithun's, Winchester. He was a pupil of Bishop Ethelwold [q. v.], and became priest and precentor (Birch, *New Minster*, p. 25). Leland records that he had a fine voice (*Scriptt. Brit.* p. 164), and ascribes to him a versification of Lanferth's work on the life and miracles of St. Swithun (*Collect.* i. 151–156), from which he quotes largely. The work follows on Lanferth's in the Royal MS. 15 C. vii., the whole being written in an early eleventh-century hand. It is in all likelihood the Sherborne manuscript which Leland used. The work opens with a letter in hexameters addressed to Ælfheah [q.v.], then bishop of Winchester, wherein the writer describes Ælfheah's buildings at Winchester, and in particular the organ which he made. This letter is printed in Migne's 'Patrologia,' cxxxvii. col. 107, 'Acta SS.' Aug. i. 98, and Mabillon's 'Acta SS.' v. 628. There follows another verse-letter addressed to the monks of Winchester, printed in Mabillon, v. 634, with two books of the 'Miracles of St. Swithun,' each containing twenty-two chapters in hexameters. These two books have not been printed.

Wulfstan also wrote a life of St. Ethelwold, apparently written in verse, the style

of which William of Malmesbury condemns as mediocre (*Gesta Regum*, i. 167; cf. *Gesta Pontiff.* p. 406). A prose life, without author's name, has been printed as Wulfstan's by Mabillon ('Acta SS.' v. 606), and by the Bollandists ('Acta SS.' Aug. vol. i.) and Migne ('Patrologia,' cxxxvii. col. 81), but it is so closely similar to that which is undoubtedly Ælfric's (printed in the *Chronicon Abbendoniæ*, ii. 255) that it is probably another version of that work. It is somewhat longer than Ælfric's, the style is as good as Ælfric's, and the mention of Wulfstan, the precentor, by name, is further against the idea of his authorship.

William of Malmesbury ascribes to Wulfstan a further work, 'De tonorum harmonia' (*Gesta Regum*, i. 167), which appears to be lost.

[Authorities cited.] M. B.

WULFSTAN (*d.* 1023), archbishop of York, a man of good family, whose sister's son was Brihtheah (*d.* 1038), bishop of Worcester, is said to have been brought into the world by an operation that cost his mother's life. He was a monk, probably of Ely, and an abbot, succeeded Aldulf [q. v.] or Ealdulf as archbishop of York in 1003, and, like his two predecessors, held the see of Worcester along with the archbishopric. His name occurs as present at various councils and royal acts during the reign of Ethelred the Unready, and specially as advising the king at the undated council held at Enham (Wilkins, *Concilia*, i. 285). Canute held him in esteem, and, the see of Canterbury probably being vacant at the time, caused him to dedicate his church at Achingdon in Essex in 1026. He died at York on 28 May 1023, and was buried according to his request at Ely, of which monastery he was a benefactor. When the new choir of Ely was built in 1106 his body was removed into it. The pastoral epistle and the epistle 'Quando dividis Chrisma' of Abbot Ælfric (*fl.* 1006) [q. v.] were written for Wulfstan and probably for the use of other bishops also (Thorpe, *Ancient Laws*, ii. 365–93). Wulfstan's homilies, written before 1000, have been ascribed to the archbishop, but not apparently for any convincing reason, as there is nothing to show that their author was in episcopal orders, though manuscript editions bear dates later than 1003; they have for the first time been printed by Professor Napier in 'Sammlung englischer Denkmäler' (Bd. 4, 1880); the most famous of them, however, 'Lupi Sermo ad Anglos,' had previously been printed with a translation by George Hickes [q. v.] in his 'Thesaurus.' Archbishop Wulfstan must not be confused (as in Freeman, *Norman Conquest*, i. 342) with Wulfstan, bishop of London, who was consecrated in 996.

[A.-S. Chron. E. an. 1023, ed. Plummer; Flor. Wig. i. 156, 183–4 (Engl. Hist. Soc.); Will. of Malmesbury's Gesta Pontiff. p. 250; Liber Elien. ed. Stewart, i. 205–6; Raine's Fasti Ebor. pp. 131–4; Ramsay's Foundation of England, i. 349, 354, 362.] W. H.

WULFSTAN, St. (1012?–1095), bishop of Worcester, son of Æthelstan and Wulfgifu, people of good position, who both in later life entered religion at Worcester, was born at Long Itchington, near Warwick, in or before 1012, for he is described as past fifty in 1062. After receiving his education in monastic schools, first at Evesham and afterwards at Peterborough, where his teacher was Ervenius, a skilful scribe and illuminator, who wrote a sacramentary for Canute [q.v.] and a psalter for his queen Emma [q.v.], he lived for a while as a layman, taking part in the sports of other young men. Between 1033 and 1038 he was ordained deacon and priest by Brihtheah, bishop of Worcester, who highly esteemed him and offered him a well-endowed living near his cathedral city. As his mother had roused in him a desire to become a monk, he refused the offer, received the habit from Brihtheah, and was admitted a monk of the cathedral monastery, where he held office first as schoolmaster, and afterwards as precentor and sacristan, and finally as prior under the bishop. He was distinguished for his asceticism, devotion, and humility, was always ready to instruct all who came to him, and was wont to journey about the country baptising the children of the poor, for it is said that the secular clergy refused to baptise without a fee.

The prior's virtues became widely known; Godgifu or Godiva [q. v.], the wife of Earl Leofric [q. v.], was much attached to him, many nobles esteemed him, and among them Earl Harold (1022?–1066), afterwards king. Aldred [q. v.], archbishop of York, having been forced by the pope to promise to resign the see of Worcester, two legates who were in England in 1062 visited Worcester and exhorted the clergy and people to choose Wulfstan as their bishop, and, having secured his election there, attended the Easter meeting of the witan and proposed his election by the assembly. Many spoke in his favour, and all approved; he was sent for, and on his arrival vehemently declined the office. His objections were overborne by the legates, the archbishops, and finally by a hermit named Wulfsige. He was consecrated by Aldred at York on 8 Sept., without making

profession of obedience to Stigand [q. v.], whose position was uncanonical (Freeman, relying on Florence of Worcester, holds that he made profession to Stigand, but prints in an appendix his later profession to Lanfranc in which Wulfstan declares the contrary, *Norman Conquest*, ii. 466, 607).

Under a pretence of doing him honour, Aldred left him for some time in charge of the church of York, and took to himself the revenues of Worcester; nor was it without much difficulty that Wulfstan persuaded him to resign the temporalities of the see, with the exception of twelve estates which the archbishop insisted on withholding from him. As bishop, Wulfstan practised the same asceticism that had marked his earlier life; he was diligent in the administration of his diocese, constantly going about from place to place confirming the young, exhorting the people, and promoting church building. His connection with the diocese of York enabled him to be useful to Harold on his accession by helping to gain the allegiance of the Northumbrians. He made submission to the Conqueror, along with Aldred and other great ecclesiastics and laymen, at Berkhampstead. The property of his church was invaded by Urse [q. v.] of Abetot, sheriff of Worcester, who built his castle so that it encroached on the monastic cemetery, and Ealdred laid his curse on the offender. At the council of 1070, in which many English prelates were deprived, Wulfstan demanded the restitution of the twelve manors unjustly retained by Aldred, and then in the king's hands during the vacancy of the see of York by Aldred's death. A decision was deferred until a new archbishop had been appointed to York. Thomas (*d.* 1100) [q. v.], the next archbishop, claimed Wulfstan as one of his suffragans, but the see of Worcester was declared to be included in the southern province. It is probable that Wulfstan, who had suffered from the close connection between his see and the archbishopric of York, was on the side of Canterbury in this dispute. Both archbishops sought to have him deprived, Lanfranc on the ground of his ignorance, and Thomas for insubordination to himself. Nevertheless he kept his see. Later writers record a legend which represents the Conqueror demanding the resignation of Wulfstan's pastoral staff at a council at Westminster; Wulfstan went to the Confessor's tomb, and, addressing the dead king, declared that he would resign his staff only to him from whom he had received it. He struck his staff upon the tomb, saying 'Take it, my lord king, and give it to whomsoever thou wilt.' The marble opened to receive the staff and held it fast, nor could any remove it until a decision had been given in Wulfstan's favour, and then the staff was yielded to its rightful possessor (Ailred, ap. Twysden, cols. 405–7; Rog. Wend. ii. 52–5).

Both archbishops eventually became Wulfstan's friends; he helped Thomas by visiting parts of his diocese for him, and at Lanfranc's request held, probably in 1072, a visitation of the vacant diocese of Lichfield, where the Norman power had not yet been established. In that year Lanfranc obtained a decree from the king adjudging to the see of Worcester the twelve manors taken from it by Aldred. Wulfstan increased the number of monks in his cathedral monastery, was careful and strict about the performance of divine service, punishing any monks who came in late with a stroke of a ferule administered by his own hand, and rebuilt his cathedral church between 1084 and 1089, supplying it with all necessary furniture The crypt and some other parts of his building still exist. When it was complete and the church built by St. Oswald had to be pulled down, he wept, saying that the men of old, if they had not stately buildings, were themselves a sacrifice to God, whereas 'we pile up stones and neglect souls.' He and his monks entered into a bond with six other monasteries to be obedient to God, St. Mary, and St. Benedict, to be loyal to the king and queen, and to perform certain masses and good works. He was diligent in his diocesan work, and, among the many churches which he built or restored, rebuilt St. Oswald's Church at Westbury in Gloucestershire and gave it to the monastery of Worcester. In confession as well as in preaching he was excellent, and many came to him for spiritual direction. He is said to have insisted that the married clergy of his diocese should either put away their wives or resign their benefices. While he was extremely abstemious he entertained others liberally, and when not dining with his monks would preside in his hall at the feasting of his followers, for he seems to have always had a number of armed retainers in his household, to which many rich youths were sent for education. Careful not only for the wants but the feelings of the poor, he instructed these youths whom he caused to serve poor people with food to do so with humility. He was much beloved by Normans as well as English, and was on friendly terms with Bishop Geoffrey of Coutances, who reproved him for the monastic plainness of his dress. The influence of his preaching is illustrated by its success at Bristol, where the merchants had long been in the habit of kidnapping their fellow-countrymen, and

indeed women also, and selling them as slaves to the Irish. The Conqueror having tried in vain to put down this practice, Wulfstan often visited the town, staying there two or three months at a time, and preached against the slave trade, with such good effect that the people entirely abandoned it.

During the rebellion of 1075 he joined Urse, the sheriff, in calling out the force of his diocese, and posting it so as to prevent the rebel Earl of Hereford from crossing the Severn [see FITZOSBERN, WILLIAM]. In 1085 he assisted the commissioners for Worcestershire in taking the survey for Domesday, and at that time gained a suit against the abbot of Evesham as to the right of his church to the hundred of Oswaldslaw. When the rebels and their Welsh allies marched against Worcester in 1088, the bishop, who was faithful to William Rufus, armed his followers, and at the request of the garrison took up his abode in the castle. With his blessing, the loyal troops marched to battle, and the defeat of the rebels was attributed to his anathema. He strongly disapproved of the custom of wearing long hair, adopted by the vicious youths of the court, and when he had the chance would cut their locks with his pocket-knife. Nevertheless, the king held him in honour, as did also the nobles generally. Irish kings sought his favour; Malcolm III [q. v.] of Scotland and his queen, Margaret (*d.* 1093) [q. v.], desired his prayers; and among his correspondents were the pope, the archbishop of Bari, and the patriarch of Jerusalem. He was disabled by infirmity from attending the consecration of Anselm [q. v.] in December 1093. Early in 1094 his decision was requested with reference to a dispute between Archbishop Anselm and Maurice (*d.* 1107) [q. v.], bishop of London, as he was the only one left of the old English episcopate and was skilled in the English customs: he decided in favour of the archbishop. He fell sick at Easter, and at Whitsuntide sent for his friend, Robert Losinga (*d.* 1095) [q. v.], bishop of Hereford, confessed to him, and received the discipline. At the beginning of 1095 Robert again visited him, and he again confessed. He died on 18 Jan., and was believed at the moment of his death to have appeared to Bishop Robert, who was then with the king at Cricklade in Wiltshire. He was buried amid general lamentation in his church at Worcester. He was, so far as is known, a faultless character, and, save that he knew no more than was absolutely necessary for the discharge of his duties, a pattern of all monastic and of all episcopal virtues as they were then understood. Some miracles and prophecies are attributed to him. Immediately on his death he was reckoned as a saint, though less than fifty years later William of Malmesbury complains that the incredulity of the age slighted his miraculous power. He was canonised by Innocent III in 1203; his day in the calendar is 19 Jan. King John, when dying, commended his soul and body to God and St. Wulfstan, and was buried between Wulfstan and St. Oswald. Wulfstan's tomb escaped destruction in the fire of 1113; his shrine was melted down in 1216 to provide money for a payment demanded of the convent, and his body was translated to a new shrine on the dedication of the restored cathedral on 7 June 1218. Some of his relics were then divided and probably sold; a rib was obtained by William, abbot of St. Albans, who encased it in gold and silver, and dedicated an altar to St. Wulfstan (*Gesta Abbatum S. Albani*, i. 283; *Chronica Majora*, iii. 42).

[A Life of Wulfstan, written by Hemming, his sub-prior and the compiler of the Worcester Chartulary, is in Anglia Sacra, i. 541; another Life in English, by Coleman, a monk of Worcester and prior of Westbury, is not now known to exist. Florence of Worcester gives several biographical notices. William of Malmesbury's Life, founded on Coleman's work and written about 1140, is in Anglia Sacra, ii. 241; he also gives notices in Gesta Pontiff. and Gesta Regum; Eadmer's Hist. Nov., ed. Migne, supplies one or two facts. Many later writers give notices of him, and a Life was written by Capgrave, see AA. SS., Bolland, Jan. ii.; Freeman's Norman Conquest vols. ii–v. passim, Will. Rufus i. and ii. 475–81.] W. H.

WULFWIG or WULFWY (*d.* 1067), bishop of Dorchester, appears in a doubtful charter of 1045 as royal chancellor (*Cod. Dipl.* iv. 102). In 1053 he succeeded Ulf in the great bishopric of Dorchester (*A.-S. Chron.* ii. 155, Rolls Ser.) His predecessor was living and had been irregularly deprived, and Freeman suggests that the record of this fact in the chronicle (*ib.*) may indicate some feeling against Wulfwig's appointment (*Norm. Conq.* ii. 342), but there seems to have been no opposition. Wulfwig apparently shared the scruple about the canonical position of Archbishop Stigand [q.v.], for he went abroad to be consecrated (*A.-S. Chron.* l. c.) His appointment is thought to mark a momentary decline in Norman influence, and he was the last of the old line of Dorchester bishops, for his death occurred when the great English ecclesiastical preferments were passing into Norman hands. Wulfwig died at Winchester (FLOR. WIG. ii. 1, Engl. Hist. Soc.) in 1067, and was buried in his

own church at Dorchester (*A.-S. Chron.* ii. 171). His will is extant (*Cod. Dipl.* iv. 290), and is witnessed by a large number of persons, beginning with the king.

[See, in addition to the chief authorities quoted in the text, Stubbs's Registr. Sacr. Angl. p. 20; Freeman's Norm. Conq. i. 759, iv. 130–131; Green's Conquest of England, pp. 546, 579.] A. M. C–E.

WYATT or WYAT, SIR FRANCIS (1575?–1644), governor of Virginia, born about 1575, was the eldest son of George Wyat of Boxley Abbey, who married, on 8 Oct. 1582, at Eastwell, Kent, Jane, daughter of Sir Thomas Finch, kt., of Eastwell, by his wife Katherine, elder daughter and coheiress of Sir Thomas Moyle of Eastwell. This George Wyat, who was the son of Sir Thomas Wyatt the younger [q. v.], was restored to his estate at Boxley by Queen Elizabeth in 1570, and was buried at Boxley on 1 Sept. 1623.

Through his wife's kinsmen of the Sandys family [see SANDYS, SIR EDWIN, and SANDYS, GEORGE], Sir Francis (he was knighted in 1603) became interested in the affairs of the Virginia Company. In 1619 some of the leading colonists in Virginia sent home a petition that a nobleman 'like the late Lord de la Warr might be sent as governor.' On 25 Jan. 1620, failing the reappointment of Sir George Yeardley [q. v.], whose commission was wellnigh expired, the Earl of Southampton proposed as governor Sir Francis Wyat, 'who was well reported of in respect of his parentage, good education, integrity of life, and fair fortune.' A week later the company proceeded to a ballot, and Wyatt was elected with but two blackballs. After his election several steps were taken to improve the condition of the Virginia colony, the English board of the company being greatly strengthened. The new governor went out with nine sail, arrived at Jamestown at the close of October 1621, and entered upon his government on 18 Nov. (SMITH, p. 204). He was accompanied as chaplain by his brother, Hawte Wyat (*d.* 31 July 1638), subsequently rector of Merston in Kent, by William Claiborne as surveyor, John Pott as physician, and George Sandys [q. v.], the translator of Ovid, as treasurer.

Wyat brought with him the new constitution for the colony, the opening clause of his instructions reading as follows: 'To keep up the religion of the church of England as near as may be; to be obedient to the king and do justice after the form of the laws of England, and not to injure the natives; and to forget old quarrels now buried.' All former immunities and franchises were confirmed, trial by jury was secured, and the assembly was privileged to meet annually upon the call of the governor, who was vested with the right of veto. No act of the assembly was to be valid unless it should be ratified by the Virginia Company; but, on the other hand, no order of the company was to be obligatory without the concurrence of the assembly. This famous ordinance furnished the model of every subsequent form of government in the Anglo-American colonies.

During the first year of Wyat's governorship twenty-one vessels arrived in Virginia, bringing more than thirteen hundred settlers, and for a brief space new life was imparted to the community. Jabez Whitaker set up a large guest-house for the accommodation of immigrants; Captain William Norton, with some Italians, erected glass-works near Jamestown, and great attention was paid to the manufacture of iron and the importation of metal and skilled iron-workers. Unfortunately the prosperity of Wyat's governorship received a severe check from a great uprising of the Indians towards the end of March 1622, when over three hundred of the settlers were massacred. News of the massacre reached London in July, whereupon the governor's wife, who had remained in Kent, 'determined to share her husband's anxieties,' and set sail in the Abigail, arriving at Jamestown in December. In April 1624 it was intimated to the company in London that Sir Francis desired to retire from the governorship at the close of his term of five years, but upon several of the planters commending his 'justice and noble carriage' it was decided by ballot 'to urge his continuance.' A few months later the charter of the old Virginia Company was annulled, but Sir Francis was continued as governor by royal commission, and upon James's death in March 1625 he was likewise continued in office by Charles I.

Wyat's father died in Ireland in September 1625, and upon the receipt of this intelligence Sir Francis straightway prepared to leave Virginia. It was not, however, until the close of May 1626 that he reached England and succeeded to his property at Boxley. The governorship was taken over by Sir George Yeardley. Thirteen years later Wyat returned again to Virginia, and succeeded Sir John Harvey as governor (November 1639). Virginia was now torn by factions, and, as he was unwilling to promote certain interests, Wyat became unpopular during his last term of office. After eighteen months

Sir William Berkeley was appointed his successor, and in February 1642 landed at Jamestown. Next year Sir Francis Wyat went back to England in time to be present at the death of George Sandys, his wife's uncle, at Boxley Abbey. In less than a year after this, on 24 Aug. 1644, Wyat was himself buried in the family vault in the same churchyard at Boxley. He married, in 1618, Margaret, daughter of Sir Samuel Sandys of Ombersley, Worcestershire, son and heir of Archbishop Edwin Sandys [q. v.] She predeceased her husband, and was buried at Boxley on 27 March 1644.

[Miscell. Geneal. et Herald. new ser. ii. 107; Smith's Governors of Virginia, pp. 86 sq.; Virginia Hist. Collections, vols. vii. and viii.; Stith's Hist. of Virginia, 1747, pp. 204 sq.; Neill's Virginia Governors under the London Company, 1889, pp. 19–31; Doyle's English in America, Virginia, pp. 252, 276; Winsor's Hist. of America, pp. 146 sq.; Neill's Annals of the Virginia Company; Appleton's Cyclop. of American Biogr. vi. 629; Cal. Colonial State Papers, America and West Indies. Copies of letters of Sir Francis Wyatt, with particulars of the history of his family, are in the volume of Wyatt MSS. now the property of the Earl of Romney.]

T. S.

WYATT, HENRY (1794–1840), painter, was born at Thickbroom, near Lichfield, on 17 Sept. 1794. On the death of his father, when he was only three years old, he went to live at Birmingham with his guardian, Francis Eginton [q. v.], the glass-painter, who, finding he had a taste for art, sent him to London in 1811, and in the following year he was admitted to the school of the Royal Academy. In 1815 he entered the studio of Sir Thomas Lawrence [q. v.] as a pupil, and proved so valuable an assistant that he received 300*l.* a year after the first twelve months. At the end of 1817 he established himself as a portrait-painter, practising first at Birmingham and successively at Liverpool and Manchester, also painting occasionally subject-pictures. In 1825 he settled in London, where he resided in Newman Street till 1834, when ill-health obliged him to remove to Leamington. It was his intention to return to London in 1837, but having some portrait commissions in Manchester he first visited that town, and in the following April he was seized with paralysis, from which he never recovered. He died at Prestwich, near Manchester, on 27 Feb. 1840, and was buried in the churchyard of that village. He was a clever artist, a skilful draughtsman, and a good colourist, and both his portraits and subject-pictures earned him considerable popularity. There are many examples of his work still to be seen in the neighbourhood of Manchester, Birmingham, Liverpool, Chester, and Leamington. Two by him are in the National Gallery (Vernon Collection)—'Vigilance,' which was exhibited in the Royal Academy in 1836 (it was engraved by G. A. Periam); and the 'Philosopher,' called also 'Galileo' and 'Archimedes,' a fancy portrait, half-length life-size, exhibited at the Royal Academy in 1832, and engraved by R. Bell. Among others of his works that have been popular are 'Fair Forester' and 'Proffered Kiss,' which were engraved by George Thomas Doo, and the following are also well known—'Juliet,' 'Chapeau Noir,' 'Gentle Reader,' 'The Romance,' 'Clara Mowbray,' and 'Mars and Venus.' There is in Chester Castle a portrait by him of Thomas Harrison (1744–1829) [q. v.], the architect of that building. There is in the possession of Mrs. Joseph Taylor of Ashton-on-Mersey, Cheshire, a portrait of Wyatt drawn from life in 1839 by William Bradley [q. v.] He was a man of refined tastes, living a quiet bachelor life, but, as his sketch-books show, always industriously working at every variety of drawing; family groups, landscapes, cattle, buildings, shipping, animals of many kinds and flowers were alike drawn with the utmost care and with much ability. He exhibited between 1817 and 1838 eighty pictures in London, including thirty-five at the Royal Academy.

His younger brother, THOMAS WYATT (1799?–1859), portrait-painter, was born at Thickbroom about 1799. He studied in the school of the Royal Academy, and accompanied his brother to Birmingham, Liverpool, and Manchester, practising as a portrait-painter without much success. In Manchester he tried photography. Eventually he settled as a portrait-painter in Lichfield, and died there on 7 July 1859. His works are best known in the Midland counties, and especially at Birmingham, where he held the post of secretary to the Midland Society of Artists.

[Gent. Mag. 1840, ii. 555; Redgrave's Dict. of Artists of Engl. School; Manchester City News, 15 May 1880; Bryan's Dict. ed. Graves; Graves's Dict. of Artists.]

A. N.

WYATT, JAMES (1746–1813), architect, born at Burton Constable, Staffordshire, on 3 Aug. 1746, was sixth of the seven sons of Benjamin Wyatt, a farmer and timber-merchant of Blackbrook, who also practised as an architect and builder. An engraving of Stafford infirmary (dated about 1775) is inscribed 'B. Wyatt and Sons, Arch.' Benjamin's brother William

was steward to Lord Uxbridge; from him descended the brothers Thomas Henry Wyatt [q. v.] and Sir Matthew Digby Wyatt [q. v.] Benjamin's son Joseph was father of Sir Jeffrey Wyatville [q. v.]

James attended the village school at Burton Constable, and was for a time a pupil of W. Atkinson. When he was only fourteen years of age his great skill in drawing fortunately came to the knowledge of Lord Bagot, who had just been appointed ambassador to the pope. He took Wyatt with him to Rome that he might study architecture. He seems to have made good use of the three or four years that he remained there, and of the following two years spent in Venice, where he was under the architect and painter Antonio Vicentini. He returned to London about 1766. In 1770 he was elected an associate of the Royal Academy. At the same time the important work of adapting the old Pantheon in Oxford Street for dramatic performances was entrusted to him, and from its opening on 22 Jan. 1772 may be dated Wyatt's great popularity and success in his profession. Owing to its complete destruction by fire in 1792, and the fact that there are no adequate representations of it preserved, we have no means of judging of that splendour and fitness which, we are told, secured for him his position in the fashionable world. For many years he was constantly employed erecting mansions in the Græco-Italian style, which, though they had a certain sameness in their outward appearance, were a distinct advance on the work of his predecessors. They were notable for the refinement and comfort of their interior decoration and design. A good specimen of his earlier work is Heaton House, near Manchester, which he built in 1772 for Sir Thomas Egerton (afterwards first Earl of Wilton). On 23 Jan. 1776 he was appointed surveyor of Westminster Abbey. In 1778 and the years following he had many important commissions in Oxford.

Wyatt gradually turned his attention to the Gothic style, to the study of which he applied himself with great diligence, employing draughtsmen to make careful drawings of the best ancient work. His first effort to adopt the Gothic in the design of a modern mansion was in Lee Priory, near Canterbury, built for Thomas Barrett. In this new departure he soon became as popular as in his old style, and among other commissions may be mentioned restorations at Salisbury and Lincoln cathedrals. At Hereford Cathedral he rebuilt the nave after the fall of the tower and front on 17 April 1786. In 1795 he erected Fonthill Abbey for Mr. Beckford, and in a castellated design the Royal Military College at Woolwich in the following year. His employment in restoring parts of Salisbury and Lichfield cathedrals led to severe criticism, and among the archæologists of his time he was known as 'The Destroyer;' but he may be fairly considered the author of the great revival of interest in Gothic architecture which has led to a higher appreciation of the value and beauty of old work, and the developments that have since taken place in modern architecture. In 1796 he succeeded Sir William Chambers [q. v.] as surveyor-general to the board of works, which led to his employment at the House of Lords and by George III at Windsor Castle. He held the office in 1806 of architect to the board of ordnance. He was a most industrious man, exhibiting at the Royal Academy between 1770 and 1799 no fewer than thirty-five designs. In 1785 he became a R.A., and in 1805, at the express wish of the king, he filled the office of president of the Royal Academy during a temporary misunderstanding between Benjamin West [q. v.] and the council of the academy. He was recognised as president by his contemporaries, but it has since been doubted whether he can be regarded as more than president-elect, owing to the fact that his election was not confirmed by the royal signature. Among Wyatt's other works were the addition of wings to the Duke of Devonshire's house at Chiswick; a Gothic palace, since demolished; the mansion house at Doddington Park, Gloucestershire, which cost Codrington 120,000*l.*, was completed in 1808; Lord Bridgewater's seat at Ashridge Castle, Hertfordshire; he designed the south elevation of Wynnstay for Sir W. W. Wynn, bart. The front of White's Club, St. James's Street, is his design; and mausoleums at Cobham and Brocklesby were among his later works. In journeying from Bath to London on 4 Sept. 1813 his carriage was overturned near Marlborough, and he died instantly. Probably on account of his holding the appointment of surveyor to the dean and chapter he was buried in Westminster Abbey on 28 Sept.

There is scarcely a county or large town in the country in which Wyatt did not erect some public or private building. He left a widow, Rachel, and four sons, including Benjamin Dean Wyatt (see below), Matthew Cotes Wyatt [q. v.], and Philip Wyatt (*d.* 1836), who assisted his brother Benjamin Dean in many of his works. There is a bronze bust of Wyatt by C. F. Rossi in the National

Portrait Gallery of London. A portrait is in the Royal Institute of British Architects, together with three drawings by him of Fonthill Abbey.

The eldest son, Benjamin Dean Wyatt (1775–1850?), architect, born in 1775, was educated at Westminster and Christ Church, Oxford, where he matriculated on 24 April 1795, and remained there till 1797, taking no degree. After studying for a time with his father he visited the continent, and, returning in 1802, became private secretary to Sir Arthur Wellesley, accompanying him to Ireland and India. He afterwards re-entered his profession, and soon, from his father's great name and influence, had ample work. In 1811 he commenced the rebuilding of Drury Lane Theatre, which had been destroyed by fire on 24 Feb. 1809, and published 'Observations on the Principles of the Design for the Theatre now building in Drury Lane,' 1811, 1812, 8vo. With his brother Philip he altered Apsley House for the Duke of Wellington in 1829, and he designed Crockford's Club House, St. James's Street, in 1827. He also built in the same year, in conjunction with his brother Philip, Londonderry House, Park Lane, and Wynyard, Durham, for the Marquis of Londonderry; and in 1830–33 he erected the Duke of York's column at a cost of 25,000*l.* On the death of his father in 1813 he succeeded him as surveyor to Westminster Abbey, and held the post till 1827. In 1814 he restored the rose window of the south transept. He retired from practice and died about 1850, it is said in Camden Town. There is a portrait of him in the 'European Magazine,' 1812, engraved by T. Blood, after S. Drummond, A.R.A.

[Dict. of Architecture, viii. 80; Sandby's Hist. of the Royal Academy, i. 226; Redgrave's Dict. of Artists; Royal Academy Cat.; Gent. Mag. 1813, ii. 296; Chester's Westminster Abbey Register, p. 485.] A. N.

WYATT, JOHN (1700–1766), inventor, eldest son of John and Jane Wyatt (born Jackson) of Thickbroom in the parish of Weeford, near Lichfield, was born in April 1700, and educated at Lichfield school. His family was connected with that of Sarah Ford, Dr. Johnson's mother. He worked for some time in his native village as a carpenter, until, in 1730, his mind was diverted by a plan which he conceived for a machine to make files. He sought pecuniary help from another Birmingham inventor, Lewis Paul [q.v.], but the difficulties involved in perfecting the machine soon led to its abandonment. Wyatt was already engaged in a new and more profitable sphere of invention. The discovery of the fly-shuttle in 1733 had greatly increased the demand for yarn, and suggested the need of a machine to perform the operation of spinning. The earliest hint of the construction of such a machine is contained in a letter from Wyatt to one of his brothers, written about 1733, in which he says he intends residing in or near Birmingham, as he has 'a gymcrack there of some consequence.' He was unable, however, to carry out his idea without additional mechanical assistance; this he obtained from Lewis Paul, who in June 1738 took out a patent (No. 562) embodying for the first time the all-important principle of spinning by rollers revolving at different velocities. A company, including the names of Edward Cave [q.v.] and Dr. James, was formed to apply the invention at a cotton mill, Upper Priory, Birmingham. Two hanks of the cotton thus spun are preserved in the Birmingham Reference Library, and attached to them is an inscription in Wyatt's own hand testifying that they were spun without hands about 1744, the motive power being 'two or more asses walking round an axis' and the superintendent, John Wyatt. The concern nevertheless languished and eventually died, owing partly to defects in Wyatt and Paul's machinery, which, though highly ingenious, was far inferior in efficiency to that brought to perfection by (Sir) Richard Arkwright [q.v.] in 1769, and partly to the heavy cost of freight and the difficulties of transport in the then condition of the country roads.

His spinning speculations having failed, Wyatt turned for work to the Soho foundry, which was established in 1762. While employed there, he invented and perfected the compound lever weighing machine. Five-ton weighing machines constructed by him were set up at Birmingham, Liverpool, Chester, Hereford, Gloucester, and Lichfield (a model of this last is at South Kensington). The machine is similar in its outlines to those now used by most of the railway companies. Wyatt died on 29 Nov. 1766, and was buried in the churchyard of St. Philip's, Birmingham. He was followed to the grave by Matthew Boulton [q.v.], who is said to have upbraided Wyatt's sons for not asserting their father's inventions, and John Baskerville [q.v.] His tombstone has recently been set erect and reinscribed. Wyatt was twice married, and by his second wife left four daughters and two sons—Charles, who took out several patents between 1790 and 1817;

and John, publisher of the 'Repertory of Arts' (1818).

A number of his papers, plans, and designs for inventions were presented to the Reference Library, Birmingham, by Mrs. Silvester of Bath. The original model constructed by Wyatt and Paul, by which the first cotton thread is said to have been spun, was 'offered to Arkwright as an interesting relic, but the successful adapter declined to take it' (Timmins, *Indust. Hist. of Birmingham*, 1866, p. 214). Wyatt is said to have been one of the unsuccessful competitors for the erection of Westminster Bridge in 1736.

[John Wyatt, Master Carpenter and Inventor, London, 1885; French's Life and Times of Samuel Crompton, chap. iv.; Baines's Hist. of the Cotton Manufacture, pp. 121–40 (Baines's advocacy of Wyatt's claims against Paul was strongly combated by Cole); Cole's Account of Louis Paul and his Invention for Spinning Cotton and Wool by Rollers, September 1858; Guest's Hist. of the Cotton Manufacture, 1823; Dent's Making of Birmingham, 1894, p. 79; Gent. Mag. 1812 i. 196, 1836 ii. 231; Builder, 14 Aug. 1880; Simms's Bibliotheca Staffordiensis, 1894, p. 530.] T. S.

WYATT, JOHN (1825–1874), army surgeon, eldest son of James Wyatt of Lidsey, near Chichester, yeoman, by his wife Caroline, was baptised in the parish church of Aldingbourne, Sussex, on 28 Oct. 1825. He was admitted a member of the Royal College of Surgeons of England on 26 May 1848, becoming a fellow of that body on 13 Dec. 1866. He entered the army medical service with the rank of assistant-surgeon on 17 June 1851, was gazetted surgeon on 9 April 1857, and surgeon-major on 9 Jan. 1863, being attached throughout his life to the first battalion of the Coldstream guards. He was engaged in active service in the Crimean war, and was present at the battles of Alma, Balaclava, and Inkerman, and at the siege of Sebastopol. At Inkerman his horse was shot under him. At the close of the war he received the Crimean medal with four clasps, the Turkish medal, and a knighthood of the legion of honour. In 1870 he was selected by the war department to act as medical commissioner at the headquarters of the French army during the Franco-German war, and in this capacity he was present in Paris during the whole of the siege. At this time he rendered important services to the sick and wounded, for he was attached to an ambulance and was a member of the Société de Secours aux Blessés. For these services he was made a companion of the Bath in 1873. He died at Bournemouth on 2 April 1874, and was buried at Brompton cemetery.

[Registers of Aldingbourne Parish Church; Obituary notices in the Proceedings of the Royal Med. and Chir. Soc. vii. 320; Medical Times and Gazette, 1874 i. 414, 1874 ii. 192.] D'A. P.

WYATT, MATTHEW COTES (1777–1862), sculptor, youngest son of James Wyatt [q. v.], was born in 1777 and educated at Eton. After studying in the schools of the Royal Academy he, through his father's influence, obtained employment at Windsor Castle, where he became a favourite with the king and queen. From 1803 to 1814 he was an exhibitor at the Royal Academy of portraits and historical subjects in oils, and in 1811 sent his only contribution in sculpture, a bust of the king. One of his earliest public commissions was the Nelson monument in the Exchange quadrangle at Liverpool. After the death of Princess Charlotte, Wyatt was employed to execute the marble cenotaph to her memory in St. George's Chapel, Windsor, for which 15,000*l.* had been subscribed; this was completed in 1826, and gained much admiration (*Gent. Mag.* 1826, i. 350). When George III died and a subscription for a national monument was started, Wyatt prepared a design representing the king standing in a quadriga, and of this he published an etching; but, though highly approved of and provisionally accepted, lack of funds necessitated its abandonment. Eventually, in 1832, a committee of the subscribers commissioned him to execute the bronze equestrian statue of the king which now stands in Pall Mall East, and is his best work. Other well-known productions by Wyatt are the marble monument to the Duchess of Rutland at Belvoir, and the poorly modelled colossal bronze equestrian statue of the Duke of Wellington which was placed on Decimus Burton's arch at Hyde Park Corner in 1846 and remained there until 1883, when it was removed to Aldershot. A portrait of a Newfoundland dog, sculptured in coloured marbles by Wyatt, was shown at the International Exhibition of 1851. Thanks to royal and other influential patronage, Wyatt enjoyed a reputation and practice to which his mediocre abilities hardly entitled him, and he amassed considerable wealth. He died at his house in the Harrow Road, London, on 3 Jan. 1862. By his wife Maria (*d.* 1852) he had, with other children, two sons—Matthew, who became a lieutenant of the queen's bodyguard and was knighted; and James, who followed his father's profession and worked as his assistant.

[Art Journal, 1862; Redgrave's Dict. of Artists; Gent. Mag. 1822 i. 208, 1836 ii. 306, 1862, i. 241; Royal Academy Catalogues; private information.] F. M. O'D.

WYATT, Sir MATTHEW DIGBY (1820–1877), architect and writer on art, youngest son of Matthew Wyatt, a metropolitan police magistrate, was born at Rowde, near Devizes, on 28 July 1820. Thomas Henry Wyatt [q. v.] was his eldest brother. The Wyatt family was prolific in artists and architects. Thomas and Matthew were descended from William Wyatt (brother of Benjamin Wyatt of Blackbrook), who was at the end of the eighteenth century steward to Lord Uxbridge [see under Wyatt, James].

Matthew Digby was in 1836 placed as a pupil in the office of his brother Thomas. In the first year of pupilage he showed his literary ability by winning the essay prize medal of the Institute of British Architects, and the continental tour which he took in 1844–6 was made the occasion for collecting the materials of a work on the 'Geometric Mosaics of the Middle Ages' (1848, fol.) In 1849 Wyatt was employed by the Society of Arts to report upon the French Exhibition of that year. He furnished a remarkably able report, with the result that in 1851 he was selected for the post of secretary to the executive committee of the Great Exhibition in London. Besides winning prize medals for his exhibited designs, he received a special gold medal from the Prince Consort and a premium of 1,000*l.* for his official services. Among his collaborators in the work of the exhibition were Isambard Kingdom Brunel [q. v.], with whom he subsequently built Paddington station, and Owen Jones [q. v.], who became a close friend. A paper upon the construction of the exhibition buildings read before the Institution of Civil Engineers (x. 127) was awarded a 'Telford' medal, and Wyatt further contributed to the literature of the exhibition by undertaking the editorship of the 'Industrial Arts of the Nineteenth Century,' a work which illustrated a selection of the objects exhibited (1851, fol.)

During the time that the exhibition buildings were being transformed into the Crystal Palace at Sydenham, Wyatt acted as superintendent of the fine arts department, and, together with Owen Jones, designed the courts characteristic of various periods and nationalities of art. In 1855 he was appointed surveyor to the East India Company, and his execution of the interior of the India office, in collaboration with Sir George Gilbert Scott [q. v.], was the occasion of his receiving knighthood. In the same year Wyatt attended as juror at the Paris Exhibition, and for his services to the French government in reporting on decoration was created a knight of the Legion of Honour. From 1855 until 1859 he was honorary secretary of the Royal Institute of British Architects, and in 1866 received the gold medal of that body. On the foundation of the Slade professorship of fine arts at Cambridge in 1869 he was the first occupant of the chair, and received the honorary degree of M.A. Wyatt's knowledge and use of architectural styles were catholic and comprehensive, but his special leaning towards the art of the Renaissance made him in a sense a leader in the movement which has characterised the last quarter of the century.

His domestic works included Alford House, in Kensington Gore; Possingworth, Sussex; Newells, near Horsham; the Mount, Norwood; the Ham, Glamorganshire; and the restorations of Compton Wynyates, Warwickshire, and of Isfield Place, Sussex. He designed the chapel and hospital for the barracks at Warley, the Crimean memorial arch at Chatham, the Indian government stores at Lambeth, Addenbrooke's Hospital, Cambridge, a Rothschild mausoleum at West Ham cemetery, the East India Museum, and the Adelphi Theatre. North Marston church, Buckinghamshire, was restored by Wyatt for the crown, and he was associated with his brother Thomas Henry in the design of the military chapel at Woolwich. He also executed many important colonial commissions. His other writings, which were numerous, include 'Metal Work and its Artistic Design,' 1852, fol.; 'The Art of Illuminating,' 1860, 4to; 'On the Foreign Artists employed in England during the Sixteenth Century,' 1868, 4to; and a paper on the 'History of the Manufacture of Clocks,' 1870.

Wyatt died on 21 May 1877 at his residence, Dimlands Castle, near Cowbridge, South Wales, to which he had retired in the hope of recruiting his overworked strength, and was buried at Usk. A bust life-size portrait of Wyatt, painted by A. Ossiani, is in the Royal Institute of British Architects. He married, on 11 Jan. 1853, Mary, second daughter of Iltyd Nicholl of the Ham, Glamorganshire.

[Builder, 1869, xxvii. 906 (portrait), 1877, xxxv. 541, 545, 550, 1878, xxxvi. 49, 391; Redgrave's Dict. of Artists; Burke's Peerage, 1877, p. 1406; Times, 23 and 24 May 1877; Institution of Civil Engineers Proceedings, 1876–7, xlix. pt. 3; Architect, 1877, xvii. 331, 339; information from Mr. R. B. Prosser.] P. W.

WYATT, RICHARD JAMES (1795–1850), sculptor, son of Edward Wyatt (1757–1833), a well-known carver and gilder of Oxford Street, by his wife Anne Madox, and cousin of Matthew Cotes Wyatt [q. v.], was born in Oxford Street, London, on 3 May 1795. He studied in the school of the Royal Academy, where he gained two medals, and served his apprenticeship with John Charles Felix Rossi [q. v.] In 1818 he exhibited at the academy a 'Judgment of Paris,' and in 1819 a monument to Lady Anne Hudson; other early memorial works by him are in Esher church and St. John's Wood chapel. When Canova visited this country Wyatt was brought under his notice by Sir Thomas Lawrence [q. v.], and received from him an invitation to Rome. He left England early in 1821, and, after studying for a few months in Paris under Bosio, proceeded to Rome, and entered the studio of Canova, where he had John Gibson (1790–1866) [q. v.] as a fellow pupil. Settling permanently in Rome, Wyatt practised his profession there with great enthusiasm and success, and from 1831 until his death was a frequent exhibitor at the Royal Academy. Among his best works were 'Ino and the Infant Bacchus,' 'Girl at the Bath,' 'Musidora' (at Chatsworth), and 'Penelope,' 'The Huntress,' and 'Flora' (all in the royal collection). Several of these have been engraved for the 'Art Journal.' The 'Penelope' was a commission given by the queen to Wyatt at the time of his only visit to England in 1841. His whole life was otherwise passed in Rome, where he died, unmarried, on 29 May 1850, and was buried in the protestant cemetery. Some of his works were shown at the London exhibition of 1851, and were awarded a gold medal. Wyatt was a highly accomplished artist, particularly excelling in his female figures, which in purity of form and beauty of line rivalled those of his master Canova. A woodcut portrait, from a drawing by S. Pearce, accompanies a memoir of him in the 'Art Journal,' 1850.

[Art Journal, Aug. 1850; Gent. Mag. 1850, ii. 99; Redgrave's Dict. of Artists; Royal Academy catalogues.] F. M. O'D.

WYATT, Sir THOMAS (1503?–1542), poet, only son of Sir Henry Wyatt and Anne, daughter of John Skinner of Reigate, Surrey, was born about 1503, at his father's residence, Allington Castle, Kent. The 'inquisitio post mortem' of his father, dated 1537, inaccurately describes him as then aged 'twenty-eight years and upwards.'

Sir Henry Wyatt (*d.* 1537), the father of the poet, resisted the pretensions of Richard III to the throne, and was in consequence arrested and imprisoned in the Tower for two years. According to his son's statement he was racked in Richard's presence, and vinegar and mustard were forced down his throat. There is an old tradition in the family that while in the Tower a cat brought him a pigeon every day from a neighbouring dovecot and thus saved him from starvation. There is no contemporary confirmation of the legend. The Earl of Romney, who is directly descended in the female line from the Wyatts, possesses a curious half-length portrait of Sir Henry seated in a prison cell with a cat drawing towards him a pigeon through the grating of a window. Lord Romney also possesses a second picture of 'The cat that fed Sir Henry Wyatt,' besides a small bust portrait of Sir Henry. The pictures, illustrating the tradition of the cat (now at Lord Romney's house, 4 Upper Belgrave Street, London), represent Sir Henry Wyatt in advanced years, and were obviously painted on hearsay evidence very long after the date of the alleged events they claim to depict. The Wyatt papers, drawn up in 1727, relate that Sir Henry on his release from the Tower 'would ever make much of cats, as other men will of their spaniels or hounds.' On the accession of Henry VII Wyatt was not merely liberated but was admitted to the privy council, and remained high in the royal favour. He was one of Henry VII's executors, and one of Henry VIII's guardians. Henry VIII treated him with no less consideration than his father had shown him. He was admitted to the privy council of the new king in April 1509, and became a knight of the Bath on 23 July following. In 1511 he was made jointly with Sir Thomas Boleyn [q. v.] constable of Norwich castle (*Letters and Papers of Henry VIII*, i. No. 3008), and on 29 July of the same year was granted an estate called Maidencote, at Estgarstone in Berkshire. At the battle of the Spurs he served in the vanguard (16 Aug. 1513). He became treasurer to the king's chamber in 1524, but resigned that office to Sir Brian Tuke on 23 April 1528. He had purchased in 1492 the castle and estate of Allington near Maidstone in Kent, and made the place his principal residence. Henry VIII visited him there in 1527 to meet Wolsey on his return from the continent. Wyatt remained friendly with Sir Thomas Boleyn (the father of Queen Anne Boleyn), who had been his colleague at Norwich, and resided at Hever Castle in Kent. Sir Henry died on 10 Nov. 1537 (*Inq. post mort.* 28 Hen. VIII, m. 5), and, in accordance with the directions in his will, which was proved on 21 Feb.

1537–8 (*Cromwell*, f. 7), was buried at Milton, near Gravesend.

At twelve years of age the son Thomas was admitted of St. John's College, Cambridge. He graduated there B.A. in 1518, and M.A. in 1520. There is a vague tradition that he also studied at Oxford. He married early—in 1520, when not more than seventeen—but as a boy he had made the acquaintance of Anne Boleyn, and long after the date of his marriage Wyatt was regarded as her lover. He soon sought official employment, and became esquire of the body to the king. In 1524 he was appointed clerk of the king's jewels, but the statement that he succeeded his father as treasurer to the king's chamber is an invention of J. P. Collier, who forged entries in official papers in support of it (*Trevelyan Papers*, Camd. Soc.; Simonds, *Sir Thomas Wyatt and his Poems*). At Christmas 1525 he distinguished himself at a court tournament. Next year he accompanied Sir Thomas Cheney on a diplomatic mission to France.

In January 1526–7 he accompanied Sir John Russell, the ambassador, to the papal court. The story is told that Russell in his journey down the Thames encountered Wyatt, and, 'after salutations, was demanded of him whither he went, and had answer, "To Italy, sent by the king." "And I," said Wyatt, "will, if you please, ask leave, get money, and go with you." "No man more welcome," answered the ambassador. So, this accordingly done, they passed in post together' (*Wyatt MSS.*) While abroad at this time, Wyatt visited Venice, Ferrara, Bologna, Florence, and Rome. Russell broke his leg at Rome, and Wyatt undertook to negotiate on his behalf with the Venetian republic. On his return journey towards Rome he was taken captive by the imperial forces under the constable Bourbon, and a ransom of three thousand ducats was demanded. Wyatt, however, escaped to Bologna.

On settling again in England Wyatt rejoined the court, but in 1529 and 1530 he chiefly spent his time at Calais, where he accepted the post of high-marshal. His relations with Anne Boleyn continued close until her favours were sought by Henry VIII. Then it is said that he frankly confessed to Henry the character of his intimacy with her (cf. Harpsfield, *Pretended Divorce*), and warned him against marrying a woman of blemished character. In 1533 he was sworn of the privy council, and at Anne's coronation on Whit Sunday of that year he acted as chief 'ewerer' in place of his father, and poured scented water over the queen's hands. The story of the Spanish chronicler that Henry afterwards banished Wyatt from court for two years is uncorroborated. In the spring of 1535 he was engaged in a heated controversy with Elizabeth Rede, abbess of West Malling, who declined to obey the orders of the government to admit Wyatt to confiscated property of the abbey. He was in attendance on the king early in 1536, but soon afterwards the discovery of Anne's post-nuptial infidelities created at court an atmosphere of suspicion, which threatened to overwhelm Wyatt. On 5 May 1536 he was committed to the Tower, but it was only intended to employ him as a witness against the queen. Cromwell wrote to Wyatt's father on 11 May that his life was to be spared. No legal proceedings were taken against him, and he was released on 14 June. His sister Mary attended Queen Anne on the scaffold. A miniature manuscript book of prayers on vellum bound in gold (enamelled black), which now belongs to Lord Romney, is said to have been given by the queen to a lady of Wyatt's family. (A very similar volume and binding is among the Ashburnham MSS. at the British Museum; cf. *Archæologia*, xliv. 259–70).

Wyatt made allusion to the fatal month of May in one of his sonnets; but he had not forfeited the king's favour, and the minister Cromwell thenceforth treated him with marked confidence. In October 1536 he was given a command against the rebels in Lincolnshire, and he was knighted on 18 March 1536–7. In 1537 he became sheriff of Kent. In April of the same year he was appointed ambassador to the emperor, in succession to Richard Pate, and he remained abroad, mostly in Spain, till April 1539. The negotiations in which he was engaged were aimed at securing friendly relations between the emperor and Henry VIII. The diplomacy proved intricate, and although Wyatt displayed in its conduct sagacity and foresight, he achieved no substantial success. He found time in 1537 to send interesting letters of moral advice to his son (printed by Nott). In May 1538 Edmund Bonner [q. v.] and Simon Heynes [q. v.] were ordered under a special commission to Nice, where the emperor was staying, to join Wyatt in dissuading him from taking part in a general council convened by the pope at Vicenza. Wyatt entertained Bonner and his companion at Villa Franca, where the English embassy had secured apartments remote from the heat and crowd of Nice; but Wyatt resented the presence of coadjutors and treated them with apparent contempt. Bonner re-

taliated by writing to Cromwell (from Blois, 2 Sept. 1538) that Wyatt was engaged in traitorous correspondence with Reginald Pole, lived loosely, and used disrespectful language to the king (cf. Inner Temple *Petyt MS.* No. 47, f. 9; printed in *Gent. Mag.* 1850, i. 563–70). Cromwell, a staunch friend of Wyatt, ignored the accusation, and on 27 Nov. 1538 wrote to him in terms of confidence. Wyatt was recalled to England in April 1539.

In the following December he was despatched to Flanders to interview the emperor, who was on the point of paying a visit to the king of France in Paris. Thither Wyatt followed the emperor. In January 1540 Wyatt was especially requested to procure from the French court the arrest of a Welshman named Brancetor, an ally of Cardinal Pole, who had taken service in the household of the emperor, and was with him in Paris. Wyatt failed to secure the arrest of the man, who appealed to the emperor and to the French government for protection. Wyatt pressed the matter in an audience of the emperor, but he proved unconciliatory. Henry VIII, on hearing from Wyatt of his difficulties, instructed him to remain firm. Wyatt followed the emperor to Brussels and boldly renewed his entreaties without result. Wyatt's inability to improve the relations between Henry VIII and the emperor were in part responsible for Cromwell's fall. In 1540 he returned from the Low Countries.

After Cromwell's execution Bonner and Heynes renewed their old attack upon Wyatt. Their charges were now treated seriously, and Wyatt was sent to the Tower at the same time as another innocent ally of Cromwell, Sir John Wallop [q. v.] Wyatt was privately informed of the accusation, and sent an elaborate paper of explanations, denying with much spirit that any treasonable intent could be deduced from any reports of his conversation (cf. *Harl. MS.* 78, arts. 6, 7; first printed by Horace Walpole in *Miscellaneous Antiquities*, 1772, ii. 21–54, from a transcript made by the poet Gray). But according to a letter sent by the lords of the council to Sir William Howard on 26 March 1541, Wyatt 'confessed uppon his examination, all the thinges objected unto him, in a like lamentable and pitifull sorte as Wallop did, whiche surely were grevous, delyvering his submission in writing, declaring thole history of his offences, but with a like protestation, that the same proceeded from him in his rage and folishe vayngloriosness fantazie without spott of malice; yelding himself only to his majesties marcy, without the whiche he sawe he might and must needes be justely condempned. And the contemplation of which submission, and at the greate and contynual sute of the Quenes Majestie, His Highnes, being of his owne most godly nature enclyned to pitie and mercy, hathe given him his pardon in as large and ample sorte as his grace gave thother to Sir John Wallop, whiche pardons be delyvered, and they sent for to come hither to Highnes at Dover.' Thenceforth the king's favour was secure. He had added the estate of Boxley to his large Kentish property, and now received grants of land at Lambeth and elsewhere, exchanging some of his land in Kent for other estates in Dorset and Somerset. He was made high steward of the manor of Maidstone, and early in 1542 he was returned to parliament as knight of the shire for Kent. In the summer of 1542 he was sent to Falmouth to conduct the imperial ambassador to London. The heat of the weather and the fatigue of the journey brought on a violent fever, which compelled him to halt at Sherborne in Dorset. There Wyatt died, and on 11 Oct. 1542 he was buried in the great church of Sherborne. The register describes him as 'vir venerabilis.' The 'inquisitio post mortem,' dated 8 Jan. 1542–3, enumerates vast estates in Kent (34 Hen. VIII, Kent, m. 90).

Sir Thomas Wyatt's (bust) portrait (with flowing black beard and bald head) on panel is in the picture gallery at the Bodleian Library, Oxford. The Earl of Romney (at his London residence) owns a portrait (small bust) on panel by Lucas Cornelisz. Two other similar portraits were exhibited at South Kensington in 1866. Two drawings by Holbein are in the Royal Library at Windsor; one was engraved for Leland's tract in 1542, and is said to have been drawn on wood by Holbein. A painting after one of Holbein's sketches is in the National Portrait Gallery, London. According to Vertue, a full-length portrait was at Ditchley, the present seat of Viscount Dillon; it has long been missing. The Bodleian portrait has often been engraved (cf. Dr. Nott's edition of Wyatt's 'Works,' frontispiece).

Wyatt married about 1520 Elizabeth, daughter of Thomas Brooke, lord Cobham, and had by her an only surviving son, Sir Thomas Wyatt [q. v.] His widow married Sir Edward Warner [q. v.]

Wyatt's unexpected death was widely mourned. John Leland, the antiquary, published in 1542 a Latin elegy of much merit, 'Nænia in mortem Thomæ Viati equitis incomparabilis,' which was dedicated to the Earl of Surrey (with woodcut of Wyatt).

There followed an interesting anonymous effort: 'The Excellent Epitaffe of Syr Thomas Wyat, with two other compendious dytties, wherin are touchyd, and set furth the state of mannes lyfe. (Imprynted at London by John Herforde for Roberte Toye [1542],' 4to, 4 leaves); the portrait of Wyatt, in a circle, is reproduced from Leland's 'Nænia;' a partial reissue was entitled 'A compendious dittie, wherein the state of mans lyfe is briefely touched,' London, by Thomas Berthelet, 3 Jan. 1547–8. But the most interesting poetic tributes to Wyatt were paid by Surrey in two poems—one a sonnet and the other an elegy in forty-eight lines which were first published by Tottel in 'Songes and Sonettes' (1557).

Wyatt belonged to the cultivated circle of Henry VIII's court. He closely studied foreign literature, and acquired a high reputation as a writer of English verse. He ordinarily shares with Henry Howard, earl of Surrey [q. v.], the honour of having introduced the sonnet from Italy into this country. He is better entitled to be treated as the pioneer. Wyatt was Surrey's senior by fifteen years. At Wyatt's death Surrey was only twenty-four. When Wyatt first studied Petrarch's sonnets in Italy, Surrey was barely nine. Surrey may be fairly regarded as Wyatt's disciple. Wyatt wrote both sacred and secular verse, but none of his compositions were published in his lifetime. His sacred poems, in which he shows the influence of Dante and Alamanni, appeared in 1549 as 'Certayne Psalmes chosen out of the Psalter of Dauid commonly called the vij penytentiall Psalmes, drawen into Englyshe meter by Sir Thomas Wyat, knyght, whereunto is added a prologe of the auctore before every Psalma very pleasant and profettable to the godly reader. Imprinted at London by Thomas Raynald and John Harryngton, MDXLIX, 4to.' A sonnet in praise of the book by Surrey is prefixed, and is reprinted in Tottel's 'Songes and Sonettes' (ed. Arber, p. 28). The work is dedicated by the printer Harryngton to William Parr, marquis of Northampton.

Many of Wyatt's secular poems were first printed in 1557, with those of Surrey and some anonymous contemporaries, by Richard Tottel, in the volume called 'Songes and Sonettes,' which is commonly quoted as 'Tottel's Miscellany.' Ninety-six poems are there assigned to Wyatt out of a total of 310. In Nott's edition of the works of Surrey and Wyatt (1815–16) important additions to the collection of Tottel were made from manuscript sources. The most historically interesting of Wyatt's surviving poems are thirty-one regular sonnets; of these ten are direct translations of Petrarch, and many others betray his influence. The metre is simplified from the Italian model, and the two concluding lines usually form a rhymed couplet. The rest of Wyatt's poems consist of rondeaus, epigrams, lyrics in various short metres, and satires in heroic couplets. His muse was largely imitative, and French and Spanish verse was laid under contribution as well as Italian. His epigrams often imitate the *strambotti* of Serafino dell'Aquila. His satires are inspired by a study of Horace or Persius. Wyatt's poetic efforts often lack grace, his versification is at times curiously uncouth, his sonnets are strained and artificial in style as well as in sentiment; but he knew the value of metrical rules and musical rhythm, as the 'Address to his Lute' amply attests. Despite his persistent imitation of foreign models, too, he displays at all points an individual energy of thought, which his disciple Surrey never attained. As a whole his work evinces a robuster taste and intellect than Surrey's.

'Tottel's Miscellany' was constantly reprinted [see HOWARD, HENRY, EARL OF SURREY; TOTTEL, RICHARD]. Wyatt's poems were separately reprinted from 'Tottel's Miscellany' twice in 1717; in Bell's 'Annotated Edition of English Poets' in 1854; by the Rev. George Gilfillan, Edinburgh, in 1858; and by James Yeowell in the 'Aldine Poets,' 1863.

The poetical works of Wyatt and Surrey have often been edited together, notably in 1815–16, by George Frederick Nott [q. v.], who printed many new poems by Wyatt for the first time from the Harington MSS. and the Duke of Devonshire's manuscript collections (2 vols. 4to), and again in 1831 by Sir Harris Nicolas.

[An elaborate memoir by Nott is prefixed to his edition of Wyatt's works (1816); a few additions are made by Nicolas and Yeowell in their respective editions of Wyatt's poems. John Bruce, in Gent. Mag. 1850, ii. 235 seq., gave a series of valuable extracts touching Sir Thomas's career from the Wyatt manuscripts, a remnant of a collection of family papers made in 1727 by a descendant, Richard Wyatt (1673–1753); in 1850, when Bruce used them, these papers were in the possession of the Rev. B. D. Hawkins of Rivenhall, Essex, but they were made over in 1872 to the Earl of Romney, in whose ancestors' possession they had formerly been; they are now the property of the fifth earl (information kindly given by the Hon. R. Marsham-Townshend). Mr. Cave Browne in his History of Boxley Parish, Maidstone, 1892, pp. 134 seq., made some use of the Wyatt MSS. See also Arber's preface to his reprint of Tottel's Miscel-

lany, 1870; Cooper's Athenæ Cantabr.; Froude's History; Miss Strickland's Queens of England; Bapst's Deux Gentilhommes-Poètes de la Cour de Henry VIII, 1891; Thomas's Historical Notes; Miscell. Geneal. et Heraldica, new ser. ii. 107; Brewer and Gairdner's Letters and Papers of Henry VIII; Cal. State Papers, Spanish, v.–vi.; Friedmann's Anne Boleyn; George Wyat's Account of Anne Boleigne, 1817; Brewer's Henry VIII; Warton's Hist. of English Poetry; Professor Courthope's Hist. of English Poetry, ii. 44–67 (an important critical study); Rudolf Alscher's Sir Thomas Wyatt und seine Stellung in der Entwickelungsgeschichte der englischen Literatur und Verskunst, Vienna, 1886 (chiefly dealing with Wyatt's metres); W. E. Simonds's Sir Thomas Wyatt and his Poems (Boston, 1889); Carlo Segre's Studi Petrarcheschi, Firenze, 1903, pp. 281 seq.] S. L.

WYATT, Sir THOMAS the younger (1521?–1554), conspirator, was the eldest and only surviving son of Sir Thomas Wyatt the elder [q. v.], by his wife Elizabeth, daughter of Thomas Brooke, third lord Cobham. He was brought up as a catholic. He is described as 'twenty-one years and upwards' in the 'inquisitio post mortem' of his father, which was dated 8 Jan. 1542–3. The Duke of Norfolk was one of his godfathers. In boyhood he is said to have accompanied his father on an embassy to Spain, where the elder Sir Thomas Wyatt was threatened by the Inquisition. To this episode has been traced an irremovable detestation of the Spanish government, but the anecdote is probably apocryphal. All that is positively known of his relations with his father while the latter was in Spain is found in two letters which the elder Wyatt addressed from Spain to the younger, then fifteen years old. The letters give much sound moral advice. In 1537 young Wyatt married when barely sixteen. He succeeded on his father's death in 1542 to Allington Castle and Boxley Abbey in Kent, with much other property. But the estate was embarrassed, and he parted with some outlying lands on 30 Nov. 1543 to the king, receiving for them 3,669*l.* 8*s.* 2*d.* In 1542 he alienated, too, the estate of Tarrant in Dorset in favour of a natural son, Francis Wyatt, whose mother was Elizabeth, daughter of Sir Edward Darrel of Littlecote. Wyatt was of somewhat wild and impulsive temperament. At an early age he had made the acquaintance of his father's disciple, Henry Howard, earl of Surrey [q. v.], and during Lent 1543 he joined Surrey and other young men in breaking at night the windows of citizens' houses and of London churches. They were arrested and brought before the privy council on 1 April, and they were charged not merely with acts of violence, but with having eaten meat during Lent. Surrey explained that his efforts were directed to awakening the citizens of London to a sense of sin. Wyatt was inclined to deny the charges. He remained in the Tower till 3 May. In the autumn of 1543 Wyatt joined a regiment of volunteers which Surrey raised at his own expense to take part in the siege of Landrecies. Wyatt distinguished himself in the military operations, and was highly commended by Thomas Churchyard, who was present (cf. Churchyard, *Pleasant Discourse of Court and of Wars*, 1596). In 1544 Wyatt took part in the siege of Boulogne and was given responsible command next year. When Surrey became governor he joined the English council there (14 June 1545). Surrey, writing to Henry VIII, highly commended Wyatt's 'hardiness, painfulness, circumspection, and natural disposition to the war.' He seems to have remained abroad till the surrender of Boulogne in 1550. In November 1550 he was named a commissioner to delimit the English frontier in France, but owing to ill-health was unable to act. Subsequently he claimed to have served Queen Mary against the Duke of Northumberland when the duke attempted to secure the throne for his daughter-in-law, Lady Jane Grey. But he took no well-defined part in public affairs at home until he learned of Queen Mary's resolve to marry Philip of Spain. He regarded the step as an outrage on the nation's honour, but, according to his own account, never thought of publicly protesting against it until he received an invitation from Edward Courtenay [q. v.], earl of Devonshire, to join in a general insurrection throughout the country for the purpose of preventing the accomplishment of the queen's plan. He chèerfully undertook to raise Kent. Help was vaguely promised him by the French ambassador.

The official announcement of the marriage was published on 15 Jan. 1553–4. Seven days later Wyatt summoned his friends and neighbours to meet at Allington Castle to discuss means of resistance. He offered, if they would attempt an armed rebellion, to lead the insurgent force. Like endeavours made by Courtenay, the Earl of Suffolk, Sir James Crofts, and Sir Peter Carew, to excite rebellion in other counties failed [see Carew, Sir Peter]. The instigators elsewhere were all arrested before they had time to mature their designs. Wyatt was thus forced into the position of chief actor in the attack on the government of the queen. He straightway published a proclamation at Maidstone which was addressed 'unto the commons' of

Kent. He stated that his course had been approved by 'dyvers of the best of the shire.' Neighbours and friends were urged to secure the advancement of 'liberty and commonwealth,' which were imperilled by 'the queen's determinate pleasure to marry with a stranger.'

Wyatt showed himself worthy of his responsibilities and laid his plans with boldness. Noailles, the French ambassador, wrote that he was 'estimé par deçà homme vaillant et de bonne conduicte;' and M. d'Oysel, the French ambassador in Scotland, who was at the time in London, informed the French king, his master, that Wyatt was 'ung gentil chevallier et fort estimé parmy ceste nation' (*Ambassades de Noailles*, iii. 15, 46). Fifteen hundred men were soon in arms under his command, while five thousand promised adherence later. He fixed his headquarters at the castle of Rochester. Some cannon and ammunition were secretly sent him up the Medway by agents in London; batteries were erected to command the passage of the bridge at Rochester and the opposite bank of the river. When the news of Wyatt's action reached the queen and government in London, a proclamation was issued offering pardon to such of his followers as should within twenty-four hours depart peaceably to their homes. Royal officers with their retainers were despatched to disperse small parties of Wyatt's associates while on their way to Rochester; Sir Robert Southwell broke up one band under an insurgent named Knevet; Lord Abergavenny defeated another reinforcement led by a friend of Wyatt named Isley; the citizens of Canterbury rejected Wyatt's entreaties to join him, and derided his threats. Wyatt maintained the spirit of his followers by announcing that he daily expected succour from France, and circulated false reports of successful risings in other parts of the country. Some of his followers sent to the council offers to return to their duty, and at the end of January Wyatt's fortunes looked desperate. But the tide turned for a season in his favour when the government ordered the Duke of Norfolk to march from London upon Wyatt's main body, with a detachment of white-coated guards under the command of Sir Henry Jerningham. The manœuvre gave Wyatt an unexpected advantage. The duke was followed immediately by five hundred Londoners, hastily collected by one Captain Bret, and was afterwards joined by the sheriff of Kent, who had called out the trained bands of the county. The force thus embodied by the government was inferior in number to Wyatt's, and it included many who were in sympathy with the rebels. As soon as they came within touch of Wyatt's forces at Rochester, the majority of them joined him, and the duke with his principal officers fled towards Gravesend.

Wyatt set out for London at the head of four thousand men. He found the road open. Through Dartford and Gravesend he marched to Blackheath, where he encamped on 29 Jan. 1553–4. The government acknowledged the seriousness of the situation, and sent Wyatt a message inviting him to formulate his demands, but this was only a means of gaining time. On 1 Feb. 1554 Mary proceeded to the Guildhall and addressed the citizens of London on the need of meeting the danger summarily. Wyatt was proclaimed a traitor. Next morning more than twenty thousand men enrolled their names for the protection of the city. Special precautions were taken for the security of the court and the Tower; many bridges over the Thames within a distance of fifteen miles were broken down; all peers in the neighbourhood of London received orders to raise their tenantry; and on 3 Feb. a reward of land of the annual value of one hundred pounds a year was offered the captor of Wyatt's person.

The same day Wyatt entered Southwark, but his followers were alarmed by the reports of the government's activity. Many deserted, and Wyatt found himself compelled by the batteries on the Tower to evacuate Southwark. Turning to the south he directed his steps towards Kingston, where he arrived on 6 Feb. (Shrove Tuesday). The river was crossed without difficulty, and a plan was formed to surprise Ludgate. On the way Wyatt hoped to capture St. James's Palace, where Queen Mary had taken refuge. But his schemes were quickly betrayed to the government. A council of war decided to allow him to advance upon the city and then to press on him from every quarter. He proceeded on 7 Feb. through Kensington to Hyde Park, and had a sharp skirmish at Hyde Park Corner with a troop of infantry. Escaping with a diminished following, he made his way past St. James's Palace. Proceeding by Charing Cross along the Strand and Fleet Street he reached Ludgate at two o'clock in the morning of 8 Feb. The gate was shut against him, and he was without the means or the spirit to carry it by assault. His numbers dwindled in the passage through London, and he retreated with very few followers to Temple Bar. There he was met by the Norroy herald, and, recognising that his cause was lost, he made a voluntary submission. After being taken to Whitehall, he was committed to the Tower, where the

lieutenant, Sir John Brydges (afterwards first Lord Chandos), received him with opprobrious reproaches. On his arrest the French ambassador, De Noailles, paid a tribute to his valour and confidence. He wrote of him as 'le plus vaillant et asseuré de quoye j'aye jamais ouy parler, qui a mis ladicte dame et seigneurs de son conseil en telle et si grande peur, qu'elle s'est veue par l'espace de huict jours en bransle de sa couronne' (*Ambassades de Noailles*, iii. 59). On 15 March he was arraigned at Westminster of high treason, was condemned, and sentenced to death (*Fourth Rep. Deputy Keeper of Records*, App. ii. pp. 244–5).

On the day appointed for his execution (11 April) Wyatt requested Lord Chandos, the lieutenant of the Tower, to permit him to speak to a fellow-prisoner, Edward Courtenay, earl of Devonshire. According to Chandos's report Wyatt on his knees begged Courtenay 'to confess the truth of himself.' The interview lasted half an hour. It does not appear that he said anything to implicate Princess Elizabeth, but he seems to have reproached Courtenay with being the instigator of his crime (cf. Foxe, *Acts and Monuments*, iii. 41, and Tytler, *Hist. of Edward VI and Mary*, ii. 320). Nevertheless, at the scaffold on Tower Hill he made a speech accepting full responsibility for his acts and exculpating alike Elizabeth and Courtenay (*Chronicles of Queen Jane and Queen Mary*, p. 73; Bayley, *Hist. of the Tower*, p. xlix). After he was beheaded, his body was subjected to all the barbarities that formed part of punishment for treason. Next day his head was hung to a gallows on 'Hay Hill beside Hyde Park,' and subsequently his limbs were distributed among gibbets in various quarters of the town (Machyn, *Diary*, p. 60). His head was stolen on 17 April.

Wyatt married in 1537 Jane, daughter of Sir William Hawte of Bishopsbourne, Kent. Through her he acquired the manor of Wavering. She bore him ten children, of whom three married and left issue. Of these a daughter Anna married Roger Twysden, grandfather of Sir Roger Twysden [q.v.], and another Charles Scott of Egerton, Kent, of the family of Scott of Scotshall. The son George was restored to his estate of Boxley, Kent, by Queen Mary, and to that of Wavering by Queen Elizabeth in 1570. He collected materials for a life of Queen Anne Boleyn, the manuscript of which passed to his sister's grandson, Sir Roger Twysden. In 1817 there was privately printed by Robert Triphook from a copy of Wyatt's manuscript 'Extracts from the Life of Queen Anne Boleigne, by George Wyat. Written at the close of the XVIth century.' The full original manuscript in George Wyatt's autograph is among the Wyatt MSS., now the property of the Earl of Romney. Twysden also based on Wyatt's collections his 'Account of Queen Anne Bullen,' which was first issued privately in 1808; it has little likeness to Wyatt's autograph 'Life.' The Wyatt MSS. contain letters and religious poems by George Wyatt, as well as a refutation of Nicholas Sanders's attacks on the characters of the two Sir Thomas Wyatts. George Wyatt, who died in 1623, was father of Sir Francis Wyatt [q. v.]

A portrait of Sir Thomas Wyatt the younger in profile on panel belongs to the fifth Earl of Romney, and is in his London residence, 4 Upper Belgrave Street.

[Dr. G. F. Nott's memoir (1816) prefixed to his edition of the Works of Sir Thomas Wyatt the elder (pp. lxxxix–xcviii) gives the main facts. An official account of Wyatt's rebellion was issued within a year of his execution, under the title of 'Historie of Wyate's Rebellion, with the order and maner of resisting the same, etc., made and compyled by John Proctor [q. v.], Mense Januarii, anno 1555,' reprinted in the Antiquarian Repertory, vol. iii. The account of the rebellion in Grafton's Chronicle is said to be from the pen of George Ferrers. Holinshed based his complete narrative of the rebellion in his Chronicle on Proctor's History, with a few hints from Grafton. A few particulars are added in Stowe's Annals. A full narrative with many documents from the Public Record Office is in R. P. Cruden's History of Gravesend, 1842, pp. 172 sq. See also Loseley MSS. edited by Kempe, 126–30; Diary of Henry Machyn, 1550–63 (Camden Soc.); Chronicle of Queen Jane and Queen Mary (Camden Soc.); Wriothesley's Chronicle (Camden Soc.); Lingard's Hist.; Froude's Hist.; Miscell. Genealogica et Heraldica, ii. 107 (new ser.); Bapst, Deux Gentilhommes-Poëtes de la Cour de Henry VIII, pp. 266 seq.; Cave Browne's History of Boxley Parish, Maidstone, 1892; Wyatt MSS. in the possession of the Earl of Romney; information kindly given by the Hon. R. Marsham-Townshend. For the play 'The Famous History of Sir Thomas Wyat,' see art. Webster, John.] S. L.

WYATT, THOMAS HENRY (1807–1880), architect, born at Loughlin House, co. Roscommon, on 9 May 1807, was the eldest son of Matthew Wyatt, police magistrate for Lambeth, by his wife Anne Hillier of Devizes. Sir Matthew Digby Wyatt [q. v.] was his youngest brother. In preparation for a mercantile career he was sent to Malta, but on returning to England an evident liking for architecture led to his being placed in the office of Philip Charles Hardwick

[q. v.], who shortly confided to him the superintendence of some warehouses at St. Katherine's Docks, which he was erecting in collaboration with Thomas Telford [q. v.], the engineer. On leaving Hardwick in 1832 to begin practice on his own account he secured the appointment of district surveyor for Hackney, a post which he resigned in 1861.

In 1838, so greatly had his practice prospered under a number of patrons, among whom were the Duke of Beaufort, the Earl of Denbigh, and Sidney Herbert, that he took as partner David Brandon, with whom during a connection of thirteen years he designed the assize courts at Cambridge, Brecon, and Usk, the Wilts and Bucks lunatic asylums, and many private residences.

At the close of this partnership he worked independently until about 1860, when he had the assistance of his son Matthew. His finest building was the exchange at Liverpool; the church at Wilton was an ambitious essay in Lombardic architecture, and one of the earliest modern buildings in which mosaic decoration was attempted in this country. The Knightsbridge barracks were among his most important undertakings, and, if they are rather imposing than beautiful, can at least be considered an honest and capable solution of a difficult problem. In collaboration with Sir Matthew Digby Wyatt he designed the garrison chapel at Woolwich. As honorary architect to the Athenæum he made important additions to the club-house, and he is also represented in London by the Adelphi Theatre, by extensive additions to the Consumption Hospital at Brompton, and by the mansion erected for Sir Dudley Marjoribanks in Park Lane. As an acknowledged authority on hospital construction he was appointed honorary architect to the Middlesex Hospital, consulting architect to the lunacy commissioners, and designed the Stockwell Fever Hospital and two hospitals at Malta. He held the post of consulting architect to the Incorporated Church Building Society and to the Salisbury Diocesan Society, and was connected as designer or restorer with more than 150 churches. Not only did Wyatt hold an honourable position in the Royal Institute of British Architects, of which he was president from 1870 to 1873, and gold medallist in 1873, but he was also an associate (admitted 1845) of the Institution of Civil Engineers, serving on the council in 1848, and acting as honorary architect for the reconstruction of premises carried out in 1847, and again in 1868.

Though failing health precluded full practice in his later years, Wyatt continued to participate actively in his profession almost to the date of his death, which took place at his residence, 77 Great Russell Street, London, on 5 Aug. 1880. He was buried at the church of Weston Patrick, near Basingstoke, which he had rebuilt partly at his own expense.

Though not an artist of great originality, Wyatt was a scholarly worker, with a good knowledge of various styles. He designed with readiness on either Classic or Gothic lines, was a good sketcher, an able planner, clear-headed in business, and to many of his clients a valued friend. He took an active part in the formation of the Architects' Benevolent Society.

[Architectural Publication Society's Dict.; Proc. of Institution of Civil Engineers, vol. lxiii. 1880-1, pt. i.; Times, 12 Aug. 1880; Builder, 14 Aug. 1880, xxxix. 230, where list of works is given; Trans. of Royal Inst. of British Architects, 1879-80, p. 230.] P. W.

WYATT, WILLIAM (1616–1685), scholar and friend of Jeremy Taylor, the son of William Wyat or Wyatt of 'plebeian' origin, was born at Todenham, near Moreton-in-the-Marsh, Gloucestershire, in 1616. He matriculated from St. John's College, Oxford, on 16 March 1637-8, but was prevented by the outbreak of the civil war from taking his degree in arts. His diligence as a scholar appears to have been noted by Jeremy Taylor while at Oxford in 1642, and at the close of 1644 he joined Taylor in Wales as an assistant teacher at his school, called Newton Hall (Collegium Newtoniense), in the parish of Llanfihangel-Aberbythych, Carmarthenshire. He seems to have spent a portion of his time, at any rate, with Taylor's family at Golden Grove, whence he dates the epistle dedicatory prefixed to 'A New and Easie Institution of Grammar. In which the labour of many yeares usually spent in learning the Latine tongue is shortned and made easie. In usum Juventutis Cambro-Britannicæ. London, printed by J. Young for R. Royston . . . Ivie Lane,' 1647, 12mo. Wyatt's epistle in Latin is addressed to Sir Christopher Hatton, and is followed by one by Taylor in English, addressed to Christopher Hatton, esquire, evidently one of the pupils. This curious little work, now exceedingly rare, was published in Taylor's name, but was mainly the work of Wyatt, with some aid from William Nicholson (1591–1672) [q. v.] and F. Gregory of Westminster school. Subsequently Wyatt, who was much sought after as a teacher, was tutor in a school at Evesham, and then assisted Dr. William Fuller (1608–1675) [q. v.] in a

private school at Twickenham, Middlesex. By recommendation of the chancellor he was created B.D. at Oxford on 12 Sept. 1661, and when Fuller became bishop of Lincoln he made Wyatt his chaplain. He obtained a prebend in Lincoln Cathedral by Fuller's favour (installed on 13 May 1668, 'vice William Gery, deceased'), and on 16 Oct. 1669 was admitted precentor of Lincoln. In 1681 he exchanged this preferment with John Inett for the living of Nuneaton in Warwickshire, and died there in the house of Sir Richard Newdigate on 9 Sept. 1685. A copy of Wyatt's grammar in Caius College, Cambridge, is described in some detail in Bonney's 'Life of Jeremy Taylor' (pp. 45 sq.)

[Wood's Fasti Oxon. ed. Bliss, ii. 254; Foster's Alumni Oxon. 1500–1714; Le Neve's Fasti Eccl. Angl. ii. 86, 179; Chambers's Biogr. Illustr. of Worcestershire, p. 228; Willmott's Bishop Jeremy Taylor, p. 121; Bonney's Life of Jeremy Taylor, D.D., 1815, pp. 42-8.] T. S.

WYATVILLE, Sir JEFFRY (1766–1840), architect, son of Joseph Wyatt, architect, of Burton-on-Trent, was born in that place on 3 Aug. 1766. His grandfather was Benjamin Wyatt, timber merchant, farmer, and architect, of Blackbrook [see under Wyatt, James]. At about the age of eighteen he began his architectural studies at the office of his uncle Samuel Wyatt, at 63 Berwick Street, London, and from 1792 to 1799 was working with James Wyatt [q.v.], also an uncle, in Queen Anne Street. In 1799 he opened independent practice at an office in Avery Row, and in the same year was taken into a profitable partnership by John Armstrong, a large builder, of Pimlico. He first exhibited in the Royal Academy in 1786, and among his many designs which were hung in that institution, of which he was an associate in 1823 and an academician in 1826, were several of an imaginative or pseudo-archæological character, such as the 'Burning of Troy' and 'Priam's Palace.' His employers were mostly gentlemen of distinction and rank. In 1799 he designed alterations for the Rev. P. Wroughton at Woolley Park, Berkshire (George Richardson, *New Vitruvius Britannicus*, vol. ii. pl. 36–8), a quiet and severe classic composition. For the Marquis of Bath (1801–11) he designed an entrance and various additions at Longleat, Wiltshire, with further garden buildings in 1814. In 1802–6 he erected Nonsuch Park House, Surrey, for Samuel Farmer 'in the style' of the palace of Henry VIII.

At Wollaton, the seat of Lord Middleton, he designed the great hall and other alterations in 1804, and in 1810 'a seat in the cottage style' at Endsleigh, Devonshire, for the Duke of Bedford, under whose patronage in 1818 he also designed the temple of the Graces in the sculpture-gallery at Woburn Abbey (Robinson, *Woburn Abbey*, 1833). In 1811 he was engaged by Lord Brownlow and the Duke of Beaufort, building for the former a greenhouse, dairy, and mortuary chapel at Belton in Lincolnshire; and for the latter additions to his seat at Badminton. For the Earl of Chesterfield he built the chapel, library, octagon, and kitchen at Bretbey or Bradby Hall, Devonshire (1812–1813). At Ashridge Castle, seat of the Earl of Bridgewater, he continued the works begun by his uncle James, erecting also the column in the park (1814–20), and in 1819 designed an entrance lodge and other works for Earl Howe at Gopsall, Staffordshire. At Chatsworth, for the Duke of Devonshire, he added (1821–32) the north wing, including the picture-gallery and tower, the Sheffeld and Derby entrances, the alcove in the gardens, and other works 'in the Italian style.' After making (1821) a survey of Sidney-Sussex College, Cambridge, he prepared alternative designs for alterations to the central buildings, including the addition of the Taylor library and a hall and staircase for the master's lodge. These works, in a pseudo-Elizabethan style, were completed about 1824, and were followed in 1831–2 by the erection of the gateway tower and combination room, and by various alterations in both courts, largely effected by the use of Roman cement and by the addition of hood-moulds to the doors and windows. The cost of the later works was 13,063*l.* (Willis and Clark, *Cambridge*, ii. 741–8).

Wyatville was elected A.R.A. in 1822 and R.A. in 1824. The work by which he is best known is his transformation of Windsor Castle, which dates from 1824. In that year competitive designs for the remodelling of the royal apartments were received from Nash and Smirke, as well as from Wyatville, whose name at the time was still Wyatt, the supposed honour of the meaningless augmentation having been sanctioned by George IV on the occasion of his laying the foundation-stone of Wyatt's accepted design. The king not only augmented Wyatt's name, but added to his coat-of-arms a view of 'George IV's gateway' and the word 'Windsor' as a motto. In 1828, on the completion of the royal quarters, the king further bestowed on his architect the honours of knighthood and of a residence in the Winchester Tower, a privilege confirmed by William IV and Queen Victoria. Wyatville's work consisted in replacing with solid

masonry the supposed inappropriate and probably picturesque structures which had grown up within the castle precincts since the beginning of the Tudor dynasty (*Architect*, 1891, xlv. 174–5). He pulled down twelve houses, rebuilt the Chester and Brunswick towers, repaired the Devil's Tower, and designed, besides the George IV gateway, the York and Lancaster towers, the new terrace, and the orangery. The additional height (some thirty feet) of the Round Tower is his work, and he converted the old Brick Court and Horn Court into the state staircase and Waterloo Gallery.

Whatever may be said of his Gothic—and at the time in which he worked it was not likely to be good—it must be acknowledged that his addition to the Round Tower has increased the general dignity of the castle, and, outwardly at least, his other work, which is solid and fortress-like, is free from the faults of affectation usual at the period.

Down to 1827 400,000*l.* had been spent on the fabric under Wyatville's direction, and in 1830, when no less than 527,000*l.* had been voted by parliament in various grants, a select committee was appointed to inquire into the expense of completion. Before this committee Wyatville pleaded for 128,000*l.* more, and his request was supported. He carried out many minor works in the royal domain, such as lodges, a boat-house, a hermitage, and the ruins at Virginia Water, chiefly composed of fragments from Tripoli (for list of these works see Wyatville's *Illustrations of Windsor Castle*, ed. Henry Ashton, 2 vols. 1841).

Wyatville was architect or restorer of over a hundred buildings, of which the following original works may be mentioned in addition to those already chronicled: Lilleshall, Shropshire, for Lord Gower; Golden Grove, Caermarthen, for the Earl of Cawdor; Dinton, Wiltshire, for William Windham; Denford, Berkshire, for William Hallet; Hutton, Lincolnshire, for Sir Robert Heron; Hillfield Lodge, Hertfordshire, for the Earl of Clarendon; Trebursye, Cornwall, for the Hon. William Eliot; Banner Cross, Yorkshire, for General Murray; house at Wimborne, Dorset, for William Castleman; Claverton, Somerset, for John Vivian; Messrs. Scott's bank in Cavendish Square; and a temple in Kew Gardens. At the request of Queen Adelaide he designed the Schloss Altenstein-Altenberg, for her brother, the Duke of Saxe-Meiningen, from whom, in consideration of this and other designs, he received the Grand Cross of the Saxon Ernestine order.

He died, on 10 Feb. 1840, at his London residence, 50 (he previously lived at 49) Lower Brook Street, from a disease of the chest, and was buried on the 25th behind the altar of St. George's Chapel, Windsor.

By his wife, Sophia Powell, who predeceased him in 1810, he had two daughters, Emma and Augusta Sophia (*d.* 1825), and one son, George Geoffrey, who exhibited at the Royal Academy in 1832.

There is a portrait of Wyatville at Windsor, painted by Sir Thomas Lawrence at the request of George IV. Another, drawn by Sir Francis Chantrey, is in the National Portrait Gallery, London.

[Architectural Publication Society's Dict. (in which is a long list of works); Neale's Seats of the Nobility; Tighe and Davis's Annals of Windsor Castle, pp. 599 et seq.; Gent. Mag. 1840, i. 545–9] P. W.

WYBURN, PERCEVAL (1533?–1606?), puritan divine. [See Wiburn.]

WYCHE, Sir CYRIL (1632?–1707), statesman and man of science, who spelt his name Wyche in his autograph, although it also stands in contemporary records as Wych or Wich, was second son of Sir Peter Wyche [q. v.] Cyril was born, probably in 1632, at Constantinople while his father was ambassador there, and was named after his godfather Cyril, the patriarch of Constantinople (Wood, *Fasti*). He matriculated from Christ Church, Oxford, on 27 Nov. 1650, and graduated B.A. 17 Feb. 1652–3, M.A. 28 June 1655, and was created D.C.L. on 8 Sept. 1665. He was at The Hague in May 1660, when he was knighted by Charles II.

Cyril and his brother Peter were among the earliest fellows of the Royal Society, their names being found among those of the ninety-eight men interested in 'natural knowledge' who were elected by the first president and council on 20 May 1663 in virtue of the power granted them for two months under their charter (Thomson, *Hist. of the Roy. Soc.*) Subsequently Wyche was chosen president of the society on 30 Nov. 1683, but held office only one year, when he was succeeded by Samuel Pepys.

Wyche, who was one of the six clerks in chancery from 1662 to 1675, was called to the bar from Gray's Inn in 1670, was M.P. for Callington, Cornwall, 1661–78, for East Grinstead 1681, for Saltash 1685–7, and for Preston 1702–5. Henry Sidney (afterwards Earl of Romney) [q. v.] became lord-lieutenant of Ireland in March 1691–2, and on 13 Aug. Wyche went with him as one of his secretaries. He was sworn a privy councillor of that kingdom (Luttrell, ii. 389; and Wood, *Fasti*). Sidney was recalled to

London in June 1693, leaving the government of Ireland to three lords justices, viz. Henry, lord Capel of Tewkesbury [q. v.], Wyche himself, and William Duncombe. Between Capel, who from the first took the foremost place, and his colleagues no great cordiality existed. Capel 'espoused the interest of the English settlers . . . Wyche and Duncombe, regardless of court favour, sought impartially to give the full effect to the articles of Limerick, upon which the court party and the protestants in general looked with a jealous eye, as prejudicial to their interest' (Plowden, *Hist. Rev.* 1803, i. 201).

Another matter of contention was the grant of 1,200*l.* a year (the origin of the 'Regium Donum') assigned by William out of the Belfast customs to the presbyterian ministers in Ireland in recognition of their services. The bishops, who regarded this grant as an intolerable affront, induced Wyche and Duncombe to offer the advice, but without success, that the grant should be discontinued (Froude, *English in Ireland*, 1881, i. 267–8).

Wyche and Duncombe also differed from Capel in regard to the advisability of calling a parliament. They wrote a joint letter to secretary Trenchard in one sense, and Capel sent another in an opposite sense (14 July 1694). The divergence of opinion shown in the two letters illustrates the difference of principle by which the Irish government was divided (the letters are preserved in the Southwell MSS.; they are also printed in full in O'Flanagan's 'Lives of the Lord Chancellors of Ireland,' p. 443). The inflexibility of Wyche and Duncombe at length brought about their removal, and in May 1695 Capel obtained the sole government as lord deputy. According to Luttrell (iii. 476) Wyche was in the same month appointed to succeed Lord Paget as ambassador in Turkey.

In 1697 Wyche spent Christmas at Wotton with his father-in-law George Evelyn. The lady's uncle, John Evelyn (1620–1706) [q.v.], was also a guest. On 28 March 1700 Wyche was elected one of the commissioners for the Irish forfeitures (Luttrell, iv. 628). He purchased the estate of Poynings Manor and other lands at Hockwold in Norfolk, where he died on Monday, 29 Dec. 1707.

Wyche married, on 15 May 1692, Mary, eldest daughter of George Evelyn of Wotton, by his second wife, the widow of Sir John Cotton, and niece of John Evelyn the diarist. The latter speaks of Wyche as 'a noble and learned gentleman.' His wife 'had a portion of 6,000*l.*, to which was added about 300*l.* more' (Evelyn, *Diary*, 4 Oct. 1699).

[Weld's History of the Royal Society, 1848; Luttrell's Brief Hist. Relation of State Affairs, 1857; Evelyn's Diary, 30 Nov. 1683, 15 May 1692, 1 Aug. 1693, 4 Oct. 1699; Leland's Hist. of Ireland from the Invasion of Henry II, 1773; Plowden's Hist. Rev. of the State of Ireland, 1803, vol. i.; Bishop Burnet's Hist. of his own Time, ed. 1838, p. 596; Wood's Fasti Oxon.; Froude's English in Ireland, 1881, vol. i.; O'Flanagan's Lives of the Lord Chancellors of Ireland, 1870; Martin Haverty's Hist. of Ireland, 1860, p. 677; Gordon's Hist. of Ireland, ii. 186, 187.] H. R.

WYCHE, Sir PETER (*d.* 1643), English ambassador at the Porte, was the sixth son of Richard Wyche (1554–1621), a London merchant, who married in 1581 Elizabeth, daughter of Sir Richard Saltonstall [q. v.], by Susan, sister of Sir Gabriel Pointz. He claimed lineal descent from Sir Hugh Wyche, who was lord mayor of London in 1461, and was buried in St. Margaret's, Lothbury, in 1466. All the Wyches seem to have made prosperous ventures in the East India trade. Peter, upon the accession of Charles I, brought his fortune to the court. On 16 Dec. 1626 he was knighted at Whitehall (Metcalfe), and two years later he was made a gentleman of the privy chamber (Carlisle, *Privy Chamber*, p. 128).

Meanwhile, early in 1627 he had been appointed English ambassador as successor to Sir Thomas Roe [q. v.] at Constantinople (*Addit. MS.* 21993, f. 285). He sailed with a trading fleet in November, and was followed by his wife in May 1628. Sir Peter sent home a detailed account of the great fire of September 1633 (Von Hammer, chap. xlvii.) He obtained from Murad (Amurath) IV a welcome reduction of the duty upon English cloth, while his wife is said to have greatly astonished the reigning sultana by a visit to the harem, upon which occasion she and her suite wore farthingales, and had difficulty in persuading the Turkish ladies of 'the fallacy of their apparel' (see a curious account of the incident in John Bulwer, *Anthropometamorphosis*, 1653, 4to, p. 54). By an order in council dated 25 March 1640, it was decreed that Wyche was to enjoy the same salary during his embassage as his predecessors, Sir Paul Pindar and Sir Thomas Roe, and he was also declared exempt from giving an account to the Turkey Company of the 'consulage' payments due from the shipping during his term of office (*Eg. MS.* 2541, p. 209). Upon his return to England at the end of 1641 Wyche was made a privy councillor, and comptroller of the king's household, in which capacity, together with thirty-five peers and

a few other notables, he signed the king's declaration of abhorrence at the idea of making war upon his parliament (15 June 1642; CLARENDON, v. 342; GARDINER, *Hist.* x. 205). He is said to have lent the king a very large sum of money, and to have 'hurt himself and family thereby' (information supplied by his son to Thomas Wotton; see *Baronetage*, 1741, iv. 221); but he did not live to see the issue of the civil war, dying at Oxford early in December 1643. He was buried in the south aisle of Christ Church Cathedral on 7 Dec. He married, about 1627, Jane (*d.* 1660), daughter of Sir William Meredith, knight, of Wrexham, and had, with other issue, Jane, who married John Granville, who was in 1660 created Earl of Bath (see BURKE, *Extinct Peerage*, p. 243); Grace, who married George, eldest son of Philip Carteret (son and heir of Sir George Carteret); Peter (see below); and (Sir) Cyril Wyche [q. v.]

SIR PETER WYCHE (1628–1699 ?), the eldest son, born in London, was admitted a gentleman commoner at Exeter College, Oxford, on 29 April 1643, matriculating, 'aged 15,' on 6 May following. He migrated in October 1644 to Trinity Hall, Cambridge, and graduated B.A. in 1645 and M.A. in 1648. Next year he was admitted a student of the Middle Temple, and shortly afterwards went abroad. In May 1656 he was in Italy, where Hyde procured him a passport and a testimonial in Latin, signed by the exiled Charles II (*Clarendon State Papers*, iii. 119). He was knighted by Charles II at The Hague in May 1660, and shortly afterwards returned to England and was incorporated M.A. at Oxford. He was declared one of the fellows of the Royal Society upon its foundation by charter in 1662 (THOMSON, *Hist.* p. 3), and in 1665 was nominated chairman of a committee of the society appointed to consider the improvement of the English tongue, in which capacity he received a long letter from John Evelyn. In 1669 he was sent as envoy extraordinary to Russia, sending despatches home from Moscow in September (*Cal. State Papers*, Dom. 1669). Upon his journeys he was 'honourably' entertained at Danzig, at Königsberg, and at Hamburg, in which city he was English resident for several years, his commission terminating in February 1682 (LUTTRELL, i. 163). Among the state papers are several of his letters to Sir Joseph Williamson [q. v.], who was godfather to his eldest son (several autograph letters of his to Williamson, Arlington, Ellis, and others, are in Addit. MS. 28896, passim). Wyche executed two capable translations from the Portuguese: (1) 'The Life of Dom John de Castro, the fourth Viceroy of India. Written in Portuguese by Jacinto Freire de Andrada' (London, fol.) This was dedicated to Queen Catherine, the consort of Charles II, prefaced by a brief sketch of Portuguese history by Wyche, and licensed for the press by Henry Bennett on 12 Aug. 1663. A second edition, also in folio, appeared in 1693. (2) 'A Short Relation of the River Nile, of its Source and Current, and of its overflowing the Campagnia of Egypt' (London, 1669, 8vo). This was translated from a Portuguese manuscript at the request of a number of fellows of the Royal Society. Sir Peter further extended his reputation as a geographical scholar by his 'The World geographically describ'd in fifty-two Copper Plates' (London, 1687). The plates could either be bound or made up in packets on cards for purposes of instruction. Sir Peter, who is believed to have died about 1699, married on 19 Feb. 1666 Isabella, daughter of Sir Robert Bolles (BLOMEFIELD, *Hist. of Norfolk*, ii. 180), bart., of Scampton, Lincolnshire, by Mary, daughter of Sir Edward Hussey, and had issue, first, John, English envoy extraordinary at Hamburg (BOYER, *Annals of Queen Anne*, 1710, viii. 386); second, Bernard, a merchant at Surat, and father of Peter Wyche, who was in 1741 high sheriff of Lincolnshire; third, Peter, a merchant, who died at Cambrai; fourth, George, a merchant at Pondicherry.

[The foundation of all subsequent accounts of the Wyche family is a paper drawn up by the antiquary, Francis Peck, and forwarded to Thomas Wotton in October 1741 (it is now in Addit. MS. 24121 ff 353 sq.); see also Foster's Alumni Oxon. (1500–1714); Wood's Athenæ Oxon. ed. Bliss, iv. 489; Wotton's Baronetage, 1741, iv. 220, 224; Burke's Extinct Baronetage; Ormerod's Cheshire, iii. 568 (giving the arms allowed to the family in 1663–4); Magna Britannia, Cheshire, p. 82; Harl. MS. 2040, f. 267 (a more or less conjectural pedigree from the twelfth century); Cheshire and Lancashire Hist. Soc. Trans. i. 12; Stow's Survey of London, p. 833; Knolles's Generall Historie of the Turkes, 1638, p. 1497; Luttrell's Brief Hist. Relation of State Affairs, vol. i.; Clarendon's Hist. vol. v.; Evelyn's Diary and Corresp. 1852, iii. 159–62; Weld's Hist. of the Royal Soc. i. 285; Cal. State Papers, Dom. 1627–8 pp. 36, 255, 439, 1628–9 p. 144, 1672 p. 324; Le Neve's Monumenta Anglicana, iv. 211; Brit. Mus. Cat.] T. S.

WYCHE, RICHARD DE (1197 ?–1253), bishop of Chichester. [See RICHARD.]

WYCHEHAM or WICKWANE, WILLIAM DE (*d.* 1285), archbishop of York. [See WICKWANE.]

WYCHERLEY, WILLIAM (1640?–1716), dramatist, was born about 1640 at Clive, Shropshire, where the family had settled at least as early as 1410. Wycherley's grandfather, Daniel (*d.* 1659), married Margery, daughter of William Wolfe; and their son Daniel (born about 1617) married, on 20 Feb. 1640, at St. Martin's-in-the-Fields, Bethia, daughter of William Shrimpton of St. Andrew's, Holborn (*Gent. Mag.* 1850, ii. 336). She died in May 1700, aged 82 (Foster, *London Marriage Licences*, p. 1462). Daniel Wycherley, the dramatist's father, was a teller to the exchequer, was admitted to the Inner Temple 25 Nov. 1658, and was afterwards steward to John Paulet, fifth marquis of Winchester [q.v.] Contemporaries said that he appropriated money to his own use; he was able to buy the manors of Wem and Loppington, but was afterwards involved in lawsuits (*Lords' Journals*. xiii. 692, 703, 707, 714, xv. 104, 127, 138, 143, 150), and was obliged to convey the two manors to Judge Jeffreys (*Shropshire Archæological and Natural History Society Transactions*, 2nd ser. ii. 335–40, 356–7). In 1659 and 1660 there was litigation between the Marquis of Winchester and Daniel Wycherley on the one side, and Lord St. John, the marquis's heir, on the other. Wycherley said that in 1651, when the marquis's estates had been sequestered for the part he had taken in the civil war, he, at the importunity of the family, took over the management of their affairs, gave up his previous employment, and borrowed over 30,000*l.* to repurchase the estate. For his services he was made chief steward for life; but in 1662 a bill was presented to parliament to make void his patent and grant, and he petitioned that his interests might be protected (*Hist. MSS. Comm.* 7th Rep. pp. 94, 100, 161, 172; *Lords' Journals*, xi. 531). Daniel Wycherley died on 5 May 1697, and was buried at Clive on 7 May. Besides William, he had three sons—George (*b.* 1651), of Queen's College, Oxford, rector of Wem 1672, who died in the Fleet prison, and was buried on 3 Jan. 1689; John, who died in 1691, leaving two sons; and Henry (*b.* 1662) (Foster, *Alumni Oxon.*)—and two daughters: Elizabeth, who died insane; and Frances. There are views of Clive Hall and Chapel in the 'Gentleman's Magazine' for 1811 (ii. 505) and 1812 (i. 609).

When about fifteen William Wycherley was sent to the west of France (Saintonge or the Angoumois). There, living on the banks of the Charente, he was, we are told, admitted to the conversation of the most accomplished ladies of the court of France, particularly Madame de Montausier, formerly Mademoiselle de Rambouillet, celebrated by Voltaire in his 'Letters' (Dennis, *Original Letters*, i. 213; Spence, *Anecdotes*, 1858, p. 13). This lady was wont to call him 'the little Huguenot.' Shortly before the restoration of Charles II Wycherley became a gentleman commoner of Queen's College, Oxford, where he lived in the provost's lodgings, and was entered in the public library as 'philosophiæ studiosus' in July 1660 (Wood, *Athenæ Oxon.* iv. 527). He left the university, however, without matriculating or having his name entered on the college books, having been reconciled by Dr. Barlow to the protestant religion, which he had abandoned when abroad. He had already been admitted a member of the Inner Temple on 10 Nov. 1659 (Foster, *Inns of Court Registers*); but the fashionable and literary circles in London were more attractive to him than the study of the law, and, if we may believe his own account, two of his plays were written by 1661. He told Pope 'over and over' that he wrote 'Love in a Wood' when he was but nineteen, the 'Gentleman Dancing-master' at twenty-one, the 'Plain Dealer' at twenty-five, and the 'Country Wife' at one or two and thirty (Spence, *Anecdotes*, p. 121). Macaulay has pointed out various passages which must have been written long after the dates here suggested, because they refer to events of later years; but it may of course be replied that no doubt the dramatist, on bringing forward a manuscript which had long been in his drawer, would revise it and add touches with reference to recent events. The main ground for doubting Wycherley's account is that the plays, even the earliest of them, at least in the form in which we have them, seem to be the work of a mature man, and not of a youth of nineteen or twenty-one. Moreover, if these plays had been written by 1660 or 1661, they would readily have been accepted at the theatre, and ten or twelve years would not have elapsed before they were acted. Wycherley's vanity seems to have led him in his old age to exaggerate the powers of his youth; and, speaking in the days when Vanbrugh and Farquhar were producing their best work, he may have been anxious to assert his claim as founder of a new school of comedy, and have antedated his own pieces from fear of claims of priority being advanced on behalf of Etherege or Dryden, several of whose plays were acted before any of Wycherley's. Verses entitled 'Hero and Leander in Burlesque,' published anonymously in quarto in 1669, are attributed to Wycherley; there is a copy in the Bodleian Library.

Wycherley's first play, 'Love in a Wood, or St. James's Park,' was published in 1672, or the end of 1671, with a dedication to the Duchess of Cleveland. It was registered at Stationers' Hall on 6 Oct. 1671, and in the dedication Wycherley speaks of himself as 'a new author' who had never before written a dedication. He says that the duchess saw the play on two consecutive days in Lent; and assuming, as we may fairly do, that she was present at early performances, and remembering that the play ran only a few nights at the most, it seems fairly certain that 'Love in a Wood' was first acted in the early spring of 1671. Genest (*Some Account of the English Stage*, i. 134) thought that the first performance was by the king's company after their removal to Lincoln's Inn Fields at the end of February 1672, owing to the Theatre Royal having been burnt down in January. But in that case, as Mr. W. C. Ward remarks in his edition of Wycherley's plays, the first performance must have taken place later than that of the 'Gentleman Dancing-master,' whereas Wycherley calls himself a 'new' author in the dedication to 'Love in a Wood.' Moreover, the date of registration of the play is in itself clear evidence that it was acted before October 1671. No doubt the piece was printed towards the end of that year, with the date (in accordance with a common practice) of the following year on the title-page; it is certain that it was not published until some time after it was acted.

'Love in a Wood' was a successful comedy, and Dennis says it brought its author acquaintance with the wits of the court. The principal parts were taken by Hart (Ranger), Mohun (Dapperwit), Lacy (Alderman Gripe), Kinaston (Valentine), and Mrs. Knipp (Lady Flippant). The play contains many witty scenes, but is marred by its indecency and is wanting in unity; the hypocritical Alderman Gripe, and his sister, Lady Flippant, the widow who is anxious to find a husband while she declaims against matrimony, are the most important of the characters. Certain supposed resemblances in the piece to Sedley's 'Mulberry Garden' are discussed at length in Dr. Klette's 'Wycherley's Leben und dramatische Werke,' 1883. The production of this comedy secured for Wycherley the intimacy of the king's mistress, the Duchess of Cleveland. Passing Wycherley in her coach in Pall Mall, the duchess addressed to him a coarse remark in allusion to one of the songs in the play; and Wycherley, seizing the opportunity, asked her to come to the next performance; and, 'in short, she was that night in the first row of the king's box in Drury Lane, and Mr. Wycherley in the pit under her, where he entertained her during the whole play' (Dennis, *Original Letters*, 1721, i. 216–17; cf. the account given by Spence, *Anecdotes*, p. 13). For a long time, says Voltaire (*Letters concerning the English Nation*), Wycherley was 'known to be happy in the good graces' of the duchess; and there is a story, which seems to rest on no good ground, and is obviously improbable, that she often stole from the court to her lover's chambers in the Temple, disguised like a country girl. The intrigue seems to have caused no annoyance to Charles II, for in 1678 (or 1679), when Wycherley was ill of a fever in his lodgings in Bow Street—at the widow Hilton's, on the west side (Wheatley, *London Past and Present*, i. 229)—the king visited him, advised him to take change of air, and paid the expenses of the journey. George Villiers, second duke of Buckingham, one of the duchess's lovers, was at first jealous, but, through the mediation of the Earl of Rochester and Sir Charles Sedley, he became a friend, and in 1672 gave Wycherley a commission as lieutenant in his own regiment of foot (Dalton, *English Army Lists*, i. 120), and as master of the horse made him one of his equerries.

Wycherley's second play, 'The Gentleman Dancing-master,' was published in 1673. Genest (i. 136), following Downes (*Roscius Anglicanus*, 1708, p. 32), says that the first performance was by the duke's company at their new theatre in Dorset Gardens, near Salisbury Court, probably in December 1671 or January 1672; it 'lasted but six days, being liked but indifferently.' In a 'prologue to the city' Wycherley says the piece 'would scarce do at t'other end o' th' town.' Mr. W. C. Ward argues plausibly that there had probably been an earlier performance, in 1671, by the same company at their old theatre in Portugal Street, Lincoln's Inn Fields. This theory accords with the words already quoted from the prologue, where Wycherley also says that the performance at Dorset Gardens in the city was 'his last trial.' These words, however, are capable of more than one interpretation, and the statement of Downes, the prompter, that the play was a new piece when produced at Dorset Gardens is not lightly to be set aside. The epilogue, written for the performance in Dorset Gardens, refers to 'packing to sea,' in allusion to the pending war with the Dutch, which was formally declared in March 1672. The 'Gentleman Dancing-master' is a light comedy of intrigue, concerned chiefly with the schemes of a

daughter and her lover—disguised as a dancing-master—to elude the vigilance of the lady's father, a merchant who apes Spanish habits and customs. The general idea of the play is borrowed from Calderon's 'El Maestro de Danzar,' in which a lover in disguise is placed in similar difficulties by the father insisting on witnessing the dancing lesson; but the whole tone of Calderon's play is different from Wycherley's. The 'Gentleman Dancing-master' is witty and amusing, and is comparatively free from the coarseness and cynicism which mark Wycherley's later work.

Probably Wycherley was one of the gentlemen who 'packed to sea' early in 1672. It is known that he, like many others who knew little of naval matters, was present at one of the battles with the Dutch (see 'Lines on a sea-fight which the author was in betwixt the English and the Dutch' in the *Posthumous Works*), and 1672 or 1673 seems the most likely time for this incident, though Leigh Hunt thought that the engagement at which Wycherley was present was that between the Duke of York and Opdam in 1665. However this may be, Wycherley's third play, 'The Country Wife,' was produced by the king's company at the theatre in Portugal Street, Lincoln's Inn Fields, in 1672 or 1673 (Genest, i. 149). We know it was not brought out before the early spring of 1672, because in the prologue Wycherley, referring to the non-success of the 'Gentleman Dancing Master,' speaks of himself as 'the late so baffled scribbler,' and the production must have been before March or April 1674, when the 'Plain Dealer' appeared, because in the second act of that play the abandoned but hypocritical Olivia is made to profess that she is scandalised at a lady being seen at such a filthy play as the 'Country Wife' after the first night. The 'Country Wife' was published in 1675. It is the most brilliant but the most indecent of Wycherley's works. When it was revived in 1709, after an interval of six years, for Mrs. Bicknell's benefit, Steele, in a criticism in the 'Tatler' (16 April 1709), said that the character of the profligate Horner was a good representation of the age in which the comedy was written, when gallantry in the pursuit of women was the best recommendation at court. A man of probity in such manners would have been a monster. In 1766 Garrick brought out an adaptation of the play, under the title of 'The Country Girl,' which is still acted occasionally; but, as Genest says (v. 116), in making it decent he made it insipid. Another adaptation, by John Lee, was published in 1765.

Wycherley was indebted to Molière's 'L'École des Femmes' for his idea of Pinchwife, the jealous husband who endeavours to keep his young and ignorant wife from general society for fear she should be unfaithful to him; but there are not many resemblances between the story of Mrs. Pinchwife and that of Agnes. As Taine observes, 'if Wycherley borrows a character anywhere, it is only to do it violence, or degrade it to the level of his own characters.' Wycherley has also borrowed some incidents from Molière's 'L'École des Maris' (Klette, *Wycherley's Leben und dramatische Werke*). The play is certainly full of life, and, as Thomas Moore says (*Memoirs*, 1853, ii. 269), of 'the very esprit du diable.'

'The Plain Dealer,' Wycherley's fourth and last play, was produced by the king's company at the theatre in Lincoln's Inn Fields, probably early in 1674. It cannot have been later than April, because in the 'Apology' prefixed to his 'State of Innocence,' which was registered at Stationers' Hall on 17 April 1674, Dryden wrote the following eulogy of Wycherley: 'The author of "The Plain Dealer," whom I am proud to call my friend, has obliged all honest and virtuous men by one of the most bold, most general, and most useful satires which has ever been presented on the English theatre.' One scene in the second act, at any rate, based on a passage in Molière's 'Critique de l'École des Femmes,' which contains a candid criticism of the indecency of the 'Country Wife,' cannot have been written before 1672 or 1673. The 'Plain Dealer' was printed in 1677, having been licensed by Roger L'Estrange on 9 Jan. 1676[–7]. Wycherley was indebted to Molière's 'Le Misanthrope' for the general idea of his plot, and for certain scenes in particular; but he has greatly elaborated upon Molière, and the whole tone of the play is different. There is but little in common between the sincere and upright Alceste, the misanthrope, and the 'honest surly' sea-captain, Manly, who behaves so brutally at the close; and there is still less between the coquettish lady, Célimène, and the vicious and odious Olivia. Voltaire—who afterwards bowdlerised the 'Plain Dealer' in his 'La Prude'—gives some indication of the contrast between the kindly humour of Molière and the often brutal satire of Wycherley, when he says, 'All Wycherley's strokes are stronger and bolder than those of our "Misanthrope," but then they are less delicate, and the rules of decorum are not so well observed in this play' (*Letters concerning the English Nation*, 1733).

The coarseness of Wycherley's touch is

nowhere more obvious than when we compare the picture of Fidelia, the girl who loves Manly and follows him to sea in man's clothes, with Shakespeare's Viola in 'Twelfth Night.' Fidelia, with whom we are expected to be in sympathy, aids Manly in his revolting plot against Olivia. But much may be forgiven on account of the underplot of the litigious widow Blackacre, and her son Jerry, a raw squire. They are the forerunners of Goldsmith's Mrs. Hardcastle and Tony Lumpkin, and of Steele's Humphry Gubbin, and the scenes in which they appear enabled Wycherley to make use of such knowledge of the law as he had picked up at the Temple, and supply a much-needed lighter element to the play. Wycherley's indebtedness to the litigious countess in Racine's 'Les Plaideurs' is very slight. One of 'honest Manly's' remarks in act i., 'I weigh the man, not his title; 'tis not the king's stamp can make the metal better or heavier,' must have been in Burns's mind when he wrote

> The rank is but the guinea stamp,
> The man's the gowd for a' that

(*Notes and Queries*, 4th ser. xii. 25, 5th ser. ii. 31, 158). Congreve (Prologue to *Love for Love*, 1695) said that

> Since the Plain Dealer's scenes of manly rage
> Not one has dared to lash this crying age.

An adaptation of the 'Plain Dealer' by Bickerstaffe, in which the plot was not materially altered, was produced at Drury Lane in 1765, and an edition with alterations by J. P. Kemble appeared in 1796.

On 28 Feb. 1674 Wycherley received a commission as 'captain of that company whereof George, duke of Buckingham, was captain before the regiment under his command was disbanded;' but he resigned the commission a week afterwards (Dalton, *English Army Lists*, i. 170). We know nothing more of Wycherley's life until the winter of 1678, when, as already stated, he suffered from fever, and was sent to Montpelier for change of air, with a present of 500*l.* from the king to meet his expenses. He returned to London in the late spring of 1679, when Charles II told him that he had a son (the Duke of Richmond) whom he desired to be educated like the son of a king, and that he could make choice of no man so proper to be his governor as Wycherley. The remuneration was to be 1,500*l.* a year, with a pension when his office ceased; but these plans were never carried out, for not long afterwards Wycherley went to Tunbridge Wells, and while in company with his friend, Robert Fairbeard, of Gray's Inn, he met a young and rich widow, the Countess of Drogheda, who was asking at the bookseller's for the play 'The Plain Dealer.' Fairbeard said, 'Madam, there he is for you,' pushing forward his friend; and after an exchange of compliments about plain dealing, Fairbeard said, 'Madam, you and the Plain Dealer seem designed by Heaven for each other;' and after assiduous courting in Tunbridge Wells and Hatton Garden the lady agreed to marry Wycherley (Dennis, *Original Letters*, i. 221–3). Lætitia Isabella, daughter of John Robartes, first earl of Radnor [q. v.], had married, in 1669, Charles Moore, second earl of Drogheda, and the meeting with Wycherley must have been subsequent to June 1679, when the earl died. Klette (*Wycherley's Leben und dramatische Werke*, pp. 12, 13) argues that Dennis probably gave 1678 by mistake instead of 1679 as the date of Wycherley's illness; if so, the marriage was in 1680, after Wycherley's return to England. The marriage was secret, but before long it became known at court, where it was looked upon as an affront to the king and a contempt of his offers; and when Wycherley, fearing the royal displeasure, avoided the court, his conduct was construed into ingratitude. In 1683 he published anonymously, in quarto, 'Poetical Epistles to the King and Duke.'

The Countess of Drogheda proved to be a very jealous wife, and could not bear to have her husband out of her sight; and we are told that when Wycherley went from their lodgings in Bow Street to meet his friends at the Cock Tavern, which was on the opposite side, he was obliged to leave the windows open, in order that his wife might see that there was no woman in the company (Dennis, *Original Letters*, i. 224). The countess settled all her estate upon Wycherley, but his title was disputed after her death (which took place probably in 1681), and law expenses and other debts caused him to be thrown into prison. His father would not support him, and the publisher of the 'Plain Dealer,' from whom he tried to borrow 20*l.*, refused to lend him anything. Wycherley remained thus in distress for seven years, until James II, pleased at a performance of the 'Plain Dealer,' at which he had been persuaded to be present by Colonel Brett, gave orders for the payment of the author's debts, and added a pension of 200*l.* a year while he remained in England. Wycherley was, however, ashamed to give the Earl of Mulgrave, whom the king sent to demand it, a full account of his debts, and he therefore remained in difficulties for some months longer, when his father paid the re-

maining 200*l.* or 300*l.* (Spence, *Anecdotes*, p. 33). The estate that became his on his father's death in 1697 was left under limitations, he being only a tenant for life, and not being allowed to raise money for the payment of his debts. In 1694 Dennis was writing to Wycherley, at Clive, calling him 'a humble hermit' (Dennis, *Select Works*, ii. 491). When in town Wycherley was a great frequenter of Will's coffee-house, and Dryden wrote of his 'dear friend,' 'I will not show how much I am inferior to him in wit and judgment by undertaking anything after him' (*ib.* ii. 498, 505-6, 509, 534). Curiously enough, Jeremy Collier, in his attack on the immorality of the English stage (1698-9), made very little reference to Wycherley, though he dwelt much on the improprieties of Congreve and Vanbrugh; probably this was because these younger writers were then more before the public. Mr. Gosse (*Life of Congreve*, pp. 113-14) suggests that Wycherley was the author of the lively but anonymous tract 'A Vindication of the Stage' (17 May 1698); this piece is concerned especially with the defence of Congreve, and is noticed briefly at the end of Collier's 'Defence of the Short View' (1699). In another reply to Collier, 'The Usefulness of the Stage,' Dennis defended Wycherley, whose satirical dedication of the 'Plain Dealer' to Mother Bennet had been used by Collier as an authority against the stage.

In 1704 Wycherley published a folio volume of 'Miscellany Poems,' most of them written, he says, nine or ten years earlier. Wycherley lost the subscriptions to the book through the printer becoming bankrupt, and never telling Wycherley what he had received or from whom (*Addit. MSS.* 7121 f. 75, 28618 f. 85). The verses are poor and ribald, but the appearance of this book seems to have led to the strange friendship with young Pope, then a lad of sixteen. The correspondence which Pope published many years later, in 1735, was no doubt carefully edited, with the object of proving Pope's precociousness; it is known that some of his letters as published are concoctions from letters of later date written to other persons (*Athenæum*, 1857 pp. 12, 32, 1860 ii. 280, 319; *Notes and Queries*, 2nd ser. x. 485), and Mr. Courthope has shown, by publishing Wycherley's actual letters from the manuscripts at Longleat, that in Pope's version they were elaborately altered so as to convey a sense of his own superiority as a lad over the older writer (Pope, *Works*, v. 73-4, 378-407). At sixty-four Wycherley was an old man whose memory had been very bad ever since his illness of 1678. Pope afterwards said: 'He had the same single thoughts (which were very good) come into his head again that he had used twenty years before. His memory did not carry above a sentence at a time' (Spence, *Anecdotes*, p. 121). He would read himself asleep at night with his favourite authors—Montaigne, Rochefoucauld, Seneca, or Gracian, and next morning would write verses with all the thoughts of his author, without knowing that he was obliged to any one for his ideas (*ib.* p. 150).

The first letter from Pope to Wycherley—alleged to have been written in December 1704, when Pope was sixteen—relates to the manner in which, at their first meeting, Wycherley had defended his friend Dryden. Wycherley replied with compliments from the 'hardened scribbler' to the young beginner; and early in 1706 we find Pope revising and cutting down his friend's manuscript poems, and advising which of the pieces in the 1704 collection were worthy of reproduction. Pope's alterations were numerous, and he added lines of his own; 'they are no more than sparks lighted up by your fire,' he said. In November 1707 Wycherley said he was resolved to print some of his verses, and urged Pope to proceed with the papers. Pope apologised for the many changes he had made: 'If I have not spared you when I thought severity would do you a kindness, I have not mangled you where I thought there was no absolute need of amputation.' Wycherley said that, however much Pope might conceal it, he should always own that his 'infallible Pope' had saved him from 'a poetical damning a second time.' Tonson's sixth volume of 'Miscellany Poems,' published in 1709, contained Pope's 'Pastorals,' the third of which was addressed to Wycherley, and also some verses 'To my Friend Mr. Pope, on his Pastorals,' by Wycherley, but probably corrected by Pope himself (Pope, *Works*, i. 21-2). Wycherley talked of publishing Pope's letters to him in revenge for his raillery. By this time Pope was writing to Henry Cromwell about bearing Wycherley's frailty, and forgiving his mistake, due to a scoundrel who had insinuated malicious untruths (Pope, *Works*, vi. 82, 86-7). The friends were sending each kind messages again by the end of 1709, and in April 1710 Wycherley said he should soon return to town from Shrewsbury for the summer, and begged Pope to proceed with the revision of his papers, in order that he might publish some of them about Michaelmas. Pope found numerous repetitions, and Wycherley asked him only to make marks in the margin without defacing the copy. Pope replied

that he thought it would be better for no alterations to be made except when they were both present; most of the pieces, he considered, would appear better as maxims and reflections in prose than in verse. Here the correspondence, as we have it, ceases. Pope complained to Cromwell of his friend's silence; he had only done sincerely what Wycherley bade him. Wycherley was staying with Cromwell, and Pope sent friendly messages, and said he could not understand what was the cause of the estrangement, unless it were Wycherley's long indisposition. But in October 1711 Cromwell wrote that Wycherley, who had visited him at Bath, now again held Pope in high favour, and intended to visit him that winter, after inviting Pope to town. Pope said he was highly pleased at this change, but seems to have been slow in accepting Wycherley's invitation (*Works*, vi. 125–7).

The genuine Wycherley letters suggest that Pope has grossly misrepresented the relationship between himself and Wycherley, who, at any rate at the beginning, treated Pope as an old man and a famous writer might be expected to treat a clever lad of seventeen or eighteen, calling him 'my great little friend' and 'my dear little infallible.' 'My first friendship, at sixteen,' wrote Pope to Swift in 1729, 'was contracted with a man of seventy, and I found him not grave enough or consistent enough for me, though we lived well till his death.' Mr. Elwin thought that Wycherley's coolness arose not from Pope's criticisms of his verse, but from the discovery that Pope, while professing unlimited friendship, had made him the subject of satirical verse. In the 'Essay on Criticism,' published in May 1711, he spoke of those who,

> In sounds and jingling syllables grown old,
> Still run on poets in a raging vein,
> E'en to the dregs and squeezing of the brain;

and added, 'Such shameless bards we have.' It is difficult not to believe that this was an attack on his old companion (Pope, *Works*, ii. 70–2). Afterwards Pope said: 'Wycherley was really angry with me for correcting his verses so much. I was extremely plagued, up and down, for almost two years with them.' However, Wycherley followed Pope's advice, and turned some hundreds of his verses into prose maxims. Pope's additions are to be found especially in the pieces on 'Solitude,' 'A Life of Business,' and 'A Middle Life' (Spence, pp. 113, 149).

On the marriage of Sir William Trumbull in 1709 Wycherley wrote to Pope: 'His example had almost made me marry, more than my nephew's ill-carriage to me; having once resolved to have revenged myself upon him by my marriage.' He often said that he would marry as soon as his life was despaired of; and accordingly, on 20 Dec. 1715, eleven days before his death, Wycherley was married, at his lodgings in Bow Street, by John Harris, with special license, to Elizabeth Jackson, of St. James's, Westminster (*Register of St. Paul's, Covent Garden*). 'The old man then lay down,' says Pope, 'satisfied in the conscience of having by this one act paid his just debts, obliged a woman who he was told had merit, and shown an heroic resentment of the ill-usage of his next heir. Some hundred pounds which he had with the lady discharged those debts; a jointure of four hundred a year made her a recompense; and the nephew he left to comfort himself as well as he could with the miserable remains of a mortgaged estate' (Pope to Blount, 21 Jan. 1715–16). Pope saw him twice afterwards, and found him less peevish than in health. After making his young wife promise, on the preceding evening, never to marry an old man again, Wycherley died on 1 Jan. 1716, and was buried in a vault under the church of St. Paul, Covent Garden (Le Neve, *Monum. Angl.* 1717, p. 305). Pope says that he died a Roman catholic. We are told on the one hand that his wife brought him a fortune of 1,500*l.*, and on the other (by Pope) that she proved a cheat, was a cast mistress of the person who recommended her to Wycherley, and was supplied by him with money for her wedding clothes (Spence, p. 14). But this last statement is incompatible with Pope's other story that the lady's money enabled Wycherley to pay off his debts. Noble (*Continuation of Granger*, i. 240) describes her as daughter and coheir of Mr. Jackson of Hertingfordbury. In any case, she married again, her second husband being Captain Thomas Shrimpton, Wycherley's 'loving kinsman' and sole executor, who describes himself in a letter in Mrs. Oldfield's 'Life' as the nearest relative Wycherley had living on his mother's side (*Gent. Mag.* 1850, ii. 366). There were afterwards lawsuits about Wycherley's settlement on his wife.

Captain Shrimpton sold a number of Wycherley's manuscripts to a bookseller, but they were in so confused and illegible a state that it was necessary to employ Lewis Theobald [q.v.], the critic, to edit them. They were ultimately published in 1728, with a memoir by Major Richardson Pack, as 'The Posthumous Works of William Wycherley, Esq., in Prose and Verse. In two parts.' Neither these nor the 1704

collection have ever been reprinted, nor is there anything in them worth preservation, though the prose maxims are better than the verse. Pope said that this volume was derogatory to Wycherley's memory, and unfair to himself (*Works*, v. 282, vi. xxxviii), and made it the excuse for the publication of his correspondence with the dramatist. Collected editions of Wycherley's plays appeared in 1713, 1720, 1731, 1735, and 1768. They were included by Leigh Hunt in an edition of the plays of Wycherley, Congreve, Vanbrugh, and Farquhar (1840 and 1849), which formed the text of Macaulay's well-known essay; and they were carefully edited by Mr. W. C. Ward in 1893 for the 'Mermaid Series of Old Dramatists.'

Wycherley was painted by Lely when he was twenty-eight, and this portrait of a 'very genteel' man (SPENCE, p. 215), in a flowing wig, was reproduced in mezzotint by Smith in 1703, and prefixed to the 'Miscellany Poems' of 1704. The original was in Sir Robert Peel's collection at Drayton Manor, and was sold in London on 11 May 1900. The motto to the engraving ('Quantum mutatus ab illo') was, says Pope, ordered by Wycherley himself (*ib.* p. 13). The same painting was reproduced by M. Van der Gucht for the collected edition of the plays. Another painting, by Kneller, is at Knole Park. It was drawn at first with the old man's straggling grey hair, but, as Wycherley could not bear it when done, the painter was obliged to draw a wig to it (*ib.* p. 255).

Lord Lansdowne said that, 'pointed and severe as he is in his writings, in his temper he had all the softness of the tenderest disposition; gentle and inoffensive to every man in his particular character.' He wrote lines in defence of Buckingham ('Your late disgrace is but the court's disgrace') when that nobleman was in prison in the Tower; and he did his utmost to interest the duke on behalf of Samuel Butler when that poet was in want. He was much attached to his friends; Dryden called him his 'dear friend' (DENNIS, *Letters on Several Occasions*, 1696, p. 57), and Wycherley wrote of 'my once good friend Mr. Dryden, whose memory will be honoured when I have no remembrance' (*Posthumous Works*, 'Essay against Pride and Ambition'). After their reconciliation in 1711, Wycherley and Pope dined together, and when Pope said 'To our loves,' the old man replied, 'It is Mr. Pope's health.' Writing in 1705 or 1706, Lord Lansdowne asked a friend to meet Wycherley and 'a young poet, newly inspired'—Pope—whom Wycherley and Walsh had 'taken under their wing.' He added that it was impossible not to love both Congreve and Wycherley 'for their own sakes, abstracted from the merit of their works.' Rochester (*Poems on Several Occasions*, 1680, p. 42) spoke of 'Hasty Shadwell and slow Wycherley:'

But Wycherley earns hard whate'er he gains,
He wants no judgment and he spares no pains.

On this Lord Lansdowne remarked, 'If it had been a trouble to him to write, I am much mistaken if he would not have spared himself that trouble.' Pope said that he was far from being slow, and wrote the 'Plain Dealer' in three weeks (SPENCE, pp. 151–2). Steele tells us that Wycherley once gave a sarcastic definition of 'easy writing.' 'That,' said he, 'among these fellows is called easy writing which any one may easily write' (*Tatler*, No. 9). Dryden spoke of Wycherley as 'so excellent a poet, and so great a judge' (*Prose Works*, iii. 335); and from an 'Epistle to Mr. Dryden' in Wycherley's 'Posthumous Works' it appears that Dryden asked his friend to join with him in writing a comedy. Elsewhere Dryden speaks of 'the satire, wit, and strength of manly Wycherley.' Evelyn said that 'as long as men are false and women vain . . . In pointed satire, Wycherley shall reign.' It is Wycherley's serious intentness that at once marks him off from the brilliance of Congreve, the boisterousness and humour of Vanbrugh, and the pleasing good fellowship of Farquhar. As Hazlitt says, in Congreve the workmanship is more striking than the material, but in Wycherley's plays we remember the characters more than what they say. But it is harder to agree with Hazlitt that the 'Plain Dealer' is worth ten volumes of sermons, and that 'no one can read this play attentively without being the better for it as long as he lives.' Lamb said that he always felt better because gayer for reading 'one of Congreve's—nay, why should I not add even of Wycherley's comedies?' In Wycherley's plays the immorality is more realistic, and therefore more harmful, than in other Restoration dramas; but his vigour and clearness of delineation are his greatest merits.

[The principal original sources of information for Wycherley's life are Major Pack's memoir in the Posthumous Works, 1728; Dennis's Original Letters, 1721; Dennis's Select Works, 1718; Spence's Anecdotes; Pope's Works, ed. Elwin and Courthope; Dryden's Prose Works, ed. Malone, I. ii. 402, iii. 168, 177, 335. See also Biogr. Britannica; Biogr. Dramatica; Cibber's Lives of the Poets, iii. 248–57; Wood's Athenæ Oxon. iv. 527; memoir in Leigh Hunt's

edition of Wycherley; Macaulay's Essay on the Comic Dramatists of the Restoration; Mr. Ward's edition of Wycherley, in which various misstatements of Macaulay are corrected; Klette's Wilhelm Wycherley's Leben und dramatische Werke, Münster, 1883; Genest's Account of the English Stage, i. 134, 136, 149, 161, ii. 417, 622, v. 89, 116; Dr. A. W. Ward's English Dramatic Literature, ii. 577–82; Swift's Works, ed. Scott, xvii. 21, 284, xix. 16, 245; Notes and Queries, 4th ser. iv. 451, 550, v. 176, 7th ser. xii. 146; Giles Jacob's Poetical Register; Langbaine's Lives, p. 514; New Atalantis, 1741, iii. 217; Lord Lansdowne's Works, vol. ii.; Granger's Biogr. Hist. v. 248; Noble's Continuation of Granger, 1806, i. 237–40; Hist. MSS. Comm. 2nd Rep. pp. 70, 71; Lamb's Essays of Elia; Tinsley's Magazine, xxxii. 235–43 (by J. F. Molloy); Hazlitt's Lectures on the English Comic Writers; Gent. Mag. new ser. 1871, vii. 823–34 (by Charles Cowden Clarke); Voltaire's Lettres sur les Anglais, p. xix; De Grisy's La Comédie Anglaise 1672–1707, 1878; Villemain's Études de Litt. 1859, pp. 307–16; Taine's English Literature, 1871, i. 480–8.] G. A. A.

WYCK, JOHN (1652–1700), painter, son of Thomas Wyck (1616–1677), a distinguished Dutch painter of interiors, markets, and Italian seaports, was born at Haarlem on 29 Oct. 1652. He was a pupil of his father, and came when young to England, where he settled. He was a clever painter of horses and other animals, and enjoyed a great reputation for his battle and hunting scenes, in which he imitated Wouwermans. Among his best works are representations of the siege of Namur, the siege of Maestricht, the battle of the Boyne, and other military exploits of William III; these and many of his hunting pieces were engraved by Smith, Faber, and Lens. In Kneller's equestrian portrait of the Duke of Schomberg, and also in that of the Duke of Monmouth by Netscher, the horses and landscape were put in by Wyck. He painted many excellent landscapes, including views in Scotland and in Jersey. Wyck's 'Horrors of War' is in the Bridgewater Gallery, and his 'William III at the Siege of Maestricht' at Knowsley; his 'Battle of the Boyne' was until recently at Blenheim. The finely painted head of a greyhound, formerly at Houghton Hall and now at St. Petersburg, was engraved by Earlom for the Houghton Gallery.

Wyck married in England, and the circumstance is perhaps recorded in an entry in the registers of the Dutch church, Austin Friars: '13 April 1690. Johannes van Wijck met Catharina van Mengelinckhuijsen.' He resided chiefly in London and its vicinity, and died at Mortlake, where he was buried on 26 Oct. 1700. His portrait, painted by Kneller in 1685, was engraved by J. Faber in 1730, and by T. Chambers for the first edition of Walpole's 'Anecdotes.'

[Nagler's Künstler-Lexicon; Walpole's Anecdotes of Painting; Redgrave's Dict. of Artists; Moens's Registers of the Dutch Church, Austin Friars, 1884; Mortlake Parish Register.] F. M. O'D.

WYCLIFFE, JOHN (*d.* 1384), religious reformer and theologian, was born, according to Leland, at Spresswel, 'a good myle from Richemont,' in Yorkshire. Attempts have been made to discover a place called Spreswell or Speswell, about a mile from a supposed 'Old' Richmond and half a mile from Wycliffe, which is situated on the Yorkshire side of the Tees, just opposite Barnard Castle, and the next parish to Rokeby. But there is no real evidence for the existence of either Spreswell or Old Richmond (cf. MATTHEW, *English Works of Wyclif*, p. 1). Dr. Poole points out that Spreswell is simply a misprint for Ipreswel (now Hipswell), a mile from the existing town of Richmond in the same county. Ipreswel is the form actually found in the earlier copies of Leland. When that writer elsewhere ascribes John Wycliffe's origin to Wycliffe, he presumably means that this was the abode of his family, and the place where he spent his early days. Only a local and family tradition connects him with the Wycliffes of Wycliffe, who had been lords of that manor since the Conquest, but there is nothing improbable in the supposition; and a John de Wycliffe was certainly patron of the living during the reformer's life, and presented to it a fellow of Balliol (SERGEANT, *John Wyclif*, p. 96). Walsingham confirms the fact that he was a north-countryman. It is a curious circumstance that the Wycliffe family adhered to the old faith after the Reformation, and that in consequence half the inhabitants of the village are still Roman catholics (LECHLER, *John Wycliffe and his English Precursors*, Engl. transl. by Lorimer, 1884, p. 82).

The traditional date of Wycliffe's birth (1324) rests only upon a conjecture of Lewis (*Hist. of the Life and Sufferings of John Wiclif*, p. 1), or rather of Bale, based upon the assumption that he was about sixty when he died of a paralytic stroke in 1384. The facts that Wycliffe is not heard of in public life till 1365, that he did not become a doctor of theology till 1372, and that it was not till 1377 that his theological heresies attracted attention, while the development of his theological position was even then very incomplete, would seem to suggest that

1324 is too early rather than too late a date for his birth.

The treatment of John Wycliffe's Oxford life is embarrassed by serious questions of identification. The following notices occur of a John Wycliffe at Oxford during the period of the reformer's residence; all of them, except the fourth, may be identical with him, but only in the first two cases is the identification quite certain.

(1) A John Wycliffe is mentioned as master of Balliol College in 1361. This would make it probable, though not certain, that Wycliffe must have been at some former period a 'scholar' or (as we should now say) fellow of that college. But Balliol was founded as a college of students of arts, not of theology. By the original statutes and by a special interpretation of them issued in 1325 by the two 'external masters' (see the printed statutes; cf. RASHDALL, *Universities in the Middle Ages*, ii. 474), under whose government the college was originally placed, a fellow necessarily resigned his fellowship on betaking himself to the study of theology. There may therefore have been an interval between the fellowship and the mastership. In 1340 Sir William Felton left a bequest for the support of six new theological fellowships. The bequest consisted in the advowson of Abbotsley, and the college did not enter into possession of it till the death of its then incumbent in 1361, when John Wycliffe, as master or warden, was inducted on behalf of the college (*Lincoln Register*, Gynwell, Institutions, f. 367; LEWIS, p. 4; *Hist. MSS. Comm.* 4th Rep. App. p. 447). That a youth born at Wycliffe should have been sent to the college founded by John Balliol, lord of Barnard Castle on the opposite bank of the Tees, is natural enough; and, as it was by Balliol College that Wycliffe was appointed to Fillingham, and it is certain that the vicar of Fillingham went on to Ludgershall and thence to the reformer's well-known living at Lutterworth, the identification of the master of Balliol with the reformer becomes certain. Wycliffe's mastership must have been of short duration. Another person is mentioned as master in 1356, and Wycliffe had probably ceased to hold the office before the end of 1361, if the next allusion is to be referred to the same John Wycliffe.

(2) In the last-mentioned year (1361) a certain 'John de Wyclif, of the diocese of York, M.A.,' appears in the roll of supplicants for provisions to benefices despatched by the university of Oxford to the papal court. He supplicated for a prebend, canonry, and dignity at York, 'notwithstanding that he has the church of Fillingham, in the diocese of Lincoln, value thirty marks.' The petition was not granted, but a prebend in the collegiate church of Westbury in the diocese of Worcester was given instead of it (*Calendar of Entries in the Papal Registers*, ed. Bliss, Petitions, i. 390). Had John Wycliffe been at this time master of Balliol, it would have been necessary to state the fact. He probably resigned on accepting the rectory of Fillingham in May of the same year (*Lincoln Register*, Gynwell, f. 123). As it is certain (see below) that the reformer was vicar of Fillingham, the above allusion must be to the same person.

(3) A certain 'Master John Wiclif' appears in the accounts of Queen's College for 1371–2, for 1374–5, and for 1380–1 as paying rent for rooms as a 'pensioner' or 'commoner' (*Hist. MSS. Comm.* 2nd Rep. App. p. 142). Shirley's identification of this Wiclif with the reformer would be plausible enough but for the extreme probability that the pensioner of Queen's was the same as the following, of whose existence Shirley was not aware.

(4) A certain John Wyclif appears in the Queen's College *computus* for 1371–2 as one of the 'almonry boys' of that college, for whom a 'Doctrinale' (of Alexander de Villa Dei) and other things were purchased (*ib.* 2nd Rep. App. p. 141). The reformer obviously could not have been beginning his Latin grammar in 1371, but the boy of 1371 may possibly have become a master by 1374, though the time is undoubtedly rather short.

(5) A 'John Wyclif' appears as the weekly seneschal or steward (and therefore fellow) of Merton College in 1356 (BRODRICK, *Memorials of Merton College*, p. 36). The principal objection to the identification of this John Wyclif with the reformer arises from the extreme probability of the Mertonian's identity with the next John Wycliffe.

(6) The most famous question of identification is connected with the appointment of a certain John Wyclif to the mastership or wardenship of Canterbury Hall by Simon Islip, archbishop of Canterbury, in 1365. This college had been founded by Islip in 1362 as a place of theological study for a warden and six fellows, of whom the warden and three fellows were to be monks of Christ Church, Canterbury, and the remaining three fellows secular priests; but, in consequence of the feud which inevitably resulted from such an arrangement, the archbishop in 1365 removed the monks and replaced the monastic warden Woodhall by a 'John de Wyclif,' who is described (LEWIS, p. 292) as coming from the diocese of York. In 1367, however, Islip's successor in the archbishopric,

the monk Simon Langham, turned out the intruded seculars and filled their places with monks. The expelled warden and fellows appealed to Rome, and in 1371 judgment was given against the appellants (Wilkins, *Concilia*, iii. 52; Lewis, pp. 287 sq.; *Literæ Cantuar.* vol. ii. pp. xxv, 504; Rashdall, *Universities in the Middle Ages*, ii. 498–9). It was natural that Wycliffe's opponents should see in this incident an explanation of his hostility to monks; and the insinuation is made so early that it is impossible absolutely to disprove the identification. It has the authority of the contemporary monk of St. Albans, sub anno 1377 (*Chron. Angliæ*, Rolls Ser. p. 115), and of Wycliffe's opponent, William Woodford [q. v.] (*Fasciculi Zizaniorum*, Rolls Ser. p. 517), and it is accepted by Lewis, Vaughan, and Lechler (see also *Church Quart. Rev.* v. 126. On the other side see an article by W. J. Courthope in the *Gentleman's Magazine*, 1844, ii. 136, reprinted by Vaughan, *Monograph*, p. 547; *Fasc. Ziz.* l.c., pp. 513–28; Burrows, *Wycliffe's Place in History*, p. 51; Poole, *Wycliffe and Movements for Reform*, p. 68). Against the identification it may be urged (*a*) that had the reformer been placed in this position, we might have expected that incident to figure more largely than it does in the controversial literature of the time; (*b*) especially significant is the silence of Wycliffe's most systematic adversary, Walden [see Netter, Thomas]; (*c*) that the warden of Canterbury seems to be spoken of as a scholar of that house at the time of his appointment (document in Lewis, p. 14), an impossible position for the vicar of Fillingham; (*d*) that there was certainly another John Wyclyve or Whitclyve, who was collated to the rectory of Mayfield by Archbishop Islip in 1361 (Reg. Islip, f. 287 *b*; Vaughan, *Monograph*, p. 552). Mayfield being a manor and a frequent residence of the archbishop at the time, we get a personal connection between him and this John Wycliffe. The archbishop was at Mayfield when the warden was appointed, and was himself a Merton man, besides being *ex-officio* visitor of that college. Moreover, it appears that in 1366 the archbishop was taking steps to annex the rectory of Mayfield to the wardenship of Canterbury Hall, a very natural arrangement if it was actually held by the then warden (*Gent. Mag.* l.c.) The fact that the name of the Mayfield Wycliffe is sometimes written Whitclyve or Wyttlyve (there is a township known as Whitcliffe in the parish of Ripon) will not count for very much with any one acquainted with the vagaries of mediæval spelling; but, on the other hand, no one who knows how easily even at the present day ridiculous stories about theological opponents are circulated and believed will find it difficult to understand that the monk of St. Albans and the Franciscan friar Woodford should have accepted so welcome a scandal without elaborate investigation; (*e*) it should be added that the reformer dismisses the whole affair without the suggestion of a personal interest in the matter (the passage in *De Ecclesia*, cap. xvi. p. 371, was pointed out by Shirley, *Fasc. Ziz.* p. 526). As in this passage Wycliffe regards Islip's original impropriation as a sin (like all impropriations), he could hardly have failed to make some apology for his own participation in its benefits had he been warden of the house at the time.

On the whole, then, it seems most probable that the reformer was a fellow, and subsequently master, of Balliol, and that the warden of Canterbury Hall was another person, probably identical with the Wyclif of Merton, almost certainly with the rector of Mayfield. At all events Wycliffe's early life must have been passed at Oxford as a student and teacher, first in arts, then in theology. The normal time required from entrance to the university for attaining the D.D. degree was not less than sixteen years. Wycliffe's works show him to have been powerfully influenced by the writings of Richard FitzRalph [q. v.], archbishop of Armagh, once a fellow of Balliol College (*Hist. MSS. Comm.* 4th Rep. App. p. 443). There is no reason to believe that Wycliffe resided much at Fillingham, and he was probably only occasionally resident at Ludgershall, a benefice nearer Oxford, in the presentation of the prior of the hospital of St. John, for which he exchanged Fillingham in 1368 (*Lincoln Reg.* Buckingham, Institutions, f. 419). It must be remembered that the university teachers received no regular salary or endowments, and (if not fellows of colleges) had to depend upon ecclesiastical preferment. Being unable to obtain a prebend upon which he could live, he was compelled to become a more or less non-resident rector. He obtained a two years' licence of non-residence for study at Oxford from the bishop of Lincoln in 1368 (*ib.* Buckingham, Mem. f. 7), and may probably have required such a licence at other times.

Wycliffe's first appearance in the sphere of ecclesiastical politics is usually referred to the year 1366. A controversial tract written by him at a time when he could describe himself as the 'peculiaris regis clericus' has been supposed to refer to the refusal by the parliament of 1366 to pay the tribute

demanded by Urban V in virtue of King John's feudal homage to Innocent III. This tract (printed by Lewis, *Life of Wiclif*, p. 349), which is styled 'Determinatio quedam Magistri Johannis Wyclyff de Dominio contra unum monachum,' is apparently only a part of an argument on the question whether the secular powers may lawfully deprive delinquent ecclesiastics of their temporalities, in the discussion of which his opponent had introduced the question of the tribute. Wycliffe declares that he will answer him by narrating the argument which he had heard used by some secular lords 'in a certain council.' Dr. Loserth (*Engl. Hist. Rev.* 1896, xi. 319) argues that this council cannot be the parliament of 1366, because the arguments used are too much like those embodied in Wycliffe's treatise 'De Ecclesia,' which he dates 1378, and represent too developed an anti-papal position for Wycliffe to have adopted in 1366. He accordingly refers the tract to 1376 or 1377, and the parliamentary episode to 1374, when the demand was renewed and a debate took place very much resembling that described by Wycliffe (*Eulogium Historiarum, Continuatio*, iii. 337). It is hardly proved that such a debate cannot have taken place or such arguments have been used by Wycliffe in 1366, and the debate itself may be much earlier than the book; but there is great probability in putting the parliamentary episode in 1374, and the tract not long afterwards. In either case only the germs of Wycliffe's characteristic doctrine of lordship can be traced in this tract. Upon the solution given to this question must depend the further question whether Wycliffe was already in the employment of the crown, and occupying some official position in connection with the session of parliament. He certainly took part in at least one later parliament, probably as one of the doctors of theology who were summoned to parliament in 1378 (*Rot. Parl.* iii. 37). In the 'De Ecclesia' (cap. xv. p. 354) he speaks of having been told by the bishop of Rochester in full parliament that his conclusions were condemned at Rome. This probably refers to the parliament of 1378, in which Wycliffe certainly played a prominent part (Adam of Murimuth, Continuation, Engl. Hist. Soc. p. 234).

It must remain doubtful whether Wycliffe's first recorded appearance as a champion of the secular power against papal encroachments took place in 1366 or in 1374.

In the last-mentioned year (1374) Wycliffe, who had now taken the degree of doctor of theology, was sent to Bruges as an ambassador to treat with the papal delegates at Ghent about the non-observance of the statute of provisors and other pending disputes between the English government and the reigning pope, Gregory XI. His name stands second in the commission, next to the bishop of Bangor (Rymer. *Fœdera*, Record edit. iii. ii. 1000, 1007). His allowance was 20*s.* a day, besides expenses (Vaughan, *Monograph*, p. 175), and he was absent from 27 July to 14 Sept. (including the voyage). Adam of Murimuth (Engl. Hist. Soc. p. 215) tells us that in this conference the pope agreed to give up 'reservations,' and the king to give up conferring benefices by writ of *quare impedit*. But the only actual result of the conference was a batch of bulls (Rymer, *l.c.* pp. 1037–9) which related entirely to disputes about reservations already made by his predecessor, Urban V. There was to be a general cessation of hostilities, existing occupants of benefices being guaranteed peaceable possession of their benefices against 'provided' intruders, while the only stipulation for the future was that litigants should not be obliged to appear personally in the Roman court for three years or till the establishment of peace with France, while the English bishops were given powers to compel the repair of churches held by absentee cardinals. On the other hand, the king consented to obtain from parliament the repeal of the statute of provisors. The court, unlike the parliament, was not really in earnest about the matter, finding it easier to get its own share of the patronage and plunder of the English church by negotiations with the curia than by the compliance of chapters and the forced consent of the clergy. There is a certain irony in the fact that the main direct outcome of the affair was the translation of John Gilbert, bishop of Bangor, to the see of Hereford by papal provision. Wycliffe also appears to have had confirmed by the crown the prebend of Aust in the collegiate church of Westbury, to which he had already been 'provided' by the pope (but Shirley's reference to *Rot. Pat.* 49 Edw. III, pt. ii. m. 8, cannot be verified). There is no trace in the Worcester registers of his institution, and it appears to have been conferred on another shortly afterwards (*ib.* 49 Edw. III, pt. ii. m. 11). It is probable that Wycliffe objected to pluralities, while the prebend by itself was insufficient for his support. Dr. Loserth has called attention (introduction to *Op. Evang.* p. xxx) to the fact that Gregory XI provided Wycliffe with a prebend in Lincoln Cathedral, but it would appear that on his refusing or delaying to pay the first-fruits (facta sollicitudine ad colligendum sibi primos fructus xlv. librarum) the pope conferred it upon a

young foreigner. This appears from a passage in the unprinted third book of 'De Civili Dominio.' In January 1373 Wycliffe, spoken of as a canon (not yet a prebendary) of Lincoln, is licensed by the pope to keep the Westbury prebend even after he should have obtained possession of a prebend at Lincoln (*Cal. Papal Letters*, ed. Bliss and Twemlow, iv. 193, a reference kindly communicated before publication by Mr. Twemlow). The same document supplies a date hitherto much wanted in Wycliffe's career, showing that he had only just become a doctor of theology. He must have taken that degree in 1372.

Soon afterwards he resigned the living of Ludgershall upon receiving that of Lutterworth in Leicestershire on the presentation of the crown during a minority (*Rot. Pat.* 48 Edw. III, pt. i. m. 23).

At the Bruges conference (1374) Wycliffe was brought into personal contact—possibly not for the first time—with the Duke of Lancaster. The Oxford doctor's objections to the secularity of the clergy and his exaltation of the rights of secular lords exactly suited the personal and selfish designs of the duke upon the political influence of churchmen and the wealth of the church. A year later (1376) the Good parliament renewed the attack on the one hand upon papal reservations, provisions, and exactions; on the other, upon Alice Perrers [q. v.] and the tools of Lancastrian misgovernment. On the dissolution of that parliament, however, the duke resumed all his former influence [see art. Wykeham, William of], and in 1377 he was able to get together a parliament in which only about a dozen members of the Good parliament were returned; he succeeded in procuring the reversal of its acts against Alice Perrers, Lord Latimer, and Richard Lyons; while Wykeham was forced (it is said) to the humiliation of buying the intercession of the king's mistress for his restoration. Besides these overt acts, the Lancastrian party was vaguely suspected of more far-reaching designs against the wealth and power of the clergy. What part Wycliffe took in all these proceedings we cannot say in detail, but the St. Albans chronicler reports that he had now 'for many years' been engaged in teaching his opinions about the relations between the temporal and the spiritual power ('barking against the church'), and in preaching against them both in the city of London, probably at Paul's Cross, and elsewhere, 'running about from church to church' (*Chron. Angl.* pp. 115–117). The chronicler adds that his opinions were much applauded by the Duke of Lancaster and Henry, lord Percy. The first prosecution of Wycliffe for heresy was the reply of the English hierarchy to the Lancastrian attack upon Wykeham, and to the actual or threatened anti-ecclesiastical policy of the duke.

The archbishop of Canterbury, Simon Sudbury [q. v.], was not at all eager to meddle with Wycliffe; for an attack on Wycliffe meant an attack upon the Duke of Lancaster. At last, however, he was goaded into activity by the bishops, and Wycliffe was summoned to appear before the archbishop and his suffragans. He appeared on 19 Feb. in St. Paul's Cathedral, escorted by Lord Percy, earl marshal of England, and other powerful supporters. The crowd in the church was so great that the accused and his friends found it difficult to make their way to the Lady-chapel, where the court was sitting. The earl marshal, accompanied, of course, by a numerous retinue, made a passage for him by force. The bishop of London, William Courtenay [q. v.], protested against this assumption of authority within the walls of his cathedral, and declared that had he but known the earl was going to act like that he would have had him excluded from the church. The earl 'stormed' and declared that he would be master there, whether the bishop willed or no. What followed may be told in the old and rather loose translation of the 'Chronicon Angliæ' (*Archæologia*, xxii. 258): 'When they were come into our Ladye's Chapel, the duke and barons, with the archbishopp and bishopps, syttinge downe, the foresayd John also was sent in by Syr Henrye Percye to sytt down, for because, sayed he, he haythe much to answeare he haith neade of a better seate. On the other syde, the byshopp of London denied the sayme, affyrmynge yt to be agaynst reason that he sholde sytt there, and also contrary to the law for him to sytt, whoe there was cited to answere before his ordinarye; and therfor [*rather* 'but for'] the tyme of hys answearynge, or so longe as any thynge sholde be deposed agynste hym, or hys cause sholde be handled, he ought to stande. Hereupon very contumelyous wordes did ryse betwene Syr Henrye Percye and the bishopp, and the whoole multitude began to be troubled. And then the duke began to reprehende the bishopp, and the bishopp to turne then on the duke agayne. The duke was ashamed that he colde not in this stryfe prevaile, and then began with frowarde threatenynges to deale with the bishopp, swearyng that he wolde pull downe both the pryde of hym and of all the bishopps in Englande, and added, "Thou trustest (sayed he) in thy parents, whoe can profytt the nothynge, for they shall have enough to doo

to defend themselves" (for hys parents, that ys to say hys father and hys mother, were of nobylitye, the Earle and the Countes of Devonshire). The bishopp on the other syde sayed, "In defendynge the trueth I trust not in my parents, nor in the lyfe of any man [*rather* 'in thee nor in any man'], but in God, in whom I ought to trust" [*rather* 'my God who him who trusts in him . . .' *unfinished*]. Then the duke whysperynge in his eare sayed he had rather draw hym furth of the churche by the heare than suffer such thynges. The Londoners hearynge these words angerlye with a lowd voyce cried out, swearynge they wolde not suffer there Bishopp to be injured, and that they wold soner loose there lyfe then there bishopp sholde be dishonered in the churche, or pulled out with such vyolence.'

The duke's unpopularity among the citizens (who had to pay more for their wine in consequence of Lyons's monopoly) had been increased by his threat to abolish the mayoralty and place London under the government of a 'captain,' nominated by the crown. The citizens were also indignant at a rumour that the marshal was keeping a prisoner in his house within the city jurisdiction, and the fury of the citizens reached a climax when it was reported that their mayor had been arrested—of course, by order of the duke. The court broke up in confusion, no sentence was passed, and no official record of its proceedings has been preserved. The next day the citizens met in their guildhall to take counsel as to how they were to defend their threatened privileges. The affair ended in a riotous attack, first upon the marshal's house, where the prisoner was released, and then upon the duke's palace in the Savoy, which was plundered by the mob, the duke himself escaping by river to Kennington. The disturbance was with difficulty quelled by the exertions of the bishop.

Intimidated by the result of their first assault on the anti-clerical doctor, Wycliffe's enemies—among whom the monks were probably the most active—determined to adopt a different method of procedure. Shortly before Christmas a batch of bulls arrived from Rome directed against Wycliffe and his teaching. A bull addressed to the chancellor and university of Oxford accuses Wycliffe of teaching the condemned doctrines of Marsilius of Padua and John of Jandun, and orders the university to arrest the heresiarch and hand him over to the archbishop of Canterbury and the bishop of London. Other bulls direct those prelates to cite Wycliffe to appear before Gregory XI in person within three months; while yet another, issued on the same day, authorised them to conduct his examination themselves, and to transmit his confession to the papal court. These inconsistent directions were apparently intended to allow the English prelates to use whichever mode of procedure circumstances might render expedient. The king was also urged to support the proceedings against Wycliffe, and a schedule of the errors attributed to him was annexed (*Chron. Angl.* App. p. 396; bulls in *Chron. Angl.* pp. 174 sq.; Lewis, pp. 305 sq.; Wilkins, iii. 116 sq.)

The difficulty that was experienced in executing these bulls testifies to the immense influence and importance which Wycliffe had by this time acquired—an influence, it will be observed, which was quite independent of Wycliffe's connection with the Lancastrian faction, since the chronicles testify to his especial popularity among the anti-Lancastrian citizens of London. The bulls were issued at Rome on 22 May. They must have arrived in England before August, yet Wycliffe was formally consulted by the new king's advisers and the parliament which met in October 1377 as to whether they might lawfully take measures to prevent money going out of the kingdom to foreign and absentee holders of English benefices. His very bold paper on the subject is preserved by Walden (*Fasc. Zizan.* pp. 258 sq.), as also a defence of his views on dominion, which he presented apparently to the same parliament (*ib.* p. 245). According to that writer (*ib.* p. 271) the king and council imposed silence upon Wycliffe on the matters discussed in this tractate. It was only after the dissolution of parliament that the bull was sent down to Oxford, and then the proctors hesitated to act upon it (*Chron. Angl.* p. 173; *Fasc. Zizan.* pp. 300–1). Wycliffe's friends protested in congregation against the imprisonment of an English subject 'at the command of the pope, lest they should seem to give the pope dominion and royal power in England,' and the commissary or vice-chancellor, though a monk, was obliged to content himself with requiring him to confine himself to Black Hall (*Eulog. Histor.* iii. 348). Even this qualified imprisonment, or some earlier imprisonment which had taken place before the interposition of congregation, was subsequently made matter of accusation against the vice-chancellor, who was imprisoned and deprived of his office by the king, as also was the chancellor, though he pretended to resign voluntarily (*ib.* p. 349); but the condemnation in his case was unconnected with Wycliffe's affair, and was

due to his failure to punish an outrage on a member of the king's household. At present even the theologians were in Wycliffe's favour. The chancellor and doctors unanimously affirmed Wycliffe's conclusions to be true, although they were ill-sounding propositions ('male sonare in auribus auditorum,' *ib.* pp. 348–9).

When at last the accused heresiarch appeared before the two prelates in the archbishop's chapel at Lambeth (February or March 1378), the Princess of Wales, widow of the Black Prince and mother of the young king (belonging, of course, to the anti-Lancastrian party), sent a message to forbid the prelates to interfere with him, and the citizens of London, the bitterest enemies of the duke, but, like him, sympathetic hearers of Wycliffe's London sermons, burst into the chapel and interrupted the proceedings. The second trial was as abortive as the first (*Chron. Angl.* p. 183). The archbishop, if not his suffragan, was probably half-hearted, and willing enough to avail himself of a show of violence as an excuse for inaction. (From WALSINGHAM, i. 325, it might appear that the first trial at St. Paul's was in pursuance of the papal bulls, and it is true that the summons to Wycliffe in the summer of 1377 is to appear at St. Paul's. If Walsingham be right, we should have to place both the trials in 1377–8, but the attack on the Savoy in February is expressly said to have been in Lent, which would not have been the case had it taken place in February of what we should call the year 1378).

The charges now made against Wycliffe (*Chron. Angl.* pp. 181 sq.), with his answers and explanations (intended apparently for transmission to Rome), enable us to trace the progress of his theological development since 1366. The accusations are established by the usual controversial device of extracting propositions from a writer's works without the context, qualification, and explanation which are needed to represent his real mind, or even to make them intelligible. Still, they are in most cases verbally—in all substantially—identical with positions maintained in his writings. For historical purposes it will be most instructive to give the actual 'conclusions' in all their bald crudity, as formulated by Wycliffe's accusers, with an occasional word of explanation. The articles were eighteen in number, though some authorities give only thirteen, and we are told that they are only a selection from the fifty sent to Rome by his enemies (*Chron. Angl.* p. 396; also in WILKINS, iii. 123).

(1) The whole human race, apart from Christ, has no power of ordaining absolutely that Peter and all his successors shall have political dominion in perpetuity over the world [for all human dominion must cease at the last judgment].

(2) God cannot give a man civil dominion for himself and his heirs in perpetuity [because, Wycliffe explains, God could not, consistently with his nature, defer indefinitely the attainment of complete beatitude by his church].

(3) Humanly invented 'charters cannot possibly confer a perpetual right of civil inheritance [i.e. they are conditional upon the fulfilment of certain conditions and may be forfeited by misconduct].

(4) Any one being in a state of grace, such as confers grace finally, has not merely in right but in actual fact all the gifts of God [based on Matt. xxv. 21 and Augustine's 'Justorum sunt omnia'].

(5) Man can only ministerially confer either on a natural son or a son by imitation [Walsingham's and Wycliffe's texts have 'imitationis'] in the school of Christ either temporal or eternal dominion [1 Cor. iv. 1].

(6) If there is a God, temporal lords can legitimately and meritoriously take away earthly goods from a delinquent church [i.e. God can authorise them to take them away, but only, Wycliffe explains, 'by the authority of the church in the cases and forms defined by law'].

Whether the church is in such a state or not, it is not for me to discuss, but for the temporal lords to examine, and in the case contemplated to take away her temporalities under pain of eternal damnation.

(7) We know that it is not possible that the vicar of Christ should habilitate or inhabilitate any one either merely by his bulls or by them with the will and consent of his college [of cardinals, i.e. a man cannot be saved without grace, which must be conferred directly by God].

(8) It is not possible for a man to be excommunicated, unless he be first and principally excommunicated by himself [Wycliffe adds that even an unjust excommunication is to be treated with respect, but in that case it will turn to the salvation, and not to the damnation, of the humble excommunicate].

(9) Nobody is [i.e. ought to be] excommunicated or suspended or punished with other censures for his deterioration, but only [should be excommunicated at all] in a cause of God [i.e. for just cause].

(10) Anathema or excommunication does not bind simply, but only in so far as it is directed against an adversary of the law of Christ.

(11) There is no example of the power of

excommunicating subjects being employed by Christ or his disciples, especially for temporal matters, but the contrary.

(12) The disciples of Christ have no power of compelling the payment of temporalities by ecclesiastical censures [Wycliffe quotes Luke xxii. 25, 26, and adds that the payment may be so enforced 'accessorily to the punishment of the injury to God Himself'].

(13) It is not possible, even by the absolute power of God, that if the pope or any other should pretend in any way whatever to bind or loose any one, he by that very fact binds or looses any one [i.e. no one can be damned by an unjust excommunication. To deny that an excommunication may be unjust, says Wycliffe, would involve the impeccability of the pope or prelate].

(14) It ought to be believed that he then only looses or binds when he conforms himself to the law of Christ.

(15) This ought to be believed, as part of the catholic faith, that any priest whatever, rightly ordained, has sufficient power to confer any sacraments whatever, and by consequence to absolve the contrite from any sin whatever [directed against the Roman theory of jurisdiction and the system of reserved cases].

(16) Kings may take away temporalities from ecclesiastical persons habitually abusing them [Wycliffe here cites the Decretum of Gratian in support of his views, pt. ii. cause xii. 7. c. 31, and i. dist. xl. p. iii].

(17) Whether it was temporal lords or holy popes, or Peter, or the head of the church, which is Christ, who endowed the church with the goods of fortune or of grace, and excommunicated those who take away its temporalities, it is still lawful, on account of the implicit condition [under which they were given] to despoil it of its temporalities proportionally to its wrongdoing.

(18) The ecclesiastical ruler, and even the Roman pontiff, may legitimately be corrected or even accused by subjects and laymen.

These doctrines of Wycliffe may be looked upon from two points of view. On the one hand, as abstract speculations they are the outcome of the long development of scholastic thought which at this time had its most active centre in Oxford; on the other hand, they may be looked upon as the views of a practical reformer, inspired by a statesman-like outlook upon the present position of the mediæval church and the political necessities of the English state. From the speculative point of view, we can trace in them the influence of Bradwardine's predestinarian doctrine of grace, of whole centuries of controversy about the source of temporal power, and especially of the Ghibelline apologists whose left wing passed into the heresies of Occam, Marsilius of Padua, and John of Jandun, and most directly of the doctrine of dominion taught by Richard FitzRalph, archbishop of Armagh (in *De Pauperie Salvatoris*, published by Dr. Poole in his edition of *De Dominio Divino*), the prelate who conducted both the literary and the diplomatic crusade of the English secular on behalf of the bishops and curates against the encroachments of the mendicants. From the practical point of view, these propositions imply that Wycliffe had become a determined opponent of the secularity of the mediæval church; that he was convinced of the injury done to the spiritual influence of the clergy by their vast wealth, by the abuse of excommunication for political, and indeed purely commercial, purposes, and by the exemption of ecclesiastical persons and property from lay control. It is this latter point that differentiates him from the ordinary preachers, pamphleteers, and reformers of the middle age. All agreed as to the abuses. Wycliffe was the first to see that no effectual church reform would be possible unless it were undertaken by the lay power, and the first to suggest the enormous social and political advantages that might be obtained were the wealth of the monastic idlers and the superfluous possessions of the secular clergy placed at the disposal of the state. It is true that late in life he assumes that the confiscated lands should be given to 'poor gentlemen' (*Select English Works*, ed. Arnold, iii. 216–17); yet even so, they would be held subject to military service and other feudal incidents. But it is clear that the relief of the poor from ever-growing taxation was one of the foremost of Wycliffe's practical aims. On the purely theological or speculative side there was little in his present 'conclusions' which could not boast very respectable ecclesiastical authority. Even the pope calls them only 'errors,' not heresies, though once they are alleged to 'savour of' heresy. Only on the single point of the right of the secular power to interfere in the purely spiritual region could Wycliffe's 'conclusions,' when fairly interpreted, be identified with anything that had been condemned by the church. What made these 'conclusions' a new thing in the mediæval world was that here for the first time a bold and accredited academic thinker was prepared to call upon the state to reform an unwilling clergy.

Wycliffe's trial at Lambeth apparently passed off without any formal judgment or sentence. He was more or less formally commanded or requested by the bishops not to

teach these doctrines in the schools or the pulpit, 'on account of the scandal [i.e. against the clergy] which they excited among the laity' (*Chron. Angl.* p. 190; *Eulog. Hist.* iii. 348). To these precepts he paid, so far as we can judge, not the slightest attention.

During the autumn parliament of 1378 John of Gaunt had incurred fresh unpopularity among the clergy, and probably the people at large, by a peculiarly high-handed violation, not merely of the right of sanctuary attaching to the precincts of Westminster Abbey, but of the sanctity of the church itself. Two English squires, Robert Hale and John Schakyl, though required to do so both by the marshal's court and by parliament, had refused to surrender a Spanish hostage (whose custody they claimed as a right by the then accepted laws of war) to the Duke of Lancaster, whose interference was based upon his claim to the crown of Castile. They were imprisoned in the Tower, but managed to escape to Westminster. Schakyl was recaptured by a ruse, but Hale was murdered in cold blood by the duke's emissaries, as was also the servant of the church who had attempted to prevent the arrest. The matter was discussed in the parliament which was summoned to meet at Gloucester in October 1378, when Wycliffe employed his pen, and apparently his voice (*Continuation of* Adam of Murimuth, Engl. Hist. Soc. p. 234; *Rot. Parl.* iii. 37), in defending the outrageous proceeding (in a tract afterwards embodied or expanded in the 'De Ecclesia,' cap. viii. sq.) It was the misfortune of his position that he had to attack abuses at a time when their abolition was but too likely to be followed by worse abuses, and to defend the rights of the state at a time when its rights were likely to be asserted in practice for the satisfaction of a clique of lay nobles, greedier, more unscrupulous, and more incompetent than the respectable ecclesiastical statesmen who failed so conspicuously to realise Wycliffe's evangelical ideal of a Christian ministry. There are, however, two sides to the present question. There was a real legal doubt as to whether the privilege of sanctuary extended to pleas of civil debt, and Wycliffe's case was that the men were killed owing to their violent resistance to a legal arrest. The language used by the lords in reply to the petition of the bishops and clergy is obviously inspired by Wycliffe, and is really a summary of the tractate laid before them by Wycliffe in pursuance of the royal commands. They asserted: 'Que Dieux, salvez sa perfection, ne le Pape, salve sa saintitee, ne nul Roi ou Prince, purroit granter tiel privilege' (*Rot. Parl.* iii. p. 37).

A few months after Wycliffe's appearance at Lambeth occurred the great schism in the western church. The cardinals of the French party, declaring that the election of Urban VI was due to the violence of the Roman mob, renounced their allegiance to him and elected a separate pope, who assumed the title of Clement VII and established a rival curia at Avignon, where the predecessors of Gregory XI had already sojourned for nearly seventy years. Such an event could not but exercise an immense effect on minds already indignant at the abuses of the papacy, and puzzled by the difficulty of reconciling its claims with the New Testament, with the earlier history of the church, and with the growing sense of national independence. When facts demonstrated with daily increasing clearness that there might be two popes without either side being visibly the worse for its apostasy, men could not help asking themselves whether catholicity necessarily involved adherence to either. No doubt, as has been pointed out by Shirley, the fact that the papacy with which Englishmen had to reckon was no longer an ally of France tended to diminish the purely political antagonism to its claims and its unpopularity with the mass of the clergy; but such was not the effect of the schism upon minds like Wycliffe's. It was from this time that Wycliffe's mind began to move out of the groove already marked out by the politico-ecclesiastical debates of the fourteenth-century schools, and to question not merely the accidental abuses of the existing church system, but its underlying principles and the theological doctrines upon which they were based. All along Wycliffe had been a preacher as well as a scholastic divine, something of a pastor as well as a politician and controversialist. From this time, largely owing to the failure of his political hopes, his activity becomes almost entirely religious.

At about this period, though we can assign no precise date, he began, it would seem, a systematic effort to fight against the popular ignorance of the essentials of vital and evangelical religion. This effort assumed two forms—the institution of his 'poor preachers' and the translation of the Bible. The former certainly belongs to the crisis in Wycliffe's life which followed his first collision with ecclesiastical authority; the other may have begun now, but is generally associated with the last three years of his life.

To assist him in preaching the simpler gospel which he desired to diffuse among

the people, he now 'gathered around him many disciples in his pravity, living together in Oxford [probably leading a common life in some academic hall], clad in long russet gowns of one pattern, going on foot, ventilating his errors among the people and publicly preaching them in sermons' (*Chron. Angl.* p. 395; cf. KNIGHTON, *Chron.* ii. 184–185, where the gowns are described as being of undyed wool). By these men the new doctrines which Wycliffe was developing in the Oxford schools and embodying in his elaborate scholastic works were diffused among rich and poor throughout the land. Although these 'poor priests' are not to be thought of as ignorant evangelists (they were most of them university men, who had listened to Wycliffe's lectures), many of them no doubt exaggerated his antagonism to the existing church order, and preached the new tenets in a cruder and coarser form than was given to them by the master himself; and among the laity who had imbibed his teaching occasional acts of fanaticism occurred which tended still further to excite alarm and hostility among the bishops and the mass of the clergy. Wycliffe had taught that tithes might be withheld from bad priests by legal authority or by the combined action of the whole parish (*Select English Works*, iii. 176, 177); his disciple, William Swinderby, went about urging individuals to refuse such dues on their own responsibility to an immoral curate (*Chron. Angl.* p. 340), while a little later a knight near Salisbury took home the consecrated wafer and consumed it at an ordinary meal (*ib.* p. 282).

Whether or not Wycliffe actually began the work of translation at this period of his life, his whole teaching put the Bible in quite a different position from that which was assigned to it by common mediæval tradition. All his works exalt the authority of the Bible, whether as compared with that of later fathers and doctors, or as compared with that of the contemporary prelacy and priesthood, and he insists much on the necessity of its being accessible to all Christians. Wycliffe had begun the great protestant appeal to Scripture against the abuses of the mediæval church. The demand for a closer acquaintance with its text on the part of the laity was the natural sequel.

Parts of the Bible had already been done into Anglo-Saxon and into English, especially the great treasure-house of mediæval devotion, the Psalms; and the whole Bible had been translated into the court French dialect, which had now ceased to be the living language of the highest classes. Wycliffe and his associates for the first time conceived and executed the great task of translating the whole Bible into the vulgar tongue. Wycliffe himself translated the Gospels, and probably the whole New Testament. His disciple, Nicholas Hereford [see NICHOLAS, *fl.* 1390], began on the Old Testament, which he completed to Baruch iii. 20. The rest of the Apocrypha (except 4 Esdras) was completed by another, possibly, as some have thought, by Wycliffe himself. Afterwards the whole was revised by John Purvey [q.v.], his friend and parochial chaplain, or, as we should say, his 'curate' at Lutterworth. The work was completed by about 1388, certainly before 1400. It is this edition which is for the most part exhibited in most of the 170 extant manuscripts of Wycliffe's Bible, nearly all of which were produced between 1400 and 1450. Both translations were of course made from the Vulgate. Their connection with Wycliffe, at least as the moving spirit if not as the actual author of the earlier version, rests on the testimony of Huss (who declares that the English commonly ascribed the translation of the whole Bible to him, *Opp.* 1558, vol. i. p. cviii *b*), of Knighton (*Chron.* ii. 152), and of Archbishop Arundel (WILKINS, *Concilia*, iii. 350; see also preface to Forshall and Madden's magnificent edition, London, 1850, p. vi *n.*) The doubts of Dom Gasquet (*Dublin Review*, July 1894) are quite gratuitous, and are satisfactorily disposed of by Mr. F. D. Matthew (*Engl. Hist. Rev.* 1895, x. 91 sq.) As to the date at which the translation was executed, we can only say that the silence of Wycliffe's accusers in 1371, and even in 1381, makes it improbable that any part had begun to be widely diffused before the latter date.

The year 1381 constitutes the second great crisis in the life of Wycliffe. In that year occurred the great and mysterious rising of the peasants in Essex, Kent, Suffolk, and elsewhere, and the murder of Archbishop Sudbury. The way for this movement was in places apparently prepared by vague socialistic or communistic teaching more or less akin to Wycliffe's tenets about lordship and grace. By the monk of St. Albans (p. 321) John Ball is described as a teacher of Wycliffe's 'perverse dogmas,' and Walden (*Fasc. Ziz.* p. 273) declares that the same leader after condemnation professed that for two years he had been a disciple of Wycliffe. On the other hand the former authority also mentions that he had preached his revolutionary creed 'for twenty years and more' (*Chron. Angl.* p. 320), which shows that the first impulse at all events cannot have come

from the academic reformer; and Ball had been excommunicated in 1366. In all probability there was very little historical connection between the two movements, except in so far as both sprang out of ideas which were in the air, and in so far as it is impossible for any one to set men thinking about ultimate questions without contributing something to the social and intellectual ferment out of which such movements are born. Even those who traced the outbreak to Wycliffe's heresies thought of it rather as a judicial visitation for their impiety than as the natural consequence of Wycliffe's teaching (*Chron. Angl.* p. 311). It is worth mentioning that there were others who attributed the origin of the movement to the mendicants (*Fasc. Ziz.* p. 393; *Chron. Angl.* p. 312). It is alleged too, on somewhat doubtful authority, that Jack Strawe confessed to an intention of murdering all the clergy except the begging friars—certainly not a probable result of Wycliffite teaching at this period of his life (*Chron. Angl.* p. 309). The rebels are never accused of heresy (Réville, *Le Soulèvement des travailleurs d'Angl. en 1381*, p. lxiii) nor (with hardly an exception) the lollards with communism (Trevelyan, *England in the Age of Wycliffe*, p. 340).

Whatever the origin of the movement, it contributed of course to the increasing indignation of the ecclesiastical world, and to the growth among the laity of a reactionary spirit. Moreover, just before this crisis in the external fortunes of the Wycliffite movement, the development of its leader's theological opinions had reached the point where they placed him most incontrovertibly, most irreconcilably beyond the pale of mediæval orthodoxy. When he wrote the 'De Civili Dominio,' Wycliffe still accepted the doctrine of transubstantiation. It was in the summer of 1381, or more probably (at latest) of 1380 (as has been shown by Mr. F. D. Matthew, *Engl. Hist. Rev.* 1890, v. 328 sq.), that Wycliffe in the schools of Oxford 'began to determine matters upon the sacrament of the altar;' and his determination amounted to a categorical and peremptory denial of the doctrine of transubstantiation (*Fasc. Ziz.* p. 104). 'The consecrated host which we see on the altar is neither Christ nor any part of him, but the effectual sign of him' (*ib.* p. 104). The patristic doctrine of the real presence he continued verbally to assert in vague and general language; but, whenever he defined, the real presence tended more and more to be explained as a spiritual presence, the bread and wine ever more and more to become a sign of the reality, and not the reality itself. If for a time he still was even content to say that 'the bread and wine are transubstantiated into the body and blood of Christ,' the admission was qualified by the words 'in a figure,' or 'virtually, as a king is in the whole of his kingdom,' or 'as a man is created into a pope, while remaining the same man as he was before' (*ib.* p. 107). To the last his views on the subject were tentative, shifting, and barely consistent. But the metaphysical dogma of the mediæval schools in which alone transubstantiation becomes a definite, clearly cut, arguable, intellectual position—the doctrine of the fourth Lateran council, of the angelical doctor, of the whole mediæval church—was now for the first time publicly challenged, dissected, ridiculed in the mediæval schools. Wycliffe, understanding much better than its conventional teachers the true meaning of realism, denied the possibility of the accidents—the sensible properties—of the bread and wine remaining while their 'substance' was destroyed, and replaced by the substance of the body and blood of Christ. All Wycliffe's previous aberrations from orthodoxy were not insusceptible of some defence on traditional lines; all, if eventually condemned, had been held by considerable sections of the church. Many of the Gallican opponents of the schism, for instance, were going quite as far as Wycliffe in minimising the authority of the papacy, and even in upholding that of the secular power. Wycliffe's new heresy sealed his doom in the eyes of the mediæval church. For those who conceded least to the claims of the priesthood admitted that priests and priests alone could 'make the body of Christ.' If they could not do that, the lay world would inevitably draw inferences which would be fatal to the whole system of hierarchical pretension. Even Lancaster was shocked at this denial of the central doctrine of mediæval orthodoxy (*Fasc. Ziz.* p. 318). It was Wycliffe's doctrine of the eucharist which ruined for the immediate future his chances as a practical reformer.

The natural result of these two fresh features in the situation—the peasant revolt and Wycliffe's new heresy—was a fresh outburst of ecclesiastical repression. The first attempt was made in Oxford itself. The chancellor for the time being, William de Berton [q. v.], was hostile to Wycliffe, and assembled a body of doctors of theology and canon law—not the whole of either faculty, as he admits, but 'those whom we believed to be most expert'—which condemned Wycliffe's eucharistic doctrine, and forbade it to be taught in the university under pain of imprisonment, academical suspension, and

the greater excommunication. Only one secular doctor of theology and only two secular canonists took part in this proceeding. The sentence was pronounced in Wycliffe's presence in the school of the Austin friars. Against this decision Wycliffe at once appealed—characteristically and of course uncanonically—to the king. But the Duke of Lancaster enjoined silence upon him, an injunction which did not prevent Wycliffe immediately putting forth a 'confession' in which the old doctrine is reasserted and defended, though perhaps in somewhat more guarded language (*ib.* pp. 113 sq.; WILKINS, iii. 170).

The Oxford condemnation must have taken place in the summer of 1381, just before the beginning of the peasant revolt. After its suppression the murdered archbishop, the apathetic, moderate, and rather Lancastrian Sudbury, was succeeded by the zealous and energetic Courtenay, the old enemy of the now less powerful duke. As soon as he had received the pallium from Rome, the new primate lost no time in availing himself of the spirit of ecclesiastical reaction which, since the late disorders, had taken possession of king and parliament. Yet Wycliffe's place in public opinion was still so strong that the prelates judged it expedient to begin by attacking the doctrines, and then afterwards to invoke the aid of the state in suppressing the persons. In point of form there was no personal attack on Wycliffe himself. Still, an enumeration of the theological positions now assailed will be a sufficient indication of the progress of Wycliffe's mind and of the Wycliffite movement since 1377.

On 17 or 21 May 1382 there met at the archbishop's summons a court or council consisting of ten bishops, sixteen doctors and eight bachelors of theology, thirteen doctors of canon and civil law, and two bachelors of law. This assembly has sometimes been described as a synod of the southern province, but that it certainly was not; there is no evidence that all the southern bishops were cited, while among those who were present were the bishop of Durham and a foreign bishop ('Nanatensis'). The bishops and doctors were simply the arbitrarily and perhaps judiciously selected assessors of the archbishop. All the theological doctors were friars except one who was a monk; the warden of Merton was the only secular bachelor, or rather licentiate, of theology. The session took place in the hall of the Blackfriars' convent, just outside the walls of London. It so happened that an earthquake—of unusual violence for England—took place during the meeting. There were those who urged that after such an omen the proceedings should be abandoned; but Courtenay was disposed to put another interpretation on the event: as the earth was purging itself of its foul winds, so the kingdom would be purged, though not without great trouble and agitation, of the heresies which afflicted it (*Fasc. Ziz.* p. 272). The council became known as the 'earthquake council.' Before such an assembly the condemnation of Wycliffism was a foregone conclusion, and on 28 May 1382 the archbishop issued his mandate addressed to the Carmelite friar, Dr. Peter Stokes [q. v.], requiring him to publish the condemnation of Wycliffe's theses in Oxford. In Walden's account of the council's proceedings (*ib.* pp. 272–91) there follows a list of the doctors present at its second, third, fourth, and fifth sessions, and now begin to appear the names of a few secular theologians; but these sittings took place after the condemnation, and some of the doctors now summoned were probably suspects who were required to subscribe by way of purging themselves from complicity in error, among them Robert Rygge [q. v.], the notoriously Wycliffite chancellor of Oxford. Wycliffe's strenuous disciples, Nicholas Hereford, Philip Repington [q. v.], and John Aston [q. v.], were likewise cited, but refused to sign, and were cited to appear as accused persons. Aston was condemned as a heretic, and Hereford and Repington excommunicated as contumacious for non-appearance.

The propositions condemned were as follows (*Chron. Angl.* p. 342; *Fasc. Ziz.* p. 277; WILKINS, iii. 157, the official account from the Archbishop's Register): (1) That the substance of the material bread and wine remains after consecration in the sacrament of the altar. (2) That the accidents do not remain without a subject [or substance] after consecration in the same sacrament. (3) That Christ is not in the sacrament of the altar identically, truly and really in his proper corporal presence. (4) That if a bishop or priest be in mortal sin, he does not ordain, consecrate ('conficit'), or baptise. (5) That if a man be duly contrite, all exterior confession is for him superfluous or useless. (6) Pertinaciously to assert that the proposition that Christ ordained the mass is not founded in the gospel. (7) That God ought to obey the devil. [By this Wycliffe meant that since God has permitted evil to exist in the world, He must have regard to the existence of such evil in his government thereof. Elsewhere, by a disciple, the doctrine is explained to mean that

God owes the devil love, and shows it by punishing him.] (8) If the pope be foreknown [i.e. predestined to damnation] and a bad man, and consequently a member of the devil, he has no power over Christ's faithful given him by any one, unless it be perchance by Cæsar. (9) After Urban VI no other is to be received as pope, but we ought to live after the fashion of the Greeks, [each nation] under its own laws. (10) To assert that it is contrary to holy scriptures that ecclesiastical persons should hold temporal possessions. The above propositions are described as heretical; the following are only erroneous, and contrary to the determination of the church: (11) That no prelate ought to excommunicate any one unless he first knows him to be excommunicated by God. (12) Any one so excommunicating is by that very fact heretical or excommunicate. (13) A prelate excommunicating a clerk who has appealed to the king and council of the realm is thereby a traitor to God, the king, and the realm. (14) Those who desist from preaching or hearing the word of God or the gospel preached [or, according to another reading, preaching the gospel] on account of the excommunication of men are excommunicate, and in the day of judgment will be held traitors to God. (15) To assert that it is lawful for any one—even a deacon or priest—to preach the word of God without licence of the apostolic see or of a catholic bishop or any other sufficiently recognised authority. (16) To assert that no one is a civil lord, no one a bishop, no one a prelate, while he is in mortal sin. (17) That temporal lords can at their pleasure take away temporal goods from ecclesiastics habitually delinquent, or that the people may at their pleasure correct delinquent lords. (18) That tithes are pure alms, and that parishioners may, on account of the sins of their curates, withhold them, and at their pleasure confer them on others. (19) That special prayers applied to one person by prelates or 'religious' persons are of no more use to that person than general prayers under the like conditions (cæteris paribus). (20) That by the very fact of a man entering any private religion whatever he is made less fit and capable of observing the commandments of God. (21) That the saints in instituting any private religions whatever, whether of the possessioned or of the mendicants, have sinned in such institution. (22) That the religious living in private religions are not of the Christian religion. (23) That the friars are bound to acquire their livelihood by the labour of their hands and not by mendicancy. (24) That any one conferring alms upon the friars is excommunicate, and so is the receiver of them. [In the version of *Chron. Angl.* the sixteenth and the twenty-fourth of these are omitted.]

It will be observed that not all these opinions are ascribed to Wycliffe personally; still, if we allow for the crude and exaggerated way in which they are stated, they are certainly based upon the doctrines maintained in his extant writings. We may summarise the position at which Wycliffe had arrived by saying that he had now fully developed the doctrine that all authority, secular as well as ecclesiastical, is derived from God and is forfeited when the possessor of it is in a state of mortal sin; that he has applied it more definitely than before to the condemnation of many features in the existing church order; that he has denied the doctrine of transubstantiation upon which the power of the priesthood was fundamentally based, and that he has condemned the whole institution of monasticism in all its forms.

A word must be said on this last change of opinion. It is certain that in earlier life—at least from 1378 (*Eulog. Hist.* iii. 345)—Wycliffe had attacked the endowed orders for their wealth, luxury, and uselessness, while he had been rather inclined to approve of the mendicant rules as more agreeable to his own ideal both of preaching activity and of evangelical poverty (*Chron. Angl.* p. 116). When he appeared for the first time before the archbishop at St. Paul's, the Duke of Lancaster had provided four friars to defend him (*ib.* p. 118). A chronicler (*Eulog. Hist.* iii. 345) makes him (about 1377) greatly commend the religion of the friars minors, saying that they were the dearest to God (so *Chron. Angl.* p. 116). He speaks more doubtfully in the 'Dialogus' (about 1379), and from that time his hostility is ever on the increase. Though he felt that in the existing state of things it was necessary that his followers should (like John Wesley) take the whole world for their parish, his poor priests were seculars. This is a point which differentiates Wycliffe from previous assailants of mediæval abuses and preachers of practical religion. However strongly they might attack the evils of existing orders, they had usually ended by founding a new one—to divert earnest men from the ranks of the ordinary parochial clergy, and to become in a generation as corrupt as its predecessors. Wycliffe had not only seen the practical evils of mendicancy which was now being felt as a serious burden upon the poor householder, but had discerned the unevangelical character of the fundamental

principles upon which all the religious orders were based—the theory that Christ's 'counsels' were only binding on the religious, while secular people—including the secular clergy—were only bound to the lower morality represented by the evangelical 'precepts.' He held that the obligation of poverty rested upon the whole of the clergy. The opposition which the 'poor priests' experienced at the hands of the friars, to which he is constantly alluding in his controversial tracts against them, had no doubt much to do with the intense bitterness against the mendicant orders which pervades Wycliffe's later writings. The poor priests began by preaching in churches, and, when excluded therefrom, preached in the open air and often without episcopal licence (*Fasc. Ziz.* p. 275).

The first measure of suppression directed against Wycliffism was, as we have seen, the work of the bishops acting on their own initiative. In the second case the prelates acted under papal authority. In the third the suppression was the work of the state, now more closely associated with the hierarchy through the reactionary impulse succeeding the peasants' war. Formerly secular magnates had been disposed to welcome Wycliffe's teaching as a weapon against the hierarchy; now temporal and ecclesiastical authority, temporal and ecclesiastical property alike, seemed threatened by the levelling doctrines which were in the air. The archbishop first issued mandates to the university of Oxford and to the bishops enjoining them to suppress the condemned doctrine under pain of excommunication, and then in parliament (May 1382) proposed that the sheriff should be authorised upon the significavit of the bishops to imprison the offending preachers and their adherents. An ordinance was issued in accordance with the archbishop's proposal (*Rot. Parl.* iii. 124), but it had never been passed by the commons, and in the next session of parliament (October 1382) the lower house petitioned for the cancelling of the pretended statute, which was accordingly repealed (*ib.* iii. 141). But on 26 June 1382 the king had already issued a patent authorising the bishops themselves to imprison defenders of the condemned doctrines until they recanted or other action should be taken by the king in council (*Rot. Pat.* 6 Richard II, pt. i. m. 35). It is a curious fact that the commons should have resented the former of these measures, which only reasserted the existing law, except in so far as it apparently authorised the imprisonment of heretics before, instead of after, excommunication, while the patent of June introduced a very serious legal innovation—the imprisonment of laymen by direct authority of the ecclesiastical judge without a royal writ. The facts only show the transitional stage through which the development of constitutional principles was passing, and the divided state of public opinion upon the question of Wycliffism.

Whatever were the views of the classes represented in parliament, at Oxford at all events the 'evangelical doctor' was still a power. There he was still the greatest living teacher of theology and philosophy, the representative of views shared by at least one half of the university, the 'flower of Oxford' (*Eulog. Histor.* iii. 345). His influence was especially paramount among the younger masters of arts, for whom he was identified with the cause of realism in its struggles with the Parisian nominalism, with the cause of the philosophical faculty in its jealousy of the superior faculties of theology and canon law, with the cause of the seculars in their conflicts with the mendicants, and of the university in itself in its jealous struggle against external ecclesiastical authority.

On Ascension day (15 May 1382) a violent discourse against the regulars was preached in the churchyard of St. Frideswyde's (now Christ Church) by Wycliffe's most prominent disciple, Nicholas Hereford (*Bodleian MS.* 240; *Fasc. Ziz.* p. 296; cf. *Academy*, 3 June 1882, and art. Nicholas, *fl.* 1390). The archbishop's mandate for the condemnation of the prohibited tenets in the university was issued on 28 May, and its execution was entrusted to the Carmelite doctor, Peter Stokes, who had been the ringleader in the agitation against Wycliffe at Oxford, and had virtually conducted the prosecution (*ib.* p. 296). But Stokes found it impossible to get the chancellor, Robert Rygge, to act. Rygge was probably at heart a Wycliffite, though he had joined in the Oxford condemnation of his ecclesiastical doctrines, and Stokes was too much intimidated to publish the mandate himself. Two days later the archbishop sent a menacing letter to the chancellor, abusing him for having let Hereford preach (*ib.* p. 298), and requiring him to assist Stokes in the publication. The chancellor had already invited Philip Repington to preach before the university on Corpus Christi day in St. Frideswyde's cemetery. The archbishop's letter had been intended to prevent another Wycliffite sermon, but the chancellor denied the archbishop's jurisdiction within the university, pretended doubts as to authenticity, deliberated with the proctors and 'other secular regents,' expressed

himself ready to assist the archbishop, but took no action till the sermon was over. The sermon was a strong defence of Wycliffe's doctrine. Repington declared that temporal lords ought to be mentioned before the spiritual in the form of bidding prayer, and excited the people 'to insurrection and to the spoiling of churches,' says the friar Walden. After the sermon, the chancellor waited for the preacher at the door of the church: they went home together laughing, 'and great joy was caused among the lollards at such a sermon' (*Fasc. Ziz.* p. 300). The excitement and alarm were such that the chancellor had secured a guard of a hundred armed men from the mayor, while twenty men with weapons under their gowns escorted the preacher (*ib.* pp. 299–301). On a subsequent disputation in the schools between Stokes and Repington it was also reported that the partisans of Wycliffe had taken a similar precaution (*ib.* p. 302). Stokes, who had gone to St. Frideswyde with the intention of publishing the mandate, was afraid to leave the church, and wrote to the archbishop that he had not been able to fulfil his mission for terror of his life (*ib.* pp. 301–2). The next day he again formally handed the original letters under the archbishop's seal in full congregation to the chancellor, who dutifully professed his readiness to comply if the university after due deliberation approved, but did nothing. The chancellor and proctors were immediately summoned to Lambeth (*ib.* p. 302). They were directed to appear before the tribunal already described on 12 June, and were then accused and convicted of being 'fautors' of the Wycliffite heresies. One of the articles of charge is significant as illustrating the attitude probably of many of Wycliffe's supporters, who really thought as he did, but were always quite prepared to make formal submission to the authority of the church. When an ardent Wycliffite had declared in the schools that there was no idolatry like the sacrament of the altar, the chancellor had contented himself with the protest, 'Now you are speaking as a philosopher.' It is also interesting to note the formal statement that not only the chancellor and proctors, but the majority of the regents in arts (i.e. the masters actually teaching at Oxford), were 'not amicable or benevolent to those who determined against Nicholas Hereford and Philip Repington, but were most hostile to them, though before they were friends. Therefore it appears that they held the same as Nicholas and Philip' (*ib.* p. 308). On the other hand we are told that now all the regents in theology (who had supported Wycliffe in 1377) 'determined against' his doctrine (*Eulog. Hist.* iii. 351).

The accused officials ended by subscribing the condemnation; the chancellor begged pardon on his knees, and was forgiven on the intercession of the aged and always moderate William of Wykeham (*ib.* p. 308). He was thereupon handed a fresh and more strenuous mandate, requiring him not to allow the condemned tenets to be taught in the university, and to suspend from preaching and from all academical acts Wycliffe, Hereford, Repington, Aston, and Lawrence Bedeman [q. v.] until they had purged their innocence before him. Another mandate required him to publish the condemnation in St. Mary's Church and in the schools, and to make an inquisition through the halls of the university for the supporters of these doctrines, and to force them to purgation. The chancellor pleaded that he dare not for fear of his life publish such a document. 'Then,' replied Courtenay, 'is the university a fautor of heretics if she will not allow orthodox truths to be published' (*ib.* p. 311). And the accusation was certainly no more than the truth. However, the chancellor now went back to Oxford with a royal injunction to carry out the archbishop's commands. He proceeded to suspend Hereford and Repington both from preaching and lecturing; and a royal writ required the chancellor and proctors, with the assistance of the doctors of theology, to make a general inquisition throughout the university for heretics and for all books by Wycliffe or Hereford (*Fasc. Ziz.* p. 312). But the archbishop's threats did not prevent him suspending a violent anti-Wycliffite partisan, the Cistercian Henry Crump [q. v.], himself, however, a heretic in another direction, as a disturber of the peace of the university (*ib.* pp. 311–12, 344). This incident led to the citation of the chancellor and proctors before the king in council, by whom they were compelled to remove the suspension (*ib.* p. 314). All the more prominent of Wycliffe's followers were sooner or later forced into some kind of retractation, and it is a proof of the astonishing hold which Wycliffe had acquired over large sections of the English people that he escaped any form of personal condemnation. It is not even clear that the archbishop's command to suspend him from all academical acts was ever carried out. He had apparently left Oxford of his own accord, and retired to Lutterworth. There he occupied himself with preaching to his rural congregation the sermons which have come down to us, in making or completing his translation of the Bible, and in composing

increasingly violent treatises or pamphlets against the abuses of the church, especially against the papacy and the regulars.

It is alleged that Wycliffe in person had to appear before the bishops assembled at Oxford in November 1382, and that he there recanted, but the statement rests entirely upon the authority of Knighton (*Chronicon*, ii. 160), who represents the assembly as an adjourned session of the 'earthquake council,' assuming that the later sittings of that assembly, in which so many Oxford doctors figured, must have been held in the university itself. Moreover the English document which Knighton gives as a recantation emphatically reasserts the opinions that Wycliffe had always entertained, and Knighton's whole treatment of Wycliffe's life is confused and unchronological. It is improbable that Wycliffe appeared before such an assembly, and certain that he did not retract his opinions. The archbishop's registrar, who duly chronicles the recantation of Repington and Aston (Wilkins, iii. 172), would not have failed to place on record so welcome an event.

For the last time the crusade which Urban VI had proclaimed against his rival of Avignon brought Wycliffe back into his old field of political pamphleteering (1382). Here indeed was an exhibition on a more than ordinary scale of every abuse which Wycliffe had denounced. A pretended pastor of one half of Christendom was encouraging by the most extravagant indulgences the murder and plunder of his rival's adherents in Flanders, which was invaded by an army of ruffians recruited by preaching friars, financed by church collections, and led in person by the fiery prelate Henry Despencer [q. v.], bishop of Norwich, who had already used his formidable mace in putting down with more than the ruthlessness of any secular lord the rebellion of the peasants in Norfolk. Wycliffe's letter to Urban VI is sometimes said to have procured him the honour of a citation to Rome in 1384, which he was prevented by illness from obeying. But the fact of the citation rests entirely upon the authority of a letter of Wycliffe's apologising for non-obedience to it (*Fasc. Ziz.* p. 341), and the document, the real occasion of which must remain uncertain, scarcely reads (as Lechler points out) like a real letter actually sent to Rome, though the fact of the citation is accepted by Dr. Poole (*Wycliffe and Movements for Reform*, p. 111). A mere rumour that he was to be cited might well have moved the reformer to some such unfinished sketch of a reply, or it may have referred to the citation to Rome enjoined by one of the bulls of 1377.

It is to the parliament of November 1382—the parliament which cancelled the pretended statute against heresy—that Wycliffe is supposed to have addressed an 'English petition' to the following effect: (1) That regulars might be free to leave their orders; (2) that those men who unreasonably and wrongfully have damned the king and his council (for taking away the goods of ecclesiastics) may be amended of so great error; (3) that tithes and other ecclesiastical dues be withheld when not used for their proper purpose; (4) that the true doctrine of the eucharist may be taught (the document, which contains an elaborate statement of reasons, is printed in Arnold's 'Select English Works of Wycliffe,' iii. 508). A decidedly different version of the propositions addressed by Wycliffe to parliament is given by Walsingham (ii. 51). It invites parliament to withhold obedience to prelates, except in so far as such obedience promotes obedience to Christ; not to send money to the Roman court, not to allow absentees to enjoy benefices in England, not to oppress the people with tallages till the property of the clergy is used up, and to confiscate the goods of delinquent clergy; but contains no allusion to the eucharist.

Wycliffe had already, in 1382 or 1383, experienced a paralytic stroke. On 28 Dec. 1384 (see Bishop Buckingham of Lincoln's Reg. Memorabilia, f. 7, ap. Lewis, p. 44, and the testimony of Gascoigne's manuscript deposition, ap. Lewis, p. 336; not, as the monk of St. Albans for polemical purposes represents, on the feast of St. Thomas of Canterbury, 29 Dec., *Chron. Angl.* p. 362) it was repeated while he was hearing mass in his own church; he never spoke again, and died three days later (31 Dec.) He was buried at Lutterworth, where his body remained till 1428, when it was disinterred, burnt, and thrown into the adjoining river Swift, in accordance with the orders of the council of Constance, by his former disciple Richard Fleming [q. v.], now bishop of Lincoln.

The repose enjoyed by Wycliffe's remains at Lutterworth from his death till 14 May 1415 is symbolical of the subsequent history of Wycliffism or Lollardism (the name is probably derived either from 'loller,' an idle fellow, or from the verb 'lull,' to sing or mutter psalms). The movement was no doubt thrown back by the repression which immediately preceded and followed his death, especially by the measures taken to collect and destroy his writings in Oxford (Wilkins, *Concilia*, iii. f. 160). It is to this reaction against Wycliffism that the Oxford chan-

cellor and proctors owe their formal appointment as 'inquisitores hereticæ pravitatis' by the royal writ of 1381, which ordained a monthly inquisition for Wycliffites and Wycliffite books through the colleges and halls of Oxford. The title suggests at once how favourable to the spread of Wycliffe's opinions had been the absence in England of that cunningly devised institution the papal inquisition, by which the earlier thirteenth-century revolt against mediæval orthodoxy had been effectually repressed. Even the measures now taken by the state against the lollards were of a comparatively mild description. Imprisonment was the severest penalty which they involved, and, in spite of all of them, it is clear that Wycliffism continued in force in Oxford and in many parts of England, especially in the great towns like London and Bristol (Adam of Usk, *Chron.* ed. Thompson, p. 3) and in the country round Leicester, till the reign of Henry IV brought with it a fresh and far more rigorous renewal of the alliance between the court and the hierarchy for the preservation of the *status quo* against subversive and revolutionary opinions in church and state. The Wycliffite rising of 1399 enabled the enemies of his doctrine to stamp it out in blood. According to Adam of Usk (*Chron.* ed. M. Thompson, p. 3) twenty-three thousand Wycliffites were put to death—of course an enormous exaggeration. The reform movement in Bohemia, if not in the first instance due to the influence of Wycliffe's writings, had owed to them its definitely heretical character; the writings of John Huss are largely transcripts from those of Wycliffe (see Loserth, *Wiclif and Hus*); and the violent form assumed by the movement in Prague turned the suppression of lollardy from an English into a European question. In 1401 the secular arm was strengthened in its efforts to assist the humane persuasions of mother church by the statute 'de hæretico comburendo,' which for the first time gave the force of statute to the punishment of burning for heresy, though it is possible that this punishment would in theory have been recognised by the common law (Maitland, *Canon Law in the Church of England*, pp. 176 sq.) In 1411 the university of Oxford was forced, with extreme difficulty, to submit to a visitation 'de hæretica pravitate' by Archbishop Arundel, and to condemn the opinions of Wycliffe, an event which may be regarded as closing the history of really vital scholastic thought in that university (Rashdall, *Universities*, ii. 432–5, 542). The work was completed by the measures of the council of Constance in 1415–16. From this time Wycliffism could only survive in hole-and-corner fashion. But it may be broadly asserted that lollardy never quite died out in England till it merged in the new Lutheran heresies of the sixteenth century (see Trevelyan's admirable chapter on the later 'History of the Lollards' in *England in the Age of Wycliffe*, p. 333; cf. Rashdall, *Universities*, ii. 543).

Wycliffe's bible was extensively copied up to about 1450, and even then the copies which had been made did not disappear. It is certain that the Reformation had virtually broken out in the secret bible-readings of the Cambridge reformers before either the trumpet-call of Luther or the exigencies of Henry VIII's personal and political position set men free once more to talk openly against the pope and the monks, and to teach a simpler and more spiritual gospel than the system against which Wycliffe had striven.

Of Wycliffe's personal appearance we only know that his frame was spare and emaciated (William Thorpe's examination reported in *Fasc. Ziz.* p. xlv, *n.* 3). None of the extant portraits (as to which see Sergeant, *Life of Wycliffe*, p. 16) can be supposed to represent more than some faint tradition of his personality, and are more probably quite imaginary. His enemies apparently ascribed the fascination which he exercised to studied asceticism, and he thinks it necessary to reply that his conscience is troubled by nothing so much as that he might have consumed the goods of the poor by excessive eating and drinking (*De Veritate S. S.* c. 12, quoted by Shirley, *Fasc. Zizan.* p. xlvi). Such a self-accusation is a sufficient defence. If any charge of inconsistency could plausibly have been preferred against this preacher of evangelical poverty and simplicity of life, it would assuredly have been made. Some other penitent expressions of his are quoted as suggestive of a quick temper (Shirley, *loc. cit.*); and the tone of his writings is certainly trenchant and uncompromising enough. The malicious suggestion that his zeal against clerical endowments was due to his disappointment at losing the bishopric of Worcester, eagerly adopted by Father Joseph Stevenson [q. v.] (*The Truth about John Wyclif*, 1885), seems traceable to Walden (*Doctrinale*, pt. iv. cap. 33; the printed text (Venice, 1571) 'in Reygorinensi Ecclesia' is supposed to represent 'Vigornensi'). The charge of personal timidity sometimes made against him is sufficiently refuted by his whole career. Short of actually insisting on being persecuted, his protests against the abuses which he denounced could hardly have been bolder than they were up to the very date of

his death. His immunity from personal attack is no doubt remarkable, and is a striking witness to the strength of his influence with all sorts and conditions—the Princess of Wales, the Duke of Lancaster, powerful nobles, wealthy citizens, poor peasants, undergraduates and graduates of Oxford; and it is probable enough that his opponents were wise in their generation when they determined that the recantation of his followers and the suppression of his books would be a greater and easier triumph than a martyrdom which would have brought with it no submission, and which would have reawakened the opposition of large numbers who were not prepared to sympathise with the fully developed Wycliffite doctrine.

A few words must be added to supplement the account of his doctrines which we have hitherto derived partly from the testimony of his enemies. Wycliffe was famous as a philosopher before he became a theologian at all, and famous as a theologian before he became a heresiarch. He was the last great realist of the mediæval schools, carrying on that tradition of resistance to the Parisian Thomism of which Oxford had always been the centre. He belongs indeed to the decadence of scholasticism—to the period when scholastic thought had become over-subtle, technical, and intricate, and its expression barbarous and uncouth even as compared with the latinity of the thirteenth century. Some of Wycliffe's works are among the most intricate and obscure of all scholastic writings. It is the more remarkable that amid such surroundings we should discover in him a real thinker who turned its own weapons against much of the scholastic absurdity of his day, and a profoundly religious mind which by sheer hard thinking—and not by the short cuts of Renaissance scepticism or Reformation dogmatism—fought its way to a conception of the Christian gospel which was above all things ethical and practical.

It is not necessary to say much of Wycliffe's philosophy, except that his doctrine of universals is a realism of a moderate and enlightened character which had profited by the criticism of Occam and the nominalists. He acknowledges that the universal ideas are only substances 'in an equivocal sense'—that is to say, that they have merely an intelligible or possible 'esse' which is necessary and eternal. Their existence, in short, is only logically separable on the one hand from the particulars in which they are realised, or on the other from the mind of God in which they eternally exist. God is the 'forma rerum.'

The connection of Wycliffe's philosophy with his theology is by no means an external or accidental one. Everywhere he discovers in nominalism the seat of all theological error. His conception of the nature of God is profoundly platonic. He fights against the idea of arbitrary divine decrees. The will of God is eternal and unchangeable, and is determined by the 'rationes exemplares' or 'ideas' (which together constitute the Second Person of the Holy Trinity) eternally immanent in his nature. It would be impossible for God Himself to grant the arbitrary and immoral privileges which Christ's vicar and his delegates undertake to confer in Christ's name. About his quite orthodox doctrine of the incarnation it is unnecessary to say more than that he has, for a mediæval, an unusually strong appreciation of the real humanity of Jesus Christ. His doctrine of the atonement seems largely founded on the teaching of St. Anselm, by whom he was in other ways greatly influenced. Although he insists much upon the necessity of divine grace, predestination is with him reasonable, directed to the highest good of all creatures, not arbitrary. He recognises that all moral impulses come from God, and has no objection to the doctrine that man's use of his will merits grace *ex congruo*, though objecting to the ordinary *ex condigno* doctrine, and denying the possibility of works of supererogation. In spite of his strong assertion that all that happens happens of necessity, and that the whole course of the world's history is the necessary outcome of the will—that is to say the essential and eternal nature—of God, he does appear, at least in his earlier writings, to assert human freedom in something more than the equivocal sense in which it is admitted by Augustine and Thomas Aquinas. He was evidently trying to steer a mid-course between the indeterminism of FitzRalph and the thoroughgoing predestinarianism of Bradwardine. In early life (when he wrote the *Quæstiones XIII*) there could be no doubt about his libertarianism, and in the 'De Dominio Divino' he still maintained that sufficient grace is given to every man to enable him to fulfil the law of God, but the deterministic tendency grew upon him in later years. There is little of that insistence upon 'faith without works' which is characteristic of the reformation theology. Wycliffe's practical religious teaching is above all things ethical: the gospel is to him mainly a revelation of practical duty, and its essence is the law of charity.

The intricacy of a very technical philosophy and the directest and simplest inculcation

of Christian morality meet strangely in Wycliffe's most characteristic doctrine—the doctrine of dominion founded on grace. All dominion, Wycliffe holds, is founded upon the will of God. Dominion is of three kinds: (1) natural, (2) evangelical, and (3) political. Natural dominion is the dominion which man had (by the grace of God) over all men and all things before the fall—a joint dominion over things and a dominion over other men of which the correlative is submission to a like dominion of those others—a state in which all in love serve one another. Were the law of Christ perfectly observed even now, this is the state to which human society would return, and then no law would be necessary but the law of Christ (though there are some reserves in favour of laws founded on the law of Christ), and coercion would be superfluous. And even now the righteous man has ideally a dominion over all things, though the fall has made it necessary for him to submit in practice to some limitation in the exercise of this dominion. It is sin that has brought with it the necessity for other laws and the coercive political authority necessary to enforce them.

But even so the laws owe their authority to their conformity with the law of Christ, the laws regarding property as much as other laws. The practical outcome of this doctrine is that lords ought to exercise their powers and to use their property in accordance with the Christian law of charity, which is sometimes identified with the law of nature. To what use of wealth this principle would point in the case of the secular rulers, Wycliffe does not explain in detail. But, though there is an admission that under certain circumstances the subject may be released from his allegiance, Wycliffe had no revolutionary practical intention as regards the state. The immediate practical object of the treatise is to develop the idea that 'evangelical dominion,' such as is conferred by Christ upon ecclesiastics, carries with it no property in things or coercive jurisdiction over persons; and, since all grants of property are conditional on the fulfilment of the conditions upon which it was originally given, he urges that it is the duty of the secular ruler under certain circumstances (he avoids in the treatises 'De Dominio,' though not in the later pamphlets, saying that those circumstances had actually arisen) to take away this property. The state should not enforce spiritual censures or the payment of tithes. Wycliffe's ideal was that the clergy should live a life of poverty—not a fantastic, technical poverty like that prescribed by the mendicant ideal, but a life of extreme simplicity, supported by the tithes or other voluntary offerings which would be freely given by their flocks to a clergy who really preached the gospel and worked among their parishioners. In urging upon the laity the duty of reforming the abuses of the church, Wycliffe was no Erastian, since, while he held strongly to a distinction of office between clergy and laity—between secular lords, to whom coercive jurisdiction was entrusted, and priests, whose authority was purely spiritual or pastoral—he asserts very emphatically the priesthood of the laity, and insists that he is only calling upon one part of the church to remove the evils due to the misconduct of another. The existence of the church is not dependent upon the clergy.

In his later theological writings and polemical pamphlets Wycliffe more and more develops into practical detail the consequences of these views. He denies more and more strongly the 'jus divinum' of the papacy; and he habitually treats the papacy in its present form as the most signal manifestation of the spirit of Antichrist. He accepts from Jerome the idea of the identity of the New Testament bishop with the New Testament presbyter. The priesthood, or the priesthood with the diaconate, is the only essentially necessary order of the ministry. At the same time he has no objection to episcopacy, and does not contemplate its abolition, provided it be limited to purely spiritual authority and functions. He pleads for the permission of clerical marriages, though he seems to regard celibacy as the higher ideal. More and more vehemently, as the struggle with his great enemies thickened, he denounces the whole principle of monachism. The monks are condemned for their wealth and their uselessness, the friars as the great hawkers of indulgences, pardons, 'letters of fraternity,' and so on—the great enemies of practical and spiritual religion in the church of his day. But his objections are not limited to the abuses of monasticism: he objects to its principle. The cloistered life, gregarious and yet isolated, the self-imposed obedience to prelates who might not be in a state of grace, the waste of time in mechanical devotions of inordinate length, the inevitable growth of a zeal for the order and its traditions, to the disparagement of the all-sufficient law of Christ, were in his view simply so many obstacles to the realisation of the evangelical ideal of life.

Wycliffe had no objection to the use of the term 'seven sacraments,' but held that there is no reason why the word 'sacrament' should be limited to the traditional seven; and, while he quite admits the necessity of signs and the

obligation of the two ordained by Christ himself, he more and more strenuously insisted upon the supreme importance of spiritual religion—of obedience to the divine law in personal and social life—and the comparative unimportance of ceremonies. Enough has been said of his doctrine of the eucharist. It grew out of an opposition to the nominalistic doctrine of the annihilation of substance, which is to be found even in his Logic, though he long saved his orthodoxy by highly technical distinctions. Beginning in the simple denial of the scholastic doctrine that the accidents remained after the substance of the elements had been destroyed by the act of the priest, it gradually passed through a doctrine having some affinity to consubstantiation into a view which really made the presence of Christ a spiritual presence, and the sacrament a sign of a spiritual reality which depended upon the spiritual condition of the recipient. In so far as he still continues to use the language of the real presence, that presence is of a kind which does not depend upon the mechanical act of consecration. In the 'Trialogus' he suggests that the eucharist might under certain circumstances be consecrated by laymen, but holds that 'it is decent' that it should be consecrated by a priest, since it was to them specially that Christ's injunction was directed. The host may be adored 'conditionally,' but the body of Christ which is adored therein is the body which is in heaven.

Wycliffe assails the whole doctrine of a 'treasury of merits' dispensed by pope and prelate, and denies to the clergy all power —whether by excommunicating a good man or by absolving or indulging a bad man—of mechanically affecting the salvation of any one. Confession he held to be useful in many cases, but it should not be enforced, and priestly absolution was not a necessity. Bought masses, indulgences, or prayers are of no avail. Even when they are not bought, it is better to pray for all men than for particular persons. The doctrine of purgatory he leaves, but insists much on the limitation of our knowledge about it. Apart from the technical Reformation doctrine of justification, there is little in the general principles of the teaching of the sixteenth-century protestants which Wycliffe did not anticipate. He accepted quite as explicitly as they the supreme authority of scripture. It is perhaps chiefly in his mediæval principles of interpretation that he falls below the intellectual level of the Reformation. In the spirituality and the purely ethical tone of his teaching he is more thoroughgoing than his successors, while he is more moderate and statesmanlike in his attitude towards practical questions —such as the use of images or of indifferent ceremonies—though personally inclined to an austere condemnation even of elaborate music. His exaggerated opposition to clerical endowments, an exaggeration naturally provoked by the extreme secularisation of the mediæval church, is his nearest approach to fanaticism. It is strange that, while condemning the mendicancy of the friars, he should have advocated a system which would have practically reduced the secular clergy to the position of beggars; and his condemnation of wealthy ecclesiastics was too sweeping to bring his schemes within the limits of a wise and practical statesmanship. Even on the purely religious side, this extravagance—carrying with it the condemnation even of universities and colleges—ultimately destroyed the influence of the Wycliffite movement among the educated clergy, and reduced it to a struggling and almost illiterate sect. But if in his fundamental principle of lordship founded on grace there is some intellectual confusion (largely due to his acceptance of the feudal language by which political authority was identified with proprietary right), the confusion itself points to a truth in seeing which Wycliffe was before his time. The world has generally accepted Wycliffe's principle that political authority springs from its tendency to promote the material and spiritual good of society at large; it has hardly yet accepted with equal explicitness the principle that rights of property are no less in need of social justification.

Wycliffe's writings may conveniently be divided into three groups, of which the first belongs to his early life as a schoolman; the second to the period of his development in which his doctrine of dominion, with its consequences, constituted his chief departure from orthodoxy; the third, beginning with his denial of transubstantiation in 1379 or 1380 to the closing years of his life, in which he rapidly developed into complete antagonism to the whole mediæval system in theology and church government.

Wycliffe's works have for the most part remained unpublished until a few years before the quincentenary of his death. The only important exception is the 'Trialogus,' published under the title 'Dialogorum libri quatuor' at Bâle in 1525. The following is a list of the Latin works now in print; the dates must be looked upon as approximate and largely conjectural:

I. 'De Logica,' with a 'Logicæ Continuatio' (possibly finished in later life); 'De Compositione Hominis;' 'XIII Quæstiones logicæ et philosophicæ;' 'De Ente Prædicamentali.'

II. 'De Incarnatione Verbi;' 'De Dominio Divino' (before 1377, possibly circa 1372); 'De Dominio Civili' (before 1377); 'De Ecclesía,' 1377–8; 'De Officio Pastorali,' 1379; 'De Officio Regis,' 1379.

III. 'Dialogus' or 'Speculum Ecclesie Militantis,' 1379; 'De Eucharistia,' 1379–80; 'De Simonia,' 1379–80; 'De Apostasia,' 'De Blasphemia,' 1381–2; 'Opus Evangelicum,' i. ii. (mostly written after 1379); 'Trialogus,' 1383.

The following minor works are printed together in 'Polemical Works,' edited by Buddensieg, and mostly belong to the period 1382–4: 'De Fundatione Sectarum,' 'De Ordinatione Fratrum,' 'De Nova Prævaricantia Mandatorum,' 'De Triplici Vinculo Amoris,' 'De Septem Donis Spiritus Sancti,' 'De Quattuor Sectis Novellis,' 'Purgatorium Sectæ Christi,' 'De novis Ordinibus,' 'De Oratione et Ecclesiæ Purgatione,' 'De Diabolo et Membris ejus,' 'De Detectione Perfidiarum Antichristi,' 'De Solucione Satanæ,' 'De Mendaciis Fratrum,' 'Descriptio Fratris,' 'De Dæmonio Meridiano,' 'De Duobus Generibus Hæreticorum,' 'De Religionibus Vanis Monachorum,' 'De Perfectione Status,' 'De Religione Privata,' i. ii., 'De Citationibus,' 'De Dissensione Paparum,' 'Cruciata,' 'De Christo et suo Adversario Anti-christo,' 'De Contrarietate Duorum Dominorum,' 'Quattuor Imprecationes,' 'De Anti-christo' or 'Opus Evangelicum,' iii. 1384. There are also four volumes of 'Sermones.'

All the above published works appear in the Wyclif Society publications except the 'Trialogus,' which has been edited by Lechler (Oxford, 1869), and the 'De Officio Pastorali' by the same editor (Leipzig, 1863). The more systematic theological works were intended to form part of a connected 'Summa in Theologia,' the 'De Dominio Divino' being intended as an introduction, and the following twelve books arranged as follows: 'De Mandatis Divinis,' 'De Statu Innocentiæ,' 'De Dominio Civili,' i. ii. iii., 'De Veritate Sacræ Scripturæ,' 'De Ecclesia,' 'De Officio Regis,' 'De Potestate Papæ,' 'De Simonia,' 'De Blasphemia.'

For complete lists of the very numerous works attributed to Wycliffe reference should be made to Shirley's 'Catalogue of the Works of John Wyclif,' Oxford, 1856, and the old catalogues published in the 'Polemical Works.'

The genuineness of some of the later tracts is no doubt unprovable, though they must have been produced under Wycliffe's immediate influence; but a strong and consistent tradition and the striking individuality of Wycliffe's style do not allow us to entertain a serious doubt about any of his more considerable writings. A few of the English works of the reformer were published early, especially the very popular tract known as 'Wycliffe's Wycket' (Nuremberg), 1546, and many subsequent editions; but all those which can with any probability be ascribed to the reformer are to be found in the following works: 'Three Treatises of John Wycliffe, D.D.,' ed. Todd, Dublin, 1851; the 'Select English Works of Wyclif,' edited by T. Arnold (Oxford, 1869–71), and 'The English Works of Wyclif hitherto unprinted,' by F. D. Matthew, London, 1880 (Early English Text Soc.), whose introduction is a valuable contribution to the biography of the reformer.

[The most important original authorities for Wycliffe's life are: the collection of documents and narratives about Wycliffe and Wycliffism called Fasciculi Zizaniorum, attributed to the Carmelite Thomas Netter of Walden (often styled Walden), ed. Shirley, London, 1858; the Chronicon Angliæ, auctore Monacho quodam Sancti Albani, ed. Maunde Thompson, London, 1874 (an early English translation of part of this work was published in Archæologia, 1844); the Historia Anglicana of Thomas Walsingham, ed. Riley, London, vol. iii. 1869, one of the numerous re-editings of the Chronicon Angliæ and the principal source of the accounts of Wycliffe till the recent recovery of the Chronicon Angliæ [see under art. Walsingham, Thomas]; the Chronicon of Henry Knighton, monk of Leicester, ed. Lumby, London, vol. ii. 1895, which supplements the Chronicon Angliæ, but is confused in chronology; it is, however, valuable as a Lancastrian corrective to the anti-Lancastrian St. Albans chroniclers, and as being written in the country most affected by Wycliffism. The Continuation of the Eulogium Historiarum, London, vol. iii. 1863, is often very valuable for the general history (all the above are published in the Rolls Series). Other chronicles of course add details as to the general history, but not much about Wycliffe personally. Among the earlier scholars who have written on Wycliffe's Life, it will be enough to mention Foxe's Book of Martyrs, and An Apologie for John Wycliffe, showing his conformitie with the new Church of England, by Thomas James [q. v.], Oxford, 1608. Among more or less systematic biographies the most important are: Varillas's Histoire du Wiclefianisme, Lyons, 1682, translated by Earbery in The Pretended Reformers, London, 1717, a libel with a thin basis of garbled facts; Lewis's History of the Life and Sufferings of John Wycliffe, London, 1720 (other editions, London, 1723, Oxford, 1820); R. Vaughan's John de Wycliffe, D.D., a Monograph, London, 1853, and The Life and Opinions of John de Wycliffe, London, 1828, add but little to Lewis; Shirley's valuable introduction to his edition of the Fasciculi Zizaniorum;

Böhringer's Johannes von Wykliffe in Die Vorreformatoren des vierzehnten und fünfzehnten Jahrhunderts, Zürich, 1856 (containing an elaborate study of his theology); Lechler's Johann von Wiclif und die Vorgeschichte der Reformation, Leipzig, 1873 (Engl. transl., John Wiclif and his English Precursors, by Lorimer, 1878, and 1881 and 1884; this is at present the most important authority for Wycliffe's life, and the fullest account of his opinions); R. L. Poole's Wycliffe and Movements for Reform, London, 1889 (Dr. Poole has also dealt with Wycliffe's politico-theological doctrines in his Illustrations of the Hist. of Mediæval Thought, London, 1884); Burrows's Wiclif's Place in History, London, 1881 and 1884; Buddensieg's Johann Wiclif und seine Zeit, Gotha, 1885, and John Wiclif as Patriot and Reformer, London, 1884 (both short 'Festschriften' for the Wycliffe Quincentenary); Vattier's John Wyclyff, D.D., sa vie, ses œuvres, sa doctrine, Paris, 1886; Sargeant's John Wyclif, last of the Schoolmen and first of the English Reformers, New York, 1893—a popular work. G. M. Trevelyan's Age of Wycliffe, 1898, is a thorough and brilliant study of the history of the period, especially from the political and social point of view. The following studies of Wycliffe's theology may also be noticed: Jäger's John Wycliffe und seine Bedeutung für die Reformation, Halle, 1854; and Lewald's Die theol. Doctrin des Johann Wycliffe in the Zeitschrift für die Hist. Theologie, Leipzig, 1846 and 1847. The dependence of Huss upon Wycliffe is shown by Loserth in Hus und Wiclif, Prague, 1884, Engl. transl. (Wiclif and Hus), by M. J. Evans, London, 1884. Many important corrections of the older biographies are to be found in Dr. Poole's works, and in various articles and prefaces by Mr. F. D. Matthew, some of which are quoted above.]

H. R–L.

WYCUMBE, WILLIAM (*fl.* 1160), biographer. [See WILLIAM.]

WYDDEL, OSBORN (*fl.* 1280), founder of various Welsh families. [See OSBORN.]

WYDEVILLE or **WYDVILLE.** [See WOODVILLE.]

WYDFORD, WILLIAM OF (*fl.* 1380–1411), opponent of Wycliffe. [See WOODFORD.]

WYDOW, ROBERT (*d.* 1505), poet and musician, was born at Thaxted, Essex. His stepfather, a schoolmaster, educated him and sent him to Oxford. He is the first recorded holder of the degree of Bachelor of Music at Oxford; in 1502 he was incorporated at Cambridge. After his stepfather's death Wydow returned to Thaxted and succeeded him as master of the school, becoming also vicar of Thaxted on 22 Dec. 1481. He resigned the living on 1 Oct. 1489, and seems to have travelled about this time in France and Italy. Besides being probably appointed penitentiary in St. Paul's Cathedral, he was collated rector of Chalfont St. Giles on 19 Nov. 1493. On 27 March 1497 he was made canon in Wells Cathedral; and after the death of Henry Abyngdon on 1 Sept. succeeded him as succentor. On 21 Dec. 1499 he was granted the vicarage of Chew Magna, and in the following year was installed subdean and prebendary of Holcombe Burnell. He was also 'scrutator domorum,' librarian, seneschal, and auditor of the chapter-house at Wells. Other preferments granted him were the advowson of Wookey and the perpetual vicarage of Buckland Newton; these may have been in recognition of his appointment as deputy for the transaction of business between the pope and the cathedral of Wells. He died on 4 Oct. 1505, bequeathing considerable property to the Carthusians of Henton; a requiem was ordered to be sung in every Carthusian monastery in England.

Wydow wrote some Latin poems (not known to be extant), including a life of the Black Prince and a book of epigrams. Edward Lee, archbishop of York, who had known Wydow, calls him *facile princeps* among the poets of his day; and he is also celebrated by Leland and Holinshed. None of his musical compositions are mentioned; but if William Cornysshe [q. v.] came from Wells, as there is some reason to suppose (a Thomas Cornish succeeded Wydow as rector of Chew, WOOD, *Athenæ*, ii. 699), Wydow may have had a considerable influence in preparing the way for the great school of Elizabethan composers.

[Grove's Dict. of Music and Musicians, iv. 817; Leland's Catalogus, p. 484; Abdy Williams's Degrees in Music, pp. 60, 65, 119, 121, 154; Davey's Hist. of English Music, p. 84.]

H. D.

WYER, ROBERT (*fl.* 1530–1556), printer, belonged to a family some members of which were settled at Wendover in Buckinghamshire (*Pat. Roll*, 33 Hen. VIII, pt. vii.) John Wyer, who died in 1552, held at Wendover a house called 'The Maidenhead' and half an acre of land there. His will makes no mention of Robert. Edward Wyer of Wendover, grandson of this John, bought of the printer, Richard Tottel, in 1579 'the Three Cranes in the Vintry,' London (*Chancery Proceedings*, 21 Eliz. No. 49). It is possible that John of Wendover was identical with a contemporary printer of the name, who issued in 1550, at the sign of 'St. John the Evangelist in Fleet Street, in St. Bride's Churchyard, over against the Conduit,' Bale's 'Paraphrase of the Book of

Revelation.' The house occupied by John Wyer the printer had formerly been in the possession of a printer named John Butler, and to Butler John Wyer may have served an apprenticeship; he is not known to have published any other book than that by Bale. Robert Wyer was probably a near relative.

According to Herbert, Robert Wyer began life as a servant to Richard Fawkes, a printer and publisher, who lived in Durham Rents, close by Durham House, in the Strand (Ames, ed. Dibdin, iii. 356). When Robert Wyer's apprenticeship ended he apparently worked with Richard Pynson [q. v.] One of Pynson's popular publications, 'Solomon and Marcolphus,' was described as being on sale at the sign of 'St. John the Evangelist at Charing Cross,' in premises that formed part of the rentals of Norwich House, near the site of the present Villiers Street. To these premises Robert Wyer succeeded about the date of Pynson's death in 1529. Wyer's press was certainly established there in 1530. It is possible that he bought Pynson's plant. The house was very near the office of Richard Fawkes, alleged to be his old master, with whom he seems, when in business on his own account, to have maintained close relations. Fawkes printed for him an astronomical treatise attributed to Aristotle, entitled 'De Cursione Lune' (n. d.); after 1536 Wyer reprinted two editions of the work at his own press, under the title of 'Nature of the dayes of the weke.' In 1536 the property of which Wyer's premises formed part passed from the bishop of Norwich to Charles Brandon, duke of Suffolk, who held it till his death in 1545. Accordingly, after 1536 Wyer in his publications described his address as 'the Duke of Suffolk's rents,' instead of 'the Bishop of Norwich's rents.' He continued at work in the same premises till 1556, when he was succeeded by Nicholas Wyer, doubtless a relative, who in 1560 was himself succeeded by Thomas Colwell.

Seven distinct founts of type were employed in Wyer's printing-office. His device was a picture of St. John the Evangelist, bareheaded and dressed in a long robe, seated under a tree on an island surrounded by water, and writing on a scroll spread over his right knee; at his right hand an eagle with outstretched wings holds an inkwell in its beak; in the background is a city with towers and spires; below, the printer's name, 'Robert Wyer,' is prominently displayed. In some specimens of the device the eagle is omitted. A set of small woodcuts which Wyer constantly introduced into his works were copied from blocks used by Antoine Verard, the French printer, in a 1490 edition of 'Horæ.' Some good initial letters frequently employed by Wyer closely resembled those in common use by Wynkyn de Worde. Most of his books he both printed and published, although a few were printed by him for others to publish, and one or two were printed by others for him to publish; among those booksellers or publishers who availed themselves of the services of his press were Richard Kele, Richard Banckes, Henry Dabbe, and John Goodall.

One of Wyer's most elaborate books was a translation of Christine de Pisan's 'C. Hystoryes of Troye,' n.d. (after 1536). It is copiously illustrated with woodcuts. The translation was possibly the work of Wyer himself. Other interesting publications were: Andrew Borde's 'Boke for to lerne a man to be wyse,' n.d. (after 1536); Erasmus's 'Epistle on the Sacrament' (n.d.), his 'Governance of goode helthe' (two undated editions), and his 'Exhortation,' n.d. (before 1536); Lord Berners's 'Castell of Love,' 'imprynted by me, Robert Wyer, for Richard Kele,' n.d. [1542 ?]; Moulton's 'Glasse of Helthe' (three undated editions).

One hundred books are described by the bibliographer Herbert in his edition of Ames's 'Typographical Antiquities' as having come from Wyer's press. Fifty are in the British Museum, and others are in the Bodleian Library, the Cambridge University Library, and the Lambeth Library; but several have not been traced of late years. Only eleven of Wyer's publications are dated. The earliest dated book, Richard Whytford's 'Golden Pystle,' appeared in 1531. Fourteen of Wyer's publications mention Wyer's dwelling as 'in the Bishop of Norwich's rents,' which implies that they were undertaken before 1536, when the place received the new designation of 'the Duke of Suffolk's rents;' that form of address figures on thirteen of Wyer's books, which must accordingly be dated after 1536.

[A very full and admirable account of Wyer appears in 'Robert Wyer, Printer and Bookseller,' a paper read before the Bibliographical Society on 21 Jan. 1895 by Henry R. Plomer, privately printed in volume form for the Bibliographical Society in 1897, with facsimiles of types and devices. See also Ames's Typographical Antiquities, ed. Herbert and Dibdin.]

S. L.

WYETH, JOSEPH (1663–1731), quaker writer, son of Henry and Sarah Wyeth, was born on 19 Sept. 1663 in the parish of St. Saviour, Southwark. He became a successful merchant of London, and was the author of several controversial works. The chief is 'Anguis Flagellatus: or a Switch for the

Snake. Being an answer to the Third and Last Edition of the Snake in the Grass' (by Charles Leslie [q. v.]), London, 1699, 8vo. To this a supplement was added by George Whitehead [q. v.], to whose 'Antidote against the Venom of the Snake in the Grass' Wyeth had also written what he calls 'An Appendix' or sequel (though published separately) entitled 'Primitive Christianity continued in the Faith and Practice of the People called Quakers,' London, 1698, 8vo. Of all the attacks upon early quakerism, Leslie's 'Snake in the Grass' was the most reasoned, and it provoked the greatest number of replies. The 'Switch' was answered by Richard Mather [q. v.], 'Primitive Christianity' by Francis Bugg [q. v.], neither of them being an opponent of much weight. Wyeth also contributed 'An Answer to a Letter from Dr. Bray,' London, 1700, 4to, and 'Remarks on Dr. Bray's Memorial,' London, 1701, to the opposition organised by the quakers against the establishment of a state church in Maryland, which Thomas Bray [q. v.], commissary-general, succeeded in carrying through the English parliament in 1701.

He was for twenty years a friend of Thomas Ellwood [q. v.], whose 'Life' he prepared for the press, adding a supplement, preface, and bibliography to the first edition, 1714, 8vo. For the preparation of this he passed in review many letters and documents which had formerly belonged to Milton; the most important of them were afterwards published by John Nickolls [q. v.], who had at one time been apprenticed to Wyeth.

He also published 'The Athenian Society unvail'd, or their Ignorance and Envious Abusing of the Quakers detected and reprehended,' London, 1692, fol., and 'A Vindication of W. P. [William Penn] from the Erronious and False Testimony of Thomas Budd. Being an Answer to a sheet of his entitled "A Testimony for Truth against Error,' London, 1697, 8vo.

Wyeth died of fever on 9 Jan. 1730–1, and was buried at the Park, Worcester Street, Southwark, on the 15th. His wife Margaret died at Tottenham, aged 76, on 13 Sept. 1749, and was buried with her husband.

[Smith's Catalogue, ii. 965; Wyeth's Works; Whiting's Catalogue, 1708, p. 215; Nickolls's Original State Papers, preface, p. iv; Ellwood's Life; Registers at Devonshire House; Whitehead's Christian Progress, p. 680.] C. F. S.

WYKE, Sir CHARLES LENNOX (1815–1897), diplomatist, born on 2 Sept. 1815, was the son of George Wyke, of Robbleston, Pembrokeshire, captain in the grenadier guards, by his wife Charlotte, daughter of F. Meyrick. He was a lieutenant in the royal fusiliers, and afterwards a captain on the king of Hanover's staff. In 1847 he was appointed vice-consul at Port-au-Prince, and in 1852 consul-general in Central America. On 31 Oct. 1854 he was appointed chargé d'affaires, and on 8 Aug. 1859 he was nominated envoy extraordinary. In the same year he was gazetted C.B., and on 23 Jan. 1860 was removed to Mexico as minister plenipotentiary to the republic, and created K.C.B. on 22 May. On 30 June 1861 Juarez was elected president of the Mexican republic with dictatorial powers, and on 17 July the congress suspended payment of public bonds for two years. In consequence France and England broke off diplomatic relations with the republic on 27 July, and Wyke left the city of Mexico in December with all his staff, but remained in Mexico to carry on the negotiations connected with the joint intervention of England, France, and Spain. When the design of France, however, to subvert the Mexican government became apparent, England and Spain withdrew from the alliance, and Wyke returned home. On 19 Jan. 1866 he was accredited to Hanover, but in September his mission was cut short by the Austro-Prussian war and the annexation of Hanover by Prussia. In the following year he was appointed (on 16 Dec.) minister at Copenhagen, where he remained for fourteen years. In August 1879 he was created G.C.M.G., and on 22 June 1881 he was transferred to Portugal, where he remained till the close of his diplomatic career. He retired on a pension on 21 Feb. 1884, and was nominated a privy councillor on 6 Feb. 1886. Wyke died unmarried on 4 Oct. 1897 at his residence, 23 Cheyne Walk, Chelsea.

[Times, 5 Oct. 1897; Burke's Peerage; Foster's Peerage; Haydn's Book of Dignities.] E. I. C.

WYKEHAM, WILLIAM of (1324–1404), bishop of Winchester and chancellor of England, took his name from Wickham, near Fareham, Hampshire, where he was born in the summer of 1324. His mother, Sibill Bowade, had some gentle blood, but his father, John Long, is merely described as of free condition (Lowth, App. p. i; Moberly, p. 323). They were poor, and Wykeham was sent to school at Winchester by some unnamed patrons, perhaps Sir Ralph Sutton and Sir John Scures (lord of the manor of Wickham), for whose souls he long after ordered masses to be said in his colleges. On leaving school he became secretary to the constable of Winchester

Castle, and about 1347 passed into the royal service (*ib.* p. 324). Though not even in minor orders he was made king's chaplain, and presented in 1349 to the rectory of Irstead, Norfolk. In May 1356 he received the appointment of clerk of the royal works at Henley and Easthampstead, and shortly after (30 Oct.) became one of the surveyors of the works at Windsor (*ib.* p. 21). He also paid for the keep of the king's dogs and sold his draught horses. Three years later Edward III appointed him joint surveyor of Windsor Forest and chief warden and surveyor of the royal castles of Windsor, Leeds, Dover, and Hadleigh. He superintended the erection of the new royal apartments east of the great keep at Windsor, and of the new castle in the isle of Sheppey called Queenborough after Queen Philippa (*ib.* pp. 316, 325; *Chron. Angliæ*, p. 41). But the assumption that he was the architect either of these buildings or of those he afterwards undertook on his own account seems baseless (Jackson, *Church of St. Mary*, p. 117; *Trans. R.I.B.A.* vol. iii. 1887; cf. *Proceedings of Archæological Institute*, 1845, pp. 56 sqq.) He usually employed William de Winford in that capacity (Burrows, pp. 80, 120; *Cal. Patent Rolls*, Ric. II, ii. 372; Leach, p. 108).

From 1361 Wykeham was joint warden of the forests south of Trent and took a growing share in state business. He witnessed the ratification of the treaty of Brétigny at Calais in October 1360, became keeper of the privy seal (5 May 1364), secretary to the king, and one of the commissioners appointed (May 1365) to come to an understanding with Scotland. Such was his influence with the king that his enemies afterwards described him as having been at this period 'chief of the privy council and governor of the great council' (Lowth, p. 104). 'Everything was done through him, and without him nothing was done' (Froissart, viii. 101). In consideration of his 'excessive labours and expenses' on the king's private business he received an extra allowance of a pound a day.

But church preferment was the usual and cheaper way of rewarding the labours of so valuable a royal servant. Wykeham came to be a mighty pluralist. The king gave him the rich living of Pulham in the diocese of Ely in 1357, a prebend at Lichfield in 1359, and the deanery of St. Martin-le-Grand (whose chapel and cloister he rebuilt) in 1360. The clerical mortality of the plague year 1361 brought him a whole shower of prebends, at St. Paul's, Hereford, Salisbury, St David's, Beverley, Bromyard, Wherwell, Abergwili, and Llanddewi Brewi in that year, and at Lincoln, York, Wells, and Hastings in 1362 (Moberly, p. 47). He now took orders, being ordained acolyte on 5 Dec. 1361, and priest on 12 June following. Twelve months after (23 May 1363) he became archdeacon of Lincoln. He also held (by dispensation) the Cornish living of Menheniot, and prebends at Dublin and Bridgenorth. The pluralities return ordered in 1365 showed him in enjoyment of benefices to the annual value of 873*l.* 6*s.* 8*d.* (Lowth, p. 33). He resigned Menheniot as strictly incompatible with another cure of souls, and the prebend at Bridgenorth (Moberly, p. 313). His acceptance of Pulham, part of the confiscated temporalities of Bishop Lisle of Ely, involved him in a prosecution in the papal court, and his presentation by the crown to the Lichfield prebend of Flixton during a vacancy of the see was stoutly resisted by the administrator and the dean and chapter. The king's persistence triumphed in each case, but in 1361 Wykeham quietly resigned Pulham, and exchanged the canonry at Lichfield for a less contentious one at Southwell. Nevertheless it has been urged that these episodes were remembered against him at Avignon when he was proposed for a bishopric. On the other hand, we find the pope making use of Wykeham's influence with the king in 1363 and 1364, and Edward's exculpation of his minister to Urban in a letter of 1366 need only have reference to the recent arrest of a papal chamberlain (*Fœdera*, vi. 420, 443; Moberly, p. 60). When, therefore, the see of Winchester fell vacant in October of that year, and the monks at the king's instance unanimously elected Wykeham, the pope did not withhold his consent on personal grounds, but because he had already reserved the bishopric for his own disposition (Lowth, App. p. vi). If Urban had any objection to Wykeham personally, he concealed it very successfully, for on hearing that the king 'pro quadam magna pecuniæ summa' had made the bishop-elect guardian of the temporalities of the see, he himself at once (11 Dec.) invested him with its administration in spirituals and temporals (*ib.*) Influence was brought to bear upon Urban through the Duke of Bourbon, one of the hostages for the treaty of Brétigny, who was granted an extension of his leave of absence for which the pope had interceded (*Fœdera*, vi. 540; *Chron. Angliæ*, p. lxxvi; Froissart, vii. 101). His mediation had at all events no immediate result, and a letter of Wykeham's, preserved at New College, raises a

doubt whether other means more effective at the court of Avignon were not resorted to (but cf. Moberly, p. 70). It was not until 14 July 1367 that Urban gave way and provided Wykeham as bishop-elect to the vacant see. He was accordingly consecrated at St. Paul's on 10 Oct., and two days later Edward invested him (as bishop by papal provision) with the temporalities (Lowth, p. 36). The battle was thus drawn in the king's favour. Wykeham reported his consecration to the pope in most respectful terms (Moberly, p. 74). He was not enthroned at Winchester until 9 July 1368.

As soon as Wykeham's episcopal position had been secured, he succeeded (17 Sept.) Archbishop Langham as chancellor. He was unlucky in becoming chief minister at a time when the glories of the reign were already past and a period of national humiliation was opening. As a statesman he made no mark, though the attempt to hold him responsible for the loss of Ponthieu in 1369 probably did him injustice (*Chron. Angliæ*, p. lxxvi; *Fœdera*, iii. 832, Rec. ed.) The reverses in France provided the opponents of clerical ministers, headed by the Earl of Pembroke, with a sufficiently plausible case, and Wykeham was driven from office. He resigned the great seal (14 March 1371) to Pembroke's henchman, Sir Robert Thorpe; and Lord Scrope, who was in the confidence of the absent Duke of Lancaster, became treasurer (*Fœdera*, vi. 683). Wykeham had now more leisure to devote to his episcopal duties and the disposition of the vast revenues he now enjoyed. His annual income as bishop of Winchester has been reckoned as equal to 60,000*l.* at the present day (Leach, p. 59). The outgoings, however, were also great. The repair of the dilapidated manor-houses of the see, with some new buildings of his own, cost him more than twenty thousand marks (Moberly, p. 319). By April 1371 he had begun a 'new work' in his cathedral, possibly the reconstruction of the nave (*ib.* pp. 101, 276; *Register*, ii. 127). If so, the operations were soon suspended, and not resumed until 1394. Wykeham's strained relations with the prior and monks of St. Swithun's, who resented his attempt to reform them, may have interrupted the work (*ib.* ii. 502). His zeal in correcting abuses in the religious and charitable houses in his diocese involved him in a long conflict with two masters of the hospital of St. Cross at Winchester, who shamelessly plundered its property and denied his right to interfere. It was only after the proceedings had dragged on for more than six years that a papal delegate finally gave judgment in favour of Wykeham, who took the hospital into his own hands until the death of the master, entrusting the work of building up its shattered resources to his kinsman Nicholas de Wykeham (Lowth, pp. 65–82). His experience of the disregard of founders' intentions in such institutions was very nearly inducing him, he tells us, to distribute his wealth among the poor with his own hand, but he bethought him that a society of learned men 'having God before their eyes' would observe his statutes, and decided to found a school at Winchester, and a college at Oxford in close connection, for the relief of poor scholars and the training of secular clergy to fill the gaps caused by war and pestilence. As early as 1369 he began buying the land for his college at Oxford, and by 1376 seventy poor scholars, with Richard Toneworth, fellow of Merton, as warden, were lodged at his expense in various halls on the site of his future cloister (Moberly, p. 121). Three years before he had engaged Richard de Herton to instruct his poor scholars at Winchester 'in arte grammatica' (*Register*, ii. 195). But the storm which broke upon him in 1376 temporarily interrupted his plans and dispersed his Oxford scholars (*Chron. Angliæ*, p. lxxx).

The failure of John of Gaunt and the lay ministers who had replaced Wykeham in 1371 to stem the tide of national disaster brought about a reaction. In the parliament of 1373 the commons demanded a conference with eight lords opposed to Lancaster's influence, of whom Wykeham was one (*Rot. Parl.* ii. 316). The pope sought his support with the king for the peace negotiations at Bruges (Lowth, App. p. viii), and in the combination with which the duke found himself confronted in the Good parliament Wykeham occupied a leading position. He was a close friend of the Black Prince, who made him one of his executors, and he had been driven from office by the party which was now arraigned by the nation (*Fœdera*, vii. 165). The commons included him among the nine special councillors appointed to guide the king, and he opposed Lord Latimer's request for 'counsel and a day' to prepare his answer to the charges brought against him (*Chron. Angliæ*, pp. lxviii, lxxxii). Even this is hardly sufficient to account for the extreme exasperation shown against him by John of Gaunt, with whom he had been hitherto on friendly terms.

Idle as was the rumour that Queen Philippa had confessed to Wykeham that the duke was a supposititious child, Lancaster seems

to have held him responsible for it; and after the Black Prince's death in June 1376 and the dissolution of the Good parliament the bishop was singled out as the chief victim of his vengeance. He and Latimer changed places. In a great council which met at Westminster on 11 Oct. 1376 charges of malversation and misgovernment during his chancellorship were brought against him, closely modelled upon those on which Latimer had been impeached. He was alleged to have frittered away over a million sterling granted by parliament, surrendered the hostages for the treaty of Brétigny for his own profit, caused the loss of Ponthieu by lack of timely reinforcements, made large profits by buying up crown debts, and refused fines and payments due to the king (*Fœdera*, vii. 163, 168). When he craved day and counsel to answer these charges, Justice Skipworth reminded him that he had refused them to Latimer; but Lancaster interfered and granted his request. Three days later he reappeared before the council 'well accompanyed with men, but with a pensive countenance, and with him ye bishop of London to comfort him, and some sixe serjeantes of the lawe of his counsaile' (*Chron. Angliæ*, p. lxxviii). The vexatious character of the more general charges is probably indicated by the priority assigned to a case where a fine had been reduced. Wykeham vainly offered to take oath that the remission had brought him no personal profit, and, after a second adjournment, was found guilty and declared to have incurred a penalty of nearly a million marks. In a subsequent sitting the other articles were brought forward, and Lancaster demanded sentence. But the bishops claimed immunity for his 'parsone and his spiritualtyes,' and the council had to be content with seizing (17 Nov.) his temporalities into the king's hands, and ordering him to appear again on 20 Jan. (*ib.* pp. lxxx, 106).

Meanwhile he was forbidden to come within twenty miles of the court, and retired successively to Merton Priory, Newark Priory, near Woking, and Waverley Abbey. He broke up his household, and sent word to his Oxford scholars to return home. His trial was further postponed on 7 Jan. 1377; but convocation, meeting on 3 Feb., took up his cause and insisted on his presence (*ib.* pp. lxxxii, 114; *Fœdera*, vii. 132). They could not, however, induce the duke to restore the temporalities; and, though the Londoners demanded his trial by his peers, Lancaster preferred to try and divide his opponents by settling the temporalities upon the young Prince of Wales (*ib.* vii. 142; *Chron. Angliæ*, p. 126). Wykeham was specially excepted from the general pardon granted by the king in honour of his jubilee (*Stat. of the Realm*, i. 397). On 18 June, however, three days before Edward's death, the temporalities were restored to him on condition of fitting out three ships and paying the wages of marines for them for three months (*Fœdera*, vii. 149). Doubt attaches to the story that Wykeham, wearied out, bribed Alice Perrers to move the old king on his behalf (*Chron. Angliæ*, p. 137), though it comes from a chronicler friendly to the bishop. Three years later, in 1380, Wykeham acquired the manor of Meonstoke Perrers from Alice's husband, William de Windsor, who obtained a grant of her lands after her pardon in Dec. 1379. But this purchase seems independent of the events of 1377.

With the accession of Richard II Wykeham's troubles were over. He received a royal pardon (31 July 1377) for the offences alleged against him, of which he was declared to be guiltless, and the young king reconciled him with his uncle (*ib.* p. 150; *Fœdera*, vii. 163, 168). The pardon was confirmed in full parliament at the end of the year. Richard released all claims upon the temporalities, in spite of which Wykeham is computed to have lost ten thousand marks by the sequestration (Moberly, p. 319).

Wykeham was 'so deep a manager,' however, that he was able immediately to revert to and complete without curtailment the twin foundations he had planned at Oxford and Winchester. His scholars returned to Oxford, and the purchase of a site being complete in 1379, and the license of king and pope duly obtained, Wykeham issued (26 Nov.) a charter of foundation for 'Seinte Marie College of Wynchestre in Oxenforde.' The first stone was laid on 5 March 1380, and the warden and scholars made their public entrance into the finished buildings 'cum cruce erecta et litania sollemniter cantata' on 14 April 1386 (*ib.* p. 332). The statutes under which they had been living were reissued by him in fuller form, and thrice subsequently he revised them. He endowed the 'New College,' as it came to be familiarly called, with ample revenues, and obtained a papal bull (19 July 1398) reserving all visitatorial jurisdiction over it to the bishops of Winchester. The number of persons on the foundation was no fewer than one hundred, including the priests and choristers of the chapel. Of the seventy scholars, twenty were to study canon and civil law, the rest philosophy and theology, though two of them were permitted to take up medicine and two astronomy. In itself,

apart from its magnificent scale and completeness, Wykeham's college marked no deviation from the type represented by Merton and Queen's (Leach, pp. 77 sqq.; Rashdall, ii. 504; Clark, p. 151). The real novelty in his scheme lay in the exclusive connection he established between New College and his grammar school at Winchester—'Seinte Marie College of Wynchestre.' Wykeham obtained a papal bull for the endowment of this school in 1378, and in 1382 bought the site and issued (20 Oct.) his charter of foundation, providing for the education of seventy scholars 'suffering from want of money and poverty' in the art of grammar as the portal to the higher studies of his Oxford college, for which they were to be prepared. The first stone of Winchester College was laid on 26 March 1387, and the opening ceremony took place on 28 March 1394 (Leach, p. 129, correcting Moberly, p. 333). The 105 persons on the foundation comprised, besides the warden and the seventy scholars, with their schoolmaster and undermaster, priest-fellows, chaplains, clerks, and choristers for the service of the college chapel. Provision was made for ten commoners, 'sons of noble and powerful persons, special friends of the said college'—the germ of the 'public school system' (Leach, p. 96). Apart from this and its grander scale, the chief departure from the pre-existing cases of schools connected with colleges in the universities was that 'for the first time a school was established as a sovereign and independent corporation, existing by and for itself, self-centred, self-controlled' (*ib.* p. 90).

Winchester College was hardly finished when Wykeham took up or resumed (November 1394) the rebuilding of the old Norman nave of his cathedral, the whole cost of which he undertook to defray. According to one of his biographers, the work was 'happily finished' before his death (Moberly, p. 334). But from Wykeham's will it appears that a year before his death the upper portions of the nave had not yet been touched, and the vaulting contains the arms of Beaufort and Waynflete as well as those of Wykeham (Lowth, App. p. xxxiv; *Proceedings of Archæological Institute*, 1845, p. 58).

During the troublous times of Richard II's minority Wykeham held no office of state, but his experience and character usually secured his inclusion in the committees of the lords with whom the commons demanded conference, and in the various commissions for the reform of the royal household. In 1383 he successfully resisted the claim of the Percys and other border lords to public money for services to which they were bound by the tenure of their lands (Walsingham, ii. 108). The Duke of Gloucester placed him on the commission of regency in 1386, but he took no active part in the proceedings which earned some of his colleagues the lasting hatred of the young king; and when Richard in 1389 reclaimed his liberty of action, it was Wykeham whom he chose for his chancellor. Accepting the seals with extreme reluctance, he did his best to confirm the hasty king in his resolutions of better government, even at the risk of his displeasure (*ib.* ii. 181; *Ord. Privy Council*, i. 12; *Rot. Parl.* iii. 257). He and his colleagues insisted on protecting themselves against any future pursuit for complicity with the king in setting aside the government established in the Merciless parliament by temporarily resigning their offices in 1390, and securing as private individuals parliamentary endorsement of what they had done (*ib.* iii. 258). After seeing the new *régime* well under way, Wykeham laid down his office on 27 Sept. 1391 (*Fœdera*, vii. 707). He was now sixty-seven years of age, and was probably glad to obtain release from responsibilities that were not of his own seeking.

For the rest of his life Wykeham kept aloof from politics. He was present in the September parliament of 1397, in which Richard avenged himself for the Merciless parliament; but, doubtless finding the king's measures very little to his taste, excused himself from personal attendance at the adjourned session at Shrewsbury (*Register*, ii. 477). His share in the commission of 1386 was not brought up against him, but Richard extracted from him a loan of 1,000*l.* (*Fœdera*, viii. 9). He attended the first parliament of Henry IV and the great council of February 1400, but this was his last appearance in public affairs. His excellent health at last broke down. From May 1401 Thomas Merke [q. v.] and others ordained for him, and he spent the remaining two years of his life in retirement at South Waltham. In January 1403 he availed himself of a papal permission, obtained twelve years before (22 July 1391), to appoint two coadjutors without asking the consent of the archbishop of Canterbury or the chapter of Winchester (*Register*, ii. 543). Six months later he signed his will, in which he gave instructions for his burial in the chapel on the south side of the nave; this he had recently erected over the altar of the Virgin, at which he had daily paid his devotions during his early days in Winchester (Lowth, App. p. xxxiii; Moberly, pp. 316,

324, 335). Shortly before his death he endowed (16 Aug. 1404) a chantry in this chapel for the souls of his parents and others (Lowth, App. p. xxix). He had already provided for his heir, his sister's grandson, Thomas Perot, who had taken the name of Wykeham, settling on him estates worth six hundred marks a year (*ib.* p. 268). He left legacies to other kinsmen, to the monks of St. Swithun's and the members of his own foundations, to many other monasteries and churches, to the poor in various prisons, to his executors, and to over 150 friends, officers, and servants, amounting in the total to between six and seven thousand pounds. His crozier (figured in Lowth, p. 263) he bequeathed to New College, his bible to Winchester. The personal bequests and those to the poor he characteristically discharged before his death. His strength gradually failed, but he was able to transact business until four days before his death, on 27 Sept. 1404. Over his remains, within his chantry, was erected a tomb of white marble, with a recumbent effigy and a Latin epitaph. The chantry, except the statues lately restored, and his monument remain untouched. They are figured in the works of Lowth and Longman and elsewhere. Besides the effigy there is a corbel bust of Wykeham made ten years before his death in the muniment-room of Winchester College (Leach, p. 50). In both the face is round and full.

Wykeham had risen in life as a man of affairs, not as a scholar; and though Wycliffe's growl at the preferment of clerks 'wise in building castles or worldly doing,' who could not well read their psalter, was no doubt an exaggeration as far as Wykeham was concerned, the list of his books does not point to any superfluity of learning (Lowth, App. p. xxxvii). But, as a contemporary observed, 'quod minus habuit litteraturæ, laudabili compensavit liberalitate' (*Ann. Henrici IV*, p. 391), a liberality which, however conventional on the whole in motive—for he was no innovator—was not only exceptional in its munificence, but showed a consciousness of some of the defects of the school training of his time, his endeavour to correct which bore more fruit than he could have foreseen. That real goodness of heart underlay his generosity there is ample proof. Almost his first act as bishop had been to excuse his poorer manorial tenants customary payments to the amount of 500*l.*; on three occasions he paid his tenants' share of subsidies granted by parliament; in 1377 he paid off the debts of the priory of Selborne out of his own purse (Moberly, p. 317). He relieved old and impoverished officers of the bishopric, fed at least twenty-four poor people every day during his long episcopate, and kept open house to rich and poor (*ib.*) At his own cost he repaired bad roads and ruinous churches, and he increased the demesne of the bishopric by estates yielding a rental of two hundred marks a year (*ib.* p. 319). In religious matters he was conservative. A clerical minister occupied a somewhat ambiguous position in those days of conflict between church and state; but it may safely be asserted that he was not 'the head of the nationalist party in the English church' (Moberly, p. 185). Entirely without sympathy with the new ideas which were fermenting within the church, he joined in the repressive measures against Wycliffe and his followers; but his gentle and moderate temper indisposed him to severity, and it was he who induced Archbishop Courtenay to pardon Chancellor Rygge [q. v.] of Oxford in 1382 (*Fasciculi Zizaniorum*, p. 308). The same qualities made him a more useful adviser to Richard II when he emancipated himself from the yoke of the lords-appellant than many a more gifted statesman.

Wykeham did not escape detraction either in his own or later times. The inaccurate and malicious notes of his life supplied to Leland (*Itinerary*, iv. 161, vii. p. ix) by that unworthy Wykehamist Dr. John London [q. v.] were effectually exposed by Lowth (p. 287), along with the equally malicious attacks of William Bohun in his 'English Lawyer' (1732) and his comments on Nicholas Bacon's 'Historical and Political Discourse of the Laws and Government of England' (1739).

[Two brief biographies of Wykeham, written shortly after his death, are preserved at Winchester College. The earlier and briefer of the two is ascribed by Lowth with much probability to Dr. Thomas Aylward, one of the bishop's executors. The other, which is the fuller and more valuable, bears the title Libellus seu Tractatus de prosapia, vita, et gestis venerabilis patris et domini, domini Willelmi de Wykeham, and is dated 1424. The name of the author, a fellow of one of Wykeham's colleges, was given by Martyn as Heresius, by which Lowth supposed Robert Heete, fellow of Winchester College (1422), to be meant. Both the above are printed in the appendix to Moberly's Life. The Brevis Chronica de ortu, vita, et gestis nobilibus reverendi domini Willelmi de Wykeham, printed (from a manuscript at New College) in Anglia Sacra, is a mere excerpt from the Libellus. Wharton erroneously ascribed it to Dr. Thomas Chaundler, warden of New College, who made it his chief authority for his Collocutiones de laudabili vita et moribus et christiana perfectione Willelmi de Wykeham, written in 1462,

and contained in the same manuscript volume. Aylward's and Heete's lives were used by Dr. Thomas Martyn (*d.* 1597?) [q. v.] for his rather untrustworthy Historica Descriptio complectens vitam ac res gestas beatissimi viri Gulielmi Wicami, London, 1597, privately reprinted at Oxford in 1690 by Dr. Nicholas, warden of New College. It was entirely superseded by the Life of Wykeham by Dr. Robert Lowth, afterwards bishop of London, first published in 1758, and quoted above in the third edition (1777), an admirable piece of work for its date, with a valuable appendix of documents. The results of subsequent investigations are to be found in the full and accurate biography by G. H. Moberly (2nd edit. 1893). Sketches of the life of Wykeham are contained in Mackenzie Walcott's Wykeham and his Colleges, 1853, and H. C. Adams's Wykehamica, 1878. An account of Wykeham's controversy with the masters of St. Cross's Hospital occurs in a manuscript at New College. His Register has been printed in two volumes (ed. T. F. Kirby, 1897, 1899) by the Hampshire Record Society. The early history of his foundations is dealt with in Canon Walcott's work mentioned above, Kirby's Annals of Winchester College (1892), A. F. Leach's History of Winchester College (1899), Dean Kitchin in Winchester College, 1393–1893 (ed. A. K. Cook), Mr. Rashdall's article on New College in Clark's Colleges of Oxford (1891), and from the architectural side in Proceedings of the Archæological Institute, 1845. The general authorities are Rotuli Parliamentorum; Abbreviatio Rotulorum Originalium; Calendar of Patent Rolls of Richard II, vols. i–ii. (1377–85); Rymer's Fœdera, original edit.; Proceedings and Ordinances of the Privy Council, ed. Nicolas; Chronicon Angliæ, Walsingham's Historia Anglicana, Annales Henrici IV (with Trokelowe), and Fasciculi Zizaniorum, in the Rolls Series; Froissart's Chronicle, ed. Luce; Leland's Itinerary, ed. Hearne, 1768; Rashdall's Universities of Europe.] J. T–t.

WYKEHAM, or more correctly **WICKHAM, WILLIAM** (1539–1595), successively bishop of Lincoln and Winchester, born in 1539, claimed descent from William of Wykeham [q. v.], bishop of Winchester, but was a member of a different family. He was the son of John Wickham of the manor-house of Honylands or Pentriches in Enfield, Middlesex, by his wife Barbara, only daughter and heiress of William Parker of Norton Lees in Derbyshire, and of Luton in Bedfordshire. He was educated at Eton, and was admitted a scholar at King's College, Cambridge, on 18 Sept. 1556, and a fellow on 19 Sept. 1559. He proceeded B.A. in 1560–1, commenced M.A. in 1564, and graduated B.D. in 1569. He took priest's orders before the beginning of 1566, and on 20 June 1568 was admitted a fellow of Eton, resigning his fellowship at King's College soon afterwards. About 1570 he was vice-provost of Eton College under William Day (1529–1596) [q. v.], and during the absence of the master sometimes took part in the teaching. Among those who came under his care was Sir John Harington [q. v.], who styles him 'a very mild and good-natured man,' and speaks gratefully of his 'fatherly care.'

On 11 Aug. 1570 Wickham became prebendary of the fourth stall at Westminster, and by patent dated 22 June 1571 he was appointed a canon of Windsor. He was nominated a royal chaplain before 26 April 1574, when he was recommended by Edmund Grindal [q. v.], archbishop of York, for the mastership of the Savoy Hospital (Grindal, *Remains*, Parker Soc. p. 349). On 23 July 1574 he was collated to the archdeaconry of Surrey, which he resigned early in 1580. On 30 May 1577 he was elected dean of Lincoln, and on 7 Sept. was installed in the prebend of St. Botolph in that church. On 2 Sept. 1579 he was collated to the prebend of Eccleshall in the cathedral church of Lichfield.

On 20 Nov. 1584 he was elected to the see of Lincoln in succession to Thomas Cooper (1517?–1594) [q. v.], who had been translated to Winchester. He was consecrated at Lambeth on 6 Dec. During his episcopate he was active in the duties of his see, and was frequently placed on royal commissions for determining local disputes. He preached at the funeral of Mary Stuart at Peterborough on 2 Aug. 1587, and expressed a charitable hope for her salvation. For this he was assailed by Martin Marprelate, who taunted him with having suggested that his hearers might meet 'an unrepentant papist' in heaven (cf. Nichols, *Progresses of Queen Elizabeth*, 1823, ii. 510, 512–13).

On 7 Jan. 1594–5 Wickham was elected to the see of Winchester, in succession to Thomas Cooper, and received the temporalities on 14 March. On 10 Jan., immediately after his election, he wrote to Burghley, who had been the chief instrument of his preferment, protesting against the custom of requiring the bishop to grant leases of church lands to court nominees on terms disadvantageous to the see (Strype, *Annals*, 1824, iv. 286–7, original in *Lansdowne MS.* 78, art. 10). He had the courage to protest in a similar strain against the impoverishment of the English sees, when preaching before the queen herself, and found his admonitions well received. He died at Winchester House in Southwark, before he had removed to Winchester, on 11 June 1595, and was buried on 13 June at St.

Mary Overies (now St. Saviour's), Southwark. He married Antonine, daughter of William Barlow (*d.* 1568) [q. v.], bishop of Chichester. She died on Ascension day 1598, and was buried at Alconbury in Huntingdonshire. By her he left three sons—Henry (*d.* 1641), archdeacon of York; Thomas, and Barlow (*d.* 1617)—and four daughters. William Wickham [q. v.] was descended from his eldest son, Henry. A good portrait of the bishop in his robes is at Binsted Wyck in Hampshire, in the possession of Mrs. Wickham.

Several writings by Wickham are extant. He was the author of 'An Interpretation of a Statute of Balliol College, Oxford,' written about 1584, which is printed in the 'Statutes of Balliol College' (ed. 1854, p. 29), and of an 'Interpretation of some Doubts in the Statutes of King's College,' dated 19 Nov. 1594, and printed in the 'Statutes of King's and Eton Colleges' (ed. 1850, pp. 270–5), by James Heywood and Thomas Wright (1810–1877) [q. v.] Some verses by Wickham are prefixed to a 'Discourse uppon usurye,' published in 1572, by Thomas Wilson (1525?–1581) [q. v.], and some others are contained in the university collection on the rehabilitation of Martin Bucer [q.v.] and Paul Fagius [q. v.] in 1560. An original letter dated 16 May 1592 from Wickham to his wife's brother-in-law, Tobie Matthew [q. v.] (afterwards archbishop of York), is preserved at the British Museum (*Addit. MS.* 4274, f. 78), and a number of others addressed to Burghley are also in the museum in the Lansdowne manuscripts.

[Cooper's Athenæ Cantabr. ii. 180–1, 547; Cassan's Lives of the Bishops of Winchester, 1827, ii. 49–58; Burke's Landed Gentry, s.v. 'Wickham;' Le Neve's Fasti Eccles. Anglican. ed. Hardy; Tanner's Biblioth. Brit.; Wood's Athenæ Oxon. ed. Bliss, ii. 832; Harwood's Alumni Eton. 1797, p. 60; Gent. Mag. 1799, i. 15, 117, 283–6; Wood's Fasti Oxon. ed. Bliss, i. 453; Cal. State Papers, Dom. 1581–97 (several letters indexed under Wickham have reference to his successor, William Day [q. v.]); Acts of the Privy Council of England, ed. Dasent, 1580–89; Godwin, De Præsulibus, 1615, pp. 266, 311; Harington's Nugæ Antiquæ, 1804, ii. 92–4; Collect. Top. et Gen. 1836, iii. 369, 372–3; Eagle and Younge's Cases relating to Tithes, 1826, i. 100; Fuller's Worthies, 1811, ii. 40–1; Hackett's Epitaphs, 1757, i. 104; Visitation of Huntingdonshire (Camden Soc.), p. 46; Manning and Bray's Hist. of Surrey, vol. i. pp. lxxxv–vi, vol. iii. pp. 576, 577; Antimartinus, 1589, pp. 51–3; Hay any Work for Cooper, ed. 1845, pp. 24, 73; Marprelate's Epistle, ed. 1842, pp. 5, 64; Marprelate's Epitome, ed. 1843, p. 1; Nichols's Progresses of Queen Elizabeth, iii. 416; Rymer's Fœdera, xvi. 269, 274; Strype's Annals, 1824, II. ii. 189, III. i. 284, ii. 415, 416, IV. 172–3; Strype's Life of Whitgift, 1822, i. 337, 409, ii. 218; Stow's Survey of London, ed. Strype, 1720, bk. iv. p. 12, bk. v. p. 440; Fuller's Church History of Great Britain, 1655, bk. ix. p. 181; Lysons's Environs of London, 1795, ii. 329; Gunton's Hist. of the Church of Peterburgh, 1686, pp. 78, 79; Willis's Survey of Cathedrals, 1742, ii. 440, iii. 67, 78, 151.] E. I. C.

WYKES, THOMAS DE (*fl.* 1258–1293), chronicler, took the habit of a canon regular at Osney Abbey, near Oxford, on 14 April 1282 (WYKES, an. 1282). He mentions in his chronicle various namesakes and probable kinsfolk, including Robert de Wykes (*d.* 1246), Edith de Wyke (*d.* 1269), and John de Wykes, who in 1283 took a 'votum profectionis' (*ib.* pp. 96, 230, 295). The name is a fairly common one, both as a personal and a place name, so that it is highly unsafe to identify him with other bearers of the same name, such as Thomas de Wyke, priest, who before 1249 wished to become a Franciscan friar (*Monumenta Franciscana*, p. 350). The nearest place to Oxford called Wyke seems to be Wyke Hamon, near Stony Stratford. Wykes's personal memory went back to 1258, so that he was no longer a young man when he took the canon's habit. According to Henry Richards Luard [q. v.], Wyke's editor, he became in 1285 the official chronicler of Osney, having previously composed history on his own account, and that he continued writing until 1293, when the tone of one of the chronicles with which his name is associated changes.

A poem praising the young Edward I, printed in T. Wright's 'Political Songs,' pp. 128–32 (Camden Soc.), from a thirteenth-century Cottonian manuscript (Vespasian B. xiii. f. 130), is described as 'Versus secundum Thomam de Wyka compositi de domino Edwardo Angliæ rege.' It is based clearly, as Dr. Liebermann has pointed out, on the chronicle which, since the days of Leland, has been assigned to Thomas de Wykes, and which contains the notices of the Wykes family and of no other private individuals. It may therefore be looked upon as fairly probable that Wykes was the author of it. The chronicle in question is contained in only one manuscript, viz. Cottonian MS. Titus A. 14. It was first printed by Thomas Gale [q. v.] in his 'Historiæ Anglicanæ Scriptores Quinque,' ii. 21–118 (Oxford, 1687), with a continuation on pp. 118–28 that goes down to 1304. It was better edited by Luard in 'Annales Monastici,' iv. 1–319 (Rolls Series, 1869). A recognised Osney chro-

nicle (Cotton. MS. Tit. A. 9) has been printed by Luard side by side with it, and clearly stands in a close relation to it. From it Gale derived his continuation of the Titus manuscript after 1289, and Anthony Wood, who largely used its local references, quotes it as 'the Chronicle of Wykes' (*Hist. Univ. Oxford*, pp. 95 &c.) Luard has defined the relationship of the two works. In its earlier part (1066–1258) the chronicle of Wykes is very similar to that of Osney, though generally, but not invariably, it is more diffuse and full. In 1258, however, Wykes's narrative becomes substantially distinct, and at the same time extremely valuable. After 1278 the chronicles become almost identical; but from 1280 to 1284 they differ, though 'Wykes' is now the least useful, and substantially an abridgment of the other. They are again identical between 1285 and 1289, in which latter year Wykes stops, though Luard thinks that he sees Wykes's hand in the part of the Osney chronicle down to 1293.

The part of Wykes which has most real value is from 1258 to 1288. For these thirty years it is of almost unique importance. While all the other chroniclers of the barons' wars are, including the Osney annalist, partisans of Montfort, Wykes is a decided royalist. He is, however, a progressive royalist, who criticises freely, and somewhat despises the weakness of Henry III, while greatly reverencing the royal office. His heroes are Richard of Cornwall—whose removal to Germany took away the chief check on the king, and perhaps led to the civil war—and, above all, Edward, who gave his father an intelligible and popular policy, and was strong enough to carry it through with success. Wykes dislikes the foreigners, though he has a good word for William of Valence [q. v.], but a strong hatred for Peter of Aigueblanche [q. v.] He is more than an annalist, writing vigorously if diffusely and rather floridly, and showing a good sense of perspective and more eye to a continuous and interesting narrative than most of his contemporaries.

[Luard's preface to Annales Monastici, vol. iv. pp. i–xxxv, discusses all the problems connected with Wykes's Chronicle. See also Hardy's Descriptive Catalogue of Manuscript Materials of British History (iii. 228), and, above all, Pauli's preface to the extracts from Wykes in Monumenta Germaniæ, SS. (xxviii. 484–6), which gives the result of the investigations of Dr. Liebermann.] T. F. T.

WYLD, JAMES (1812–1887), geographer, was born in 1812.

His father, **James Wyld** (1790–1836), geographer royal, was for fourteen years in the quartermaster-general's office. He introduced the art of lithography into England, and first applied it to the preparation of the plans of actions fought in the Peninsula, which it was his duty to supply. He became one of the foremost geographers in Europe, and his maps, founded upon researches in the hydrographical and military archives of various countries, were remarkable for their number and excellence. Among them may be mentioned a 'Scripture Atlas,' Thompson's 'Edinburgh Atlas,' and 'A New Map of the World, exhibiting at one View the Extent, Religion, Population, and Degrees of Civilisation of each Country, with numerous illustrative Notes,' 1815, 4to. He also arranged for publication the 'Travels of Mungo Park,' and compiled maps both for that work and for those of Giovanni Baptista Belzoni [q. v.], the Egyptian explorer. He was a member of many European, American, and Asiatic societies. The title of geographer royal he inherited from his ancestors, and transmitted it to his son. He died from overwork on 14 Oct. 1836.

The younger James Wyld was educated for the army at Woolwich, but soon decided to continue his father's pursuits. He acquired the map business of Faden, and in 1830 joined the Royal Geographical Society. In 1854 he had establishments in Charing Cross East, the Royal Exchange, and at 11 and 12 Charing Cross. The last became the resort of public men, whom he kept supplied with maps of those countries whose affairs occupied the attention of the moment, with full statistical details appended. Among these the chief were a map of Afghanistan, with a pamphlet containing geographical notes and the routes of troops, at the time of the first Afghan war; 'A Map of the Gold Regions of California, with Geographical and Mineralogical Notes,' in 1849; 'Notes on the Distribution of Gold throughout the World, with a Gazetteer of the Gold Diggings of Australia' (3rd ed. 1853); maps of the Ottoman empire and Black Sea with geographical and hydrographical notes, and of Sebastopol at the time of the Crimean war; and 'A Map of Central Asia and Afghanistan' in 1878. Wyld's 'Popular Atlas,' which still holds its ground, was a reproduction in lithography of the large maps he issued in cheap monthly numbers. His 'Atlas of Battles' was a reproduction of Sir Thomas Mitchell's 'Survey of Peninsular Battles.' The 'Wellington Atlas,' founded on this and other materials, contains in its text many additions to and corrections of Napier.

His greatest geographical achievement was 'Wyld's Great Globe,' which was exhibited in Leicester Square between 1851 and 1862. The globe, sixty feet high, lighted with gas and approached by galleries, was about forty feet in diameter, and far the largest hitherto constructed. Upon its interior side were delineated the physical features of the earth, the horizontal surface being on the scale of an inch to ten miles, and mountains, shown by mechanical devices, on thrice that scale. The concave surface was made of some six thousand casts taken in plaster of Paris, three feet square and an inch thick, screwed to beams and joined together, and afterwards painted over. The top of the globe outside was painted with stars. It was surrounded by a large circular building, approached by four loggias opening into each side of the square. The walls of the circular passages were hung with the finest maps, and atlases, globes, and geographical works were displayed upon tables.

The great railway mania of 1836–7 was of some service to Wyld, who supplied prospectus, maps, and plans for parliamentary deposit. But when, two years later, the collapse came he was left with heavy claims against unsuccessful companies, and he and other creditors were unable to obtain favourable decisions from the courts (see *A Consideration of the Judgment of the Court of Exchequer*, by a Barrister of the Middle Temple, 1846).

Wyld's interests were not confined to geography. He represented Bodmin in parliament as a liberal from 1847 to 1852, and again from 1857 to 1868 (except for a few months in 1859), having in the meantime unsuccessfully contested Finsbury. He was instrumental in passing the mines' assessment bill, and introduced the first county financial boards bill. He was an active supporter of vote by ballot. As a governor of the city and guilds institute and as master of the Clothworkers' Company, he took a leading part in the promotion of technical education; and the cities of Manchester, Leeds, and Bristol are largely indebted to him for their technical schools. He had a wide reputation as a man of science, and possessed no fewer than seventeen European orders, including the Legion of Honour, and a gold medal for scientific merit from the King of Prussia.

Wyld died at his house in South Kensington on 17 April 1887. He left a daughter and a son, Mr. James John Cooper Wyld, a barrister of the Inner Temple.

[Gent. Mag. 1836, ii. 656; Dict. of Living Authors, 1816; Times, 19 April 1887; Athenæum, 11 June 1887, by C. H.; Brit. Mus. Cat.; Foster's Alumni Oxon. and Men at the Bar. For lists of maps and charts see Cat. of the Map Room of the Roy. Geogr. Soc. 1882, where there are sixty-five entries under J. Wyld; see also 'The Great Globe itself,' an art. in Chambers's Journal (1851), copied in Littell's Living Age (Boston, Mass.), October 1851; Journal of the Roy. Geogr. Soc. vol. xxi. p. lxix.; Notes and Queries, 1st ser. v. 488.] G. Le G. N.

WYLDE, HENRY (1822–1890), Gresham professor of music, son of Henry Wylde, was born at Bushey, Hertfordshire, on 22 May 1822. At the age of thirteen he became organist of Whitchurch, near Edgware, and three years later a pianoforte pupil of Moscheles. From October 1843 to December 1846 he was a student at the Royal Academy of Music, of which institution he subsequently became a professor of harmony. Wylde was organist of Eaton Chapel and St. Anne's, Aldersgate Street (now demolished). In 1851 he accumulated the degrees of Bachelor and Doctor of Music at the university of Cambridge. In 1852 he was one of the founders of the now defunct New Philharmonic Society, whose concerts he, in co-operation with Hector Berlioz, Lindpainter, and Spohr, conducted for three seasons; in 1858 Wylde assumed the entire responsibility of the undertaking until 1879, when he retired in favour of Mr. Wilhelm Ganz.

Wylde founded in 1861 the London Academy of Music, a private teaching institution which still exists. Its locale was first at St. James's Hall, but in 1867 it was removed to a building in Langham Place erected by Wylde, and named by him St. George's Hall. In 1863, on the death of Edward Taylor [q.v.], Wylde was appointed Gresham professor of music. This post he held till his death, which took place at 76 Mortimer Street, Regent Street, on 13 March 1890. He was buried in Kensal Green cemetery.

Wylde composed a few pianoforte pieces and songs, and wrote a setting of 'Paradise Lost' (1850) and a cantata, 'Prayer and Praise' (1850). His musico-literary productions include: 'Harmony and the Science of Music' (1865 and 1872); 'Music in its Art Mysteries' (1867); 'Modern Counterpoint in Major Keys' (1873); 'Occult Principles of Music' (1881); 'Music as an Educator' (1882); and 'Evolution of the Beautiful in Music' (1888).

[Grove's Dict. of Music and Musicians, iv. 492, ii. 452; Brown and Stratton's British Musical Biography; Musical Times, April 1890; Brit. Mus. Cat.] F. G. E.

WYLDE, JOHN (1590–1669), chief baron of the exchequer. [See WILDE.]

WYLDE, ROBERT (1609–1679), puritan divine and poet. [See WILD.]

WYLIE, ALEXANDER (1815–1887), missionary and Chinese scholar, born in London on 6 April 1815, was the youngest son of an oil and colour merchant in Drury Lane. His father came from Scotland about 1791. When a year old Alexander was sent to Scotland and placed under the care of a relative who lived on the Grampians. He was educated in the grammar school at Drumlithie in Kincardineshire, and after his return to London in a school at Chelsea. On leaving school he was apprenticed to a cabinet-maker.

Having picked up at a bookstall a copy of Joseph Henri de Prémare's 'Notitia Linguæ Sinicæ,' he learned sufficient Latin to read it, and its perusal led him to study the Chinese language. Procuring from the British and Foreign Bible Society a copy of the New Testament in Chinese, he began to read it, compiling a dictionary of symbols as he proceeded. When James Legge returned to England in 1846 he required a superintendent for the London Missionary Society's printing establishment at Shanghai. Wylie visited Legge, who found with surprise that he had so far mastered Chinese without assistance as to be able to read the gospels with tolerable accuracy. The London Missionary Society engaged him and sent him to the offices of (Sir) Charles Reed [q. v.] for six months to study printing, while Legge instructed him in Chinese. On 26 Aug. 1847 he arrived at Shanghai, his salary being paid by the Bible Society.

While in charge of the printing press he learned the French, German, Russian, Manchu, and Mongol languages, besides acquiring some knowledge of Greek, Uijúr, and Sanskrit. He was deeply read in the history, geography, religion, philosophy, arts, and sciences of Eastern Asia, and had a wide acquaintance with Chinese literature. His knowledge of Chinese mathematics was unique. In 1852 he showed that William George Horner's method for solving equations of all orders, published in 1819, had been anticipated by the Chinese mathematicians of the fourteenth century, and in the same year an article of his in the 'North China Herald,' dealing chiefly with Chinese arithmetic, was translated into German, and was the subject of two papers by Joseph Bertrand in the 'Journal des Savans.' Some of the editions of the scriptures printed by him are fine specimens of typography, and have excited the admiration of the Chinese as well as of Europeans. He made frequent expeditions with other missionaries into the interior of the country, and more than once encountered grave perils. In 1858 he accompanied Lord Elgin in his expedition up the Yang-tsze as a temporary agent of the Bible Society. He left Shanghai for England in 1860, and, returning in 1863 as a permanent agent of the society, travelled through St. Petersburg and Siberia to Peking. He continued in charge of the agency until 1877. In 1868 he accompanied Griffith John, the Wesleyan missionary, on a journey of two thousand five hundred miles, proceeding up the Yang-tsze to the capital of Sze-chuan, thence to the source of the Han, and then to Hankow and Shanghai. In this tour he visited many places hitherto unknown to Europeans.

In ten years he dispersed among the people over a million copies of portions of the Bible. In 1877, owing to the failure of his eyesight from incessant proof-reading, he returned to England. In 1878 he was present at the fourth congress of orientalists held at Florence, and read a paper on the Corea. He died at 18 Christchurch Road, Hampstead, on 6 Feb. 1887, and was buried on 10 Feb. in his father's grave at Highgate cemetery. In 1848 Wylie married Mary Hanson, who had been for seven years a missionary among the Hottentots. She died in 1849, leaving a daughter who survived him.

Although a protestant, Wylie was on good terms with many of the jesuit and Dominican priests in China, and the Greek archimandrite was his personal friend. His translations and publications were of great service to Chinese scholars, and Henri Cordier states that Wylie's library was the foundation of his 'Bibliotheca Sinica.'

Wylie was the author or translator of the following works in Chinese: 1. 'A Compendium of Arithmetic,' 1853, 2 vols. 2. 'Supplementary Elements of Geometry,' 1857, consisting of books vii–xv. of 'Euclid' in continuation of Matteo Ricci's translation of books i–vi.; the entire translation was republished in 1865 by the viceroy, Tsêng-Kwo-fan. 3. 'A Popular Treatise on Mechanics,' Shanghai, 1858. 4. De Morgan's 'Elements of Algebra,' Shanghai, 1859. 5. Elias Loomis's 'Elements of Analytical Geometry and of the Differential and Integral Calculus. In eighteen books,' Shanghai, 1859. 5. Herschel's 'Outlines of Astronomy,' Shanghai, 1859. 6. 'The Marine Steam Engine,' by Thomas John Main [q.v.] and Thomas Brown, 1871, 4 vols.

He also edited translations of the gospels of St. Matthew and St. Mark in Manchu and Chinese in 1859. In English he published: 1. 'A Translation of the Ts'ing Wán k'e Mung, a Chinese Grammar of the Manchu Tartar Language,' Shanghai, 1855, 8vo. 2. 'Notes on Chinese Literature,' Shanghai, 1867, 8vo; a valuable contribution to Chinese bibliography, containing notices of over two thousand treatises. He wrote the article on the 'Literature and Language of China' in the 'American Cyclopædia' (1874); contributed frequently to the 'North-China Herald,' the 'Chinese Recorder,' and was a member of several societies for oriental research. A selection of his writings with biographical notices and a portrait was printed at Shanghai in 1897, entitled 'Chinese Researches by Alexander Wylie.' Wylie and his colleague, Lockhart, furnished Sir James Emerson Tennent with the materials for the chapter in his 'Ceylon' (1859) treating of the knowledge of the island by the Chinese in the middle ages. He was also serviceable to Sir Henry Yule [q. v.] in his edition of 'The Book of Ser Marco Polo,' 1871.

[Chinese Researches, 1897; Cordier's Life and Labours of Alexander Wylie, 1887; Journal of the North China Branch of the Royal Asiatic Soc. 1868, p. 153; Robson's Griffith John, 1888, p. 94.] E. I. C.

WYLIE, Sir JAMES (1768–1854), physician at the court of Russia, was born at Kincardine-on-Forth in 1768. His parents (William Wylie and Janet Meiklejohn) were in a humble position. He received the degree of M.D. from King's College, Aberdeen, on 22 Dec. 1794. In 1790 he entered the Russian service as senior surgeon in the Eletsky regiment. He made a reputation by a successful throat operation on Kutaisof, a favourite of the Tsar Paul. Eight years later he was appointed physician to the imperial court at St. Petersburg, and attended the Tsar Paul in his travels to Moscow and Kazan. In 1799 he became surgeon-in-ordinary to the tsar and physician to the heir-apparent, the Grand-duke Alexander. When Paul was murdered on 24 March 1801, Wylie embalmed the body and gave a certificate that the cause of death was apoplexy (Joyneville, i. 151).

In 1800 Wylie had taken a foremost part in founding the Medico-Chirurgical Academy at St. Petersburg. In 1804 he formed the status medicus of the Medical Academy of St. Petersburg and Moscow, of which he was for thirty years the president. He was named inspector-general of the army board of health in 1806, and director of the medical department of the ministry of war in 1812. Wylie was on 7 Sept. 1812 at Borodino, where he is said to have performed two hundred operations on the field; he spent the night after the battle, as he told Alison, in advance of the original Russian position. He witnessed along with the tsar the scenes at Wilna in November 1812. At Dresden in 1813 he amputated Moreau's legs, which were shattered by a cannon-shot as he was talking to the tsar. In 1814 he was at Paris, and met Alison there. The same year he was appointed physician-in-ordinary to the tsar Alexander I, whom he had attended throughout the recent campaign. Wylie accompanied him to England in that year, and was knighted by the prince-regent on Ascot Heath with the sword of the hetman, Count Platoff. On 2 July of the same year, at the special request of the tsar, he was created a baronet. He attended him at the congress of Verona in 1822, and prescribed for him when bitten by a scorpion. Wylie was with Alexander during his tour in the Crimea in 1825, which immediately preceded his death. He refused to follow the other physicians in declaring amputation of the tsar's leg necessary, staking his own head on recovery, and drew up a careful report of the causes of the tsar's death. Dr. Robert Lee (1793-1877) [q. v.] describes him as at this time inclined to accept the views of Hahnemann the homœopathist.

Wylie continued to enjoy imperial confidence under the next tsar, Nicholas, and at his death held the office of privy councillor and the Russian orders of St. Wladimir, St. Alexander Newsky, and St. Anne, as well as the foreign decorations of the legion of honour, the red eagle of Prussia, the crown of Würtemberg and the Leopold of Austria. He died at St. Petersburg on 2 March 1854. Having no children he left his considerable wealth to the tsar, but a large sum invested in British funds during his stay in London in 1814 went, after some litigation, to his Scottish relatives. His frugal habits are described by R. Lyall (*Travels in Russia*, ii. 464). His work in the improvement of the Russian hospital system is described in the 'British and Foreign Medical Review' (vol. i.) and in the 'Lancet' of 7 Aug. 1897. A statue of Wylie was erected in 1859 in the Medico-Chirurgical Academy of St. Petersburg, which he had helped to found in 1800, and a hospital attached to the military academy at St. Petersburg has been recently built out of the funds left by Wylie to the tsar, and is named after him (Andreevsky, *Cyclopædia*, St. Petersburg, 1892.

Wylie published: 1. 'On the American

Yellow Fever,' St. Petersburg, 1805, 12mo (in Russian). 2. 'Pharmacopœia castrensis Ruthenica,' 1808, 8vo; 3rd edit. 1818; 4th edit. 1840. 3. 'Practical Observations on the Plague,' Moscow, 1829, 8vo (in Russian). 4. 'Rapport officiel à Sa Majesté Impériale sur la valeur comparée des méthodes thérapeutiques appliquées dans les hôpitaux militaires et à Saint-Pétersbourg aux sujets atteints de la maladie épidémique dite le choléra morbus, avec des observations pratiques sur la nature du fléau et sur ce que l'on apprend par l'ouverture des cadavres,' St. Petersburg, 1831, 8vo. 5. 'Description de l'ophthalmie qui a sévi parmi les troupes,' St. Petersburg, 1835, 8vo. 4. 'Méthode de guérison de la gale' ('Annales de l'art de guérir,' mai 1811).

[Information kindly supplied by R. A. Neil, esq., Pembroke College, Cambridge; Gent. Mag. 1854, i. 525; Lancet, 18 March 1854; Brit. Mus. Cat.; Biographie Universelle, nouv. édit.; R. Lee's Last Days of Alexander I and First Days of Nicholas, 1854; Joyneville's Life and Times of Alexander I; Schnitzler's Secret History of Russia under Alexander and Nicholas; Catalogue of Surgeon-General's Library, U.S.A.; The Russian Emperor and the Sailor's Mother, by Agnes Bowie (Stirling, 1872).] G. Le G. N.

WYLIE, JAMES AITKEN (1808–1890), protestant writer, son of James Wylie and his wife, Margaret Forrest, was born at Kirriemuir on 9 Aug. 1808. He was educated at the parish school, and for three years was a student at Marischal College, Aberdeen, completing his arts course by a session at St. Andrews under Thomas Chalmers [q. v.] In 1827 he entered the Original Secession Divinity Hall in Edinburgh, and attended the classes of Thomas McCrie (1772–1835) [q. v.], the biographer of Knox. In 1828 Wylie was one of eleven divinity students who, with twenty-one ministers and seven probationers of the original secession synod, 'renewed the covenants' in Edinburgh. He was licensed on 1 Dec. 1829, and he was ordained at Dollar on 20 April 1831. In 1846 he became subeditor (under Hugh Miller [q. v.]) of the Edinburgh 'Witness,' in which eight hundred of the leading articles from 1846 to 1864 were from his pen. In 1851 he obtained the Evangelical Alliance prize of 100 guineas for his work, 'The Papacy: its History, Dogmas, Genius, and Prospects.' In 1852 he joined the Free Church of Scotland, and became editor of the 'Free Church Record,' a post which he held for eight years. In 1856 he received the degree of LL.D. from Aberdeen University. In 1857 he secured a prize of 150*l.* for a competitive essay on 'The Gospel Ministry: the Duty and Privilege of supporting it.' In 1860, on the foundation of the Protestant Institute, Wylie was appointed lecturer on popery, and this appointment he held for thirty years. On the occasion of his jubilee in 1881 he was presented with his portrait—now in the Protestant Institute—and a sum of 300*l.* In 1882, at the age of seventy-four, he took a tour in Egypt and Palestine. He died in Edinburgh on 1 May 1890, and his remains were interred in Newington cemetery. In 1842 Wylie married Euphemia Gray, who died in 1846. He was survived by two daughters.

Wylie devoted his life in every possible way to 'the exposure of papal errors and the clear and fervid counter exposition of the principles of the Reformation.'

Besides the works cited above, he was the author of: 1. 'The Modern Judea,' Glasgow, 1841, 12mo. 2. 'Scenes from the Bible,' Glasgow, [1844], 12mo. 3. 'A Journey over the Region of Unfulfilled Prophecy,' Edinburgh, 1845, 12mo, 4. 'Ruins of Bible Lands,' London, 1845, 12mo. 5. 'Pilgrimage from the Alps to the Tiber,' Edinburgh, 1855, 8vo. 6. 'Wanderings and Musings in the Valleys of the Waldenses,' London, 1858, 8vo. 7. 'Tercentenary of the Scottish Reformation,' Edinburgh, 1860, 8vo. 8. 'The Great Exodus,' London, 1863, 8vo. 9. 'Home and Civil Liberty,' Edinburgh, 1864, 8vo. 10. 'The Awakening of Italy and the Crisis of Rome,' London, [1866], 8vo. 11. 'The Seventh Vial,' London, 1868, 8vo. 12. 'The Road to Rome *viâ* Oxford,' London, 1868, 8vo. 13. 'The Household Bible Dictionary,' Glasgow, 1870, 2 vols. 8vo. 14. 'The Impending Crisis of the Church and the World,' London, 1871, 8vo. 15. 'Daybreak in Spain,' London, [1872], 8vo. 16. 'The History of Protestantism,' London, 1874–7, 3 vols. 8vo. 17. 'The Papal Hierarchy,' London, 1878, 8vo. 18. 'The Jesuits,' London, 1881, 8vo. 19. 'Egypt and its Future: a Visit to the Land of the Pharaohs,' London, 1882, 8vo. 20. 'Over the Holy Land,' London, 1883, 8vo. 21. 'Which Sovereign: Queen Victoria or the Pope?' London, 1887, 8vo. 22. 'History of the Scottish Nation,' London, 1886–1890, 3 vols. 8vo. Wylie also edited Howie's 'Scots Worthies' (1875), 'Life and Missionary Travels of the Rev. J. F. Ogle' (1873), and 'Disruption Worthies' (1881). Many of the above works ran through more than one edition.

[Free Church of Scotland Monthly (with portrait), 1 Aug. 1890; Scotsman, 2 May 1890; Allibone's Dictionary; Brit. Mus. Cat.; information supplied by Miss Wylie.] G. S–h.

WYLIE, WILLIAM HOWIE (1833–1891), baptist minister and journalist, son of William Wylie, block calico printer, Kilmarnock, by his wife Agnes, daughter of John Howie of Lochgoin, was born at Kilmarnock on 24 Feb. 1833. He was educated at Kilmarnock, and on leaving school was employed in the office of the 'Kilmarnock Journal,' and became local correspondent for the Glasgow 'North British Mail.' In 1847–50 he was sub-editor of the 'Ayr Advertiser.' From Ayr he went to Nottingham as editor of the 'Nottingham Journal' (1850–2). In 1852–3 he was sub-editor of the 'Liverpool Courier,' and in 1854–5 was editor of the 'Falkirk Herald' and sub-editor of the 'Glasgow Commonwealth.' In 1855 Wylie removed to Edinburgh, where he became sub-editor of the 'Daily Express,' at the same time contributing to the 'War Telegraph,' and attending the classes at the university with a view to the ministry. In 1859 he was president of the University Dialectic Society, and soon afterwards became a student at Regent's Park College, London, under Joseph Angus. In 1860 he was appointed baptist minister of Ramsey, Huntingdonshire, and in 1865 he was transferred to Accrington in Lancashire. This charge he had to relinquish owing to a breakdown of health. He retired to Gourock; but, his health improving, he accepted the pastorate of a church at Blackpool. After a year's work he had to give up preaching, and resumed the profession of journalist. From 1870 to 1877 he acted as sub-editor of the 'Christian World,' at the same time writing the parliamentary letter for the 'North British Mail' and the 'Greenock Telegraph,' the first halfpenny evening paper in Britain, of which he was one of the original promoters, the proprietor being his brother-in-law, J. Pollock of Greenock. This paper Wylie edited more or less from the start. While in London he also contributed largely to the 'Pall Mall Gazette,' 'Echo,' and the 'Freeman,' the organ of the baptists. For many years Wylie also contributed to the 'North British Mail' two columns of literary notes every Monday, and in 1879 in the same paper there appeared an interesting series of articles from his pen, entitled 'The Castles and Mansions of the West.' In 1822 he founded in Glasgow the 'Christian Leader,' and was editor and proprietor of that paper till his death, at Troon, Ayrshire, on 5 Aug. 1891. He was buried in St. Andrew's churchyard, Kilmarnock, where a handsome monument has been erected to his memory.

Wylie was the inventor of the system of reporting verbatim speeches by turns, and his invention was put to the first practical test during the Liverpool election contest of 1852. In politics he was a liberal, and worked ardently for the cause.

On 11 Feb. 1861 Wylie married Helen Young, youngest daughter of Robert Pollock of Greenock; she survived him with a daughter and a son, William Pollock Wylie, manager of the commercial department of the 'Christian Leader.'

Wylie was the author of: 1. 'Ayrshire Streams,' Kilmarnock, 1851, 8vo (reprinted from 'Ayr Advertiser,' 1849–50). 2. 'Old and New Nottingham,' London, 1853, 8vo. 3. 'The Book of the Bunyan Festival . . .,' London, 1874, 8vo. 4. 'Thomas Carlyle: The Man and his Books . . .,' London, 1881, 8vo (this work was written, printed, and published within the space of four weeks).

[Baptist Mag. 1891; Scottish Leader, 6 Aug. 1891; Christian Leader, 13 Aug. 1891; Freeman, 14 Aug. 1891; Helensburgh Times (with portrait), 12 Aug. 1891; information supplied by Wylie's son.] G. S–H.

WYLLIE, SIR WILLIAM (1802–1891), general, colonel of the royal Dublin fusiliers, third son of John Wyllie of Holmhead House, Kilmarnock, surveyor of taxes, by Elizabeth, daughter of William Brown of Kilmarnock, was born at Kilmarnock on 13 Aug. 1802. His four brothers were subsequently all in the Indian army. Educated at the Kilmarnock academy, William received a commission as ensign in the Bombay native infantry on 30 April 1819, was promoted the next day to be lieutenant, and arrived in India in August. Wyllie's further commissions were dated: captain, 24 Dec. 1833; brevet major, 13 Nov. 1839; major, 23 Nov. 1841; lieutenant-colonel, 10 May 1847; brevet colonel, 1 Feb. 1854; colonel, 14 March 1857; major-general, 28 Nov. 1854; lieutenant-general, 24 Oct. 1862; general, 24 Feb. 1871.

Wyllie served in 1822 and 1823 in the Dakhan, Konkan, and Gujrat. He was in command of a detachment of 300 native infantry sent against the rebel chief Rup Sing, who in 1822 gave trouble in the South Maratha country. He became interpreter in Hindustani, and quartermaster to the second battalion of the 11th Bombay native infantry on 9 May 1823, and was transferred in the same capacity to the 19th Bombay native infantry on 29 July 1824. He served throughout the operations in Kach in 1825 and 1826. In May 1825 he received the thanks of Sir Charles Colville [q. v.], commander-in-chief, for his spirited conduct, when acting as adjutant of his regiment, in an attack on a large body of rebels strongly

fortified on the heights of Jiran. In December 1826 he was appointed brigade-major to the Malwa field force, and on 20 Feb. 1829 was posted to Sholapur.

In 1838 Wyllie was appointed brigade-major of the first brigade under Major-general (afterwards Sir) Thomas Willshire [q. v.] of the Bombay column of 'the army of the Indus' for the invasion of Afghanistan. He went with the column by sea to Vikkar on the Indus, about fifty miles east of Karachi, and then marched up the right bank of the Indus to Sakkar, following the Bengal column through the Bolan Pass to Shalkot or Quetta, and thence through the Khojak Pass, arriving at Kandahar in May 1839. After a rest of six weeks he marched with the army under Sir John, first Baron Keane, through Afghanistan, was present at the assault and capture of Ghazni on 23 July, and at the occupation of Kabul on 7 Aug. He returned to Quetta with the Bombay force as assistant adjutant-general under Willshire, leaving Kabul on 18 Sept. and marching through the Ghilzai country by Tokarak. The column arrived at Quetta on 31 Oct. and left again to attack Kalat on 3 Nov. Wyllie accompanied the storming party in the successful assault and capture of that fortress on 13 Nov. After the capture he found in the citadel the dead body of Mahrab Khan, and had it conveyed to the tent of Willshire, who was unaware that the Kalat chief had fallen. Wyllie was mentioned in despatches, was thanked for his services by Willshire (*London Gazette*, 13 Feb. 1840), and received brevet promotion from the date of the storm of Kalat.

He returned to his staff appointment at Puna in February 1840, and in August was appointed brigade-major of the second brigade of the Sind force. On 8 Dec. he joined Major-general (afterwards Sir) Richard England's column as brigade-major, marching with it early in March 1842 from Dadar to convey supplies of money, ammunition, and medicines to Major-general (afterwards Sir) William Nott [q. v.] at Kandahar. The enemy was encountered at Haikalzai on 28 March, and the column was obliged to fall back on Quetta. It again advanced on 26 April, defeated the enemy on the 28th at Haikalzai, and, the Khojak Pass having been cleared by Colonel Wymer, sent from Kandahar by Nott, the column arrived safely at Kandahar on 10 May.

Wyllie returned in August with the Bombay column through the Khojak and Bolan passes to Sind, withdrawing the garrisons from Quetta and Kala Abdullah on the way, and was mentioned in despatches (*ib.* 10 Jan. 1843). On 4 Nov. 1842 he was appointed assistant adjutant-general of the forces in Sind and Baluchistan, took part in the operations under Sir Charles Napier [q.v.], and was severely wounded in the early part of the battle of Miani on 17 Feb. 1843. Napier mentioned in his despatch of the following day that Wyllie was wounded when leading up the bank, 'gloriously animating the men to sustain the shock of numbers,' and that no man had been more serviceable to him in all the previous operations (*ib.* 11 April and 9 May 1843). Wyllie received for his services the Afghan and Sind medals and a brevet lieutenant-colonelcy, and was made a C.B. (military division) (*ib.* 4 July 1843).

He rejoined his regiment in November, and commanded the troops employed on the coast during the rebellion in the South Maratha country in 1844 and 1845, receiving the government's approval of his measures, and especially of the capture of rebels in the village of Kandauli on 28 March 1845. In May he went on furlough to England, and, on his return to India, was appointed deputy adjutant-general of the Bombay army on 17 Jan. 1849. In April 1850 he was made a brigadier-general of the second class, and given the command of the Bombay garrison. In February 1855 he was appointed to the command of the brigade at Ahmadnagar.

Wyllie left India for good in 1858. He was appointed colonel commandant of the 12th Bombay infantry on 14 March 1857, colonel of the 109th Bombay infantry on 30 Sept. 1862, made a knight commander of the order of the Bath (military division) on 28 May 1865, transferred to the colonelcy of the royal Dublin fusiliers on 14 Feb. 1873, received the grand cross of the order of the Bath (military division) on 2 June 1877, and retired from the service on a pension on 1 Oct. of that year. He died of influenza after a few days' illness at his residence, 3 Queensborough Terrace, London, on 26 May 1891, and was buried at Kensal Green on 30 May.

Wyllie married, in 1831, at Sholapur, in Bombay Presidency, Amelia (*b.* 1806), daughter of Richards Hutt of Appley, Ryde, Isle of Wight, and sister of Sir William Hutt [q. v.] She died in January 1891. They had issue: (1) John William Shaw (see below). (2) Francis Robert Shaw (*b.* 1837), under-secretary to government of Bombay, retired in 1876; secretary to the army purchase commission, 1886–91. (3) Sir William Hutt Curzon, K.C.I.E., C.V.O. (1848–1909), lieut.-colonel Indian staff corps, who, after filling the chief posts in India in the foreign department of

the Indian government, became in 1901 political A.D.C. to the secretary-of-state for India in London, and was there assassinated, 1 July 1909, by a disaffected Indian student. (4) Emily Eliza, married in 1856 William Patrick Adam [q. v.]; and (5) Florence Amelia Julia.

JOHN WILLIAM SHAW WYLLIE (1835–1870), the eldest son, was born at Puna, Bombay Presidency, on 6 Oct. 1835. He came home in 1841, was educated at the Edinburgh Academy, and afterwards with his brother Frank at Cheltenham College. He won an open scholarship at Trinity College, Oxford (1854), resigning one previously gained at Lincoln. In 1855, having obtained a first class in moderations, he entered the Indian civil service, and was appointed on 25 Jan. 1858 third assistant political agent in Kathiawar. His services there, particularly in translating Colonel Lang's 'Mulk Sherista,' a Gujarati collection illustrating the common law of the 224 native states which then made up the province of Kathiawar, were favourably noticed.

After serving as an assistant commissioner in the Bara Banki and Lucknow districts, he became early in 1861 assistant secretary to Sir George Yule, then officiating as chief commissioner of the province, and in May 1862 was selected for the Calcutta secretariat. On his return to India after furlough (1864–5) he gained the confidence of the governor-general, Lord Lawrence, and at his request became the exponent of his foreign policy in an article published in the 'Edinburgh Review' in January 1867, and entitled 'The Foreign Policy of Lord Lawrence,' which powerfully affected public opinion. Wyllie made all the arrangements for the grand durbar at Agra in November 1866. Failing health compelled him to return home in 1867, and in the following year he was persuaded by his uncle, Sir William Hutt, to give up his Indian career for home politics. He successfully contested the city of Hereford in the liberal interest in 1868, but was unseated on petition. On 2 June 1869 he was made a C.S.I. for his Indian services. He died in Paris on 15 March 1870, and was temporarily interred at Montmartre, his remains being removed to Kensal Green cemetery when the Franco-German war was over. A memorial tablet, bearing his effigy in marble by Woolner, was erected in the school chapel at Cheltenham, and a scholarship of 70*l.* a year, to be held by Cheltenham boys proceeding to Trinity College, Oxford, was founded in his memory by friends and old schoolfellows. His early death was lamented in speeches in the House of Commons by Sir Mountstuart Grant Duff and Sir George Trevelyan.

Of his periodical essays the best known were 'Masterly Inactivity' (*Fortnightly*, December 1869), succeeded in March 1870 by 'Mischievous Activity.' He also contributed to the 'Cornhill,' and to the 'Edinburgh' and 'Calcutta' reviews, besides letters to the 'Times' and other journals on the affairs of Central Asia. Some of his 'Essays on the External Policy of India' were published in 1875 in a volume edited, with a short memoir, by Sir W. W. Hunter, and a portrait.

[Black and White, 6 June 1891 (with portrait of General Wyllie); India Office Records; Despatches; Times (London), 29 May 1891; Kilmarnock Standard, 30 May 1891; Irving's Book of Scotsmen; Professional Papers of the Corps of Royal Engineers, vol. iii., Occasional Paper Series, 'Afghanistan;' Stocqueler's Memorials of Afghanistan; Kaye's History of the War in Afghanistan, 1838–42; Life and Opinions of Sir Charles James Napier; The Conquest of Sind; private information.] R. H. V.

WYNDHAM. [See also WINDHAM.]

WYNDHAM or WINDHAM, SIR CHARLES, second EARL OF EGREMONT (1710–1763), statesman, born on 19 Aug. 1710, and baptised at St. Martin's-in-the-Fields on the 30th, was son and heir of Sir William Wyndham, bart. [q. v.], of Orchard-Wyndham, Somerset, by his first wife, Katherine, daughter of Charles Seymour, sixth duke of Somerset. He matriculated at Christ Church, Oxford, on 4 May 1725, from Westminster school. He was elected to the House of Commons for Bridgwater in 1735 in the tory interest. Having lost his seat there at the general election of 1741, he was returned through the Tufton influence for Appleby. But in the new parliament he changed his politics, and offended the patron of his borough (Lord Thanet) by supporting the proposal of the whig government for taking Hanoverian troops into British pay. He now left the party of the Prince of Wales, and attached himself to Lord Carteret [see CARTERET, JOHN, EARL GRANVILLE]. In February 1744 'the convert son of Sir William Wyndham' seconded Lord Hartington's motion of support to the king against the impending invasion by the young pretender (H. Walpole to Sir H. Mann, 16 Feb. 1744); and after the rebellion was over even went so far as to call Lords Balmerino and Kilmarnock 'malefactors,' for which Lady Townshend quarrelled with him (to George Montague, 12 Aug. 1746).

Meanwhile he had in June 1740 succeeded to his father's baronetcy and Somerset estates,

and was enabled to get himself returned in 1747 for the family borough of Taunton. He was elected at the same time for Cockermouth, but preferred the Somerset seat. From this time he drew closer and closer to the whigs, allying himself more especially with the Duke of Newcastle.

In February 1750 Wyndham inherited the Cumberland and Sussex estates of his maternal uncle, Algernon, seventh duke of Somerset. Somerset had been created Earl of Egremont and Baron Cockermouth, and according to the terms of the patent his nephew succeeded to these titles.

On 22 March 1751 Egremont moved in the House of Lords the address of condolence with the king on the death of Frederick, prince of Wales. In the same year he was appointed lord-lieutenant of Cumberland. But he neglected his northern estates, and lived almost entirely at Petworth House in Sussex.

Though he rarely took part in debates, Egremont's political reputation steadily increased. Earl Temple, on 8 April 1757, declared him destined to be another Pitt (*Grenville Papers*, i. 193). In the course of the same summer Egremont, who was now closely connected with Fox, was approached with the view of his becoming secretary of state in the ministry which James Waldegrave, second earl Waldegrave [q. v.], attempted to form (*ib.* i. 190; *Waldegrave Memoirs*, p. 120). He at first accepted, but afterwards withdrew his consent. He finally left town, declaring he knew nothing of the matter (Walpole to Mann, 20 April, 9 June 1757). In the spring of 1761 he was named one of the British representatives at Augsburg, where a congress was to meet to arrange terms of peace with France. Both Pitt and Newcastle had recommended him for this employment (*Chatham Corresp.* ii. 115, Bute to Pitt). The congress never took place; but when in the following October Pitt resigned the seals, Egremont succeeded him as secretary of state for the southern department. He had two months before (8 July) been sworn of the privy council. He remained in office for the rest of his life, serving successively under Newcastle, Bute, and George Grenville, who had married his sister Elizabeth. With the last-named he allied himself closely, and, like him, never thoroughly identified himself with the 'king's friends.' He maintained relations with Newcastle and the Yorkes; and the staunch whig Hardwicke, writing to Lord Lyttelton when Egremont took office, expressed the esteem and honour he felt for him, adding that he feared nothing in his case but precarious health (Hardwicke to Lyttelton, 17 Oct. 1761). During his first three months of office Egremont was engaged in negotiations with Spain, occasioned by the news of the Bourbon family compact. His first official act was to instruct George William Hervey, second Earl of Bristol [q.v.] (the British envoy at Madrid), to make pacific assurances, but to demand proof that the Spanish understanding with France contained nothing hostile to English interests. This despatch appears to have been concocted between the king and Egremont, even Bute being kept in ignorance of it (Newcastle to Hardwicke, 20 Oct. 1761). In the abortive negotiations which followed, the object of which was to show Spain that the rejection of Pitt's advice to declare war was not due to timidity or division of counsels, Egremont, according to Newcastle's secretary, Hugh Jones, was 'opposed to any softening.' On 19 Nov. he instructed Bristol to demand an immediate clear explanation from Spain on the subject of the family compact, and in a 'most secret' letter of the same date ordered him instantly to quit Madrid, 'if either directly or by implication any agreement to join France, or any intention to, should be acknowledged' by the Spanish court. His reply to the memorial of Fuentes, the Spanish ambassador in London (issued on Christmas day 1761), has been called a masterly state paper, and his declaration of war (4 Jan. 1762) put the Spaniards completely in the wrong. In the following March Egremont was reported to be dying of an apoplectic seizure (Walpole to Mann, 22 March 1762), but he soon recovered, and was engaged throughout the year in conducting negotiations for peace with France. With Grenville and Mansfield he opposed the peace-at-any-price views of Bute, more particularly insisting from the first upon some equivalent being given for the Havannah. But Bedford, who was negotiating the treaty at Paris, declared that the French recovered in London the ground they lost in Paris, owing to the conferences Egremont had with the Duc de Nivernais, in which he allowed certain questions to be reopened [see Russell, John, fourth Duke of Bedford]. Bedford himself complained to Bute that Egremont put him 'on a worse footing than he would put one of the clerks in his own office,' because the cabinet had been induced by him to agree that the preliminaries should be submitted to the king before being signed. Bute prevailed upon the king to interfere on behalf of Bedford; but in the interview Egremont remained firm, though George III 'spoke daggers' to him and

Grenville (Rigby to Bedford, 30 Sept. 1762). An attempt made to separate the brothers-in-law in the early summer, by inducing Egremont to take the viceroyalty of Ireland in exchange for the seals, had failed; but in October Grenville consented to give up the leadership of the commons to Fox, and to exchange the seals for the admiralty. The relations between Egremont and Bedford became severely strained; but the former succeeded in gaining over Bute and the majority of the cabinet to his views about the terms of peace, and when the preliminaries were signed on 2 Nov. it was agreed that Florida should be given in exchange for the recently captured Havannah. Rigby had charged Egremont with 'cordial hatred' of Bedford and mischief-making for its own sake, but Fox thought that Grenville and Mansfield were rather to be blamed. Junius declared there was a moment at which Egremont 'meant to have resisted [the peace] had not a fatal lethargy prevailed over his faculties' (Letter to the Duke of Bedford, 19 Sept. 1769).

Fox, in a memorial he prepared for Bute after his resignation, said that in 1762 Egremont was 'led by Mansfield through George Grenville to very bad purpose, and talked publicly of the necessity of widening your bottom by a reconciliation with the Duke of Newcastle.' Since Bute came into office Egremont's attitude towards him had been that of 'a useless, lumpish, sour friend,' whose sincerity was open to doubt. Yet Egremont is said to have been selected to break the news of his favourite's retirement to George III (Walpole to George Montagu, 14 April 1763).

In addition to his disputes with Bute and Bedford, Egremont had differences with Shelburne (whom the king, on the advice of Mansfield, supported against him) on American affairs. Egremont, on 5 May 1763, enclosed to the president of the board of trade a paper in which he asked for a report 'in what way least burdensome and most palatable to the colonies can they contribute towards the support of the additional expense which must attend their civil and military establishments upon the arrangements which your lordships shall propose.' Upon its reception he refused to allow the department to correspond directly with the colonial military officials; and when Shelburne cited the order in council by which it was instructed to do so, Egremont had to admit he had never read it. Shelburne, on his side, resisted the secretary of state's proposal to include in the new province of Canada all the British possessions in the continent of North America.

When Bute retired from office in April 1763 Grenville succeeded him as premier. The brothers-in-law with Halifax, the other secretary of state, formed a kind of triumvirate which carried out the king's wishes, but resisted the secret influence of Bute and opposed a general proscription of the whigs. The king employed Egremont to induce Hardwicke to join the ministry. In an interview on 13 May Egremont 'professed to wish of all things to see the bottom [of administration] widened,' seeing in it the interest of both king and country, and made strong declarations that, should he discover that Bute still had any influence, he would immediately 'have nothing more to do' with office. The conferences were resumed in the summer, the chief difficulty being the readmission of Newcastle to power, which the triumvirate opposed. Egremont was associated with Halifax in the prosecution of Wilkes for No. 45 of the 'North Briton.' According to Almon he gave the messengers verbal orders to enter Wilkes's house even at midnight, and to seize his person and papers. After his arrest Egremont assisted Halifax in examining Wilkes, who 'grievously wounded the haughty dignity attempted to be assumed by Lord Egremont.' When committed to the Tower the demagogue 'desired to be confined in the same room where Sir William Wyndham (Egremont's father) had been kept on a charge of Jacobitism' (Walpole); and when in Paris in the following August he was challenged to a duel by a Scots captain in the French service, named Forbes, he pleaded in excuse a 'previous account he had to settle with Lord Egremont.' Walpole is sceptical as to the reality of this engagement, which Egremont did not live to fulfil. After Hardwicke's rejection of office on 3 Aug. the king had promised that if within ten days he could not bring him over, he would abandon the attempt and 'strengthen the hands of his three ministers' (Grenville, *Diary*). But on the 19th inst. he seemed by his language to the secretaries and Grenville to be 'in the resolution of changing his ministers' (*ib.*) Next day, however, the king saw the two secretaries (Egremont and Halifax), 'and seemed more inclined to abide by his then present ministers' (*ib.*) On the 21st Grenville was on his way to give Egremont an account of a similarly favourable interview which he had just had with George III, when he was met by Dr. Duncan, who told him that the secretary was struck down with an apoplexy and was past hope of recovery. Walpole, in recounting his seizure to Sir Horace Mann, writes that 'everybody knew he would die suddenly;

he used no exercise and could not be kept from eating.' He himself had said a few days before his death, 'Well, I have but three turtle dinners to come, and if I survive them I shall be immortal' (Walpole to Mann, 1 Sept. 1763). Egremont's death put an end to the triumvirate. Though the king had quite made up his mind to get rid of them, and had already begun negotiations with Pitt, he showed great concern at the event. To Halifax, who went to announce the end (which took place at Egremont House, Piccadilly, at eight in the evening of 21 Aug. 1763), he 'spoke in very high commendation of him;' and in the two succeeding days spoke to Grenville 'of nothing but Lord Egremont,' making him give 'a very particular account of his will' (Grenville, *Diary*).

All estimates of Egremont's character agree in ascribing to him a large share of the inordinate pride of his maternal grandfather, 'the proud Duke' of Somerset. Walpole also adds to his bad qualities ill-nature, avarice, and an incapacity for speaking the truth. He denies him parliamentary ability and business capacity, but allows him humour and sense. Chesterfield thought him self-sufficient but incapable. Lord Stanhope's pronouncement that Egremont owed his advancement to his father's name rather than to his own abilities seems scarcely tenable in view of the fact that for the greater part of his career he was in close alliance with leading whigs.

Egremont married at St. George's, Hanover Square, on 12 March 1751 (N.S.), a reigning beauty, Alicia Maria, daughter of George Carpenter, second baron Carpenter of Killaghy, and sister of the first Earl of Tyrconnel. In 1761, when she was a lady of the bedchamber to Queen Charlotte, some verses were written in her honour by Lords Lyttelton and Hardwicke. In June 1767 she married, as her second husband, Count Bruhl, and survived till 1 June 1794. By her marriage with Egremont she had four sons and three daughters. Of the latter, Elizabeth married Henry Herbert (afterwards first Earl of Carnarvon); and Frances, Charles Marsham, first earl of Romney.

The eldest son, George O'Brien Wyndham, third earl of Egremont, is separately noticed. Of the younger sons, Percy Charles Wyndham (1757–1833), secretary and clerk of the courts of Barbados, died unmarried; Charles William (1760–1828) left no issue; William Frederick (1763–1828) was twice married: first to a natural daughter of Lord Baltimore, and secondly to Julia de Smorzewska, comtesse de Spyterki; the eldest son by the first wife succeeded his uncle as fourth earl of Egremont. A portrait of Egremont, engraved after E. Harding, is at Petworth, where is also a painting by Hudson, engraved by Arkell, of the countess and one of her sons.

[Burke's Extinct Peerage; Doyle's Official Baronage; G. E. C[okayne]'s Peerage; Gent. Mag. 1763, p. 415; Harris's Life of Hardwicke, iii. 240–1, 258–9, 268, 310, 313, 320, 326, 350–2, 369 et seq.; Grenville Papers, vols. i. and ii.; Bedford Corresp. vol. iii. passim; Walpole's Mem. of George II, i. 80, iii. 2, of George III (Barker), i. 43, 65, 156, ii. 215, 219, 224, and Letters (Cunningham), vols. i–iv. passim; Bishop Newton's Life and Works, i. 68, 89; Chesterfield's Corresp. (1845), ii. 478, iv. 368; Albemarle's Rockingham and his Contemporaries, vol. i. ch. iii.; Fitzmaurice's Life of Shelburne, i. 189, 247–8, 266 et seq.; Ferguson's Cumberland and Westmoreland M.P.s, pp. 117, 118, 121, 127; Mrs. Delany's Autobiogr. ii. 450, iii. 421, iv. 344; Lord Stanhope's Hist. of England, vols. iv–v.; Almon's Memoirs of Wilkes, pp. 100, 214, 220–1; Arnold's Petworth; Murray's Handbook of Sussex, 5th ed. pp. 122–8; Evans's Cat. Engr. Portraits. Many of Egremont's most important despatches are contained in his correspondence with Newcastle (1750–62) among Addit. MSS. 32720–33067, passim.] G. Le G. N.

WYNDHAM or WINDHAM, FRANCIS (*d.* 1592), judge, was the grandson of Sir Thomas Wyndham of Felbrigg in Norfolk [see under Wyndham, Thomas, 1510?–1553], and the second son of Sir Edmund Wyndham of Felbrigg by his wife Susan, daughter of Sir Roger Townshend of Rainham in Norfolk. Sir Edmund was sheriff of Norfolk during the rebellion of Robert Kett [q. v.], and was active in suppressing it. Francis was educated at Cambridge, perhaps at Corpus Christi College, and called to the bar by the society of Lincoln's Inn. He became a bencher in 1569, and in 1572 was autumn reader. He represented Norfolk in the parliament which sat from 1572 till 1583. In October 1573 his name appears in special commission of oyer and terminer for Norfolk. In the award dated 31 May 1575 settling the controversies between Great Yarmouth and the Cinque ports he appears as an arbitrator. In 1577 he was made a serjeant; in 1578 he was elected recorder of Norwich, and is spoken of as a justice of the Oxford circuit; and in 1579 he succeeded Sir Roger Manwood [q. v.] in the court of common pleas. He was placed on the commission of oyer and terminer for Warwickshire and Middlesex, constituted on 7 Dec. 1583 for the trial of John Somerville [q. v.] and others for high treason, and in that for Middlesex constituted on 20 Feb.

1584–5 for the trial of William Parry (*d.* 1585) [q.v.] for the like offence (*Reports of the Deputy Keeper of Public Records*, No. iv. App. ii. 272, 273). He was also consulted concerning the trial of Mary Stuart in October 1586 (Strype, *Annals*, 1824, III. i. 529). He was one of the judges on the commission for hearing causes in chancery between the death of Sir Christopher Hatton [q. v.] in November 1591 and the appointment of Sir John Puckering [q. v.] in May 1592. Wyndham died in July 1592 at his house in the parish of St. Peter Mancroft in Norwich (afterwards known as the committee house), and was buried on 18 July in the parish church. An altar-tomb without an inscription, bearing his arms and those of families to which he was allied, was erected against the north wall of Jesus chapel in St. Peter Mancroft. There is also a portrait of him as recorder in the Guildhall at Norwich. He married Jane, daughter of Sir Nicholas Bacon [q. v.], lord keeper of the great seal, but left no issue. His wife survived him and married, secondly, Sir Robert Mansfield. A letter from Wyndham to Lord Burghley is preserved in Lansdowne MS. 57, art. 49. Geoffrey Whitney [q. v.] addressed two of his 'Emblemes' (1586) jointly to Wyndham and Edward Flowerdew [q. v.]

[Cooper's Athenæ Cantabr. ii. 124–5; Foss's Judges of England, 1857, v. 551–2; Official Return of Members of Parliament; Blomefield's Hist. of Norfolk, 1806, iii. 359, iv. 220–1, 231, 235, viii. 113, 114, ix. 40; Ducatus Lancastriæ, 1834, iii. 214; Dugdale's Origines Jurid. 1666, pp. 48, 119, 253, 260, 261, Chron. Ser. pp. 94, 95; Cal. State Papers, Dom. 1547–92; Manship and Palmer's Hist. of Great Yarmouth, 1854–6, i. 186; Green's reprint of Whitney's Choice of Emblemes, 1876, pp. 121–3, 352–3; Wotton's Baronetage, 1741, i. 4, iii. 348; Acts of the Privy Council, ed. Dasent, 1577–90; Weever's Ancient Funeral Monuments, 1631, p. 802.]

E. I. C.

WYNDHAM, Sir GEORGE O'BRIEN, third Earl of Egremont (1751–1837), patron of fine art, born on 18 Dec. 1751, and baptised at St. Margaret's, Westminster, on 9 Jan. following, George II being a sponsor, was son and heir of Sir Charles Wyndham, second earl [q. v.], by Alicia Maria, daughter of George, second Baron Carpenter. He was for a short time (when Lord Cockermouth) at a school in Wandsworth with Charles James Fox, before going to Westminster (cf. a letter to Lord Holland, in *Corresp. of C. J. Fox*, i. 8–10). He was only twelve when he succeeded to the peerage on the death of his father. He took little part in politics, but in his earlier years acted with the whigs, and signed protests against the American policy of North, the rejection of Shelburne's motion in favour of economical reform, and against the restrictions proposed to be placed on the power of the Prince of Wales as regent in 1789. But he was not without political ability. Fox declared that he would rather have Egremont's opinion on his India bill than that of any other man, and Charles Greville was of opinion that had he chosen he might have taken a conspicuous part in politics. As he advanced in years his opinions became more conservative, and he was always opposed to catholic emancipation. On the rare occasions when he addressed the House of Lords he is said to have fully maintained the traditional standard of the Wyndham oratory. On 31 Aug. 1793 he was appointed to a seat at the board of agriculture, and he was lord-lieutenant of Sussex from 1819 to 1835. In addition to the Petworth estates and the property in the north and west inherited from his father, Egremont also succeeded in 1774 to the property in Ireland of his uncle, Percy Wyndham O'Brien, earl of Thomond. He was for very many years a leading figure in London society, but in later life lived almost entirely at Petworth.

Mrs. Delany, writing to Bernard Granville on 31 Dec. 1774, *à propos* of a match between Egremont and Lady Mary Somerset, says of the former: 'He is a pretty man, has a vast fortune, and is very generous, and not addicted to the vices of the times.' The marriage did not take place, nor did that *mariage déclaré* with Lady Charlotte Maria Waldegrave (afterwards Duchess of Grafton) six years later. This match had been negotiated by the lady's great-uncle, Horace Walpole, who says that Egremont's family showed great satisfaction with it (Walpole to Sir H. Mann, 6 July 1780). In announcing on 24 July 'the rupture of our great match,' Walpole says that Egremont had proved 'a most worthless young fellow,' and charged him with having given out that he, and not the lady, had been the first to draw off. The lady had behaved very well, and had taken the step because of her suitor's indiscretion and irresolution (letters to Mann, 24 July, and Mason, 8 Aug.) Mrs. Delany attributes Egremont's conduct to his being under the dominion of 'a great lady (Lady M–l–b–e).'

Egremont made Petworth House a nursery of art and a college of agriculture. Arthur Young (1741–1820) [q. v.] was a frequent visitor, and superintended the disafforesting of the great stag park there. Egremont was a most successful stock-breeder. He had a fine stud, and his horses won the Derby and Oaks

oftener than those of any other owner. But it was as a patron of art that he was chiefly remarkable. He was a vice-president of the British Institution and one of the most cultivated amateurs of his day. One of the first to appreciate Turner, he was attracted towards him personally by that combination of artistic perception and extreme simplicity which was the keynote of the characters of both. At Petworth Turner had a studio assigned to him, which even Egremont was not allowed to enter without giving a peculiar knock agreed upon between them. There Turner painted his 'Apuleia and Apuleius,' and his 'Derby Morning,' with a view of Petworth, which was exhibited in 1810. Charles Robert Leslie [q. v.] was invited to Petworth, with his wife and children, every year after 1826. Leslie was at Petworth just before his patron's death, and, together with Turner, Phillips, Carew, and Clint, attended his funeral. He painted for Egremont 'Sancho and the Duchess,' as well as three other pictures, and relates many anecdotes of him. In 1834 Constable was entertained by Egremont, and during his stay at Petworth he filled a large book with pencil sketches and watercolours. John Edward Carew [q. v.], the sculptor, was almost exclusively employed by Egremont from 1823 onwards. After his patron's death he claimed the sum of 50,000*l.* for work done, but, having brought an action at law, was nonsuited. It was by Carew's good offices that Benjamin Robert Haydon [q. v.], then in great distress, was introduced to Egremont. He was then at work upon his 'Alexander taming Bucephalus,' and Egremont, after making inquiries as to the causes of his misfortunes, called and ordered for himself the picture. Egremont thought Haydon's style too bold for English tastes, but expressed himself as personally quite satisfied, and in 1827 gave him a commission for 'Eucles.' Egremont employed John Flaxman [q. v.] on his group of the 'Archangel Michael piercing Satan,' and on the beautiful figure of the pastoral Apollo. Both are now in the gallery of sculpture at Petworth, to which Joseph Nollekens [q. v.] and John Charles Felix Rossi [q. v.] also contributed. Egremont had a strong personal preference for Raffaelle and Hogarth, and he expressed to Leslie great contempt for Parmegiano's 'Vision of St. Jerome,' now in the National Gallery. The fine collection at Petworth was begun at Rome by the second earl, but owes many of its treasures to the third. It is especially notable for its Van Dycks and Holbeins, besides the Turners and Woollett's Claude. Jonathan Ritson was employed by the third earl to complete Gibbons's wood carvings (which Walpole saw in 1749) in the carved dining-room. Gavin Hamilton (1730–1797) [q. v.] collected the antique sculptures. The allied sovereigns visited Petworth in 1814, and were painted there by Thomas Phillips (1770–1845) [q. v.]

Egremont erected a market cross at Petworth in 1793, and built schools there in 1816. The road to Horsham was made under his directions. In 1827 he restored the parish church, in which just before his death he raised to his Percy predecessors a monument inscribed 'Mortuis morituras.' He made a generous use of his great wealth, and is said to have spent 20,000*l.* annually for a period of sixty years in charity. Charles Greville was present in May 1834 at the annual fête which he gave to the poor (six thousand of whom were present), and declared it to be one of the gayest and most beautiful spectacles he had ever seen. Not the least impressive part of the entertainment was the keen pleasure shown by the host himself, to whom he thought applicable Burke's panegyric on the Indian kings ('Delighting to reign in the dispensation of happiness,' &c.)

Writing of a previous visit (in December 1832), Greville describes Egremont at the age of eighty-one as still healthy, with faculties and memory unimpaired, living with an abundant, though not very refined, hospitality. Haydon, in his account of his visit to Petworth in 1826, describes the character of his entertainment, which resembled that of a great inn. Egremont would leave his guests from breakfast till dinner, when he himself carved every dish and ate heartily. His motto was 'Live and let live.' Every one and everything seemed to share his hospitality. Many anecdotes of his hatred of ceremony are told by Haydon and Leslie. Greville described Egremont as a man blunt without rudeness and caustic without bitterness; shrewd, eccentric, and benevolent.

Egremont died unmarried at Petworth on 11 Nov. 1837. There are several portraits of him in the collection there. That by Phillips was engraved by Agar, Reynolds, Cook, and Roberts, and engravings were executed by Lupton after Clint, by Meyer after Beechey, and by Turner of a three-quarter length with dogs by Derby (cf. *Cat. Third Loan Exhib.* No. 283). A fine engraving by Scriven, from a bust by Carew, is prefixed to vol. ii. of Horsfield's 'Sussex.' Egremont was succeeded as fourth earl by his nephew, George Francis Wyndham (1785–1845), on whose death the peerage became extinct. Petworth passed to a kinsman, George Wyndham (1789–1869),

who was created Baron Leconfield on 14 April 1859, and died in 1901.

[Lower's Worthies of Sussex, p. 90; G. E. C[okayne]'s Peerage; Arnold's Petworth; Walpole's Letters (Cunningham), vols. v. vi. vii. passim; Mrs. Delany's Autobiogr. v. 88, 546, 553; Rogers's Protests of the Lords; Greville's Memoirs, 1888, ii. 345–6, iii. 86–8, iv. 24–6 (the substance of which formed an obituary notice in the 'Times,' 18 Nov. 1837); Haydon's Autobiogr. (Taylor), vol. ii.; Hamerton's Life of Turner, pp. 120–1; Monkhouse's Turner, pp. 76, 108–9; Leslie's Recollections, i. 78, 102–8, 162–4, and Life and Letters of Constable, 1896, pp. 289–93; Smith's Nollekens, ed. Gosse, pp. 246, 327, 399; Evans's Cat. of Engraved Portraits. See also Gent. Mag. 1845, i. 539, ii. 653; Boase's Modern Biogr. vol. ii.] G. Le G.-N.

WYNDHAM, HENRY PENRUDDOCKE (1736–1819), topographer, eldest son of Henry Wyndham (*d.* 1788, aged 79), of Compton Chamberlayne, Wiltshire, and St. Edmund's College, Salisbury who married Arundel (*d.* 1780), daughter of Thomas Penruddocke of Compton Chamberlayne, was born at Compton Chamberlayne on 4 June 1736. Sir Wadham Wyndham [q.v.] was his great-grandfather. Henry was educated at Eton and at Wadham College, Oxford, whence he matriculated as gentleman commoner on 21 Feb. 1755, aged 18. On 22 March 1759 he was created M.A.

Wyndham, in company with Joseph Wyndham and William Benson Earle of Salisbury, embarked from Dover on 4 Sept. 1765, and visited France, Italy, and Sicily. A letter from him was extant, written in Italian to his friend and correspondent Rev. John Bowle, describing his ascent of Mount Etna, and several papers on what they saw in their travels were written by Earle. Wyndham returned by way of Geneva to Holland, reaching England in September 1767. Next year he married Caroline, daughter and heiress of Edward Hearst of the Close in Salisbury.

The Wyndham family had great influence in Salisbury, and Henry, who resided for many years there at St. Edmund's College, the family residence, was elected a freeman of the city on 15 March 1761, and was nominated in 1765 as a candidate for its parliamentary representation, but declined the contest. He was mayor of Salisbury in 1770–1, and served as sheriff of Wiltshire in 1772. In 1794 he commanded a local troop of cavalry which had been raised in that city, and from 10 Jan. 1795 to the dissolution of 1812 he sat in parliament for his native county of Wiltshire. He was in the main a supporter of Pitt's administration, but he voted on 12 June 1805 for the impeachment of Lord Melville. He died at Salisbury on 3 May 1819, and was buried in the family vault in St. Edmund's Church, having had issue five sons and two daughters. The family is now represented by John Henry Campbell-Wyndham of Dunoon, Argyllshire.

Wyndham was elected F.S.A. on 6 Feb. 1777, and F.R.S. on 9 Jan. 1783. He published: 1. 'A Gentleman's Tour through Monmouthshire and Wales in June and July 1774' [anon.], 1775. The edition of the work which came out in 1794 was also anonymous; but the enlarged 'Tour through Monmouthshire and Wales in June and July 1774, and in June, July, and August 1777,' which was published at Salisbury in 1781, had the name on the title-page. The views in the 1781 volume were by Grimm, who accompanied him on the second journey. 2. 'Diary of the late George Bubb Dodington, Baron of Melcombe Regis, 1749–61. With an Appendix of curious and interesting papers. Now first published,' 1784. Several editions were issued, and it formed vol. xxii. of a 'Collection of Lives,' 1828, &c. Dodington left his property to his cousin, Thomas Wyndham of Hammersmith, who in 1777 left all to Henry Penruddocke Wyndham. It included 'a vast collection of Dodington's private correspondence' (Arthur Young, *Autobiogr.* p. 161). 3. 'Wiltshire, extracted from Domesday Book, with a Translation of the original Latin into English,' 1788. He hoped that it might pave the way for a history of Wiltshire, under the patronage of the gentlemen of the county, and he offered 100*l.* towards the cost. His services are acknowledged by the Rev. W. H. Jones in his 'Domesday for Wiltshire,' 1865, pp. ix–x. 4. 'A Picture of the Isle of Wight, delineated upon the spot in 1793. By H. P. W.,' 1794.

Wyndham contributed 'Observations on an ancient Building at Warnford, Hampshire,' to the 'Archæologia,' v. 357–66, and 'On a Roman Pavement at Caerwent' (*ib.* vii. 410–11). He helped Archdeacon Coxe in his 'Historical Tour of Monmouthshire' (vol. i. p. iv), and allowed him to use the private letters of Dodington, in his 'Memoirs of Sir Robert Walpole' (vol. i. p. xxix). A letter from him is in Gough MS. 17582 at the Bodleian Library, and he corresponded with William Cunnington [q. v.]

[Foster's Alumni Oxon.; Halkett and Laing's Anon. Lit. ii. 1007, iii. 1909; Hunter's Familiæ Minorum Gentium (Harl. Soc.), i. 149; Burke's Landed Gentry, 1898 ed.; Gent. Mag. 1819, i. 485; Wilson's House of Commons, 1808, p. 656; Hoare's Wiltshire, iv. pt. i. 80, vi. 523, 526, 549,

593, 648–651, 815; Britton's Beauties (Wiltshire), p. 119; Madan's Cat. of Western MSS. iv. 166; Britton's Autobiogr. i. 449–50, 470; Nichols's Illustrations of Lit. iv. 856, v. 189–90, vi. 196, 371.] W. P. C.

WYNDHAM, SIR HUGH (1603?–1684), judge, was the eighth son of Sir John Wyndham of Orchard-Wyndham in Somerset, and of Felbrigg in Norfolk, by his wife Joan, daughter of Sir Henry Portman, by whom he had nine sons and six daughters. Sir Wadham Wyndham [q. v.] was his younger brother. Hugh, born about 1603, entered Wadham College, Oxford, in 1622, and contributed a Latin poem to the 'Camdeni Insignia,' published at Oxford in 1624. He was admitted at Lincoln's Inn on 19 March 1622, and was called to the bar on 16 June 1629. He was created M.A. of Oxford by royal warrant on 2 Jan. 1643. He was made bencher of Lincoln's Inn in 1648, created serjeant-at-law by the parliament on 30 May 1654, and in June following was sent as temporary judge on the northern circuit.

In the summer of 1658 at the Lincoln assizes he used some vehement expressions against the clergy who refused the sacrament to any who desired it, and advised the people to withhold tithes from those ministers who denied it to any but the ignorant and scandalous. The result was that several ministers were presented in court for neglect of duty. Wyndham's decision in these prosecutions was petitioned against by the mayor of Boston and others in November 1658.

Wyndham's promotion to the bench was declared illegal at the Restoration, but he was reinstated as serjeant-at-law on 1 June, and as judge on 22 June 1660, and made baron of the exchequer on 20 June 1670, upon which he was knighted on the 28th. On 22 Jan. 1673 he was moved from the court of exchequer to that of the common pleas.

He died at Norwich while on circuit on 27 July 1684, and was buried in Silton church, Dorset. He married, first, Jane, daughter of Sir Thomas Wodehouse of Kimberley, Norfolk, by whom he had two sons and three daughters. Both sons and one daughter died young; his daughter Rachel married John, earl of Bristol. Wyndham married, secondly, Elizabeth, daughter of Sir William Minn of Woodcott, Surrey, and widow of Sir Henry Berkeley of Wimondham, Leicestershire; and, thirdly (in April 1675), Katherine, daughter of Thomas Fleming of North Stoneham, Hampshire, and widow of Sir Edward Hooper of Beveridge, Dorset. Only by his first wife had he any issue.

[Foss's Judges of England, vii. 195–7; Collinson's Somerset, iii. 489–90; Foster's Alumni; Gardiner's Reg. of Wadham College, p. 67; Addit. MS. 5829, fol. 74; Whitelocke's Memorials, pp. 591, 675, 681; Marriage Licences of the Archbishop of Canterbury at London (Harl. Soc. Publ. xxiv. 72); Marriage Allegations of the Vicar-General of the Archbishop of Canterbury (Harl. Soc. Publ. xxiii. 239); Cal. State Papers, 1658–9, pp. 151, 194–5; P. C. C. 171, Hare.] B. P.

WYNDHAM, ROBERT HENRY (1814–1894), Scottish actor-manager, was born at Dublin of highly respectable parents on 8 April 1814, and made his first appearance upon the stage at Salisbury in 1836, paying the manager of the local theatre 20*l.* in order that he might assume the long-studied rôle of Norval in 'Douglas,' and, as he afterwards admitted, 'make a fool of himself.' Six years later he enacted Romeo at Birmingham to the Juliet of Ellen Tree (Mrs. Charles Kean), and subsequently was seen at the Tuileries before Louis-Philippe as Colonel Freelove in 'A Day after the Wedding.' During 1844 he was *jeune premier* at the Adelphi, Glasgow, and next year he fulfilled his ambition of making a prominent début at Edinburgh. He went thither to fill the place vacated by Leigh Murray upon his migration to London, appearing as Clifford in the 'Hunchback' to the Julia of Helen Faucit at the Theatre Royal, Shakespeare Square, and making a favourable impression. Among the parts allotted to him during the ensuing season were Mercutio, Charles Surface, and Rashleigh Osbaldistone in 'Rob Roy.' In 1846 he married Rose, daughter of William Saker, a low comedian of London, and sister of Edward Saker [q. v.] She was a clever actress, and developed a special aptitude for training juvenile troupes in ballet and pantomime. In May 1849 Wyndham appeared at the Adelphi Theatre, Edinburgh, as Orlando, and in 1850 he was Brycefield in Marston's 'Strathmore.' On 27 Dec. 1851 he opened the Adelphi as actor-manager in succession to William Henry Murray [q. v.], who took his farewell of the Edinburgh stage on 22 Oct. The old management concluded with the 'Rivals,' and Wyndham opened with the 'School for Scandal,' playing Charles Surface, and following the comedy up with 'Gulliver,' arranged as a pantomime, for which Mrs. Wyndham trained the children. The task of succeeding so successful a manager as Murray was an arduous one. Wyndham had to be leading comedian, acting manager, and stage manager in one, while his difficulties were increased by the fact that a transition period was at hand which wit-

nessed the somewhat rapid collapse of the old stock company system, before the increasing demand in Edinburgh for the theatrical 'stars' of London, and the increased facilities afforded for touring companies by the railroads.

For the first ten years of Wyndham's management, however, the old system that had prevailed under Murray was but little impaired. On 6 Feb. 1852 Wyndham produced 'Macbeth' with scenery that was thought to surpass any yet seen upon the Edinburgh stage; on 31 May he was seen as Claude Melnotte for his wife's benefit; in June he was Robert in 'Robert the Bruce;' in August Rashleigh Osbaldistone; and in October, for his benefit, Henry, prince of Wales, in 'Henry IV.' The Adelphi was destroyed by fire on 24 May 1853. Fortunately for Wyndham, who was insured, but could not afford a holiday, the 'Royal' Theatre was lying vacant. He promptly leased it, and opened on 11 June, in the part of Charles Bromley in 'Simpson & Co.,' which he followed up by Captain Absolute in the 'Rivals.' The Adelphi, now renamed 'The Queen's,' was reconstructed during 1854–5, and Wyndham for a time managed both theatres concurrently, but the Royal remained his headquarters until it was taken down in 1859. Mr. Toole was one of Wyndham's first stars at his new house, appearing at the Royal on 9 July 1853 in 'Dead Shot.' (Sir) Henry Irving, fresh from his début at Sunderland, made his first appearance as a member of Wyndham's company on 9 Feb. 1857 as Gaston, duke of Orleans, in 'Richelieu.' He remained with the Wyndhams as 'juvenile lead' at 30*s.* a week down to September 1859, playing often in a pantomime and two dramas in the course of a single evening. In November 1856 Wyndham was Rolando in Tobin's 'Honeymoon;' in May 1857 he revived 'Macbeth,' with Mrs. Wyndham as Lady Macbeth and Irving as Banquo; in December of that year they were highly successful with the pantomime 'Little Bo Peep,' with Irving as 'Scruncher, captain of the Wolves.' A final performance at the Royal, doomed to destruction in order to make way for a post-office, took place on 25 May 1859, when Wyndham played Sir Charles Pomander in 'Masks and Faces;' Mrs. Wyndham played Peg, and Irving played Soaper. Wyndham, who had been paying 1,000*l.* a year rent for the Royal, now returned to the Queen's (the old Adelphi), some 30,000*l.* having been paid as indemnity by the government upon absorbing the site of the Royal. He opened his first season at the Queen's under royal letters patent on 25 June 1859, as Felix Featherley in 'Everybody's Friend.' This was followed in July by 'Heart of Midlothian,' in which Montagu Williams and Mr. F. C. Burnand appeared as 'distinguished amateurs;' and then 'London Assurance,' with Williams as Charles Courtly, Irving as Dazzle, and Mrs. Wyndham as Lady Gay Spanker. In June 1860 Wyndham was Rory in 'Rory O'More,' in June 1861 he played Myles in the 'Colleen Bawn,' and in February 1862 Salem Scudder in the 'Octoroon.' The Queen's was burnt down on 13 Jan. 1865 during the run of the Christmas pantomime, 'Little Tom Tucker.' It was rebuilt and reopened as 'The Royal' on 2 Dec. 1865, in time for the next yearly pantomime, 'Robin Hood.' A handsome presentation was made by the citizens of Edinburgh to Wyndham for his services to the drama in 1869. In 1871 he revived a number of 'Waverley' dramas upon the occasion of the Scott centenary; but the star system was already in the ascendant, and this form of entertainment showed a sadly diminished success. On 6 Feb. 1875, during a run of 'Jack and the Beanstalk' (in which Mr. A. W. Pinero was one of the performers), the 'Royal' shared the fate of its predecessors, the Queen's and the 'Adelphi,' the theatre upon this site being burned down for the third time under Wyndham's management.

Wyndham made his last appearance upon the Edinburgh stage on the opening night of the new Edinburgh Theatre, Castle Terrace, upon 20 Dec. 1875. As an actor he was versatile, but is said to have excelled in light comedy and in Irish gentlemen. A year later he retired from his long and, upon the whole, highly successful management. Upon his retirement he was, on 23 Feb. 1877, entertained at a banquet at the Balmoral Hotel, Edinburgh, under the presidency of Sir Alexander Grant, when the lord justice-general (John Inglis, lord Glencorse) proposed 'Mrs. Wyndham,' and Professor Blackie 'The Drama.' He now left his house in Forth Street, Edinburgh, and settled in Sloane Street, London, where he renewed relations, under altered circumstances, with (Sir) Henry Irving. He became a familiar figure at the Garrick Club, and is described as one of the youngest-looking men of his age. Wyndham died at his house in Sloane Street, aged 80, on 16 Dec. 1894, and was buried in Brompton cemetery on 20 Dec. By his wife—who played Peg Woffington, Mrs. Haller, Helen MacGregor, Lady Macbeth, Queen Katharine in 'Henry VIII,' Lady Teazle, and other leading parts under her husband's management—he had

issue two daughters and one son, Mr. Frederick Wyndham, now co-lessee of the Lyceum Theatre, Edinburgh.

[Scotsman, 24 Feb. 1877 and 17 Dec. 1894; Era Almanack, 1896, p. 87; Era, 22 Dec. 1894; Stage, 20 Dec. 1894; Athenæum, 29 Dec. 1894; Dibdin's Annals of the Edinburgh Stage, Edinburgh, 1888, passim; Fitzgerald's Sir Henry Irving, 1895, chap. ii.] T. S.

WYNDHAM, THOMAS (1510?–1553), vice-admiral and navigator, born about 1510, is generally identified with Thomas Wyndham, only son of Sir Thomas Wyndham (*d.* 1521) of Felbrigg, Norfolk, by his second wife, Elizabeth, daughter of Sir Henry Wentworth of Nettlestead, and widow of Sir Roger D'Arcy. The family had long been settled in Norfolk, and derived its name from Wymondham in that county.

Thomas's grandfather, Sir JOHN WYNDHAM (*d.* 1502), was knighted for bravery at the battle of Stoke on 16 June 1487; later in Henry VII's reign he became implicated in the conspiracy of Edmund de la Pole, earl of Suffolk, was convicted of treason on 2 May 1502, and was executed with Sir James Tyrrell [q. v.] on Tower Hill four days later, being buried in the Austin Friars' church (*Cotton MS.* Vitellius A. xvi; *Lansd. MS.* 978, f. 19; BACON, *Henry VII*; STOW, *Survey*, ed. Strype, ii. 116). By his first wife, Margaret, fourth daughter of John Howard, duke of Norfolk [q. v.], he was father of Sir Thomas Wyndham (*d.* 1521), who took an active part in the naval war with France in 1512–13, and became vice-admiral and councillor to Henry VIII (*The French War of 1512–13*, Navy Records Soc., and *Letters and Papers of Henry VIII*, vols. i–iii. passim). Sir Thomas married, first, Eleanor, daughter and coheir of Sir Richard Scrope of Upsal in Wiltshire; of his sons, Sir Edmund Wyndham of Felbrigg was father of Francis Wyndham [q. v.]; Sir John Wyndham married Elizabeth, daughter of John Sydenham of Orchard, Somerset, settled in that county, and was grandfather of Sir Hugh Wyndham [q. v.] and of Sir Wadham Wyndham [q. v.], and ancestor of the later Windhams of Felbrigg [see WINDHAM, SIR CHARLES ASH; and WINDHAM, WILLIAM], of the earls of Egremont [see WYNDHAM, CHARLES; and WYNDHAM, GEORGE O'BRIEN], and of the earls of Dunraven [see QUIN, EDWIN RICHARD WINDHAM WYNDHAM-]. Of Sir Thomas's three daughters, Margaret married Sir Erasmus Paston, ancestor of the earls of Yarmouth [see PASTON, ROBERT]. By his second wife Sir Thomas was father of the subject of this article, to whom he bequeathed his manor of Wigton and other lands in Yorkshire.

As a minor at the time of his father's death, Thomas was possibly one of the king's wards of whom Cromwell became master in 1532, and, as no other contemporary Thomas Wyndham has been traced, he was probably the servant of Cromwell of that name who was employed in Ireland from 1536 to 1540. In October 1539 he was sent as captain of a hundred men to serve under Ormonde, and during November and December he saw a good deal of fighting in various parts of Ireland (*Letters and Papers*, XIV. i. 303, 611, 709–10). In March 1539–40 he was compelled to return to England through ill-health, and on 20 June following was granted the dissolved monastery of Chicksand, Bedfordshire. Soon afterwards he seems to have settled in Somerset like his brother John, and took to a seafaring life. In 1544, in command of a 'west-country ship,' he was serving in the North Sea against the Scots, and in the following year he commanded the 'great galley' of five hundred tons and three hundred men in the operations in the Solent [cf. SEYMOUR, SIR THOMAS, BARON SEYMOUR]. Wyndham, however, like most Tudor seamen, combined these legitimate commissions with filibustering on a somewhat extensive scale, and a few years later the French ambassador described him as an expert in piracy as well as 'un grand homme de marine' (*Corresp. Pol. de Odet de Selve*, pp. 234–5, 240). He was not particular in confining his operations to the ships of hostile nations, and early in 1545, with William Hawkins (*d.* 1554?) [q. v.], father of Sir John, he seized the Santa Maria de Guadeloupe, belonging to a Spaniard named Miranda. On 11 May the council ordered its restoration, and on 23 Sept. directed Wyndham to come to London to answer for his conduct. In May 1546 another prize which he had taken was seized at Bristol by the council's order, because Wyndham had failed to satisfy Miranda's claims, and on 18 July he was ordered to pay 380*l.* compensation.

In the autumn of 1547 Wyndham, who was given the office of 'master of the ordnance in the king's ships,' was appointed vice-admiral under Clinton of a fleet sent to the east coast of Scotland to enforce the Protector's Scottish policy. Its object was partly to intercept French aid, but especially to support the English and reforming party in the east of Scotland. In December Wyndham anchored in the Firth of Tay, and on the 18th he wrote promising not 'to leave one town nor

village nor fisher-boat unburned from Fifeness to Combe's Inch,' and trusting 'soon to suppress an abbey or two.' On the 22nd he fortified Dundee and burnt Balmerino Abbey, and early in January he captured some French ships bound for Leith. In April he was detailed for service at Haddington, and constructed 'Wyndham's bulwark,' which proved of great service to the defence [cf. art. WILFORD, SIR JAMES]. Wyndham was not in Haddington during the siege, but in July he was one of the officers under Sir Thomas Palmer [q. v.] who vainly attempted to relieve it. Apparently he escaped Palmer's fate, and in March 1548–9 was again in command of the ships in the mouth of the Tay.

With the peace of 1550 Wyndham turned his energies to trade and exploration. With 'a tall ship of [150 tons] called the Lion of London,' of which he was captain and part-owner, he joined in what Hakluyt calls 'the first voyage for traffique into the kingdom of Marocco in Barbarie.' No details of this expedition, which sailed from Portsmouth in 1551, are known. On 29 Jan. 1551–2 Wyndham was summoned before the privy council for plundering some Danish ships, and in May he was one of the adventurers in the proposed north-east voyage of discovery (STRYPE, *Eccl. Mem.* II. ii. 76, 231). In the same year he set out on his second voyage to Morocco, the account of which, printed by Hakluyt, was written by 'Master James Thomas, then page to Master Thomas Windham, chiefe captain of this voiage.' Wyndham is there described as 'a Norfolk gentleman born, but dwelling at Marshfield Park in Somersetshire.' The expedition sailed from Bristol Channel at the beginning of May, reached Morocco in a fortnight, and traded for three months at Santa Cruz in Teneriffe. On the way back the English captured the governor of Lanzarote in the Canaries, but released him and reached England in October. At Christmas Wyndham took part as admiral in the court revels of the 'lord of misrule' (*Lit. Remains of Edward VI*, pp. clxxiii. 382), and in May 1553 he was suitor for the manor of Preston, Somerset (*Cal. Hatfield MSS.* i. 118).

Wyndham's preparations for his third and most important voyage were interrupted by the death of Edward VI; at the time he appears to have been with the ships guarding the coast of Norfolk, and his attitude was doubtful. On 25 July Mary's council ordered him to repair to London, but five days later they wrote to the governor of Portsmouth 'for the dismissing of Mr. Wyndham's ship, of which they have made a stay, that he may forth to his intended voyage.' He is there described, apparently in error, as 'Sir' Thomas. He sailed in the Lion of London from Portsmouth on 12 Aug., accompanied by the Primrose, commanded by Antonio Pinteado, a Portuguese refugee and experienced mariner. They passed Madeira, the Canaries, and reached the Gold Coast; thence Wyndham ordered Pinteado, who at one time claimed supreme command, to take him on to the Bight of Benin, and he was thus the first Englishman who 'fairly rounded Cape Verde and sailed into the Southern Sea.' He remained with the ships in the Bight while Pinteado sailed up the Niger to trade; fever broke out among his men, and Wyndham himself succumbed to it. He was married, and left a son Henry and two daughters, one of whom married Andrew Luttrell.

[Letters and Papers of Henry VIII, vols. xiii–xvi.; State Papers, Henry VIII; Acts of the Privy Council, ed. Nicolas, vii. 88, ed. Dasent, vols. i–iv. passim; Thorpe's Cal. Scottish State Papers, i. 72–96; Bain's Cal. Scottish State Papers, 1547–63; Hamilton Papers, ii. 317, 597 sqq.; Cal. State Papers, Dom. 1547–80, p. 7, Addenda, 1547–65, pp. 347, 350; Corresp. Pol. de Odet de Selve, 1546–9; Hakluyt's Voyages, II. ii. 7–11; Harl. MSS. 1110 f. 38, 1154 ff. 71–2; Addit. MSS. 5524 ff. 133–4, 19156 f. 275; Visit. Norfolk (Harl. Soc.), pp. 324–5; Blomefield's Norfolk, viii. 311 sqq.; Hunter's Deanery of Doncaster, i. 326; Collinson's Somerset, iii. 489–90; Collins's Peerage, v. 206–10; Burke's Landed Gentry; Froude's Hist. viii. 7, 8; Social England, iii. 204, 215; Oppenheim's Administration of the Royal Navy, 1898, pp. 76, 83; Budgett Meakin's Moorish Empire, 1899, p. 122.] A. F. P.

WYNDHAM, THOMAS, BARON WYNDHAM OF FINGLASS (1681–1745), grandson of Sir Wadham Wyndham [q. v.], being the fourth and youngest but eldest surviving son of John Wyndham of Norrington, M.P. for Salisbury in 1681 and 1685, by his wife Alice, daughter of Thomas Fownes, was born at Norrington, near Salisbury, on 27 Dec. 1681. He was educated at the cathedral school, Salisbury, and matriculated from Wadham College, Oxford, on 19 Nov. 1698. He does not appear to have taken any university degree, but he was admitted of Lincoln's Inn on 11 July 1698, and called to the bar on 9 May 1705. He was appointed recorder of Sarum in 1706, and in 1724 was promoted to the chief-justiceship of the court of common pleas in Ireland, a very 'easy post' according to Archbishop Boulter, in succession to Sir Richard Levinge [q. v.] In a brief memorandum diary that he kept Wyndham

mentions that he left Salisbury for Dublin on 16 Nov. 1724, and that the journey took him twenty-four days. On the death of Lord-chancellor West in November 1726, Wyndham's claims to the vacant place were strongly pressed by Boulter, who was the factotum of the party organised for the purpose of defeating Irish appointments being given to natives. The great seal was eventually given to Wyndham in accordance with his advice. In 1730, in the case of Kimberly, an attorney who had been sentenced to death for abduction, the chancellor overruled the claim, raised upon a technical plea, that the sentence should be quashed. In the following year, on 18 Sept., he was raised to the peerage as Baron Wyndham of Finglass, co. Dublin. He presided in six sessions of the Irish parliament as speaker of the House of Lords. On 20 Aug. 1735 he tells us that Dean Swift dined at his table. He acted as lord high steward at the trial of Henry Barry, lord Barry of Santry, for murder on 27 April 1739, and sentenced him to death. Wyndham was the first lord high steward so appointed in Ireland. He resigned the chancellorship on 7 Sept. 1739, and on 8 Sept. he sailed for England. He died in Wiltshire on 24 Nov. 1745, and was buried in Salisbury Cathedral, where there is a white marble monument to him by Rysbrack on the south side of the west door. He was unmarried, and his title became extinct. He bequeathed some 2,500*l.* to the family foundation of Wadham, in the hall of which college a portrait of the Irish chancellor is hung. This portrait, executed in 1728, was engraved by Marshall.

[Foster's Alumni Oxon. 1500–1714; Gardiner's Reg. of Wadham College; Gent. Mag. 1745, p. 614; Harris's Salisbury Cathedral Epitaphs, 1825, p. 3; Miscellanea Geneal. et Herald. 2nd ser. iv. 36, 54, 77; G. E. C[okayne]'s Complete Peerage; Burke's Landed Gentry; Noble's Biogr. Hist. ii. 186; Letters of Hugh Boulter, D.D., 1770; O'Flanagan's Lives of the Lord Chancellors of Ireland, ii. 51.] T. S.

WYNDHAM, Sir WADHAM (1610–1668), judge, born in Somerset in 1610, was the ninth son of Sir John Wyndham (1558–1645) of Orchard-Wyndham by Joan, daughter of Sir Henry Portman of Orchard-Portman. He received his baptismal name from his grandmother Florence, daughter of John Wadham of Merrifield in Somerset; his grandfather was Sir John Wyndham, the first owner of Orchard-Wyndham [see under Wyndham, Thomas, 1510?–1553]. His elder brother, Sir Hugh, is separately noticed. His eldest brother, John (*d.* 1649), of Orchard-Wyndham, was father of the first baronet and great-grandfather of Sir William Wyndham [q. v.] Being the grandson of Nicholas Wadham's sister, he was entered at Wadham College as a fellow-commoner in 1626 (caution money received on 30 April 1626, and returned in 1629), but he does not appear to have matriculated at the university in the usual manner. He was entered of Lincoln's Inn on 22 Oct. 1628, and was called to the bar on 17 May 1636. He soon secured a large practice, and in May 1655 he was one of George Coney's counsel, being retained for the defence with Sir Thomas Twysden and Sir John Maynard (1602–1690) [q.v.] Their line of argument was regarded as a defiance of the government, and they were all three, by Cromwell's orders, committed to the Tower, but were released upon their submitting a humble petition to the Protector, sacrificing the interests of their client, says Ludlow, rather than lose a few days' fees (Ludlow, *Memoirs*, i. 112; *Cal. State Papers*, Dom. 1655, pp. 167, 179, 196). Not receiving the coif under Cromwell's government, Wyndham was one of the fourteen lawyers of eminence who were summoned to be serjeants a month after the Restoration, having been called upon in the first instance to consult with the judges at Serjeants' Inn, Fleet Street, with respect to the proceedings against the regicides; in the further proceedings Wyndham was engaged as one of the counsel for the prosecution (*State Trials*, v. 1023).

At the end of the regicide trials he was on 24 Nov. 1660 promoted to be a judge of the king's bench, in which court he sat for eight years, receiving the customary honour of knighthood. During the whole of that time, according to the evidence of his contemporaries, he maintained a high character for learning and impartiality. His colleagues were Hyde, Twysden, and Kelyng, and their decisions were reported by Siderfin, Sir Thomas Raymond, and Sir Creswell Levinz. Siderfin says that Wyndham was of great discretion, especially in his calm and sedate temper upon the bench; Raymond calls him a good and prudent man, while Sir John Hawles, solicitor-general under William III, speaks of him as 'the second best judge which sat in Westminster Hall since the king's restoration,' the first being presumably Sir Matthew Hale [q. v.] (*Remarks on Col. Algernon Sidney's Trial*, 1683).

Sir Wadham died at his seat of Norrington on 24 Dec. 1668. He married, in 1645, Barbara, daughter of Sir George Clarke, knt., of Watford, who survived him many years, dying in 1704 at the age of seventy-eight. His eldest son John, father of Thomas, lord

Wyndham of Finglass [q. v.], matriculated from Wadham College, Oxford, in 1663, was admitted of Lincoln's Inn on 23 Feb. 1660–1, was called to the bar in 1668, and sat as M.P. for Salisbury (1681 and 1685–7). The third son, William, is the ancestor of the Wyndhams of Dinton, Salisbury. In 1657 Sir Wadham became owner of the house at Salisbury known as St. Edmund's College; this he devised (will dated 20 Aug. 1663) to his fourth son, Wadham (*d.* 1736), grandfather of Henry Penruddock Wyndham [q.v.] Wyndham's opinions and judgments are cited in the 1730, 1744, and 1755 editions of Fitzherbert's 'Natura Brevium.'

[Gardiner's Reg. of Wadham College, p. 79; Burke's Landed Gentry; Burke's Extinct Peerage, s.v. 'Wyndham, Earl of Egremont;' Hoare's Modern Wiltshire, vi. 815; Foss's Judges of England, 1870, p. 774; Cobbett's State Trials, v. 1023, ix. 1003; Godwin's Hist. of the Commonwealth, iv. 174; Marvin's Legal Bibliography.] T. S.

WYNDHAM, Sir WILLIAM (1687–1740), baronet, politician, was born at Orchard-Wyndham, Somerset, in 1687, the only son of Sir Edward Wyndham, second baronet, and Catherine, daughter of Sir William Leveson-Gower, bart. His grandfather, William Wyndham of Orchard-Wyndham, was created a baronet on 9 Sept. 1661, and died in 1683; he was the eldest son of John Wyndham, and nephew of Sir Wadham Wyndham [q. v.] He was educated at Eton and Christ Church, Oxford, whence he matriculated on 1 June 1704. Afterwards he went abroad, and on his return he was chosen at a by-election to represent Somerset in parliament on 28 April 1710, a few months before the fall of the whig government (*Return of Members of Parliament*). In the autumn of that year the general election was held, and Wyndham found his party in office. Owing to his court influence (Tindal says that the queen was interested in his education) he joined the new administration as master of the buckhounds, and was promoted to the secretaryship at war on 28 June 1712. On 1 March in this same year his house in Albemarle Street, for which he had given 7,000*l.*, was burned down, and many valuable pictures destroyed, Wyndham and his family escaping with some difficulty. In November 1713 he was appointed chancellor of the exchequer. In the new parliament, which met on 16 Feb. 1714, the disruption between Bolingbroke and Oxford was complete, and the tory majority was paralysed by its division into Hanoverian tory and Jacobite. Wyndham was under the influence of Bolingbroke; his wife had intrigued at court against Oxford. By the end of 1713 rumours were afloat that Bolingbroke and Wyndham were in the ascendant, and the 'Examiner' began to prepare the minds of its tory readers for a change in the leadership. The night before Oxford's dismissal was announced Wyndham was one of those who dined with Bolingbroke, and he was selected to be head of the five commissioners who were to control the treasury under the new arrangement. The death of the queen in the midst of these intrigues put an end to Wyndham's official career.

Wyndham's short period of office is marked by two events which indicate both his political purpose and method. He spoke early in the debate on Steele's expulsion from the House of Commons, and is mentioned (*Parl. Hist.* vi. 1274) among the courtiers who pressed for a division. Steele's offence, as explained by Wyndham, was that some of his writings 'contained insolent, injurious reflections on the queen herself and were dictated by the spirit of rebellion;' in reality Steele's crime was that he was a whig, and in desiring his expulsion Wyndham was carrying out the deliberate policy of Bolingbroke to limit freedom of speech and secure absolute control of the executive pending the death of the queen. The other event was the Schism Act of which Wyndham was sponsor. The purpose of the measure was to defend the church by closing the schools of the dissenters, but, as neither Bolingbroke nor Wyndham was animated by religious motives, its real significance was political. It marks the final resolution of the party which Wyndham led in the commons to throw in its lot with the high church and the Jacobites.

During the ceremonies of the succession Wyndham performed his official duties, and spoke in favour of the payment of Hanoverian troops from the English exchequer. But when parliament met after the election of 1715, he recognised the plight into which his party had fallen, and began his leadership of the opposition by objecting so strongly to the terms of the king's proclamation calling the parliament that only Sir Robert Walpole's tact prevented his being sent to the Tower. After a long debate, in the course of which, the house having requested him to withdraw, he left with the whole of his party behind him, he was formally censured. During the next few months, though actively opposing the vote for the king's privy purse (Stanhope, *Hist.* i. 183–4) and defending the treaty of Utrecht, he appears to have done little in the debates on the impeachment of the tory leaders.

His hands were full of more serious work. He was plotting in the west for a rising in favour of the Stuarts. When the rebellion broke out he was arrested at Orchard-Wyndham on 21 Sept. 1715, escaped by a trick, surrendered in a few days on the advice of his father-in-law, the Duke of Somerset, and was sent to the Tower (a detailed account is given in *A Full Authentick Narrative of the intended Horrid Conspiracy*, 1715). Coxe (*Memoirs of Walpole*, i. 71), on the authority of Lord Sidney, relates that the cabinet would have overlooked Wyndham to please the Duke of Somerset had not Lord Townshend persisted in his arrest. The incident led to Somerset's withdrawal from the cabinet. Wyndham was liberated on bail in the following July, and was never brought up for trial. He was much blamed for raising the rebellion in Somerset and then running away from his responsibilities (Hervey).

Wyndham's mentor both in politics and morals was Lord Bolingbroke, who in the spring of 1715 had fled to France and committed himself to the Jacobite cause, a course to which, he said, Wyndham was the chief to urge him. Henceforth Wyndham was little more than Bolingbroke's mouthpiece in England. He laboured assiduously for the reinstatement of the high church and its principles, and in 1717 succeeded in getting parliament to appoint Dr. Snape, a high churchman and a believer in passive obedience and non-resistance, to preach at St. Margaret's on the anniversary of the Restoration. His strong Jacobite leanings were chiefly the cause of the suspicion under which the tory party rested, and which made it impotent for so many years to take advantage of whig dissensions. To Wyndham, Bolingbroke addressed some of his most famous letters from exile. The letter giving an account of the sorry experiences of Bolingbroke at the court of James in Paris was sent to him; he was the first whom Bolingbroke, disgusted with James and desiring to be pardoned by George, urged to abandon the Jacobites. To him Bolingbroke sent his well-known apology in 1717. Nine years later, when Bolingbroke was at Twickenham attempting to carry out his cherished plan of detaching a body of whigs from Walpole, Wyndham was his confidant and, under his instructions, was co-operating with Pulteney in the House of Commons, attacking the foreign policy of the Walpoles, the increase of the standing army, the pension bills, the financial administration, and drawing attention to the corruption prevalent at elections.

When, in 1728, an organised opposition to Walpole was formed, Wyndham retained the leadership of the tory wing, and gave Walpole considerable trouble. But Wyndham was Bolingbroke's mouthpiece still. When he attacked Walpole in 1730 for permitting the defences at the harbour of Dunkirk to remain undemolished, Bolingbroke's secretary investigated the matter on the spot; the series of attacks which he delivered on Walpole's finance, from the salt to the excise duties, which have been considered his finest oratorical and intellectual efforts, must be credited very largely to Bolingbroke. The heat of these debates culminated in 1734, when the Septennial Act was under discussion. Wyndham had attacked Walpole with special causticity (his speech winning from Smollett the eulogium 'the unrivalled orator, the uncorrupted Briton, and the unshaken patriot'); the premier replied by a violent attack upon Bolingbroke. The tory policy was a failure. Bolingbroke's dream of a tory-whig opposition led by himself in the person of Wyndham proved an impossibility. When the election of 1745 renewed the whig majority, Bolingbroke again left the country, and Wyndham led his opposition with diminished heat. The correspondence with his chief was renewed, and ranged from advice given to form a coalition with the Pelhams to hunting intelligence and appeals to sell Dawley.

The chief episodes of the last few years of his parliamentary life were his support of the Prince of Wales in his quarrel with the king about his allowance, and his opposition to the convention with Spain, when he walked out of the House of Commons, followed by his party, as a protest. He knew that his tactics had been fruitless, and he discussed with Pope, shortly before his death, a project for forming a new method of opposition (Elwin and Courthope, *Pope*, ix. 178). Speaker Onslow's estimate of Wyndham was: 'the most made for a great man of any that I have known of this age' (Coxe, *Walpole*, ii. 560). He belonged to the gay political and literary circles which mixed together in the reigns of Anne and George, and was a leading spirit in coteries like the October Club. He was one of the founders of the Brothers' Club, of which Swift became a member in June 1711. He recommended the small poet Diaper to the members in March 1712. One of the Brothers, 'Duke' Disney, left him 500*l.* in 1731. Lord Stanhope, commenting on Pope's lines in the 'Epilogue to the Satires'—

> Wyndham, just to freedom and the throne,
> The master of our passions and his own—

says: 'Pope's praise does not apply to his private life, since it appears that, though twice married, he resembled his friends Bolingbroke and Bathurst as a man of pleasure.' His manner was excellent; his oratory was impressive although he had a stutter in his speech, and he attended very closely to politics. His speeches owe something in polish and intellect to Bolingbroke, but his leadership was rendered ineffectual by his complete surrender to his friend. He died at Wells on 17 June 1740.

He was twice married: first, 21 July 1708, to Catherine, second daughter of Charles Seymour, sixth duke of Somerset, by whom he had four children—Charles Wyndham [q. v.], who became the Earl of Egremont; and Percy, who, adopting the surname O'Brien, became the Earl of Thomond; Catherine; and Elizabeth, who married George Grenville [q. v.] Wyndham married, secondly, Maria Catherina, daughter of Peter d'Jong of Utrecht, and widow of the Marquis of Blandford, by whom he had no issue.

A three-quarter length portrait of Wyndham in his chancellor's robes by Kneller is dated 1713. There are two engraved portraits—a mezzotint by Faber, executed in 1740, and a line engraving by Houbraken for Birch's 'Lives,' after Richardson; the latter was reduced by Ravenet for Smollett's 'History.'

[Authorities quoted; Gent. Mag. 1740, pp. 229, 317; Foster's Alumni Oxon. 1500–1714; Wyon's and Boyer's Histories of the Reign of Queen Anne; Lecky's Hist. of the Eighteenth Century, vol. i.; Jesse's Court of England, 1688–1760, 1843; Murray's Somerset; Collinson's Somerset, 1791, iii. 490; Wentworth Papers, 1883, pp. 109, 269, 274, 383; Macknight's Bolingbroke; Parl. Hist.; Swift's Journal to Stella.] J. R. M.

WYNDHAM-QUIN, EDWIN RICHARD WINDHAM, third Earl of Dunraven (1812–1871). [See Quin.]

WYNFORD, first Baron. [See Best, William Draper, 1767–1845.]

WYNN. [See also Wynne.]

WYNN, CHARLES WATKIN WILLIAMS (1775–1850), politician, born on 9 Oct. 1775, was the second son of Sir Watkin Williams Wynn, fourth baronet of Wynnstay, Denbighshire (*d.* July 1789), who married, on 21 Dec. 1771, as his second wife, Charlotte, daughter of George Grenville, sister of the first Marquis of Buckingham and aunt of the first Duke of Buckingham; she died at Richmond, Surrey, on 29 Sept. 1832. His grandfather, Sir Watkin Williams Wynn, and his younger brother, Sir Henry Watkin Williams Wynn, are separately noticed.

From 1779 to 1783 Robert Nares [q. v.] was tutor to Wynn and his elder brother, living with them at Wynnstay and in London. On 23 March 1784 Wynn was admitted at Westminster school, and in 1786 Nares, then an usher at the school, resumed his tutorship of the brothers. Wynn retained in after years his connection with Westminster. He was a steward at their anniversaries of 1799 and 1823, and was elected a Busby trustee in 1829. In 1826 and 1829 he gave for competition among the Westminster boys a writership in India.

Wynn matriculated at Christ Church, Oxford, on 24 Dec. 1791, graduated B.A. in 1795, and M.A. in 1798. On 5 July 1810, the first year of office of his uncle, Lord Grenville, as chancellor of the university, he was created D.C.L. His rooms as an undergraduate were in 'Skeleton Corner,' where Southey, who had made his friendship at Westminster in 1788 and kept it through life, used often to visit him. Wynn, though not a rich man, made Southey an allowance of 160*l.* per annum, beginning with the last quarter of 1796 and ending in 1807, when, through the same friendly influence, a net pension of 144*l.* a year was bestowed on him by the government. In 1801 Wynn hoped to obtain for his friend the post of secretary to some Italian legation, but was disappointed. Southey in 1805 dedicated to him the poem of 'Madoc.'

On 21 April 1795 Wynn was admitted student at Lincoln's Inn (*Admission Reg.* i. 554), and was called to the bar on 27 Nov. 1798. He attended the Oxford and North Wales circuit, but his parliamentary duties prevented him from pursuing his profession with success. In 1835 he was elected a bencher of his inn. Through the influence of his connection, Lord Camelford, he was returned to parliament at a by-election on 29 July 1797 for the pocket-borough of Old Sarum. Before the parliament was out he resigned his seat to stand for a vacancy in Montgomeryshire, where his family had great interest, and was returned on 19 March 1799. There was a contest for its representation in 1831, but he was easily returned, and he held the seat continuously until his death in 1850, when he was the 'father' of the House of Commons.

Wynn supported Pitt on the increase of the assessed taxes in 1798, and joined with him in acting adversely to Addington's administration, but voted on 12 June 1805 for the impeachment of Lord Melville. From its formation in 1803 until he resigned in

1844 he held the command of the Montgomeryshire yeomanry cavalry. The three brothers Wynn are depicted in Gillray's caricature of 'A Welch Tandem' (21 Jan. 1801), and on 19 May 1806 his elder brother, Sir Watkin Wynn, and he, figured in the same artist's caricature of 'The Bear [C. J. Fox] and his Leader' [Lord Grenville]. In it they were called 'Bubble and Squeak, a Duet,' nicknames which had been given to them through the peculiarity of their voices (Wright and Evans, *Gillray Caricatures*, pp. 269, 463). From 19 Feb. 1806 to October 1807 he was under-secretary of state for the home department in the administration of 'all the talents,' which was presided over by his uncle, Lord Grenville.

Wynn was fond of parliamentary life and took an active part in debate, being considered a great authority on points of procedure. He was proposed for speaker on 2 June 1817, and in the opinion of Sir Samuel Romilly was eminently qualified for the post, as he had 'by long attention to the subject made himself completely master of the law of parliament and the forms of parliamentary proceeding' (*Memoirs*, iii. 296–297). But Manners-Sutton was supported by the government, and won by 312 votes to 152. Canning said that the only objection to Wynn was that 'one would be sometimes tempted to say Mr. Squeaker' (Moore, *Diary*, v. 273).

During 1818 and 1819 Wynn endeavoured, as leader of the members acting in the interest of his relative, the Marquis of Buckingham, to form a third party in the House of Commons, but some of the little party of politicians thought that he leaned too much to the side of the whigs. In 1819 he was on the civil list committee, and during 1820 he strongly objected to the conduct of the king and his ministers towards Queen Caroline. When these troubles were over, the support of Lord Buckingham's adherents was secured by the tory ministry. From January 1822 to February 1828 Wynn held the post of president of the board of control with a seat in the cabinet, and on 17 Jan. 1822 he was sworn of the privy council. In September 1822 Canning, who liked him not, desired his transfer to some other office to make room for Huskisson. There were differences between them in the following year, and in 1824 Canning called him 'the worst man of business that I ever met' (*Canning Corresp.* i. 201). Nevertheless he remained in office for six years, even through the brief administrations of Canning and Lord Goderich. When the Duke of Wellington formed his cabinet in 1828 the Duke of Buckingham, who had long pressed his claims to high office, thought that he, and not Wynn, should have a place in it, and Wellington thereupon ejected Wynn, as Southey said, 'with a want of courtesy, of respect, and of feeling.' But even Southey had heard that Wynn was 'one of the most impracticable persons to deal with, taking crotchets in his head, and holding to them with invincible pertinacity' (*Letters*, ed. Warter, iv. 132–3).

After his loss of office Wynn was drawn into opposition. He supported O'Connell's claims to sit for the county of Clare, and he voted for Sir Henry Parnell's motion on the civil list which brought about the downfall of the Wellington ministry. In the succeeding administration of Lord Grey he was secretary at war from November 1830 to April 1831, but without a place in the cabinet; aad he was also a member of the board of control. He did not approve of Lord John Russell's disfranchisement proposals in the Reform Bill, and, although he voted for the second reading of the measure, he supported General Gascoyne's amendment, when the whig government were defeated by 299 votes to 291.

In 1831 Wynn was active on the commission for inquiry into the public records, and in Sir Robert Peel's short ministry of December 1834 to April 1835 he held the office of chancellor of the duchy of Lancaster, but was not called into the cabinet. On 3 Feb. 1835 he was appointed a commissioner to inquire into the state of the dioceses in England and Wales. He is said to have thrice refused the post of governor-general of India. Although he sat in parliament until 1850, he was not again offered office, and he gradually withdrew from public affairs, preferring to dwell at his pleasant country seat, with its 'noble terraces,' Llangedwin in Denbighshire (Southey, *Life and Corresp.* iv. 354). He was the first president of the Royal Asiatic Society, taking a leading part in its proceedings from its foundation in 1823, but he resigned the position in 1841. He was elected F.S.A. on 9 Jan. 1800.

Wynn died at 20 Grafton Street, London, on 2 Sept. 1850, aged 74, and was buried by the side of his wife and son in a vault of St. George's Chapel, Bayswater. He married, on 9 April 1806, Mary (*d.* 4 June 1838), eldest daughter of Sir Foster Cunliffe, bart., of Acton Park, Denbighshire, and had issue two sons and five daughters. The eldest daughter, Charlotte Williams Wynn, is noticed separately. Sidney, the fourth daughter, married, on 12 Dec. 1844, Sir Francis Hastings Doyle, who describes these sisters 'as women of a very noble type.'

The politician's sister, Frances Williams Wynn, who died on 24 June 1857, aged about seventy-seven, was the writer of 'Diaries of a Lady of Quality, 1797–1844,' two editions of which appeared in 1864 under the editorship of Abraham Hayward.

Wynn was the author of 'An Argument upon the Jurisdiction of the House of Commons to commit in Cases of Breach of Privilege,' published in May 1810, and twice reissued, with an appendix, by August 1810. It dealt with the arrest of Sir Francis Burdett, Wynn being clear that the house possessed the power of arrest. Many letters from him are in the Duke of Buckingham's 'Court under the Regency' (ii. 200 et seq., and in the following volumes); Bishop Heber's 'Life' by his widow (vol. ii.)—he conferred on Heber the bishopric of Calcutta—in Southey's 'Life and Correspondence' (vols. i–v.); and in all the volumes of Southey's 'Letters,' which were edited by Warter. A letter from him to Croker on the authorship of the letters of Junius is in the 'Croker Papers' (iii. 183–4). He was an exceptionally well-informed man. He possessed a copy of the first folio edition of 'Shakespeare,' and he was horrified at the errors in Scott's 'Ivanhoe' (Moore, *Diary*, ii. 242). A graphic description by Southey of his fussy manner, always 'doing something else,' is quoted in Southey's 'Letters' (ed. Warter, iv. 530).

[Gent. Mag. 1838 ii. 107, 1850 ii. 544–5; Doyle's Reminiscences, pp. 280–2; Welch's Alumni Westmon. ed. Phillimore, pp. 393, 497–498, 549, 551, 557; Barker and Stenning's Westminster School Registers; Williams's Montgomery Worthies, pp. 328–32; Knight's Coleorton Memorials, ii. 78, 82, 167, 262; Roebuck's Whig Ministry, ii. 190–3; Wilson's House of Commons, pp. 411–12; Duke of Buckingham's Court under the Regency, ii. 14, 64, 186–7, 325; Court of George IV, i. 116–17, 163, ii. 10–11, 367–70, 377; Court of William IV, i. 117, 151, 322; Dibdin's Library Companion, p. 823; Southey's Life and Correspondence, i. 160, 299, ii. 149, 158, iii. 72, 331, iv. 317, 354, v. 35–8, vi. 147; Southey's Letters, ed. Warter, i. 382, ii. 403, iv. 529–30.] W. P. C.

WYNN, CHARLOTTE WILLIAMS (1807–1869), diarist, born on 16 Jan. 1807, was the eldest daughter of Charles Watkin Williams Wynn [q. v.] Her childhood was passed at Dropmore on the Thames, the seat of her great-uncle, Lord Grenville. There, and at her father's house in London, she became acquainted with some of the most distinguished persons of the day, both in literature and in politics. Her father's declining health compelled him to journey in 1836 to Wiesbaden, and while proceeding in the steamboat from Rotterdam to Biebrich she met Varnhagen von Ense. During her father's annual visits to Germany Varnhagen made a point of coming to see them, and their friendship lasted until his death in 1858.

Miss Wynn knew many parts of England, and travelled much in Italy and Switzerland as well as in Germany. She was in Paris during the troubled period from 2 Nov. 1851 to the end of February 1852, and describes in detail the events of that time. Later on, in her English home at 43 Green Street, London, she formed 'close and lasting friendship' with Bunsen, Rio, Thomas Carlyle, and F. D. Maurice. Letters to her from Maurice are printed in his 'Life' (ii. 315–16, 346, 382, 463, 511, 569, 575–8), and one from him, descriptive of her character, is found in the preface (pp. ix–xi) of her 'Memorials.' In 1866 Miss Wynn was compelled through illness to reside nearly all the year in a foreign climate. She died at Arcachon on 26 April 1869, and was buried in the cemetery there.

A volume, entitled 'Memorials of Charlotte Williams-Wynn, edited by her Sister' (Mrs. Harriot H. Lindesay) was published in 1877, and reissued in 1878. Many of the letters and extracts had previously appeared in a volume printed solely for private circulation. They show her to have been well read in modern literature, both English and foreign, and to have possessed a cultivated mind instinct with religious feeling. Prefixed to both the published editions of her 'Memorials' is a signed engraving, by H. Adlard, from a drawing of her by H. T. Wells, R.A., in 1856.

[Gent. Mag. 1807, i. 88; preface to Memorials, 1877.] W. P. C.

WYNN, Sir HENRY WATKIN WILLIAMS (1783–1856), diplomatist, born on 16 March 1783, was younger brother of Charles Watkin Williams Wynn [q. v.] He entered the foreign office as clerk in January 1799, when his uncle, Lord Grenville, was its head, and early in 1801 was appointed his private secretary and *précis* writer. From April 1803 to April 1807 he was envoy extraordinary to the elector of Saxony, and his services were rewarded with a pension of 1,500*l.* a year (*Hansard*, 15 May 1822, p. 624). For a few months (January to April 1807) he sat in parliament for the borough of Midhurst. In his uncle's first year of office as chancellor of the university of Oxford he was created D.C.L. (6 July 1810). Wynn was made envoy extraordinary

and minister plenipotentiary to Switzerland in February 1822; the appointment was criticised in the House of Lords on 26 March 1822, and in the commons on 15 and 16 May (*ib.* vi. new ser. pp. 1287–1307, and vii. 608–70). He was transferred to a like position at the court of Würtemberg in February 1823. In September 1824 he was sent in a similar capacity to Copenhagen, remaining there until early in 1853. He was created a privy councillor on 30 Sept. 1825, made a Knight Grand Cross of Hanover in 1831, and K.C.B. on 1 March 1851. He died on 28 March 1856. On 30 Sept. 1813 he married Hester Frances, sixth daughter of Robert, lord Carrington. She died on 5 March 1854, having had issue three sons and three daughters. His favourite son was killed in the Crimea in 1854 (*Memorials of Charlotte Williams-Wynn*, p. 206).

Letters from Wynn are in the Duke of Buckingham's 'Court of George IV' (i. 225, 261, 284, ii. 86, 117, 172) and his 'Court of William IV' (i. 52). Letters to him from Lady Hester Stanhope from the Desert in 1813 are in Frances Williams Wynn's 'Diaries' (pp. 320–7).

[Burke's Peerage; Foster's Baronetage; Foster's Alumni Oxon.; Gent. Mag. 1856, i. 516; Duke of Buckingham's George IV, pp. 232, 282–327, 399–410.] W. P. C.

WYNN, Sir JOHN (1553–1626), antiquary, born in 1553 at Gwydir in Carnarvonshire, was the eldest son of Maurice (or Morris) Wynn (son of John Wynn ap Meredith ap Ieuan), by his first wife, Jane, daughter of Sir Richard Bulkeley of Beaumaris. He was thirteenth in direct lineal descent from Owen Gwynedd, son of Gruffydd ap Cynan (who was the founder of the chief royal tribe of Wales), and his ancestors had been for generations notorious for the number of their progeny, both legitimate and illegitimate. The first to settle at Gwydir was Meredith, to whose sons the surname of Gwyn or Wynn (*Anglicè* White) appears to have been first commonly attached, presumably because of their fair complexions.

Meredith's great-grandson, (Sir) John Wynn, became a student of the Inner Temple in October 1576, and probably supplicated for B.A. at Oxford on 10 June 1578. He is supposed to have also travelled abroad in his youth, as he is referred to by his kinsman and neighbour, Archbishop Williams, as having seen 'multorum mores hominum et urbes.' On the death of his father on 10 Aug. 1580 he succeeded to the Gwydir estate, to the development of which and the advancement of his own family he thereafter devoted himself almost exclusively. He served as sheriff for Carnarvonshire in 1588 and 1603, and for Merionethshire in 1589 and 1601, and was M.P. for the former county from October 1586 to the following March. He was knighted on 14 May 1606, and created baronet (on the introduction of that dignity) on 29 June 1611. He was sworn in as member of the council of the marches at Ludlow in 1608 (Clive, *Ludlow*, p. 273).

In 1609 Wynn was involved in a dispute with his tenants at Dolwyddelan, refusing to renew the twenty-one years' leases which he had been ordered to grant them, and evicting those who petitioned the crown for protection (*Cal. State Papers*, Dom. 1603–1610, pp. 588, 640, 643; cf. Yorke, p. 6, *n.* 2). The exchequer eventually decided in the tenants' favour (*Exchequer Decrees*, 11 James I, 4th ser. i. fol. 278; *Welsh Land Commission*, 1896, Evidence, v. 383–5, 391, Report, p. 140), but Wynn did not change his treatment of them. Some time after, the president and council of the marches were requested by the crown to proceed against Wynn for 'various flagrant acts of oppression.' In December 1615 they fined him a thousand marks, imprisoned some of his servants, and recommended that he might be dismissed from their body and from the lieutenancy of Carnarvonshire. Wynn himself had gone to London, instead of appearing before the council, and there he petitioned the king (*Cal. State Papers*, Dom. 1611–18, pp. 336, 353). A bribe of 350*l.* to a groom of the bedchamber appears to have procured him both remission of his fines and pardon for his offences (Yorke, pp. 7, 154), to facilitate the granting of which he also made a voluntary 'submission to the censure of the court' (*Hist. MSS. Comm.* 13th Rep. App. pp. 14, 85 *b*).

Wynn did not, however, neglect less questionable means of advancing his own interests. He purchased from the crown lands, with coal mines, in North Wales (*Cal. State Papers*, 1611–18, p. 241); he worked a lead mine near Gwydir, and appears to have been interested in the copper mines of Anglesey. He suggested and perhaps attempted the introduction of Irishmen for the manufacture of Welsh friezes in the vale of Conway. He urged Sir Hugh Myddelton [q. v.] to undertake (along with himself) the reclamation of the extensive sands between the counties of Carnarvon and Merioneth, a work which Myddelton declined, but which was carried out nearly two hundred years later by William Alexander Madocks [q. v.]

Wynn was also a general collector of Welsh antiquities, especially such as related to his own family. Partly with the object of showing his descent from Owen Gwynedd, and partly to serve as an abstract of title to his property, he wrote a 'History of the Gwydir Family,' the manuscript of which was so prized in North Wales during the next 150 years that 'many in those parts thought it worth while to make fair and complete transcripts of it.' It was at last published by Daines Barrington in 1770 (cf. Nichols, *Lit. Illustrations*, v. 582–3; *Lit. Anecdotes*, iii. 5), and reprinted with additional notes in his 'Miscellanies' in 1781. For these editions Dr. Thomas Percy (1768–1808) [q. v.] contributed genealogical tables and notes. A third edition by Angharad Llwyd appeared in 1827, and another, for which William Watkin Edward Wynne [q. v.] contributed numerous notes, was published in 1878 (Oswestry, 4to). Its chief interest is that it is the only work extant which gives an account of the state of society in North Wales in the fifteenth and the earlier part of the sixteenth centuries. A transcript of the 'Record of Caernarvon,' with Wynn's notes thereon, forms volume No. 4776 in the Harleian collection at the British Museum. He also made a survey of Penmaenmawr, and his manuscript was quoted by Gibson in his additions (under Carnarvonshire) to Camden's 'Britannia.' It subsequently came into the possession of Thomas Wright (1810-1877) [q. v.], and thirty copies of it, edited by J. O. Halliwell, were privately printed in 1859.

Besides being himself a good scholar, Wynn, like his father, was a generous patron of learning. In 1594 he joined several of the gentry of North Wales in petitioning for a royal commission to hold an eisteddfod similar to that held in 1568 at Caerwys (Gwenogvryn Evans, *Report on Welsh MSS.* i. 293). To his encouragement was due much of the literary work of his kinsman, Thomas Williams (1550?–1620?) [q. v.], whose Latin-Welsh dictionary he sought to get published during the author's lifetime. Another work, a collection of Welsh proverbs, being Mostyn manuscript No. 204 (op. cit. p. 276), Williams dedicated to Wynn.

Wynn died at Gwydir on 1 March 1626–1627, and was buried at Llanrwst on the night of the day following (Peter Roberts, *Cwtta Cyfarwydd*, p. 117). His portrait engraved by Robert Vaughan is now extremely rare. There are prints of it at Peniarth and Wynnstay, and there was another formerly in the possession of James West. It is also reproduced in the third and fourth editions of the 'History,' and in the first edition of Pennant's 'Tours in Wales' (1781), ii. 140. Another engraving by Vertue is mentioned by Granger (*Biogr. Hist.*) Wynn's memory is preserved at Llanrwst by the fact that in 1610 he founded a hospital and endowed a school there. Owing to what was regarded as much sharp practice on his part, or, according to another version, his persecution of Roman catholics, his spirit is believed to lie under the waterfall of Rhaiadr y Wennol, there to be purged of all his offences (cf. Watts-Dunton, *Aylwin*, p. 86).

Wynn married Sidney, daughter of Sir William Gerard [q. v.], chancellor of Ireland. She died on 8 June 1632, and was buried at Llanrwst. By her Wynn had eleven sons and two daughters. The eldest son, John, died without surviving issue at Lucca in 1614 (cf. Pennant, *Tours in Wales*, ed. Rhys, iii. 373), and Wynn was succeeded in the baronetcy by his next surviving son,

Sir Richard Wynn (*d.* 1649), groom of the chamber to Charles I while Prince of Wales, in which capacity he accompanied him to Spain in 1623. An account of the expedition written by him for Charles I was published by Hearne in the same volume as 'Historia Vitæ et Regni Ricardi II' (pp. 297–341). He subsequently became treasurer to Queen Henrietta. From designs by Inigo Jones he built in 1633 the beautiful Gwydir chapel in Llanrwst church, and also in 1636 the bridge over the Conway close by. His portrait by Jansen is preserved at Wynnstay, and an engraving of it by Bartolozzi was given in Pennant's 'Tours in Wales' and the last edition (1878) of 'The Gwydir Family.' He married Anne, daughter of Sir Francis D'Arcie of Isleworth, but died without issue on 19 July 1649, and was buried in Wimbledon church, leaving the title and estate to his next surviving brother, Owen (1592?–1660), third baronet, whose son Richard, fourth baronet, died without male issue. The baronetcy then passed to Sir John Wynn, whose father Henry (younger brother of Owen) had been judge of the Marshalsea, steward of the Virge, solicitor-general to Queen Henrietta, secretary to the court of the marches, prothonotary of North Wales, and M.P. for Merionethshire. John, the fifth baronet, married the heiress of Watstay, near Ruabon, and changed its name into Wynnstay, but died without issue on 11 Jan. 1718–19 (in his ninety-first year), when the baronetcy became extinct. He left the Wynnstay estate to his kinsman, Sir Watkin Williams, who adopted the addi-

tional surname of Wynn, and is separately noticed [see WYNN, SIR WATKIN WILLIAMS]. The house and estate of Gwydir remained, however, in the descendants of the fourth baronet, Sir Richard Wynn, whose only daughter, Mary (*d.* 1689), married at Westminster, on 30 July 1678, Robert, sixteenth baron Willoughby de Eresby (afterwards created Marquis of Lindsey and Duke of Ancaster), and so conveyed the estates into that family, in which they remained until 1895, when the present Earl of Ancaster disposed of the whole property. The mansion, some heirlooms, and a small portion of the estate were purchased by his kinsman, Earl Carrington, who through his mother (the daughter and coheiress of the twenty-second baron Willoughby) is a direct descendant of Sir John Wynn.

[Most of the materials for a biography of Wynn are to be found, though badly arranged, in the last edition of his Hist. of the Gwydir Family. Neither the State Papers nor the Phillipps MSS. (now at Cardiff) were, however, consulted by the editor. The latter comprise a large collection of letters and other papers made by Sir Thomas Phillipps relating to Wynn and his family, including letters addressed to him by Archbishop Williams, Bishop Parry of St. Asaph, and the Earls of Salisbury, Leicester, and Bridgwater. Some memoranda by Wynn, the correspondence relating to his dispute with Bishop Morgan, and four letters sent to him from Cambridge by John Williams (afterwards archbishop), are printed from other sources in Yorke's Royal Tribes of Wales (ed. 1887, pp. 134–54). Other authorities are Beaufort Progress, ed. 1888, pp. 138–47; Yorke's Royal Tribes of Wales, ed. 1887, pp. 5–12, and 134–54 ut supra; Pennant's Tours in Wales, 1st edit. 1781, ii. 137–45, 453–64; Breese's Kalendars of Gwynedd; Williams's Parl. Hist. of Wales, p. 59; Lloyd's Powys Fadog, iv. 269–74, 357; Allibone's Dict. of English Literature, p. 2877. As to the genealogy of the Wynn family, see also Lewys Dwnn's Heraldic Visitations, ii. 158–9; Collins's Baronetage, 1720, i. 280–92; Burke's Peerage, under Wynn, Lindsey, Willoughby de Eresby, and Headley; Burke's Extinct Baronetage, p. 589; Nicholas's County Families of Wales, 2nd edit. pp. 313, 350, 418.] D. Ll. T.

WYNN, SIR WATKIN WILLIAMS, third baronet (1692–1749), whose original surname was Williams, was the grandson of Sir William Williams [q. v.], being the eldest son of Sir William Williams, the second baronet, of Llanforda, near Oswestry, by his first wife, Jane, daughter and sole heiress of Edward Thelwall of Plasyward, near Ruthin, Denbighshire. This lady, his mother, was a great-granddaughter of Sir John Wynn [q. v.] of Gwydir, whose grandson, also named Sir John Wynn, of Watstay (which he changed into Wynnstay), died without issue on 7 Jan. 1719, leaving his estates to his kinsman, Watkin Williams, who thereupon assumed the arms and the additional name of Wynn, and became the real founder of the great house of Wynnstay. Wynn (as he therefore came to be called) was born in 1692, and was educated at Oxford, where he matriculated as a fellow-commoner of Jesus College on 18 Dec. 1710, and was created D.C.L. on 17 Aug. 1732 (FOSTER, *Alumni Oxon.*) He was mayor of Oswestry for 1728, and of Chester for 1732; he was also M.P. for Denbighshire from 1716 till his death, though in the election of 1741, which was 'one of the great contests of the county,' John Myddelton was first declared elected, but Wynn regained the seat on petition. In the House of Commons, where he was regarded as 'a brave open hospitable gentleman' (SMOLLETT, *Hist. of England*, ed. 1793, ii. 505), he was a frequent debater. He voted for the reduction of the standing army in 1731, and against the excise bill, the Septennial Act in 1734, and the convention in 1739. Speaker Onslow referred to him as 'a man of great note among the most disaffected to the present government, and much known upon that account' (note to BURNET, *Hist. of his own Time*, ed. 1823, iii. 222). Next to Sir John Hynde Cotton [q. v.] and Sir William Wyndham [q. v.], he was probably the most active and influential Jacobite in parliament, while owing to his large estates he was at the head of all the tory squires of North Wales, where he was long known as 'the Great Sir Watkin.' He was one of the original members of a Jacobite club, called the Cycle, founded at Wrexham in 1723 (*Cambrian Quarterly Magazine*, 1829, i. 212–13; *Cambrian Journal*, viii. 304–309). In March 1740 he was described by Lord Temple as 'hearty' in his support of the Pretender, and 'certainly to be depended upon' (MAHON, *Hist. of England*, 2nd edit. iii. 43, cf. App. pp. lxxv and lxxvi), and, together with Cotton and Lord Barrymore, he appears to have repeated his assurances of support to Lord Traquair during the latter's visit to London in the summer of 1743 (HOWELL, *State Trials*, vol. xviii. cols. 655–656; EWALD, *Life of Prince Charles Stuart*, i. 80).

Meanwhile Wynn and his associates lost no opportunity for harassing the government and attacking Walpole in the House of Commons (MAHON, vol. iii. App. p. v, cf. pp. 108, 172); and even after the earlier attempts to impeach Walpole had failed, Wynn seconded a motion on 1 Dec. 1743 to renew the in-

quiry into the conduct of the fallen minister, but the proposal was defeated by large numbers (*ib.* p. 214; Coxe, *Memoirs of Walpole*, 1816, iv. 322). On 23 Jan. 1745 Wynn supported the motion for continuing the English troops in Flanders for that year, saying that he agreed with the court for the first time in his life, his object probably being to secure their absence from England in case a Jacobite rising were decided upon. For this apparent inconsistency Wynn was attacked in 'An Expostulatory Epistle to the Welsh Knight on the late Revolution in Politics and the Extraordinary Conduct of himself and his Associates,' which was immediately answered in 'An Apology for the Welsh Knight.' Soon after Prince Charles had landed in Scotland, Wynn put himself in communication with the leading citizens of London, and received their promises of support (Ewald, i. 302; Mahon, iii. 413). A letter, written by Charles from Preston, conveying information of his entry into England, is supposed to have been addressed to Wynn (Ewald, i. 277; cf. *Hist. MSS. Comm.* 3rd Rep. p. 255); but, owing to the rapid marches of the highlanders, it was not till two days after their retreat had commenced that a messenger from Wynn and Lord Barrymore arrived at Derby to assure the prince 'in the name of many friends that they were ready to join in what manner he pleased, either in the capital or every one in his own country' (Mahon, iii. 415; Chambers, *Hist. of the Rebellion*, Pop. edit. p. 197).

The complicity of Wynn and his associates in the matter of the rebellion was disclosed by Murray of Broughton in his evidence both against Lord Lovat (*State Trials*, loc. cit.) and before the secret committee of the House of Commons (Mahon, iii. 478, and App. pp. lxxii et seq.), and 'the tories seemed very angry' with the court 'for letting the names of Sir Watkin, &c., slip out of Murray's mouth;' but the government showed no wish for their impeachment.

After this Wynn took a much less active part in politics, though he was elected a steward of the anniversary dinner for 1746 of the Westminster electors. He was a trustee under the will of John Radcliffe (1650–1714) [q. v.], and as such was present at the opening of the Radcliffe Library at Oxford on 15 April 1749. He died on 26 Sept. 1749 in consequence of a fall from his horse while returning from hunting, and was buried on 3 Oct. at Ruabon church, where a monument by Rysbrack, with a Latin inscription by William King (1685–1763) [q. v.], was erected to his memory. An elegy to him by Richard Rolt [q. v.] was published in 1749, and reprinted in 'Bye-Gones' for 3 July 1889. He was also eulogised in a poem written in 1751 by the first Lord Kenyon, who was then a clerk in a solicitor's office at Nantwich (see *Cambrian Quarterly Magazine*, ii. 223–5; Campbell, *Chief Justices*, iii. 4). The publication of an elegy in Welsh is also recorded (*Bye-Gones*, 1899–1900, p. 39). The only blot on his memory among Welshmen was that he took part in the persecution of the North Wales methodists about 1748, and once caused the pious Peter Williams [q. v.] to be imprisoned in his dog-kennel (Williams, *Welsh Calvinistic Methodism*, pp. 47, 86; Hughes, *Methodistiaeth Cymru*, i. 149). His death was regarded by a few as an act of divine interposition for the protection of the persecuted.

Wynn was twice married. His first wife (who died without issue on 24 May 1748) was Ann, heiress of Edward Vaughan, M.P. for Montgomeryshire from 1678–9 till his death in 1718, and owner of the Glanllyn, Llwydiarth, and Llangedwin estates, which ever since his daughter's marriage have formed part of the Wynnstay estate. His second wife, whom he married on 16 July 1748, 'at the request of his late lady under her hand' (*Gent. Mag.*), was Frances (*d.* 19 April 1803), daughter of George Shakerley of Hulme, Cheshire. By her he had two sons, of whom the eldest, Sir Watkin Williams Wynn (1749–1789), succeeded his father as fourth baronet. He in turn became the father of Sir Watkin Williams Wynn, the fifth baronet (1772–1840), of Charles Watkin Williams Wynn [q. v.], and of Sir Henry Watkin Williams Wynn [q. v.]

There are two portraits of Wynn at Wynnstay, one of them being by Allan Ramsay. There is another portrait of him, by Hudson, preserved at Peniarth (*Bye-Gones*, October 1876, p. 131). There are also at Wynnstay two rings which, according to family tradition, were given to him by Prince Charles (*ib.* p. 145). In a picture at Badminton Wynn and the fourth Duke of Beaufort are represented as inspecting a racehorse (*Baily's Magazine*, 1863).

[In addition to authorities cited, see Askew Roberts's Wynnstay and the Wynns, Oswestry, 1876, 4to, and his edition of Wynn's History of the Gwydir Family, Oswestry, 1878. Nicholas's County Families of Wales; Burke's Peerage and Baronetage; Yorke's Royal Tribes of Wales, ed. 1887, pp. 83, 104, 133; Williams's Parl. Hist. of Wales, p. 76; Wales, January 1895 pp. 17–25, October 1896 p. 435.] D. Ll. T.

WYNN, WILLIAM (1710?–1761), Welsh poet, was the son of William Wynn of Maes y Neuadd, near Harlech (sheriff of

Merioneth in 1713–14), by his second wife, Margaret, daughter of Roger Lloyd of Rhagatt, and widow of Meredydd Lloyd of Rhiwaedog. There was a son by the first marriage, Robert, who succeeded to Maes of Neuadd, and was sheriff in 1733–4. William was born about 1710; he matriculated at Oxford from Jesus College on 14 March 1726–7, and graduated B.A. on 12 Oct. 1730, and M.A. on 15 July 1735. In 1740 he became vicar of Llan Bryn Mair, Montgomeryshire; in a letter written from this place in 1745–6 to Lewis Morris [q. v.] he shows himself a diligent student of Welsh antiquities, but complains he has no leisure for anything save 'scribbling Welsh sermons.' In 1747 he exchanged Llan Bryn Mair for the rectory of Manafon in the same county; to this was added in 1750 the rectory of Llan Gynhafal, Denbighshire, and it was here he lived henceforth until his death on 22 Jan. 1760. He married Martha, daughter of Henry Roberts of Rhyd Onnen, and left a son Robert, who entered Jesus College, Oxford, in 1766.

Wynn was esteemed one of the most skilful Welsh poets of his time, but no separate collection of his poems has been issued. The collection known as 'Blodeugerdd Cymru' (1759) contains a carol and some lighter verse of his; his weightier poems appeared in the same year in another collection, 'Dewisol Ganiadau yr Oes Hon,' which includes seven of his pieces. Among them is the 'Cywydd' on the last judgment, deemed by some critics to be not inferior to that of Goronwy Owain on the same subject. The works of Rice Jones (1818) contain an elegy on Wynn.

[Foster's Alumni Oxon. 1500–1714; Breese's Kalendars of Gwynedd; Cambrian Reg. ii. 511–536; Lloyd's Hist. of Powys Fadog, vi. 375, 415; Browne Willis's St. Asaph; Thomas's Hist. of the Diocese of St. Asaph; Williams's Eminent Welshmen.] J. E. L.

WYNNE, EDWARD (1734–1784), law writer, born in 1734, was eldest son of William Wynne, serjeant-at-law (baptised at St. Margaret's, Westminster, on 7 July 1692, *d.* 16 May 1765), who married, on 30 Sept. 1728, Grace (*d.* 20 Nov. 1779), daughter and coheiress of William Brydges, serjeant-at-law. His grandfather, Owen Wynne, LL.D., warden of the mint and under-secretary of state, married Dorothy, daughter of Francis Luttrell of Gray's Inn, and sister of Narcissus Luttrell [q. v.]

Wynne matriculated from Jesus College, Oxford, on 11 April 1753, and was called to the bar from the Middle Temple in 1758. Narcissus Luttrell purchased from the Earl of Shaftesbury in 1710 the estate of Little Chelsea, and at his death it passed first to his brother-in-law, Serjeant Wynne, and then to Edward Wynne. Wynne was a man of extensive reading, both legal and general, and an acute lawyer, but, through his wealth, without the necessity for close application to his profession. He died at his house, Little Chelsea, on 27 Dec. 1784, and was buried in the same grave with his father and mother in the north cloister, Westminster Abbey, on 3 Jan. 1785. Tablets in the cloister commemorate grandfather, father and mother, and son.

Wynne was the author of: 1. 'A Miscellany containing several Law Tracts' [anon.], 1765. It contained seven articles, the last two of which were by his father, the second of them being 'Observations touching the Antiquity and Dignity of the Degree of Serjeant-at-Law.' One of Wynne's tracts was 'On the Trial of the Pix;' it was printed separately in 1785, and reprinted in the 'Gentleman's Magazine' (1785, i. 127–8). 2. 'An Analysis of the Law concerning Parochial Provisions for the Poor' [anon.], 1767. 3. 'Eunomus; or Dialogues concerning the Law and Constitution of England. With an Essay on Dialogue' [anon.], 1767, 4 vols. (probably for private circulation only); 1774 [anon.], 4 vols., 2nd edit. by Edward Wynne, 1785. Later editions appeared at Dublin in 1791, and at London in 1809 and 1821. The fifth edition in 1822 contained notes by W. M. Bythewood and an index by John Winter Jones.

The sale by Leigh & Sotheby of Wynne's library, begun on 6 March 1786, lasted twelve days. It contained the collections of Narcissus Luttrell, including many old English romances and scarce pamphlets, the bulk of which are now in the British Museum. The auction catalogue was 'wretchedly detailed to the public' (Dibdin, *Bibliomania*, ed. 1876, pp. 323–4). Wynne was unmarried, and all his property went to his brother, the Rev. Luttrell Wynne (*d.* 1814).

[Chester's Westminster Abbey Reg. pp. 405–6, 429, 439, 488; Atterbury's Miscell. Works, iv. 460–3; Gent. Mag. 1785, i. 53–4, 77; Lysons's Environs, ii. 177, iii. 628; Boase's Collect. Cornub. p. 1305.] W. P. C.

WYNNE, ELLIS (1671–1734), Welsh author, only son of Edward Wynne of Las Ynys, near Harlech, was born in 1671. On 1 March 1691–2 he matriculated at Oxford from Jesus College; thereafter he settled (without graduating) on his little patrimony. According to tradition, he practised as a lawyer. In 1701 he published in London 'Rheol

Buchedd Sanctaidd,' a translation of Taylor's 'Holy Living,' which he dedicated to Bishop Humphreys. The work which has made him famous, 'Gweledigaethau y Bardd Cwsg' ('Visions of the Sleeping Bard'), appeared in 1703 (London). He now took orders, in response probably to the appeals of those who had been impressed by the ability and earnestness shown in 'Y Bardd Cwsg,' and in 1705 became rector of Llan Danwg, and perpetual curate of Llan Bedr, both not far from Las Ynys. He was editor of the issue of the Welsh prayer-book which appeared in 1710 (London). In May 1711 he exchanged his living for the rectory of Llanfair-juxta-Harlech, which he held until his death in July 1734. He was buried beneath the altar of Llanfair. In September 1698 he married Laura Wynne of Moel y Glo, who died in the following July. On 14 Feb. 1702 he married his second wife, Laura Lloyd of Hafod Lwyfog, near Bedd Gelert. She died in August 1720; of their children, William, the second, succeeded his father as rector of Llanfair, and died in 1761, and Edward, the youngest, became rector of Penmorfa. Edward published in 1755 at Shrewsbury 'Prif Addysc y Cristion,' which included a brief exposition of the church catechism and some hymns and carols by his father.

The visions of 'Bardd Cwsg' are three—a vision of the world, of death, and of hell; each is a prose narrative, allegorical in form, religious in tone. The writer clearly owed much to L'Estrange's version of the 'Visions' of Quevedo, but used the material he drew from this source with independence. The satiric vigour and sublimity of the portraiture, the keen knowledge of men and of the times displayed, and the terse inimitable style, make this by general consent the greatest of Welsh prose classics. It was translated, not very accurately, by George Borrow (London, 1860); a more faithful version was published in 1897 by R. Gwyneddon Davies (London). The following is a list of the editions of 'Bardd Cwsg:' 1st, London, 1703; 2nd, Shrewsbury, about 1740; 3rd, 1748, 4th, 1755, 5th, 1759, all at Shrewsbury; 6th, Carmarthen, 1767; 7th, Shrewsbury, 1768; 8th, Shrewsbury, 1774; 9th, Merthyr, 1806; 10th, Carmarthen, 1811; 11th, Dolgelly, 1825; 12th, Carnarvon, 1825; 13th, Llanrwst, 1825; 14th, Carmarthen, 1828; 15th, Carnarvon, 1828; 16th, Carmarthen, 1853, with memoir by D. Silvan Evans; 17th, Llanidloes, 1854; 18th, Carmarthen, 1865; 19th, Llanidloes, 1867; 20th, Carmarthen, 1878; 21st, Liverpool, 1886; 22nd, Liverpool, 1888; 23rd, Carmarthen, 1891; 24th, Liverpool, 1894; 25th, Carnarvon, 1898; 26th, Liverpool, 1898; 27th, Bangor, 1898, an exact reprint of the first edition, with memoir, notes, and glossary by J. Morris Jones.

[The introduction to the Bangor edition of Bardd Cwsg gives a full account, based on an examination of parish records, of what is known of Ellis Wynne and his family. For the bibliography, see Llyfryddiaeth y Cymry and the Catalogue of the Welsh portion of Cardiff Public Library. Other sources are Foster's Alumni Oxon.; Silvan Evans's introduction to the edition of 1853; Williams's Eminent Welshmen.] J. E. L.

WYNNE, JOHN (1667–1743), bishop of St. Asaph and of Bath and Wells, the second son of John Wynne of Maes y Coed, Caerwys, Flintshire, was born in that parish in 1667. He was educated at Northop school and then at Ruthin school, Denbighshire. He matriculated from Jesus College, Oxford, on 31 March 1682, graduated B.A. 1685, became a fellow in that year, and proceeded M.A. in 1688, B.D. in 1696, and D.D. on 24 Jan. 1705–6. He was appointed vicar of Nantglyn in 1696, and vicar of Llansilin (both in Denbighshire) in 1706. He obtained these preferments through college influence, but in the meanwhile he had accompanied the Earl of Pembroke abroad as his chaplain, and he was, upon his return, given the rectory of Llangelynin in the diocese of Bangor, and the prebend of Brecon in the diocese of St. David's. From 1705 to 1715 he held the Lady Margaret professorship of divinity, holding with it, as was customary, a canonry at Worcester. In 1713 he obtained in addition the rectory of Llandyssil, Cardiganshire. In August 1712, being already vice-principal, after a somewhat bitter party struggle he was elected principal of Jesus College, Oxford, but he remained in Oxford barely eighteen months, for on 11 Jan. 1714–15 he was nominated to succeed William Fleetwood as bishop of St. Asaph; he was consecrated on 6 Feb. 1714–1715, and it so happened that he was the first bishop appointed by George I. His popularity was not increased at Oxford by his retaining the principalship of Jesus along with the bishopric until his marriage in 1720. Great exception was taken to his 'unblushing whig propagandism.' He was a considerable benefactor to the cathedral church and the episcopal palace at St. Asaph, and he expended upwards of 600*l.* in repairing the damage occasioned by the hurricane of 2 Feb. 1715. He was translated to the bishopric of Bath and Wells upon the death of Bishop Hooper on 11 Nov. 1727, and ruled that see for sixteen years, being a bishop altogether

for the long space of twenty-nine years. In 1732 he purchased the Soughton estate in the parish of Northop, and he died there on 15 July 1743. He was buried in the chapel of Northop church, under a flat blue marble slab bearing his arms. He married, in 1720, Anne, daughter and heiress of Robert Pugh of Bennarth, the ceremony being performed at Lambeth Palace by the archbishop of Canterbury. He left two sons—John and Sir William Wynne (1729–1815), a judge of the admiralty, privy councillor, and master of Trinity Hall, Cambridge, from 1803 till his death—and two daughters, Margaret (*d.* 1822), and Mary (*d.* 1744), who married Henry Fane, brother to the Earl of Westmorland.

Wynne published separately four sermons, one preached before the Society for the Propagation of the Gospel in February 1724–5; a second, preached before the Societies for the Reformation of Manners in January 1725–6. But he is only remembered for his 'Abridgement of Locke's Essay on the Human Understanding' (1696, 8vo; 1700, 1731, 1752, 1770), which was commended by Locke himself, as well as by Thomas Hearne and other scholars, and was translated into French and Italian.

Four oil portraits of Wynne are in existence, but none of these appears to have ever been engraved. One is at Wells Palace, a second at Jesus College, Oxford, a third at Soughton, and a fourth in the possession of the descendants of his daughter Margaret (Banks).

[Foster's Alumni Oxon. 1500–1714; Gent. Mag. 1743; Williams's Dict. of Eminent Welshmen, p. 550; Browne Willis's Survey of St. Asaph, i. 143–4; Freeman's Cathedral Church of Wells, xv; Abbey's English Church and its Bishops, 1700–1800; Hardy's Hist. of Jesus College, 1899; Brit. Mus. Cat.] T. S.

WYNNE, JOHN HUDDLESTONE (1743–1788), miscellaneous writer, born in 1743, was the son by his first wife of Edward Wynne, an officer in the customs, of Welsh extraction, who lived at Southampton. His uncle, Richard Wynne (1719–1799), rector of St. Alphage, London Wall (1762–99), and afterwards of Ayott St. Lawrence, Hertfordshire, was the author of 'Essays on Education' (London, 1761, 4to) and several small manuals of accidence and geography, besides an annotated edition of the New Testament (London, 1764, 2 vols. 8vo).

John was sent to St. Paul's school, and looked forward to a liberal profession, but after his mother's death he was in 1756 apprenticed by his father to a printer. In 1759 he obtained a small appointment in the East India Company's service, but he returned from India in 1761, and recommenced writing for the periodicals of the day, a practice which he had begun while still a printer's apprentice. A bookseller named Wheble entrusted him with the editorship of the 'Lady's Magazine.' Goldsmith is said to have recommended him to write a history of Ireland, which duly appeared in 1772. For some months he edited the 'Gazetteer,' and he was employed latterly as a compositor on the 'General Evening Post,' for which he also stipulated to contribute 'a short article of poetry every day,' a contract which he frequently performed under trying circumstances. His son states that he was a fluent speaker at the Coachmakers' Hall and other debating societies in defence of the government of Lord North. The same authority admits that it was 'impossible for a man of his ardent imagination to avoid on every occasion sacrificing too freely at the shrine of Bacchus.' On one of these occasions he was run over by a hackney carriage, and was lame for the remaining ten years of his life. Some of the eccentricities which he developed are said to have been due to three promises he made to his mother on her deathbed—that he would 'shun horses, and never go into a boat or a belfry.' He died in St. Bartholomew's Hospital on 2 Dec. 1788; he was survived but a few days by his wife, whom he married in 1770, and by whom he left three children wholly unprovided for.

Wynne's numerous writings for the booksellers include: 1. 'A General History of the British Empire in America,' London, 1770, 2 vols. 8vo. The second volume deals exclusively with the French war (1756–63), together with some account of the West Indies. His own historical judgment seems sound, but as a compilation the work is contemptible (cf. *Monthly Rev.* 1771, ii. 387, 432). 2. 'The Prostitute: a Poem,' 1771, 4to. 3. 'General History of Ireland from the Earliest Accounts to the Death of King William III,' 1772, 2 vols. 8vo; also 1773 and 1774. A very florid dedication is addressed to the Duke of Northumberland. The work is of small value (cf. *ib.* 1773, i. 469). 4. 'Choice Emblems . . . written for the Amusement of Lord Newbattle,' 1772, 12mo (including 'Great Allowance for the Governesses of Young Ladies' Boarding Schools'). 5. 'The Four Seasons: a Poem,' 1773, 4to. Four cantos inspired apparently by a desire to see Thomson in rhyme; but Wynne's own rhymes are very bad. 6. 'Evelina: a Poem,' 1773, 4to. Dedicated to Sir Thomas Wynn, bart.; the characters in-

clude Caradoc (Evelina's father), Queen Cartismandua, and Vortigern. 7. 'Fables of Flowers for the Female Sex, with Zephyrus and Flora: a Vision,' 1773, 12mo. 8. 'The Child of Chance; or the Adventures of Harry Hazard,' 1786, 2 vols. 8vo. 9. 'Tales for Youth in Thirty Poems, by the Author of "Choice Emblems"' (with woodcuts by Bewick), 1794, 12mo (several editions).

[Nichols's Lit. Anecdotes, i. 151 (a candid memoir by Wynne's son); Gent. Mag. 1788, ii. 1129; European Mag. September 1804; Timperley's Cyclopædia, p. 763; Halkett and Laing's Dict. of Anonymous and Pseudonymous Lit. pp. 373, 2539; Reuss's Register of Living Authors, 1770–90, p. 456; Dibdin's Library Companion, p. 476; Lowndes's Bibl. Manual, p. 3006; Brit. Mus. Cat. In Chambers's Worcestershire Worthies the author is absurdly stated to have been the son of John Wynne [q. v.], bishop of St. Asaph. For Richard Wynne, see Gent. Mag. 1799, ii. 629; Grad. Cantabr.; Hennessy's Novum Repertorium Ecclesiast. pp. lx, 87.] T. S.

WYNNE, WARREN RICHARD COLVIN (1843–1879), captain, royal engineers, eldest surviving son of Captain John Wynne, royal horse artillery, of Wynnestay, co. Dublin, by Anne, daughter of Admiral Sir Samuel Warren [q. v.], was born on 9 April 1843. After passing through the Royal Military Academy at Woolwich he received a commission as lieutenant in the royal engineers on 25 June 1862. He served at various home stations, and then for five years at Gibraltar, where he acted as adjutant of his corps. He was appointed to the ordnance survey in the home counties on his return to England at the end of 1871. He was promoted to be captain on 3 Feb. 1875.

On 2 Dec. 1878 he embarked in command of the 2nd field company of the royal engineers for Natal, and on arrival at Durban marched to join the first column as commanding royal engineer under Colonel (afterwards Sir) Charles Knight Pearson at the mouth of the Tugela river, to take part in the Zulu war. The river was crossed on 13 Jan. 1879, and in the presence of the enemy Wynne with his company of royal engineers, assisted by the line, laid out and built Fort Tenedos on the left bank of the Lower Tugela, which was completed on the 17th. He was in command of the right in the action on the Inyezane river on 22 Jan., where his company was employed as light infantry, and on arrival at Ekowe Wynne designed and built the fort there.

On 28 Jan. Lord Chelmsford's announcement that he was forced, on account of the Isandhlwana disaster, to retire to the frontier was received, with full discretion to Pearson to hold his position or retire to the Tugela. A majority of a council of war was in favour of retreat, when Wynne, mentioning that retreat would be hazardous, and its moral effect at such a juncture most prejudicial, succeeded with the support of Colonel Walker and Captain H. G. MacGregor in securing a decision to remain at Ekowe.

The construction of the fort was proceeded with. On 1 March Wynne was engaged in a successful sortie to destroy a Zulu kraal, and commanded the right flank of the column on its return in an engagement with the enemy, his company again acting as light infantry. Hemmed in at Ekowe, and unable to get runners through to Lord Chelmsford, heliograph signals from the Tugela were observed on the following day, and Wynne at once constructed a large signalling screen to reply, and made a balloon to carry a message. He was indefatigable in laying down ranges, repairing approaches, or cutting down bush, always resourceful and cheerful, making the best of the means at hand; and to his skill and exertions the successful defence was greatly due. Pearson, in his despatch (*London Gazette*, 16 May 1879), expressed his high opinion of Wynne's services.

On 12 March he was struck down with fever, the result of overwork. On the relief of Ekowe he was moved in a cart to the Tugela river, where he died on 9 April 1879, and was buried in the hillside cemetery overlooking the river and Fort Tenedos. His name is commemorated by his corps in Rochester Cathedral.

Wynne married first, in 1872, Eleanor (*d.* 1873), third daughter of J. P. Turbett of Owenstown, co. Dublin; and secondly, in 1876, Lucy, eldest daughter of Captain Alfred Parish, by whom he had three children, who with their mother survived him.

[Royal Engineers' Records; Despatches; Memoir and Diary in the Royal Engineers' Journal, 1879, with plans of Forts Tenedos and Ekowe and the action of Inyezane; London Times obituary notice, 31 May 1879; private sources.] R. H. V.

WYNNE, WILLIAM WATKIN EDWARD (1801–1880), antiquary, was the eldest son of William Wynne of Peniarth, Merionethshire, and Elizabeth, youngest daughter and coheiress of Philip Puleston of Pickhill Hall, Denbighshire, where he was born on 23 Dec. 1801. The Wynnes were lineally descended from Osborn [q.v.], called Wyddel (or 'the Irishman'), and their senior representatives in the present day are the

Wynnes of Peniarth [cf. art. WYNN, SIR JOHN].

Wynne was admitted to Westminster school on 27 Sept. 1814, and matriculated from Jesus College, Oxford, on 24 March 1820 (FOSTER, *Alumni Oxon.*) He was M.P. for Merioneth from 1852 to 1865, and high sheriff in 1867.

In 1859 the Hengwrt collection of manuscripts, which had been originally formed by Robert Vaughan (1592–1667) [q.v.], was bequeathed to Wynne by his distant kinsman Sir Robert Williames Vaughan of Nannau on his death without issue. It was thereupon removed to Peniarth, where it is now preserved, and in 1869–71 Wynne published in the 'Archæologia Cambrensis' (3rd ser. vol. xv. and 4th ser. vols. i. and ii.) a catalogue of its contents which 'in amplitude of description may be almost classed among *catalogues raisonnés*.' Besides containing an early version of the 'Canterbury Tales' (published in 1868 by the Chaucer Society) and some Cornish mystery plays, the collection is unequalled in its wealth of early Welsh manuscripts, which include numerous mediæval romances (some of them published in Robert Williams's 'Selections from Hengwrt MSS.,' 2 vols. London, 1876–92), two of the 'Four Ancient Books of Wales' (edited by W. F. Skene in 1868), and no fewer than twelve versions of the laws of Howel Dda. The collection has recently been calendared by Mr. Gwenogvryn Evans for the Historical Manuscripts Commission (*Report on MSS. in the Welsh Language*, 1900, vol. ii.) While his manuscripts were jealously guarded against every possibility of damage, their possessor gave to all genuine scholars every facility for their inspection and reproduction. He was himself thoroughly versed in their contents; his knowledge of the genealogy of North Wales families was quite unrivalled, while in general archæology and especially ecclesiology his information was both extensive and accurate. He fixed the date of the 'extent' of Merioneth for Sir Henry Ellis's edition of the 'Record of Carnarvon' in 1838 (introduction, p. xx), and himself made large collections for a history of Merionethshire which are preserved at Peniarth. He supplied genealogical notes of the first importance to Sir Samuel R. Meyrick's edition of Dwnn's 'Heraldic Visitation of Wales' (1846), for Breese's 'Kalendars of Gwynedd' (1873), and for the 'History of the Gwydir Family,' edited by Askew Roberts in 1878. Numerous contributions from his pen also appeared in the 'Archæologia Cambrensis' (see *Index* for 1846–83), commencing with a 'List of the Lords Lieutenant of Merionethshire' in the first number of the journal (1846), and ending with a history of his own parish of Llanegryn in 1879. He also wrote frequently for 'Bye-Gones,' in which some archæological notes of his relating to Merioneth were published in 1895–6 (see *Bye-Gones*, 22 May 1895).

In 1872 he prepared for private circulation a 'Pedigree of the Family of Wynne' (London), and, in conjunction with G. T. Clark, published in 1878 a small history of Harlech Castle, of which in 1874 the crown had appointed him constable.

He died at Peniarth on 9 June 1880, and was buried at Llanegryn. On 8 May 1839 he married Mary, second daughter and coheiress of Robert Aglionby Slaney, M.P., of Walford Manor, Shropshire, and by her had two sons: William Robert Maurice Wynne of Peniarth (1840–1909), lord lieutenant of Merioneth, and Mr. Owen Slaney Wynne of Dol'rhyd, Dolgelly.

[Pedigree of Family of Wynne; Arch. Cambr. (1880), 4th ser. xi. 229 (with portrait); Bye-Gones for June 1880; Times, 11 June 1880; Nicholas's County Families of Wales, 2nd ed. ii. 653, 712; Burke's Landed Gentry, sub nom. 'Wynne of Peniarth;' Williams's Parliamentary History of Wales, p. 118; Report of Welsh Land Commission, 1896, p. 162; Old Welsh Chips, p. 334.] D. Ll. T.

WYNNYFFE, THOMAS (1576–1654), bishop of Lincoln. [See WINNIFFE.]

WYNTER, ANDREW (1819–1876), physician and author, the son of Andrew Wynter, was born at Bristol in 1819. He studied medicine in London at St. George's Hospital, and graduated M.D. at the university of St. Andrews in 1853. In December 1856 he succeeded (Sir) John Rose Cormack [q. v.] as editor of the 'Association Medical Journal,' which he continued to edit until the conclusion of 1860, the title being changed at the beginning of 1858 to the 'British Medical Journal.' In 1861 he became a member of the Royal College of Physicians of London.

Wynter devoted especial attention to the treatment of the insane, and held strong views of the importance of the absence of restraint. His views were fully expressed in 'The Borderlands of Insanity, and other allied papers,' which appeared in 1875 (London, 8vo). A new edition, with additions by Joseph Mortimer Granville, was published in 1877. He also wrote much on general topics; was a contributor to 'Once a Week' from its commencement in 1859; and furnished several essays on medical and social subjects to the 'Edinburgh Review' and the

'Quarterly Review.' He died at his residence, Chestnut Lodge, Grove Park, Chiswick, on 12 May 1876, and was buried at Brompton cemetery on 18 May.

Besides the work already mentioned he was the author of: 1. 'Odds and Ends from an Old Drawer,' London and New York, 1855, 8vo. 2. 'Pictures of Town from my Mental Camera,' London, 1855, 8vo. 3. 'Curiosities of Civilisation,' London, 1860, 8vo. 4. 'Our Social Bees; or, Pictures of Town and Country Life,' London, 8vo; 1st ser. 1861, 2nd ser. 1866. 5. 'Subtle Brains and Lissom Fingers,' London, 1863, 8vo; new edition by Andrew Steinmetz, London, 1877, 8vo. 6. 'Curiosities of Toil,' London, 1870, 2 vols. 8vo. 7. 'Peeps into the Human Hive,' London, 1874, 2 vols. 8vo. 8. 'Fruit between the Leaves,' London, 1875, 2 vols. 8vo.

[Medical Times, 20 May 1876; Allibone's Dict. of Engl. Lit.; Men of the Time, 1875; Times, 17 May 1876; Medical Register.]

E. I. C.

WYNTER, Sir WILLIAM (*d.* 1589), admiral. [See Winter.]

WYNTOUN, ANDREW of (1350?–1420?), Scottish historian, was a canon regular of St. Andrews, and was elected, as he modestly says, by favour of his brethren and not for his own merits, prior of St. Serf's Inch in Loch Leven, a dependent house of the priory of St. Andrews. In St. Serf's priory Wyntoun probably wrote his chronicles. The few facts we know of his life are to be found in his own metrical chronicle of the history of Scotland, which he called 'The Oryginale,' because it commences with the beginning of the world. It concludes with the accession of James I of Scotland in 1406, but it appears from a passage in book ix. ch. xxvi. l. 100, that the author lived till after the death of the regent Robert, duke of Albany, on 3 Sept. 1420. He probably died about 1422 (Dunbar, *Scottish Kings*, p. 187). As he was an old man when he wrote his chronicle, it has been conjectured that he was born about, and probably before, 1350. His name appears in several documents in the register of the priory of St. Andrews between 1395 and 1411 which so far confirm this conjecture, for he is not likely to have been made prior of so important a house as St. Serf's till he had attained middle age. These documents prove Wyntoun to have been a strenuous defender of the rights of the priory, and consist of a perambulation of the boundaries of the baronies of Kirkness and Lochore in 1395, and a process at his instance against William de Berkley, lord of Collairney, for the annual rent of the lands of Bolgyne in the court of Walter Trail [q.v.], archbishop of St. Andrews, which lasted from 1400 to 1411. It has been conjectured that he was connected with Alan of Wyntoun, whose marriage to the young lady of Seton is referred to by him (bk. viii. ch. xli. l. 5), but he does not himself claim relationship, and only tells us that Andrew of Wyntoun was his baptismal name. It was at the request of his patron, Sir John of Wemyss, on the east coast of Fife, that Wyntoun wrote his chronicle, one of the best manuscripts of which is still preserved in the library of Wemyss Castle, but has not yet been printed. The lines in bk. ix. chap. xxvi.—

Sa fyfftene yere he [i.e. Robert III] held that state
And in the sextend yere he wrate—

have been understood to mean that Wyntoun wrote in the sixteenth year of Robert III (1406), as that king survived his fifteenth year, and it has been further inferred that he revised it and added the twenty-seventh chapter after 1424, as he mentions the marriage of John of Bavaria, bishop of Liège, who was deposed from his see by the council of Constance, and is believed to have married in 1424. But these inferences are based upon lines which look corrupt and a date by no means certain (Macpherson's note to the last line of the Chronicle as to the date of John of Bavaria's marriage).

With Wyntoun's chronicle Scottish history made a good beginning. Its great merits are that at so early a date it was written in the vernacular and not in Latin, and that when he comes in his sixth book to the history of Scotland and the reign of Malcolm Canmore and down to the close of the work he relates it in plain and simple verse according to the best authorities at his command. He knows the importance of chronology, and is, for the age in which he wrote, singularly accurate as to dates. The earlier books are of less value, except as showing the conception of universal history by a Scottish monk of the fifteenth century. It may be claimed for him and his contemporary John of Fordun that they were the fathers of true Scottish history, which became much corrupted by subsequent writers, especially by Boece and Buchanan. His chronicle has been edited by David Macpherson, by whom it was published for the first time in 1795 from the manuscript in the Royal Library, and by David Laing for the 'Series of Scottish Historians' (Edmonston and Douglas, 1872; Paterson, Edinburgh,

1879). Laing had access to the Wemyss manuscript before he completed his edition, but did not make much use of it; it is about to be published by the Scottish Text Society. These two manuscripts are among the earliest specimens of a vernacular Scots book extant, though it must be observed that Wyntoun calls the dialect in which he wrote 'Ynglis Sawe' (Prologue, l. 30). It is in fact northern English, and has philological value as showing the close resemblance of that dialect to the language used between the Tweed and the Tay in the early part of the fifteenth century.

[Register of the Priory of St. Andrews and the editions of Wyntoun's Chronicle before referred to. Laing in his preface gives an account of the manuscripts, which has been supplemented and corrected by Mr. W. A. Craigie, Scottish Review, July 1897, Anglia, 1898, vol. viii., where textual questions which cannot be discussed here are ably considered.] Æ. M.

WYNYARD, ROBERT HENRY (1802–1864), major-general, born on 24 Dec. 1802, was the younger son of Lieutenant-general William Wynyard (1759–1819), colonel of the 5th regiment, equerry to George III, and deputy adjutant-general, by his wife Jane, daughter of J. Gladwin of Hubbin in Nottinghamshire. He received an ensigncy in the 58th foot on 25 Feb. 1819, was promoted lieutenant on 19 July 1823, and obtained a company on 20 May 1826. On 25 July 1841 he attained the rank of major, and on 30 Dec. 1842 that of lieutenant-colonel. In 1845 he was despatched to New Zealand to take part in the Maori war. He arrived at Auckland in October with two hundred men of the 58th regiment, and proceeded up the Kawa Kawa river in December in command of the advanced division. He took part in the surprise of Kawiti's stronghold, Ruapekapeka, on Sunday, 11 Jan. 1846, while the garrison were engaged in divine service. He left New Zealand in January 1847, but in January 1851 was appointed to command the forces in the colony; and on the death of Major-general George Dean Pitt in April, he was appointed lieutenant-governor of New Ulster, one of the two provinces into which New Zealand was divided. His term of office ceased in January 1853 on the division of the colony into six smaller provinces, and on retiring he received the thanks of the governor, Sir George Grey, and the colonial office. In the same year he was elected first superintendent of the province of Auckland, a post which he resigned soon after he became governor, and on 20 June 1854 he was promoted to the rank of colonel.

In January 1854 Sir George Grey left New Zealand, and the government of the colony devolved on Wynyard as senior military officer. The time was critical. A new Constitution Act instituting a system of parliamentary government had been received in February 1853, and Grey had already called the provincial councils into existence, but Wynyard had the task of dealing with the colonial assembly; he opened it on 7 May 1854 with a speech, which was probably composed for him by Edward Gibbon Wakefield [q. v.] Wakefield had recently arrived in the colony, and Wynyard, realising his need of an adviser while discharging duties to which he was unaccustomed in circumstances so unusual, relied chiefly on his counsels. The assembly, immediately after its convocation, carried an address to Wynyard, requesting him to inaugurate a system of government by ministers responsible to the electorate, an arrangement for which there was no provision in the new constitution, but which had recently been introduced into Canada. Wynyard, with the approval of William Swainson (1809–1883) [q. v.], the attorney-general, compromised the matter by adding several members of the assembly, including Henry Sewell [q. v.] and (Sir) Frederick Aloysius Weld [q. v.], to the executive council. Not satisfied with this arrangement, the new nominees proceeded to demand the resignation of several members of the council, including the treasurer and the attorney-general. Wynyard, however, did not consider that his temporary authority entitled him to replace crown officials by persons responsible to the assembly without the sanction of the colonial secretary, and refused this fresh demand. The new members of the executive council endeavoured to coerce him by tendering their resignations, but he remained firm and allowed them to retire. In spite of an attempt to cut off supplies, and a stormy scene in the house of assembly, Wynyard maintained the original compromise until the colonial secretary signified his approval of the introduction of constitutional government. On 15 April 1855 the royal assent was given to an act establishing the system.

In September 1855 Colonel Thomas Gore Browne assumed the office of governor of New Zealand, and on 26 Oct. 1858 Wynyard attained the rank of major-general. In February 1859 he was selected to command the troops in Cape Colony, and between August 1859 and July 1860 he filled the post of governor-in-chief and high commissioner during the absence of Sir George Grey in England. This office devolved on

him a second time in August 1861, from the time of Grey's departure for New Zealand until the arrival of his successor in January 1862. Wynyard was nominated C.B. and received a pension for distinguished services, and afterwards, on 9 Oct. 1863, was appointed colonel of the 98th foot. He died at Bath on 6 Jan. 1864. By his wife Ann, daughter of H. Macdonell, he had four sons.

[Mennell's Dict. of Australasian Biogr. 1892; Miscellanea Gen. et Herald., new ser. 1877, ii. 270–1; Gent. Mag. 1864, i. 267; Rusden's Hist. of New Zealand, 1883, i. 542–9; W. L. Rees and L. Rees's Life and Times of Sir George Grey, 1892, ii. 369; Garnett's Edward Gibbon Wakefield, 1898, pp. 350–7; Gisborne's New Zealand Rulers and Statesmen, 1897, pp. 57–61, 76–80; Reeves's Long White Cloud, 1898, pp. 252–3.]
E. I. C.

WYNZET, NINIAN (1518–1592), Scottish controversialist. [See WINZET.]

WYON, BENJAMIN (1802–1858), chief engraver of the seals, born in John Street, Blackfriars, London, on 9 Jan. 1802, was the second son of Thomas Wyon the elder [q. v.] He received instruction from his elder brother, Thomas Wyon the younger [q. v.], and in 1821 gained the gold medal of the Society of Arts for a medal die of figures. He also gained the silver medal of the Royal Academy for a die with the head of Apollo.

On 10 Jan. 1831 he was appointed chief engraver of the seals and made the great seal of William IV. He subsequently produced many medals, his signature being 'B. Wyon' and 'Benj. Wyon.' He died on 21 Nov. 1858. He was the father of Joseph Shepherd Wyon [q. v.], Alfred Benjamin Wyon, and Mr. Allan Wyon.

Among Wyon's medals may be mentioned: 1821, Visit of George IV to Ireland (obverse only); 1831, Opening of London Bridge; 1832, Passing of Reform Bill; 1834, Foundation of City of London School; 1842, Pollock Prize Medals; 1849, Opening of London Coal Exchange; 1851, Shakespeare Prize, City of London School; 1855, Visits of the Emperor of the French and of the King of Sardinia to the Guildhall, London.

[Gent. Mag. 1859, i. 97, 110; Daily News, 25 Nov. 1858; Wyon's Great Seals, p. 190; Welch's Numismata Londinensia; Frazer's Medallists of Ireland.]
W. W.

WYON, JOSEPH SHEPHERD (1836–1873), chief engraver of the seals, born on 28 July 1836, was the eldest son of Benjamin Wyon [q. v.] He was educated by his father, and studied in the schools of the Royal Academy, where he gained two silver medals. His first important work was a medal of James Watt, which, on Robert Stephenson's recommendation, was adopted as the prize medal of the Institution of Civil Engineers.

On 2 Dec. 1858 Wyon was appointed chief engraver of the seals, a post previously held by his father and grandfather. He died at Winchester on 12 Aug. 1873. In his work as a medallist he was aided by his brother, Alfred Benjamin (see below), and also by his brother Allan. The medals are often signed 'J. S. and A. B. Wyon.'

The following specimens may be mentioned: 1861, Steevens's Hospital medals, Dublin (Cusack prize); 1863, entry of Princess Alexandra into London; 1846–65, New Zealand war medal; 1867, confederation of provinces of Canada; the great seal of the dominion of Canada; reception of the sultan of Turkey in London; 1867–8, Abyssinian war medal; and 1872, Prince of Wales's recovery.

ALFRED BENJAMIN WYON (1837–1884), born on 28 Sept. 1837, was associated with his brother, Joseph Shepherd Wyon, as chief engraver of the seals from 31 July 1865, and was sole engraver from 23 Oct. 1873 till his death on 4 June 1884. He compiled a work on the 'Great Seals of England,' completed and published in 1887 by his younger brother, Allan Wyon, who was appointed chief engraver of her majesty's seals on 20 June 1884.

[Wyon's Great Seals, p. 191; Times, 4 Sept. 1873; Daily News, 6 Sept. 1873; Welch's Numismata Londinensia; Frazer's Medallists of Ireland; Redgrave's Dictionary; Journal of Brit. Arch. Assoc. 30 June 1884, p. 253; Numismatic Chronicle, 1885, Proceedings, p. 26.]
W. W.

WYON, LEONARD CHARLES (1826–1891), chief engraver at the royal mint, born in 1826, was the eldest son of William Wyon [q. v.] He studied art under his father, and in his sixteenth year made various medals as studies (specimens in the British Museum). On the retirement of Merlin he was employed as second engraver to the royal mint, and in 1851 succeeded his father as chief engraver. Besides his work on the English coinage he was engaged on several colonial and foreign coinages, and executed many public and private medals, including most of the military and naval medals issued from 1851 onwards. He died on 20 Aug. 1891.

The following medals may be mentioned: 1846, the Rev. Theobald Mathew (Father Mathew); 1850, Edward VI (Bury St. Edmunds grammar school medal); Robert Stephenson (Menai Bridge); 1851, Truro prize medal, City of London School; 1853,

South Africa medal (reverse); 1854, India medal, general service (reverse); 1854–5, Baltic medal (reverse); 1857, Arctic medal; 1857–8, Indian mutiny (reverse); 1863, the Albert medal and the society's medal of the Society of Arts; 1876, Arctic medal (reverse); 1882, Egypt medal; and 1885, Canada medal.

[Hawkins's Medallic Illustrations, ed. Franks and Grueber; Sainthill's Olla Podrida, ii. 401; Frazer's Medallists of Ireland; Mayo's Medals.]

W. W.

WYON, THOMAS, the younger (1792–1817), chief engraver at the royal mint, born at Birmingham in 1792, was the eldest son of Thomas Wyon the elder [q. v.] At the age of fourteen he was apprenticed to his father, and was instructed by him in engraving upon steel. About this time he joined the sculpture school of the Royal Academy and gained two silver prize medals. In 1809 he struck his first medal, a medal presented to Lieutenant Pearce, R.N. In 1810 he gained the gold medal of the Society of Arts for medal engraving; the die, representing a head of Isis, was purchased by the society and used for striking its prize medals. From this period he produced many medals for schools, societies, Pitt clubs, and other institutions.

On 20 Nov. 1811 Wyon was appointed probationer engraver at the royal mint, and was employed in making the bank tokens for England and Ireland, and coins for the British colonies and for Hanover. On 13 Oct. 1815 he was appointed chief engraver to the mint, being then only twenty-three. The next year he brought out the new silver coinage for the United Kingdom (half-crown, shilling, and sixpence), designing the reverses himself. In 1817 he struck the maundy money, and began to make his pattern crown-piece in rivalry of Thomas Simon [q. v.] Signs of consumption now began to appear, and Wyon—a modest and talented artist—died on 23 (or 22) Sept. 1817 at the Priory Farmhouse, near Hastings. He was buried in the graveyard attached to Christ Church, Southwark.

Among Wyon's medals may be mentioned: 1809, Pearce medal; 1810, Isis medal (re-engraved in 1813); medal of Wellington; 1812, Wooldridge medal; medal for Royal Naval College, Portsmouth; 1813, Manchester Pitt Club medal; 'Upper Canada preserved;' 1814, medals presented to the North American Indians; medal of the tsar of Russia struck during the visit of the Grand Duchess of Oldenburg to the English mint; treaty of Paris (published by Rundell & Co. from his 'Peace checking the Fury of War,' a design which had gained the gold medal of the Society of Arts); centenary of accession of house of Brunswick (for the corporation of Cork), and Liverpool Pitt club medal; 1815, Waterloo medal, with reverse, Victory, adapted from a Greek coin of Elis (Mayo, *Medals*, plate 22); and 1817, opening of Waterloo Bridge. Wyon also engraved (1813) seals for the Newcastle Antiquarian Society, the Chester Canal Company, and (*c.* 1815) the Limerick chamber of commerce.

[Memoir by Mr. Allan Wyon in Colvile's Worthies of Warwickshire; Gent. Mag. 1818, i. 179; Sainthill's Olla Podrida, i. 22 f., ii. 354.]

W. W.

WYON, THOMAS, the elder (1767–1830), chief engraver of the seals, born in 1767, was the eldest of the four sons of George Wyon, the other sons being Peter, father of William Wyon [q. v.], George, and James.

George Wyon (*d.* 1796), the father of Thomas, was son of George Wyon, a silver-chaser, who was born at Cologne, and came to England in the suite of George I; he deserves commemoration as the ancestor of a talented race of medallists and seal engravers. The younger George was apprenticed to a goldsmith, and about 1775 was engaged by Matthew Boulton [q. v.] in the manufacture of articles of cornelian at Soho, near Birmingham. He was designer and modeller to the Silver Plate Company there, with which Boulton was also connected. The silver cup presented to John Wilkes in 1772 was embossed with the assassination of Julius Cæsar from a cast by George Wyon (reproduced in *Gent. Mag.* 1774, p. 457; cf. Nichols, *Lit. Anecd.* ix. 478). In 1780 he was residing at 79 Lichfield Street, Birmingham, but by 1785 he had removed to 2 Temple Street. He died in 1796 at Birmingham, where he had for many years carried on business as a die-engraver and chaser.

Thomas Wyon, about 1796, went into business in Birmingham with his brother Peter as a general die-engraver. They resided at Lionel Street in 1797. He engraved many dies for tokens, especially part of the Coventry series of buildings. From 1800 he carried on business in London, and on 30 Sept. 1816 was appointed chief engraver of the seals. He died on 18 Oct. 1830 in Nassau Street, London. He was the father of Thomas Wyon the younger [q. v.], of Benjamin Wyon [q. v.], and of Edward William Wyon, sculptor and modeller.

[Information kindly given by Mr. R. B. Prosser, and by the librarian of the Birmingham Central Free Library; Wyon's Great Seals, p.

190; Carlisle's Memoir of William Wyon; Numismatic Journal, ii. 12; Sharp's Catalogue of the Chetwynd Collection, p. v; on the Wyon family, see also local notes and queries in the Birmingham Weekly Post for 1885, Nos. 1773, 1783, 1791, 1805, 1815, 1819.] W. W.

WYON, WILLIAM (1795–1851), chief engraver at the royal mint, was born at Birmingham in 1795. He was the eldest son of Peter Wyon, who carried on business at Birmingham as a general die-engraver in conjunction (for a time) with his elder brother, Thomas Wyon the elder [q. v.] Peter Wyon displayed much taste in his designs for dies for ornamental brass work. He executed many dies for tokens, medallions of Matthew Boulton and others, and died at Birmingham, at Cock Street, St. Paul's, in 1822.

William Wyon was sent to school in his native place, and in 1809 was apprenticed to his father. In his boyhood he came across a copy of Flaxman's 'Dante,' and copied most of the outlines with enthusiasm. When he was about sixteen he engraved a head of Hercules in bold relief, which attracted the attention of Nathaniel Marchant [q. v.] He also made a die with a figure of 'The Woodman,' copied from Westall's picture, and gilt impressions struck from this for brooches had a great sale. In 1812 he visited London, and began to work at a medal-die with the head of Ceres. Marchant praised the design, and when Wyon wanted to obtain a model of an ancient plough told him to go to Richard Payne Knight [q. v.], and to say that he was 'that pretty behaved, modest boy whom he had spoken to him about.' On 25 May 1813 the Society of Arts awarded Wyon their large gold medal for his 'Ceres,' and purchased the dies for use in striking the society's prize gold medal (class, Agriculture). He also obtained the gold medal of the society for his designs for a naval prize medal (1813).

In 1816 Wyon finally settled in London, and aided his uncle, Thomas Wyon the elder, in engraving the seals. In the same year he was appointed second engraver to the Royal Mint, being chosen on the award of Sir Thomas Lawrence [q. v.] after a competition. The great recoinage of George III began in 1816, and from that time till 1825 Wyon was actively employed in the preparation of the dies for the British and colonial money of George III and George IV. In 1822 Benedetto Pistrucci [q. v.], the chief engraver, had practically ceased to work on the coinage, though he retained his salary of 500*l.*, while Wyon had 200*l.* In the early part of 1828 Wyon was appointed chief engraver, and 500*l.* was awarded to him for his extra services from 1823 to 1828. Pistrucci was then designated 'chief medallist.' In 1830 Wyon began the series of coin-dies of William IV, the portrait being taken from Sir F. Chantrey's model. In 1835 he visited Lisbon and modelled the portrait of Queen Donna Maria for the new Portuguese coinage which he was selected to engrave. In 1831 he had been elected an associate of the Royal Academy, and on 10 March 1838 he became an academician, this being the first occasion on which a medallist had been elected. He was also an honorary member of the Imperial Academy of Fine Arts at Vienna (elected 1836).

On the accession of Queen Victoria the preparation of the coronation medal was entrusted to Pistrucci, and in 1837 and 1838 a newspaper controversy as to the respective merits of the work (and nationality) of Pistrucci and Wyon excited public interest. Pistrucci was stoutly defended by William Richard Hamilton [q. v.], while Wyon was supported by Richard Sainthill the numismatist and by Edward Hawkins [q. v.], who wrote under the pseudonyms of 'Daniel Briton,' 'Persona,' and 'A. Z.' Wyon's friend Nicholas Carlisle [q. v.] printed privately a eulogistic memoir of him in 1837. In 1839 Wyon visited Paris, and was cordially received by Louis-Philippe, who presented him with a gold medal. During the remaining years of his life Wyon was still actively engaged on coin and medal work. He died at Brighton on 29 Oct. 1851.

Wyon married, on 12 April 1821, Catherine Sophia (*d.* 14 Feb. 1851), third daughter of John Keele, surgeon, of Southampton, and had by her two sons and two daughters. The eldest son, Leonard Charles Wyon, is noticed separately. A portrait of Wyon, drawn by L. C. Wyon in 1842, is reproduced in Sainthill's 'Olla Podrida' (i. 88) and in the 'Gentleman's Magazine' (1851, ii. 609). His portrait also appears on the imitation crown-piece of Cromwell engraved by L. C. Wyon in 1843 (specimen in British Museum).

Wyon's industry as a designer and engraver of dies both for coins and medals was extraordinary. His work was always conscientious and well finished, though he was no doubt hampered by the mechanical conditions with which a modern medallist has usually to comply, and he sometimes adhered too faithfully to the medallic traditions of classical, or rather of pseudo-classical, design. Some of his productions, however, attain a really high level of artistic excellence, notably his Cheselden medal

(*Numismatic Journal*, ii. 10) for St. Thomas's Hospital, where he succeeded admirably with a difficult reverse-design—a dead body laid out in the dissecting-room. The list given below furnishes only a small selection from his numerous works. A good list of his coins and medals, up to 1836, may be found in Carlisle's 'Memoir,' and another list (not complete) of his medals was drawn up by L. C. Wyon and printed in Sainthill's 'Olla Podrida' (ii. 401–3). A case of Wyon's medals was exhibited at the Great Exhibition of 1851, and many of his pattern-coins and medals are preserved in the British Museum. His signature is w. w. and w. WYON.

Wyon engraved the following coins: 1817, pattern crown executed in frost work, reverse, 'Incorrupta fides.' Royal Arms: pattern crown, reverse, 'Fœdus inviolabile,' England, Ireland, and Scotland as the three Graces; 1819, Ionian Islands coinage; 1826, pattern five-pound piece of George IV; 1831, pattern double-sovereign of William IV; 1839, pattern five-pound piece of Victoria (type, Una and Lion); 1846, 'Gothic' crown.

Wyon's chief medals were: 1812, Alexander I of Russia; 1813, 'Ceres' medal; 1818, Earl Howe (Mudie's series); 1824, Sir Walter Scott; 1825, London Bridge; 1826, Harrow School, Peel medal; Burmese War; 1827, University of London; 1828, Royal Institution, Fuller medal; 1829, St. Thomas's Hospital, Cheselden medal; 1830, Bodiam Castle medal; 1831, coronation of William IV; 1834, Sir John Soane; Bombay Native Education Society; 1836, London Horticultural Society; 1837, accession of Queen Victoria; visit of the queen to the Guildhall, London; 1840, Newcastle and Carlisle Railway; 1841, Apothecaries' medal; 1842, China, Jellalabad, Candahar (war medals); 1846, Chantrey medal, Art Union; 1848, general service medals; medal awarded to Major Herbert B. Edwardes (MAYO, *Medals*, pl. 27, fig. 4); 1849, the society's medal of the Society of Arts; 1851, India medal.

[Carlisle's Memoir of William Wyon, 1837 (an extra-illustrated copy prepared by Edward Hawkins has been kindly lent by its owner, Mr. Charles H. Read, F.S.A.); Numismatic Journal, 1837, ii. 10 f.; newspaper cuttings in Brit. Mus. Libr. relating to Wyon and Pistrucci; Hawkins's Medallic Illustrations (ed. Franks and Grueber); Mayo's Medals and Decorations; Sharp's Catalogue of the Chetwynd Collection, p. v; Redgrave's Dictionary; Athenæum, 8 Nov. 1851, p. 1177; Gent. Mag. 1851, ii. 609.]

W. W.

WYRCESTER, WILLIAM (1415–1482?), chronicler. [See WORCESTER.]

WYRLEY, WILLIAM (1565–1618), antiquary and Rouge Croix pursuivant, born in Staffordshire in 1565, was son of Augustine Wyrley of Wyrley, Staffordshire, and of Netherseal in Leicestershire, by Mary his wife, daughter of Walter Charnells of Snarestone, Leicestershire. His grandfather was William Wyrley of Handsworth in Staffordshire, where the family had been long settled.

Wyrley, who was educated at a country grammar school, showed from his childhood an 'excellent genie for arms and armory.' While still a youth he was employed as amanuensis by the Staffordshire antiquary, Samson Erdeswicke [q. v.] of Sandon. During the period that he was working with Erdeswicke, Wyrley published under his own name a brief heraldic essay entitled 'The trve Vse of Armorie, shewed by Historie, and plainly proued by Example' (London, by J. Jackson for Gabriell Cawood, 1592, 4to). The little work embodies some valuable historical research in regard to the early origin and significance of heraldic emblems. It was dedicated 'To the Right honourable the Lords and others, the professors of martiall discipline.' The 'True Use of Armorie' only fills twenty-eight pages, but to it Wyrley appended two historical poems of his own composition; they were in seven-line stanzas, and were entitled respectively 'Lord Chandos' and 'Capitall de Buz.' These 'dull, creeping, historical narratives' are very 'uncouth ditties' (RITSON, *Bibl. Poetica*, 1802, p. 399; PHILLIPS, *Theatrum Poet. Angl.* ed. Brydges, p. 333). Dugdale republished a part of the heraldic tract in his 'Ancient Usage of Bearing Arms' (1682, 12mo, pp. 6–46), and he ascribed the whole of it to Erdeswicke, on the authority of William Burton, author of the 'History of Leicestershire' (who had the story from Erdeswicke). Wood disputed Erdeswicke's responsibility. Wyrley doubtless used materials which he gathered from Erdeswicke's papers. His authority for the poems has not been questioned. Wyrley's heraldic tract was reprinted without the poems in 1853 (London, sm. 4to).

Soon after the publication of his book Wyrley left Erdeswicke's service, and resolved to pursue his antiquarian studies at Oxford. He matriculated from Balliol College, Oxford, on 29 Nov. 1594 at the mature age of twenty-nine. During his residence at Balliol he made 'Collections of Arms from Monuments and Windows in Churches and

elsewhere in and near Oxford,' besides voluminous notes from various 'Leiger books' belonging to monasteries in the neighbourhood. At Oxford he seems to have made the acquaintance of William Burton, historian of Leicestershire, who acknowledged aid rendered him by Wyrley. In later years they made together a survey of churches in Leicestershire. On 15 May 1604 Wyrley was appointed Rouge Croix pursuivant at the College of Arms. He gained the reputation there of 'a knowing and useful person in his profession.' He died at the college on 16 Feb. 1617–18, and was buried in St. Bennet's Church near St. Paul's Wharf.

Some portion of Wyrley's collections of arms and monumental inscriptions made in Leicestershire and other counties, as well as in churches in and near London, was acquired by Ralphe Sheldon of Weston, Long Compton, Warwickshire, who is said to have bequeathed Wyrley's manuscripts, on his death in 1684, to the College of Arms. The only manuscript there now identified as being of Wyrley's composition is a small quarto volume numbered Vincent MS. 197, and entitled 'Church Notes of Leicestershire, Warwickshire, Northampton, York, Rutland, and Staffordshire.' Some notes by Wyrley on Staffordshire genealogy are incorporated in the edition of Erdeswicke's 'Survey of Staffordshire' which was edited by Thomas Harwood in 1820 (another edit. 1844).

[Wood's Athenæ Oxon.; Foster's Alumni Oxon.; Noble's College of Arms; Corser's Collectanea Anglo-Poetica; Simms's Staffordshire Bibliography; information kindly given by Everard Green, esq., F.S.A., Rouge Dragon.]

S. L.

WYSE, Sir THOMAS (1791–1862), politician and diplomatist, born on 9 Dec. 1791, was the eldest son of Thomas Wyse of the manor of St. John, co. Waterford, by his wife Frances Maria, daughter and heiress of George Bagge of Dromore, co. Waterford. The family claim descent from a Devonshire knight, Andrew Wyse, who is said to have accompanied Strongbow to Ireland in 1171, and to have received from his leader land in the neighbourhood of Waterford, a small portion of which is still held by his descendants. The manor of St. John, which includes property within the city walls, was originally held by the Wyses from the priory of St. John, founded by King John outside Waterford. On the dissolution of the monasteries, the manor and all its rights and the property in the city were given in fee simple to Sir William Wyse, then attached to the court of Henry VIII. In the reign of Philip and Mary, Sir Andrew Wyse, a younger member of the family and prior of the order of St. John of Jerusalem, was appointed by Philip ambassador from Spain to Naples. The family, in addition, owned extensive estates throughout the south of Ireland and near Dublin, but, in consequence of their steadfast adherence to the catholic faith, these were in great part lost by successive confiscations under James I, Charles I, and Cromwell. The influence of the family in Waterford was nevertheless great, and they gave to the city from 1400 onwards no fewer than thirty-three mayors and other municipal officers; Francis Wyse paid for the citizens out of his own resources the fine of 1,500*l.* imposed by William III during his stay in Ireland in 1690.

At the age of nine Thomas, heir to the family estates, was sent with his younger brother George to the newly founded jesuit college at Stonyhurst in Lancashire. There he rapidly developed that ardent love of literature and the classics which formed a marked trait of his character through life. The penal law which excluded catholics from Trinity College, Dublin, had been repealed by the Irish parliament in 1793. Accordingly, Thomas and his brother George after nine years at Stonyhurst entered that university with Richard Lalor Sheil, Nicholas Ball [q. v.], Stephen Woulfe [q. v.], and others who had been their school companions. Here Thomas soon distinguished himself, carrying off the chancellor's prize and many others, and holding first rank in the Historical (Debating) Society which had just been revived. Even then he took a keen interest in politics, spoke at meetings of the Catholic Association, and was chairman of one in 1810. He graduated B.A. in 1812.

On leaving the university Wyse went to London with his band of friends who were studying for the law; and, merely for his own improvement—not intending to follow the profession—he was entered for a year as a student at Lincoln's Inn on 19 June 1813. When the continent was open to travellers after Waterloo, Wyse spent some time in Paris, where he made many noteworthy acquaintances, ultimately pursuing his journey with Ball and Woulfe across the Alps in 1816. Love of art and of classical scholarship, to which he now added a study of Italian literature, led him to spend two years in Rome and Florence. He then joined a party to the east, where another two years were profitably spent in visits to Athens, Constantinople, Egypt (up to the second cataract), Palestine, the Greek Islands, and Sicily. Charles (afterwards Sir Charles) Barry [q.v.] accompanied the party as artist,

and with him Wyse and his friends measured the temples and sketched views.

On his return to Rome Wyse renewed acquaintance with Napoleon's brother Lucien, prince of Canino, whom he had met on his first sojourn in Rome. Prince Lucien and his family shared Wyse's literary and artistic tastes, and were much attracted by him. Eventually, in March 1821, he married Lætitia, the eldest daughter of Lucien Bonaparte by his second wife, Marie Alexandrine. After his marriage Wyse, while often visiting Rome and Canino, resided at Viterbo, where Lucien Bonaparte offered him a villa. Here he occupied himself in writing a learned book on the 'History and Topography of Jerusalem,' at the same time composing an epic poem entitled 'Azrael,' neither of which was printed.

In 1825 the agitation for catholic emancipation revived in Ireland, and Wyse, returning with his family to Waterford, instantly took a leading part in politics. At the first great provincial meeting in Limerick, consisting of liberal protestants as well as catholics, he was unanimously elected chairman. He also became chairman of the election committee of 1826, formed in his native county in order to overthrow the Beresford influence. The committee's efforts were successful, mainly through Wyse's enthusiasm and his talent for organisation. The most novel feature of the election campaign was his 'crusade,' as it was called, among the 40*s.* freeholders, who hitherto had voted like slaves at the bidding of their landlords. He made a tour all over the county, accompanied by a priest, who, when necessary, translated his speeches into Irish, explaining to the peasants their rights as free citizens, and their duties to vote according to their consciences. The result was the triumphant return of Henry Villiers Stuart, the liberal candidate; and the system pursued by Wyse with the 40*s.* freeholders was adopted by O'Connell's supporters at the celebrated Clare election in the following year.

Thenceforward in the struggle for emancipation Wyse ranked near O'Connell and Sheil. Lord O'Hagan states that of all the politicians of the day, Wyse was the most accomplished and highly cultured. When the Catholic Association, which Wyse's great-grandfather and the O'Conor Don first founded in 1760, decided on issuing an address to the people of England, he was chosen to compose it. He also originated a system of liberal clubs, but opposed exclusive dealing. He, too, was principally instrumental in getting up the great Rotunda meeting in 1828 to petition for emancipation, and to him was entrusted the drawing up of an address to the king, which the Earl of Glengall moved and Wyse seconded. When it was resolved to send a deputation to England to confer with liberal protestants as to the development of the agitation, Wyse, O'Connell, and Sheil were chosen for the mission, but ultimately he did not accompany them. In the following year (1829), as soon as emancipation was granted, Wyse published 'A Letter to my Fellow Countrymen,' recommending the dissolution of the Catholic Association, since its object had been achieved and the country needed quiet. Immediately afterwards he published the 'Historical Sketch of the Catholic Association' (London, 1829, 2 vols. 8vo).

Simultaneously with these political occupations Wyse pursued his literary work, and before 1830 he had published 'Walks in Rome,' 'Oriental Sketches,' and other volumes of spirited description, while he contributed articles on graver subjects to the reviews.

At the general election of 1830, the first after catholic emancipation, Wyse stood for co. Waterford, but O'Connell also presented himself as a candidate, and objected to a second liberal, whereupon Wyse resigned in his favour. But he stood for co. Tipperary, and was enthusiastically returned without a canvass, after a severe contest of eight days. Wyse thus effectually broke up the tory aristocratic influence in Tipperary. Throughout his parliamentary career Wyse was an 'enlightened liberal,' voting for the great Reform Bill of 1832, abolition of slavery, repeal of the corn laws, and the extension of popular education. He was keenly interested in both imperial and purely Irish questions; but he especially devoted himself to national education. On the assembling of parliament in December 1830, he presented a detailed plan for Irish education to Earl Grey through Mr. Stanley (later Earl of Derby), then Irish secretary. In the following September Stanley, who had previously ignored Wyse's suggestions, unexpectedly announced his intention, at some subsequent date, of abolishing the Kildare Place Society, and establishing in its stead a national board of education in Dublin. In spite of the government's independent adoption of one of Wyse's leading educational reforms, Wyse on 29 Sept. brought in a bill on the subject, which he had long been preparing, after consultation with the bishops and others in Ireland. The bill was dropped when Stanley issued 'Instructions' to form in Dublin a board of national education, and to adopt an educational system which repro-

duced verbatim the provisions of Wyse's bill. No acknowledgment of indebtedness to Wyse was made by the government, and Stanley reaped fame which was Wyse's due.

Wyse retired from Tipperary after the passing of the Reform Bill, and was defeated in his candidature for the city of Waterford. He advocated in the abstract a subordinate parliament for Ireland, but would not pledge himself to follow O'Connell's dictation in details. In 1835 he stood again for Waterford city on the understanding that he would give no pledge on the repeal question, nor accept the benefit of O'Connell's influence. He was triumphantly returned at the head of the poll, and from that period he continued to represent the city, despite many contests, until 1847. Regarding Stanley's educational policy as inadequate, Wyse in 1835 brought in a bill for national education in Ireland, more complete than his previous one. While vesting the directing power in the national board of Dublin, the co-operation of the people was insured by local committees in conformity with those self-governing principles which he always strongly advocated in the administration of Ireland. On the second reading he obtained a committee of inquiry, of which he was appointed chairman. It sat for two sessions, and finally he drew up an elaborate report, which, among other matters, pointed out how the royal, diocesan, and other foundation schools in Ireland and the endowments could be with justice utilised under the new system; it also recommended intermediate education by the establishment of provincial colleges and a second university in Ireland. In 1837 he published an exhaustive work on 'Education Reform,' helped to found the Central Society of Education, and wrote several papers in its publications. He attended numerous meetings on the subject in Manchester, Liverpool, Bolton, and other places. On one occasion he was the guest of Cobden, who afterwards wrote to him that he had produced a sort of 'moral intoxication' on the people regarding education. He was present at a meeting at Cork which petitioned the queen to establish a provincial college in that town on the lines laid down in his report.

In the session of 1839 Wyse was about to introduce a bill for education in the United Kingdom (the basis of the system that has since been adopted), when Lord John Russell introduced resolutions to the like effect, which, though falling short in many points of Wyse's proposals, literally adopted the scheme he had been urging. The two main principles he had been fighting for were conceded—namely, state control and school inspection, the education of the country being now placed under the management of a committee of the privy council. There was a keen contest over the clauses regarding religious instruction. From first to last Wyse was strongly opposed to education without religion, but advocated that religious instruction should be imparted separately by the pastors of the various denominations. He also laid special stress on the necessity of training teachers; and mainly at his suggestion Mr. Kay, the new government official, established on Wyse's principles a training college at Battersea [see Kay-Shuttleworth, Sir James Phillips]. In 1836 a bill for municipal reform in Ireland was rejected on Lord Lyndhurst's motion by the House of Lords. Wyse made an eloquent protest in parliament. The liverymen of London, anxious to mark their resentment of the conduct of the House of Lords towards Ireland, invited Wyse to allow himself to be nominated for the office of sheriff for the city. Owing to his father's recent death, he reluctantly declined the nomination. The corporations of Waterford and Cork sent addresses of thanks to the liverymen of London.

The leaders of the liberal party recognised Wyse's abilities and influence, and he was admitted to office. From 1839 to 1841 he was a lord of the treasury in Lord Melbourne's administration. He was a member of the fine arts committee appointed to consider the advisability of decorating the new houses of parliament, and subsequently sat on the royal commission to carry this object into effect under the presidency of the prince consort.

In Irish politics Wyse showed great activity during the conservative administration of Sir Robert Peel (1841–5). He seconded Sir Richard Musgrave's bill for county boards, was a vigorous opponent of the arms bill, seconded Smith O'Brien's motion for redress of Irish grievances in 1843 during the repeal agitation (which was lost after an animated debate), and drew up with O'Brien a manifesto to the people of England embodying Irish grievances. Although Wyse had advocated since 1832 a federal parliament, he declined to join the Repeal Association under O'Connell. In 1844 he made an eloquent speech on the state trials in Ireland, demanding O'Connell's liberation; and in the same year he advocated at Cork the establishment of provincial colleges. Next year a bill for this purpose was passed by the government, when Sir Robert Peel complimented Wyse as 'the consistent promoter of education in all its gradations.'

On 6 July 1846, on Lord John Russell's assumption of office, Wyse was appointed secretary for the board of control (India). At the general election in 1847 he was defeated at Waterford owing to his refusal to join the Young Ireland physical force movement. He retained his place at the board of control until January 1849, when Lord Palmerston conferred on him the diplomatic post of British minister at Athens. Wyse, who was made a privy councillor on 8 Feb. 1849, arrived in Athens in June, and the remainder of his life was identified with the affairs of Greece.

The relations of the British government with Greece were very strained when Wyse became minister. For years the Greek government had refused to consider several serious claims made by the English government on behalf of English subjects—Don Pacifico and George Finlay among others—who had been outraged by Greek subjects [see PACIFICO, DAVID, and FINLAY, GEORGE]. In view of the recent obduracy of the Greeks, Lord Palmerston, within a year of Wyse's settlement at Athens, sent the fleet, under the command of Sir William Parker, to the Piræus in January 1850, and ordered Wyse, should an ultimatum prove unsuccessful, to go on board the admiral's ship (FINLAY, *Hist. of Greece*, vii. 209–14). France intervened in behalf of Greece, and peace between England and that country was at one moment jeopardised, but it ended in a signal triumph for Lord Palmerston [see TEMPLE, HENRY JOHN, third viscount], who, in his famous defence of his policy in the House of Commons, warmly praised Wyse's management of the difficult task of bringing King Otho and his ministers to reason; a C.B. was bestowed upon him in approval of 'the skilful manner in which he had conducted the negotiations and brought them to a successful issue.' When the struggle ended, Wyse devoted himself to helping the Greeks in literary and artistic undertakings, and strenuously urged upon them the obligation of honesty in all mercantile and political relations.

On the approach of the Crimean war, however, when the Greeks attempted to aid Russia by invading Turkey, Wyse advocated and obtained a joint occupation of the Piræus by English and French troops; and, securing a ministry favourable to tranquillity, he and the French envoy virtually governed Greece until the return of peace. For the successful management of these delicate proceedings he was made K.C.B. on 27 March 1857, and from the rank of minister plenipotentiary was raised to that of envoy extraordinary. Greece had never paid any interest on the loan that had been guaranteed by the three protecting powers—England, France, and Russia—in January 1833. Consequently in 1857, on Wyse's proposal, the British government caused a commission to be appointed by the three interested powers to inquire into the financial resources of the country. Experts were sent out by England and France—Russia was only represented by her envoy. The meetings, which were distributed over two years, were held at the British legation under Wyse's presidency. Several of the reports were written by him, and they covered all aspects of the economic and social condition of the country. One of Wyse's most important contributions was his report on education. For the purposes of the commission he travelled through the greater part of Greece and recorded his experiences in two works that were published after his death, one entitled 'An Excursion in the Peloponnesus' (1865, 2 vols.), and the other 'Impressions of Greece' (1871). These works were edited by his niece Miss Winifrede M. Wyse, who resided with him at Athens, and accompanied him on these travels.

Wyse died at Athens on 16 April 1862. The king ordered a public funeral, and, with the queen, stood on the balcony of the palace as the procession passed; the French envoy, M. Bourée, pronounced an affectionate eulogium at the grave. His portrait, painted in 1846 by John Partridge (1790–1872) [q. v.], was exhibited in 1868 at the third loan exhibition at South Kensington (No. 390).

Wyse had remarkable oratorical gifts. His range of reading was wide, especially in modern languages. In addition to French and Italian, which he early spoke like a native, he learned, when travelling in the East, sufficient Arabic to translate, with a master the 'Catechism of the Druses;' at the age of forty he taught himself German and Anglo-Saxon (of which he wrote a grammar), and subsequently Spanish, Portuguese, Dutch, and Danish. He published a translation from the Anglo-Saxon of 'The History of King Lear and his Three Daughters,' and from the German of Tieck he rendered 'Little Red Riding Hood,' a drama in five acts. At Athens he re-read the Greek classics and the twelve volumes of sermons by St. John Chrysostom, of whom he was a great admirer; while modern Greek literature was thoroughly familiar to him. For his own amusement he commemorated in verse almost every passing event, and he devoted his leisure during his later years to a work on the antiquities of Athens, which was not published.

Wyse's marriage (March 1821) with

Lætitia, daughter of Lucien Bonaparte, prince of Canino, by his second wife, proved unhappy. After the birth of two children, both sons, Napoleon Alfred and William Charles, Wyse's wife left him in 1828, and a deed of separation was signed. They never met again. The lady died at Viterbo in 1872.

Of Wyse's two sons, the elder, Napoleon Alfred Bonaparte Wyse (1822–1895), born in January 1822, succeeded by a family arrangement to the manor of St. John's, Waterford. He was high sheriff of Waterford in 1870, but spent much time abroad, and is said to have issued privately two books, 'Notes sur la Russie' (Paris, 1854) and 'Flores Pictavienses' (Périgueux, 1869). He died at Paris on 7 Aug. 1895.

The younger son, William Charles Bonaparte Wyse (1826–1892), born at Waterford in February 1826, travelled as a young man in the south of Europe, and while at Avignon was much attracted by the work of the Félibres, who claim descent from the ancient troubadours of Provence. He joined the society and became an ardent student of the dialect, in which he published in 1868 a series of lyrics under the title 'Parpaioun Blu' (i.e. Papillon Bleu), with a French translation and an introduction by Frédéric Mistral (Paris, 8vo). This was followed by a fragment of verse entitled 'La Cansoun Capouliero' (Plymouth, 1877), and 'Uno Japado Cerberenco' (in French, English, and Provençal), printed at Avignon, but dated St. John's, Waterford, 15 Aug. 1878. In English Wyse wrote some very indifferent sonnets: 'In Memoriam: the Prince Imperial' (1879), and 'Loyal Staves,' to celebrate the jubilee of the queen in 1887. He was for some years a captain of the Waterford militia, and became in 1855 high sheriff of his county. He died at Cannes on 3 Dec. 1892, when his brother-Félibres issued an account of his career in Provençal (see *Times*, 5 Dec. 1892). He married, in 1864, Ellen Linzee, daughter of W. G. Prout of St. Mabyn, Cornwall, and left issue four sons, the eldest of whom, Lucien William Bonaparte Wyse, captain of the Waterford artillery, succeeded to the manor of St. John's, Waterford, upon the death of his uncle, Napoleon, in 1895.

[Eminent Reformers, 1838, vol. i.; Lord O'Hagan's Address on O'Connell's Centenary; Freeman's Journal; Morning Register; Walpole's Life of Lord John Russell, 1891, ii. 55, 221; Blue Books; Hansard; Wyse's Speeches; his Works on Greece; private papers.]

WYTHENS or WITHENS, Sir FRANCIS (1634?–1704), judge, born at Eltham about 1634, was the only son of William Wythens by Frances, daughter of Robert King of St. Mary's Cray, Kent. He was a great-grandson of Robert Wythens, alderman of London, and grandson of Sir William Wythens, who was sheriff of Kent in 1610, and died at his residence of Southend in the parish of Eltham, where he was buried on 7 Dec. 1631. Francis was educated at St. John's College, Oxford, whence he matriculated on 13 Nov. 1650; he was called to the bar in 1660 from the Middle Temple, of which society he became a bencher in 1680. The first distinctive notice that we have of Francis Wythens is as high steward of the franchise court of Westminster, and as a successful candidate for Westminster in the parliament summoned to meet in October 1679, but postponed by successive prorogations until October 1680, when Wythens found his lawful return disputed by Sir William Waller and Sir William Pulteney. A few months before, when petitions in favour of parliament's being assembled were disturbing the equanimity of the court, Wythens 'presented an address to his majestie from the grand inquest for the city of Westminster, testifyeing their dislike and abhorrence of the late petition for a parliament that was carried on there' (Luttrell, i. 41). For this exhibition of zeal he was knighted on 17 April 1680. Now that parliament had at length been assembled, Sir Francis, as a member, was the first who was charged with his action as 'an abhorrer,' on the ground that this was an offence against the rights of the people; and upon evidence taken and his own confession he was ordered to be expelled the house, and to receive his sentence on his knees at the bar. 'You being a lawyer,' said the speaker in his address to him, 'have offended against your own profession; you have offended against yourself, your own right, your own liberty as an Englishman. This is not only a crime against the living, but a crime against those unborn. You are dismembered from this body.' A few days after this humiliating act of expulsion, the committee on the petition against his return reported that he had not been duly elected a member of the house. Roger North, in his relation of the severe treatment accorded to Wythens, illuminates the circumstance by a reading of his character. 'He was of moderate capacity in the law, but a voluptuary; and such are commonly very timid, and, in great difficulties, abject; otherwise he was a very gentle person, what was called a very honest man, and no debtor to the bottle. Some cunning persons that had found out his foible and ignorance of trap first put him in

a great fright, telling him he would certainly be hanged as the ringleader of all this business, and then they fetched him off with advice which was the best way for him to escape. He must by no means justify what he had done; no, that would but irritate, and the house would make their examples of those who disputed upon the right, which they were resolved to vindicate to the last degree. . . . Now there were many gallant gentlemen in the house of great estates and interests in their counties, who were friends to these abhorrers, and would have done this gentleman all the service they could, if he had not lost himself by his behaviour: that is, if he had stood manfully to what he had done, and declared that he knew no law he had broken, and would justify himself. But instead of this, or anything like it, he stood up in his place, and after a few whimpers and a wipe, he said to this effect, viz. that he did promote and carry up that abhorrence, but he knew at the time he was in the wrong, only he thought that it would please the king; and so owning the thing was against law, begged pardon. This sneaking come-off so disquieted even his friends, that they joined all with the country party and with one consent *nemine contradicente* kicked him out of the house, as one not fit for gentlemen's company' (North, *Examen*, p. 549).

Meanwhile Wythens had been pursuing his career as an advocate. On 25 Nov. 1679 he was employed as counsel to defend Thomas Knox on an indictment against him and John Lane for a conspiracy to defame the notorious witnesses to the popish 'plot,' Titus Oates and William Bedloe. His client Knox was condemned, but, thanks to his exertions, was let off with a more merciful sentence than Chief-justice Scroggs was wont to pronounce. He also assisted in the prosecution of Henry Carr on 2 July 1680 for a libel in publishing 'The Weekly Packet of Advice from Rome,' exposing some of the tricks of popery. Under Scroggs's successor, Sir Francis Pemberton [q. v.], Wythens was employed by the crown in the cases of Edward Fitzharris, the Earl of Shaftesbury, and Count Königsmark; his name also appears in T. Jones's and in Bartholomew Shower's 'Reports,' and he was evidently a lawyer of fair average ability. Burnet, therefore, is scarcely justified in saying that his presenting the address of abhorrence and consequent expulsion from the House of Commons was the only merit that caused his elevation to the bench. Dolben was superseded on 20 April 1683 'because he is taken to be a person not well affected to the *quo warranto* against the charter of the city of London.' Three days later Sir Francis Wythens, having been called serjeant for the purpose, was made a judge of the king's bench in his place, and showed his subservience next term by concurring in the judgment against the city. He was succeeded as steward to the courts at Westminster by Mr. Bonithon.

Wythens was in the commission for the trials of the persons implicated in the Rye House plot, but he took no prominent part in them. He was one of the judges on the trials of Russell and Sidney. His demeanour to the accused throughout the proceedings was not marked in the least degree by harshness or violence of language, but he was evidently, as North describes him, so weak and timid a man that he had not the courage to differ from his more resolute chiefs, and he incurred a larger share of odium than the other judges from his being, according to the form of the court, the mouthpiece which pronounced most of the sentences. Evelyn expresses indignation on account of Sir Francis's presence at a city wedding on 5 Dec. 1683, when he and Chief-justice Jeffreys danced with the bride and were 'exceeding merry, spending the rest of the afternoon till eleven at night drinking healths, taking tobacco, and talking beneath the gravity of judges, who had a day or two [in reality a fortnight] before condemned Mr. Algernon Sidney' (*Diary*, ii. 199). On Charles II's death in February 1685 Sir Francis received a new patent, and in the following November was elected recorder of Kingston-on-Thames. He tried and pronounced sentence upon Titus Oates for perjury on 16 May 1685, and a few months later he accompanied Chief-justice Jeffreys upon the western assize. His career of pliant subservience upon the bench was suddenly arrested about eighteen months later. On 22 April 1687 Luttrell writes: 'Sir Francis Withens, a judge of the king's bench, hath his quietus: this is said to be occasioned by his [concurring in Herbert's] opinion touching one Dale, a soldier, convicted for running from his colours at Berkshire assizes' (Luttrell, i. 401). For refusing to pass a death-sentence upon the deserter at the king's bench, Wythens was removed, and Sir Richard Allibone promoted in his stead. Shower reports that on the next day Wythens came down to Westminster Hall and practised as a serjeant, a fact which seems to indicate his reliance upon the popularity of his decision.

After the Revolution, on 17 May 1689, Wythens had to appear before the bar of the House of Lords in company with his brother

judges to give reasons for his judgment against Oates. Wythens pleaded that he had arrived at the judgment and sentence by a careful study of precedents, citing Coke, Bracton, and the Bible (*re* Nabal). A week later, however, the judgments were pronounced erroneous (*Hist. MSS. Comm.* 12th Rep. App. vi. 77–81). Others of his decisions were pronounced arbitrary and illegal (*ib.* p. 197), while in the House of Commons his concurrence in the opinion in favour of the king's dispensing power was adversely commented upon, with the result that he was placed upon the list of thirty-one persons who were excepted out of the act of indemnity. Beyond the insertion of his name in the act and the removal from the recordership of Kingston-on-Thames it would not appear that he was visited with any penalty.

He survived his discharge until May 1704, when he died at his residence of Southend, Eltham, and was buried in the church there on 12 May. He married, in Westminster Abbey on 21 May 1685, Elizabeth, daughter of Sir Thomas Taylor, first baronet, of Park House, Maidstone, who, if the account given by Mrs. Manley in the 'New Atalantis' is to be credited, though clever and witty, brought no comfort to her husband, and acquired for herself a very bad reputation. That she involved him in serious expenses appears from an action brought against him in 1693 for extravagant outlay in dresses and millinery, which he was obliged to pay. Wythens left by her an only daughter, Catherine, who married in 1710 Sir Thomas, grandson of Sir Roger Twysden [q. v.] After the death of Sir Francis, his widow married Sir Thomas Colepeper, last baronet, of Preston Hall, Aylesford, who is stated to have formerly been her gallant. The judge's name was spelt variously Wythens, Withens, Withins, Wythins, and Withings.

[Foster's Alumni Oxon, 1500–1714; Le Neve's Pedigrees of the Knights; Hasted's Kent, ed. Drake, 1886, i. 195; Chester's Westminster Abbey Register, p. 24; Archæologia Cantiana, v. 39; Luttrell's Brief Hist. Relation, vol. i. passim; Evelyn's Diary, Index, s.v. 'Withings;' Burnet's Own Time, i. 484, 535, 572; Macaulay's Hist. 1858, ii. 105; Mrs. Manley's Secret Memoirs from the New Atalantis, 1709; State Trials, vii. 801, 1125, viii. 269, 1125, ix. 15; Wotton's Baronetage, i. 218; Parl. Hist. v. 338–9; North's Examen, p. 549; and the excellent memoir in Foss's Judges of England, 1864, vii. 284–9.] T. S.

WYVILL, CHRISTOPHER (1740–1822), advocate of parliamentary reform, born at Edinburgh in 1740, was the son of Edward Wyvill (*d.* 1791), supervisor of excise at Edinburgh, by Christian Catherine, daughter of William Clifton of Edinburgh.

The name of Wyvile is found in the Battle Abbey roll, and the family trace their pedigree without any break back to Sir Richard Wyvill, who was slain at Towton, the presumed descendant of Sir Humphry of Walworth and Slingsby Castle, who came over with William the Conqueror. Of the same family, without doubt, was Robert Wyvil, a native of Stanton Wyvil in Leicestershire, who in 1329, despite his ill-favoured person and illiterate mind, was nominated to the see of Salisbury. He recovered the castle of Sherborne for the see from William de Montacute, earl of Salisbury, and is said to have begun the building of the famous spire a few years before his death at Sherborne on 4 Sept. 1375. A beautiful monument commemorates him in the north end of the eastern transept of Salisbury Cathedral (see Dodsworth, *Salisbury*, 1814, pp. 43–4, 210–11). Sir Marmaduke Wyvill (*d.* 1616) of Constable Burton in the North Riding was knighted by Queen Elizabeth, was created a baronet by James I on 25 Nov. 1611, and lies in the north aisle of Masham church, Bedale, under a cumbrous marble monument (see Whitaker, *Richmondshire*, ii. 103).

Sir Marmaduke's great-grandson, Sir Christopher Wyvill (1614–1672 ?), third baronet, of Constable Burton, baptised on 6 Dec. 1614, who was M.P. for Richmond in 1660, has been credited with a rare little octavo in the Bodleian Library entitled 'Certaine serious Thoughts which at severall times & upon sundry occasions have stollen themselves into verse and now into the publike view from the author [monogram, 'C. W.'], Esquire. Together with a chronological table denoteing the names of such Princes as ruled the neighbor states & were con-temporary with our English Kings' (London, 1647). This volume of verse is described at some length in Brydges's 'Censura Literaria' (1808, vii. 261–4), and there dubiously attributed to C. Warwick. The Wyvill arms on the title-page point almost conclusively to (Sir) Christopher's authorship, which is conjecturally adopted in the British Museum Catalogue (cf. Hazlitt, *Handbook*, p. 681; Halkett and Laing, col. 351). The third baronet was also the author of an anti-papal duodecimo entitled 'The Pretensions of the Triple Crown' (London, 1672). He married Ursula, eldest daughter of Conyers, lord Darcy.

The third baronet's younger son, Christo-

pher Wyvill (1651–1710), was dean of Ripon from 4 Nov. 1686.

The third baronet's elder son, Sir William Wyvill (*d.* 1684), fourth baronet, had a younger son, Darcy Wyvill (*d.* 3 Jan. 1734–5), collector in excise for Derby, who was grandfather of Christopher, the political reformer.

The fourth baronet's eldest son, Sir Marmaduke (*d.* 1722), M.P. for Richmond from October 1695 to July 1698, was father of (1) Sir Marmaduke (*d.* 1753), sixth baronet, who was appointed postmaster-general of Ireland in February 1736; and of (2) Christopher (*d.* 1752), a successful place-hunter, whose daughter Elizabeth (by his first wife) became an heiress on the death in 1753 of her uncle, Sir Marmaduke, sixth baronet, and married her cousin Christopher (see below); while his son (by his second wife), Sir Marmaduke Asty Wyvill (1740–1774), was seventh baronet, and high sheriff of Yorkshire in 1773, and on his death without issue on 23 Feb. 1774 the baronetcy became dormant—the eldest surviving male branch of the family being domiciled in America.

Christopher Wyvill was educated at Cambridge, obtaining the honorary degree of LL.D. from Queens' College in 1764. On 1 Oct. 1773 he married his cousin Elizabeth the heiress, and early next year came in for the large landed estates of the family in Yorkshire and elsewhere, and the mansion at Constable Burton, the building of which he completed from his cousin, Sir Marmaduke's, designs. He had some years previously taken orders and been presented through his cousin's influence to the rectory of Black Notley in Essex, which he continued to hold and administer by means of a curate down to 22 Sept. 1806. Debarred though he was from entering the House of Commons, Wyvill soon began to take a prominent part in county politics. In 1779 he was appointed secretary of the Yorkshire Association, which had for its primary objects to shorten the duration of parliaments and to equalise the representation. He soon afterwards became chairman of the association, drew up a circular letter enunciating its political sentiments, and took a leading part in drawing up the great Yorkshire petition presented to parliament on 8 Feb. 1780. A number of moderate whigs, including Horace Walpole, regarded Wyvill's 'manifesto' as chimerical. 'You told me,' complained Walpole to Mason (22 March 1780), 'that he was a sensible man. How could he set his name to such a performance? I never saw such a composition of obscurity, bombast, and futility, nor a piece so liable to be turned into ridicule. . . . In short my dear friend, we shall lose all the benefit of the present spirit by the whimsies of men that have not common-sense, nor can express even what they mean.' Sir Cecil Wray wrote in a similar strain, and Rockingham himself complained of the zeal of the association leaders, and wanted to know if they had ever considered the practicability of the annual parliaments which they recommended. Wyvill's contention was that the unavailing protraction of the American war and the expenditure of seventy millions of money were due primarily, not to the wish of the people, but to the votes of the members of the close boroughs, and that such a dangerous defect in the representative system needed an instant remedy. The association, of which Wyvill became 'the backbone,' had the sympathy of many statesmen, including Pitt and Charles Fox, and with greater moderation Wyvill would undoubtedly have achieved more than he did. As it was, a committee, with Wyvill at its head, was appointed to continue the propaganda by correspondence, and the example of Yorkshire was rapidly followed by Middlesex, Chester, and other counties to the number of twenty-five. With the cessation of the war, however, and the fall of Lord North, the association soon became disintegrated, and Wyvill had the mortification of seeing one after another of his noble colleagues slacken in their zeal and finally drop off, only a few remaining true to the cause. Among the few who were staunch were Sir George Savile [q. v.] and Sir Charles Turner, who spoke of the House of Commons as resembling a parcel of thieves that had stolen an estate and were afraid of letting any person look into their title-deeds for fear of losing it (cf. Daly, *Radical Pioneers of the Eighteenth Century*, 1886, p. 118). Wyvill strongly disapproved of the war with France, to which he attributed the industrial distress in Yorkshire, and this completed his alienation from Pitt. In 1793, with a view of throwing into injurious relief Pitt's former elastic views on the subject of parliamentary reform and the policy of reaction induced by the events of 1789–92, he published in pamphlet form the correspondence that had passed between them. Some supplementary letters appeared at Newcastle in a further *brochure*, and both had a large sale. Wyvill attached himself to the extremest section of the opposition led by Fox, and he defended in a short pamphlet (dated Burton Hall, 10 Jan. 1799) the secession of 1798; after Fox's death he gave his support to Whitbread and the peace-at-any-price party.

In the meantime he had found absorbing

occupation in the preparation of his voluminous correspondence for publication. Three volumes appeared in 1794–5 as 'Political Papers, chiefly respecting the Attempt of the County of York and other considerable Districts, commenced in 1779 . . . to effect a Reformation of the Parliament of Great Britain. Collected by the Rev. Christopher Wyvill, Chairman of the late Committee of Association' (York, 8vo). The preface is dated Burton Hall, 26 May 1794; in June 1802 Wyvill wrote the preface to a fourth volume, and the papers were eventually concluded in six. They exhibit not only the proceedings of the association, but the sympathy of all those outside it who were interested in the reform of parliament. The correspondence includes letters between the chairman of the association and, among others, the Duke of Grafton, Lord Holland, Lord Lansdowne, Lord Stanhope, Charles Fox, Major Cartwright, Capel Lofft, William Mason, William Strickland, Dr. Priestley, Dr. Price, Bishop Watson, Tom Paine, Granville Sharpe, Dr. John Jebb, Sir George Savile, and Benjamin Franklin.

In view of the hopelessness of parliamentary reform Wyvill returned in later life to his early enthusiasm in the cause of universal toleration. 'The object nearest to his heart was to obtain relief for the Roman catholics,' and he published several pamphlets in support of his views. He died at his seat, Burton Hall, near Bedale in the North Riding, on 8 March 1822, at the age of eighty-two, and was buried at Spennithorne; a portrait is in possession of his great-grandson, Marmaduke D'Arcy Wyvill, esq., M.P., now of Constable Burton.

His first wife died in London on 22 July 1783, aged 68. He married, secondly, on 9 Aug. 1787, Sarah, daughter of J. Codling, and by her had issue, with several daughters, three sons, all educated at Eton: Marmaduke Wyvill (1791–1872), M.P. for York city from March 1820 to July 1830 (see COURTNEY, *Parl. Hist. of Cornwall*, p. xxiv); Christopher [q.v.]; and Edward, rector of Fingal in Yorkshire, who died on 15 Sept. 1869 (see FOSTER, *Alumni Oxon.* 1715–1886).

Apart from his correspondence with Pitt and the political correspondence, commonly spoken of as the 'Wyvill Papers' [see under SAVILE, SIR GEORGE], Wyvill's writings—for the most part shilling tracts in advocacy of radical reform—include: 1. 'Thoughts on our Articles of Religion with respect to their Proposed Utility to the State,' London, 1771, 4to, several editions (cf. JEBB, *Works*, iii. 1; *Monthly Review*, xlv. 239). 2. 'Letters to the Committee of Belfast on the proposed Reformation of the Parliament of Ireland,' 1782, 4to. 3. 'Summary Explanation of the Principles of Mr. Pitt's intended Bill for Amending the Representation of the People in Parliament,' 1785, 8vo. 4. 'A Defence of Dr. Price and the Reformers of England,' 1792, 8vo (a fairly well written plea for reform, with some reflections upon 'the Asiatic eloquence of Mr. Burke'). 5. 'A State of the Representation of the People of England on the Principles of Mr. Pitt in 1785, with an Annexed Sketch of Additional Propositions,' York, 1793, 8vo. 6. 'Considerations on the Twofold Mode of Elections adopted in France,' 1804, 8vo. 7. 'A Serious Address to all the Independent Electors of the United Kingdom,' 1804, 8vo. 8. 'A more extended Discussion in Favour of Liberty of Conscience Recommended,' 1808, 8vo. 9. 'Intolerance, the Disgrace of Christians, not the Fault of their Religion,' 1808, 8vo (cf. *Quarterly Review*, ii. 301). 10. 'An Apology for the Petitioners for Liberty of Conscience,' 1810, 8vo. 11. 'Papers on Toleration,' 1810, 8vo (several editions). 12. 'Political and Historical Arguments proving the Necessity of Parliamentary Reform,' 2 vols. 1811, 8vo.

[Whitaker's Hist. of Richmondshire, 1823, i. 322 (pedigree); Foster's Yorkshire Pedigrees; Wotton's Baronetage, 1771, i. 100; Burke's Extinct Baronetage, p. 591; Burke's Commoners and Landed Gentry; Gent. Mag. 1822, i. 375; Public Characters, ix. 1806–7, p. 342; Walpole's Correspondence, ed. Cunningham, vii. 343, 347, and Walpoliana, p. 91; Lord Albemarle's Memoirs of the Marquis of Rockingham, 1852, vol. ii. chap. xiv; Correspondence of William Wilberforce, 1840, i. 61; Official Returns of Members of Parliament; Watt's Bibliotheca Britannica; Wyvill Papers; Brit. Mus. Cat.]

T. S.

WYVILL, CHRISTOPHER (1792–1863), rear-admiral, second son of Christopher Wyvill [q.v.], was born on 6 May 1792. He entered the navy in 1805, served in the Tribune frigate in the Channel and in the Fame in the Mediterranean. From 1810 to 1813 he was in the Thames with (Sir) Charles Napier [q.v.], and in the Volontaire with Captain Granville George Waldegrave [q.v.] In May 1813 he was appointed lieutenant of the Kingfisher sloop, by acting order which was confirmed on 5 July. He afterwards served on the Halifax and home stations till promoted to be commander on 29 July 1824. In April 1827 he was appointed to the Cameleon, then in the Mediterranean, and, taking a passage out in the Dartmouth frigate, succeeded in preventing what threatened to be a terrible accident. Some of the men had

got at a cask of rum, and in drawing off the spirit set it on fire. Wyvill volunteered for the service, and, with one of the gunner's mates, plugged the cask and extinguished the flames. In the Cameleon he was employed on the coast of Greece and in the suppression of piracy. In October 1828 he was appointed to the Asia, flagship of Sir Pulteney Malcolm [q.v.], whom in April 1830 he followed to the Britannia. When the Britannia paid off he was promoted to be captain, 22 Feb. 1832. From 1840 to 1847 he commanded the Cleopatra on the North American station, and afterwards at the Cape of Good Hope, where from 1844 she was almost continuously employed in suppressing the slave trade on the east coast of Africa (Egerton, *Life of Sir Geoffrey Hornby*, pp. 22–3). From 1849 to 1853 Wyvill was again on the Cape of Good Hope station in command of the Castor; and from June 1854 till 31 Jan. 1856, when he attained the rank of rear-admiral, he was superintendent of Chatham dockyard. He died at the Grange, Bedale, Yorkshire, on 29 Jan. 1863, aged 71 (*Gent Mag.* 1863, i. 395).

[O'Byrne's Nav. Biogr. Dict.; United Service Gazette, 7 Feb. 1863; Navy Lists.] J. K. L.

Y

YALDEN, THOMAS (1670–1736), poet, was son of John Yalden, 'a page of the presence and groom of the chamber to Prince Charles, afterwards a sufferer for his cause, and an exciseman in Oxford after the restoration of King Charles II' (Wood, *Athenæ Oxon.* ed. Bliss, iv. 601). He was born in the parish of St. John Baptist, Oxford, on 2 Jan. 1669–70, and educated at Magdalen College school while he was a chorister of that house. He matriculated on 20 May 1685, and in 1690 he was admitted a demy of Magdalen College. He graduated B.A. in 1691, M.A. in 1694, B.D. in 1706, and D.D. in 1708. Among his contemporaries and friends in the college were Addison and Sacheverell, he having recommended himself to their notice by his 'Ode for St. Cecilia's Day' in 1693, set to music by Daniel Purcell [q.v.], and also by his poem 'On the Conquest of Namur,' a Pindaric ode inscribed to William III in 1695. He was elected a probationer-fellow of Magdalen College in 1698, fellow in 1699, and on 25 Sept. 1700 he was presented by the society to the vicarage of Willoughby, Warwickshire, which he held till 1709.

When Queen Anne succeeded to the throne Yalden commemorated the event in a poem, and from this time he openly adhered to the high-church party. In August 1705 he was chosen lecturer on moral philosophy. On 28 April 1706 he was made chaplain to the Duke of Beaufort, and in this capacity he obtained the friendship, 'and enjoyed the conversation, of a very numerous body of acquaintance.' He became bursar of his college in 1707, and dean of divinity in 1709. The Duke of Beaufort presented him to the rectory of Sopworth, Wiltshire, in 1710, but he resigned it in the following year. He was appointed in 1712 prebendary of the Deans, Lower Hayne, and Penell in the collegiate church of Chulmleigh, Devonshire. He also held the rectory of Chalton-cum-Clanfield, Hampshire. In 1713 he resigned his fellowship and lecture, and, as a token of his gratitude, gave the college a picture of its founder. He was elected to the chaplaincy of Bridewell Hospital on 26 June 1713, upon the resignation of Dr. Atterbury. He led a quiet life till the clamour was raised about Atterbury's plot in 1723. Yalden having some acquaintance with the bishop, and being familiarly conversant with Kelly, his secretary, fell under suspicion and was taken into custody; but as no evidence of any weight was adduced against him he was set at liberty (Howell, *State Trials*, xvi. 486). He died on 16 July 1736, and was interred on 2 Aug. in the chapel or burial-ground of Bridewell Hospital.

'Of his poems,' says Dr. Johnson, 'many are of that irregular kind which, when he formed his poetical character, was supposed to be Pindarick. Having fixed his attention on Cowley as a model, he has attempted in some sort to rival him, and has written a "Hymn to Darkness," evidently as a counterpart to Cowley's "Hymn to Light." This hymn seems to be his best performance, and is for the most part imagined with great vigour and expressed with great propriety.... Of his other poems it is sufficient to say that they deserve perusal, though they are not always exactly polished, and though his faults seem rather the omissions of idleness than the negligences of enthusiasm.'

Most of his poems are collected together in vol. vii. of the 'Works of the British Poets' by Robert Anderson (1750–1830)

[q.v.], London, 1795, 8vo. Many of them originally appeared in parts iii. and iv. of 'Miscellany Poems' published by John Dryden, London, 1693–4. Anderson had not seen 'The Temple of Fame: a Poem to the Memory of the most illustrious Prince William, Duke of Gloucester,' London, 1700, fol. Some minor pieces by Yalden are enumerated in the 'Biographia Britannica.' To him is attributed the celebrated statement of Partridge's grievances, entitled 'Squire Bickerstaff detected' (see PARTRIDGE, JOHN, 1644–1715).

[Biogr. Brit. vi. 4379; Bloxam's Magd. Coll. Register, i. 108, vi. 112; Cibber's Lives of the Poets, iv. 342; Foster's Alumni Oxon. 1500–1714; Gent. Mag. 1736, p. 424; Hearne's Collections; Jacob's Poetical Register, ii. 238, with Haslewood's manuscript notes; Johnson's Lives of the Poets, ed. Cunningham, ii. 311; Nichols's Select Poems, ii. 218; Notes and Queries, 1st ser. vi. 291, 4th ser. iv. 195, 421; Swift's Works, ed. Scott, i. 108.] T. C.

YALE, ELIHU (1648–1721), governor of Madras, was born in or near Boston, Massachusetts, on 5 April 1648. He was the second son of David Yale, a native of Denbighshire (*d.* 14 Jan. 1690), who had sailed from England with his stepfather, Theophilus Eaton, to Newhaven, Connecticut, on the foundation of the colony there, but had migrated to Boston. The family returned to England in 1652 and settled in London. In 1672 Elihu went out to India in the service of the East India Company, and, after filling various subordinate positions, rose to be governor of the company's settlement at Fort St. George (Madras) in 1687 (see TALBOYS WHEELER, *Madras in the Olden Time*, i. 173–258, chaps. viii. and ix.) In this capacity he is said to have acted at times in a high-handed manner, and to have hanged his groom, a man named Cross, 'for riding two or three days' journey off to take the air.' The story is found in Harris's Complete Collection of Voyages and Travels' (1764, i. 917), and has been repeated by later writers. But it will be seen that Harris took it verbatim from Captain Alexander Hamilton's 'New Account of the East Indies' (1727, i. 362); and Elphinstone (*Rise of the British Power*, 1887 edit., p. 53) has shown that Hamilton is not a trustworthy witness where the company or its servants are concerned. In 1692 Yale was suspended from the governorship, his successor being Nathaniel Higginson. He had undoubtedly made a fortune by private trade, and as usual had disputes with his council at Madras, and with the directors in England.

Returning to London in 1699, Yale was made a governor of the East India Company, and became known for the open-handed liberality with which he scattered his gifts. It is even said that the method of sale by auction was originated by him, to relieve the plethora of goods and chattels which he brought back from India. The library of St. Paul's school possesses a number of volumes given by him, and he was a liberal benefactor to the church of Wrexham in North Wales, near which he often resided, in an old mansion named Plas Grono (pulled down in 1876), bought by his father. He died in London on 8 July 1721 (*Hist. Reg.* 1721, Chron. Diary, p. 29), and was buried on 22 July in the churchyard of Wrexham, where his curious epitaph is still to be seen.

Yale married a Mrs. Hincmars, widow of his predecessor in the governorship of Fort St. George, and left three daughters but no son. His last lineal descendant, Dudley Long North, M.P., died in 1829.

Yale's name is permanently commemorated by Yale university at Newhaven in Connecticut, U.S.A. In 1718 Cotton Mather invited Yale to help the struggling collegiate school of Connecticut, which was established first at Saybrook and was afterwards removed to Newhaven. Yale sent over a cargo of books, pictures, and other effects, the sale of which realised upwards of 560*l.* In gratitude for this his name was given to the new college building at Newhaven, and afterwards, by the charter of 1745, the whole institution was entitled Yale University. His portrait, a full-length by Enoch Zeeman, the gift of D. L. North, hangs in Alumni Hall.

[Dexter's Biographical Sketches of the Graduates of Yale College (New York), 1885, pp. 101, 176, and Sketch of the History of Yale University, 1887; Cat. of the Portraits . . . belonging to Yale University, Newhaven, 1892; Appleton's Cyclopædia of American Biography, vol. vi.; Madras Mail, 31 July 1895; Lady E. S. Wortley's Travels in the United States, 1857, i. 123; Bigland's Beauties of England and Wales, xvii. 595; information from Alfred Neobard Palmer, esq., of Wrexham. In The Yale Family, by Elihu Yale (Newhaven, 1850, p. 23), the subject of this article is wrongly stated to have been the third son of Captain Thomas Yale (*d.* 27 March 1683), and to have been born in Newhaven. Two letters from Yale to Thomas Pitt [q. v.] are in No. 22851 of the Additional and Egerton Manuscripts in the British Museum, ff. 65, 170, and several are printed in the Diary of Sir William Hedges (Hakluyt Soc.), iii. A pedigree of the Yale family, drawn up by C. H. Townshend of Raynham, Newhaven, appeared in the New England Historic and Genealogical Register for January 1899.] J. H. L.

YALE, THOMAS (1526?–1577), civilian, born in 1525 or 1526 (STRYPE, *Life of Parker*, ii. 186), graduated B.A. at Cambridge University in 1542–3, and was elected a fellow of Queens' College about 1544. He commenced M.A. in 1546, and filled the office of bursar to his college from 1549 to 1551. He was one of the proctors of the university for the year commencing Michaelmas 1552, but resigned before the expiration of his term of office. In 1554 he was appointed commissary of the diocese of Ely under the chancellor, John Fuller (*d.* 1558) [q. v.], and in 1555 he was keeper of the spiritualities of the diocese of Bangor during the vacancy after the death of Arthur Bulkeley [q. v.] In that year he subscribed the Roman catholic articles imposed upon all graduates of the university. In November 1556 his name occurs in the commission for the suppression of heresy within the diocese of Ely, and he assisted in the search for heretical books during the visitation of the university by Cardinal Pole's delegates (COOPER, *Annals of Cambridge*, 1843, ii. 110). In January 1556–7 he was among those empowered by the senate to reform the composition for the election of proctors and to revise the university statutes (*ib.* ii. 129). He was created LL.D. in 1557, and admitted an advocate of the court of arches on 26 April 1559. In the same year he and four other leading civilians subscribed an opinion that the commission issued by the queen for the consecration of Matthew Parker [q.v.], archbishop of Canterbury, was legally valid (STRYPE, *Life of Parker*, i. 109). On 25 March 1560 he was admitted to the prebend of Offley in the church of Lichfield. In the same year he became rector of Leverington in the Isle of Ely, and was one of the archiepiscopal commissioners for visiting the churches and dioceses of Canterbury, Rochester, and Peterborough (*ib.* i. 144, 151, 152). On 24 April 1561 the archbishop commissioned him and Walter Wright to visit the church, city, and diocese of Oxford (*ib.* i. 205; NASMITH, *Catalogus MSS. Coll. Corporis Christi in Acad. Cantabr.* 1777, p. 186). On 28 June he was constituted for life judge of the court of audience, official principal, chancellor, and vicar-general to the archbishop of Canterbury, and in the same year obtained the rectory of Llantressant in Anglesey. In 1562 he became chancellor of the diocese of Bangor, and in May was commissioned by the archbishop to visit the colleges of All Souls and Merton at Oxford (STRYPE, *Parker*, i. 228). In 1563 he was on a commission to visit the diocese of Ely (*ib.* i. 258; NASMITH, p. 287). On 7 July 1564 he was instituted to the prebend of Vaynoll in the diocese of St. Asaph. In 1566 he was one of the masters in ordinary of the court of chancery, and was placed on a commission to visit the diocese of Bangor (STRYPE, *Parker*, i. 405, 509). In 1567 he was appointed dean of the arches, a post which he resigned in 1573, and was one of the commissioners for the visitation of the church and diocese of Norwich (*ib.* i. 493). By a patent confirmed on 15 July 1571 he was constituted joint-keeper of the prerogative court of Canterbury (*ib.* ii. 26). On Parker's death in 1575 he acted as one of his executors (*ib.* iii. 336), and Parker's successor, Edmund Grindal [q.v.], appointed him his vicar-general (STRYPE, *Life of Grindal*, p. 287). On 23 April 1576 he was placed on a commission for repressing religious malcontents (*ib.* p. 310). On 2 May he and Nicholas Robinson (*d.* 1585) [q.v.], bishop of Bangor, were empowered by Grindal to visit on his behalf the diocese of Bangor, and on 17 Aug. he and Gilbert Berkeley [q. v.], bishop of Bath and Wells, were in like manner commissioned to visit the church at Wells (*ib.* pp. 314–15). In the same year Yale represented to Grindal the need of reforms in the court of audience (*ib.* pp. 307–9). On Grindal's suspension in June 1577, Yale discharged his judicial duties for him, continuing to act until November, when he fell ill (*ib.* p. 343). He died in November or December 1577. He married Joanna (*d.* 12 Sept. 1587), daughter of Nicholas Waleron.

For many years Yale was an ecclesiastical high commissioner. Some manuscript extracts by him entitled 'Collecta ex Registro Archiepiscoporum Cantuar.' are preserved among the Cottonian manuscripts (Cleopatra F. i. 267), and were printed in Strype's 'Life of Parker,' iii. 177–82. A statement of his case in a controversy for precedency with Bartholomew Clerke [q. v.] is among the Petyt manuscripts in the library of the Inner Temple. An elegy on Yale by Peter Leigh is preserved in the British Museum (Addit. MS. 26737, f. 43).

[Cooper's Athenæ Cantabr. i. 379–80; Le Neve's Fasti, ed. Hardy; Strype's Life of Parker, 1821, passim; Strype's Annals, 1824, I. i. 472, ii. 115, 213, II. i. 170–2; Strype's Life of Grindal, 1821, pp. 179, 286; Newcourt's Repert. Eccles. Londin. 1708, i. 444; Rymer's Fœdera, xv. 781; Parker Corresp. (Parker Soc.), pp. 128–9, 300–1, 343–5, 370, 382–3; Lansdowne MS. 981, f. 93; Todd's Cat. of Lambeth MSS. 1812, p. 85.] E. I. C.

YALLOP, EDWARD (*d.* 1767), author and translator. [See SPELMAN.]

YANIEWICZ, FELIX (1762–1848), violinist and composer. [See JANIEWICZ.]

YARINGTON, ROBERT (*fl.* 1601), dramatist, was author of 'Two Lamentable Tragedies. The one of the murther of Maister Beech, A Chaundler in Thames-streete, and his boye, done by Thomas Merry. The other of a young childe murthered in a Wood by two Ruffins, with the consent of his Unckle. By Rob. Yarington. London. Printed for Mathew Lawe, and are to be solde at his Shop in Paules Churchyarde neere unto S. Austines Gate at the signe of the Foxe,' 1601, 4to. Nothing has been discovered concerning Robert Yarington. In Henslowe's 'Diary' (ed. Collier, pp. 92–3) we find that in 1599 Haughton and Day wrote a tragedy called 'The Tragedy of Thomas Merrye.' This was clearly on the first subject of Yarington's play. The next entry in the 'Diary' refers to 'The Orphanes Tragedy' by Chettle, which was apparently never finished. This would seem to be the second subject of Yarington's play. Mr. Fleay conjectures that Rob. Yarington is a fictitious name, and that his play is an amalgamation of the two plays by Haughton, Day, and Chettle. Mr. A. H. Bullen republished the play with an introduction in 'A Collection of Old English Plays' (1885, vol. iv.)

[Bullen's Introduction discusses the literary qualities and affinities of the play; Fleay's Chronicle of the English Drama, ii. 285–6; Bullen's Introduction to Arden of Feversham, 1887.] R. B.

YARMOUTH, EARL OF. [See PASTON, ROBERT, 1631–1683.]

YARMOUTH, COUNTESS OF. [See WALLMODEN, AMALIE SOPHIE MARIANNE, 1704–1765.]

YARRANTON, ANDREW (1616–1684?), engineer and agriculturist, was born at Larford in the parish of Astley, Worcestershire, in 1616. About 1632 he was apprenticed to a linendraper of Worcester, but ran away (*England's Improvement by Sea and Land*, p. 193). He then 'lived a countrey life for some years,' but at the outbreak of the civil war he joined the parliamentary army. No details are known as to his military career, except that he held a captain's commission. In 1648 he was instrumental in discovering a royalist conspiracy to seize Doyley House in Herefordshire (*Cal. State Papers*, 21 July 1648). Before 1652 he appears to have retired from the army, although he was still styled Captain Yarranton in 1656, when he was engaged in disputes in regard to estates in his possession.

In 1652 Yarranton 'entered upon iron-works' (*England's Improvement*, 1677, p. 193), and also busied himself in schemes for cutting canals and rendering rivers navigable, similar to those which were at the same time being carried out in Surrey by Sir Richard Weston [q. v.] Most of Yarranton's projects seem to have been frustrated by lack of money. He attempted to connect Droitwich with Worcester by rendering the river Salwarp navigable, thus obviating the heavy expense of the carriage of salt to Worcester by land. 'In 1655 Captain Yarranton and Captain Wall undertook for the sum of 750*l.* to make the river Salwarp navigable, and to procure letters patent for doing it from the Protector [cf. art. WINDSOR, THOMAS, seventh BARON WINDSOR and first EARL OF PLYMOUTH]. The burgesses agreed to give them eight phats at Upwich valued at 80*l.* per annum, and three-fourths of a phat at Netherwich, where the value of phats was double that at Upwich, for 21 years, as an equivalent to their demands. But the times being unsettled, and Yarranton and Wall not rich, the scheme, whose authors were more disinterested than projectors generally are, was never carried into execution' (NASH, *Worcestershire*, 1782, i. 306). It had also been a favourite scheme of Yarranton's to render the river Stour navigable, and some small progress was made in the matter, but the attempt was soon allowed to drop. Thereupon, says Yarranton, 'being a brat of my own, I was not willing it should be abortive; therefore I made offers to perfect it, having a third part of the inheritance to me and my heirs for ever, and we came to an agreement, upon which I fell on and made it completely navigable from Sturbridge to Kederminster, and carried down many hundred tuns of coales, and laid out near one thousand pounds; and there it was obstructed for want of money' (*England's Improvement*, pp. 65–6).

Yarranton was (after Sir Richard Weston) one of the first to appreciate the agricultural value of clover. He wrote two small pamphlets recommending its use, and acted as an agent for the supply of seed, 'and I hope, and partly know, that great part of Worcestershire, Gloucestershire, Herefordshire, Shropshire, and Staffordshire have doubled the value of the land by the husbandry discovered to them' (*ib.* p. 194).

At the Restoration Yarranton was thrown

into prison by the lord lieutenant of Worcestershire 'for refusing his lordship's authority.' He was free in November 1661, when he was compromised by the discovery of some letters relating to an intended presbyterian rising. On 16 Nov. a message was sent from London ordering his arrest, and in May 1662 'the escape of Andrew Yarranton, a person dangerous to the government, from the custody of the provost marshal,' was reported from Worcester [cf. art. Pakington, Sir John, 1620–1680]. After 'meetings with several disaffected persons,' he went up to London, where a warrant was issued for his re-apprehension. He is subsequently described as being 'as violent a villain against the king as any in those parts.'

In a full account of the affair published by Yarranton in 1681, he declares that the compromising letters were forged; that after he had been imprisoned some five months an account of the fraud was made known to his wife, and by her communicated to himself; that he then publicly denounced the imposture and was released, went up to London 'to acquaint the king with the great wrong he had received,' was arrested, but immediately released; returned to Worcester, and within six months was a third time arrested on a new charge of 'having spoken treasonable words against the king.' 'The witnesses were one Dainty (a mountebank, formerly an apothecary of Derby), who afterwards acknowledged that he had 5*l.* for his pains; the other witness lived in Wales, and went by two names. This was done at the assizes of Worcester; the bill being found by the grand jury, Mr. Yarranton put himself upon his trial, and tho' he did not except against any one of his jury, yet upon a full hearing of his case they presently acquitted him' (Yarranton, *Full Discovery of the First Presbyterian Sham Plot*, 1681).

About 1667 Yarranton was despatched by a number of English gentlemen to Saxony, so that, as an expert in the iron manufacture, he might investigate and, if possible, learn the secret of the tinplate industry. 'Coming to the works,' he says, 'we were very civilly treated; and, contrary to our expectation, we had much liberty to view and see the works go, with the way and manner of their working, and extending the plates; as also the perfect view of such materials as they used in clearing the plates to make them fit to take tinn, with the way they use in tinning them over, when clear'd from their rust and blackness; and having (as we judged) sufficiently obtained the whole art of making and tinning the plates, we then came for England, where the several persons concerned in the affair thought fit to make some trial in making some small quantities of plates, and tinning them, which was done . . . all workmen that wrought upon them agreeing that the plates and the mettal they were made of was much better than those plates which were made in Germany; and would work more pliable, and serve for many more profitable uses, than the German plates would do.' The secret of the manufacture, however, leaked out, and a rival, being 'countenanced by some persons of quality,' succeeded in procuring a 'trumpt up' patent. 'What with the patent being in our way,' says Yarranton, 'and the richest of our partners being not willing, or at least afraid, to offend great men then in power, who had their eye upon it, caused the thing to cool, and neither the making thereof proceeded by us, nor possibly could be done by him that had the patent, with such as countenanced it . . . because neither he that hath the patent, nor those that have countenanced him, can make one plate fit for use' (*England's Improvement*, 2nd pt. 1681, pp. 151, 152).

On his return home Yarranton seems to have settled down as a kind of consulting engineer, and to have visited the whole country, giving advice as to ironworks, canals, and improvements of all sorts. In July 1674 he was 'prevailed with by a person of honour to survey the river Dee, running by the city of Chester into the Irish Sea, and finding the river choked with the sands that a vessel of twenty tons could not come to that noble city,' he drew 'a map of the new river to be made to bring up the ships to the city side.' In November of the same year he crossed over to Ireland 'to survey some ironworks, woods, and lands.' Immediately after returning from Ireland he 'was taken down by the Lord Clarendon to Salisbury to survey the river of Avon, to find whether that river might be made navigable, as also whether a safe harbour could be made at Christ Church for ships to come in and out and lye safe' (*ib.* i. 39, 41, 151, 191). It was probably about this time that Lord Windsor employed him to survey several rivers, especially the Avon, 'in the counties of Worcester, Gloucester, and Warwick' (i. 189). In addition to these schemes 'I made it my business,' he says, 'to survey the three great rivers of England (i.e. the Thames, Humber, and Severn) and some small ones; and made two navigable and a third almost compleated' (*ib.* i. 194).

Yarranton is believed to have died about 1684. He was married, and the Mrs. Yarran-

ton whose house was, according to the state papers, licensed in 1672 as a presbyterian place of worship, was possibly his wife. His son Robert was, like himself, a surveyor, and is known to have planned under his father's directions the improvement of the Thames navigation between Oxford and London (*ib.* i. 188–9).

Yarranton wrote: 1. 'The Improvement improved by a second edition of the Great Improvement of Lands by Clover,' 1663; a pamphlet of sixty-two pages of considerable importance from the point of view of the history of agriculture. 2. 'England's Improvement by Sea and Land to outdo the Dutch without fighting,' 1677; second part, 1681; in which he gave an account of his numerous schemes for making rivers navigable, for improving the iron industry and the linen manufacture, for the establishment of a land bank, and the establishment of a system for preventing and checking fires in London and other large towns—ideas for the most part drawn from his observations abroad, especially in Holland and Flanders. 3. 'A full Discovery of the first Presbyterian sham Plot, or a letter from one in London to a Person of Quality in the Country,' 1681. The publication of this pamphlet provoked considerable controversy, and Yarranton was attacked in a pamphlet entitled 'A Coffee House Dialogue, or a Discourse between Captain Y. and a young Barrister of the Middle Temple.' Yarranton in this tract is discovered discoursing on how to beat the Dutch without fighting by making all the streets of London navigable rivers; from this the dialogue drifts into a technical discussion of the exclusion bill, in which Yarranton is of course worsted.

In two subsequent pamphlets, 'The Coffee House Dialogue examined and refuted by some neighbours in the Country' and 'England's Improvements Justified, and the author thereof, Captain Y., vindicated from the scandals in a paper called a Coffee House Dialogue,' Yarranton is defended by his friends from the 'sulphureous fiery stink pots of calumnies and slander' directed against him; while these charges are again reinforced in 'A Continuation of the Coffee House Dialogue, between Captain Y. and a young Baronet [sic] of the Middle Temple, wherein the first dialogue is vindicated and in it one of the Improvers of England is proved to be a man of no deeper understanding than his master, Captain Y.'

[Most of the above facts are given on the authority of Yarranton himself, whose writings are full of autobiographical details; this information is supplemented from the Domestic State Papers. These facts have been collected together into biographical form by P. E. Dove in his Elements of Political Science, 1854, and in more detail by Samuel Smiles in his Industrial Biography, 1863, pp. 60–76. See also J. Chambers's Biographical Illustrations of Worcestershire, 1820, and Yeowell's Biogr. Collections in Brit. Mus. Library.] E. C–E.

YARRELL, WILLIAM (1784–1856), zoologist, the ninth child of Francis Yarrell of Great Ryder Street in the parish of St. James's, Westminster, and his wife Sarah (born Blane) of Bayford, Hertfordshire, spinster, was born on 3 June 1784 in Duke Street, St. James's, where his father, in partnership with his uncle, W. Jones, carried on the business of newspaper agent and bookseller. This business was afterwards removed to the corner of Bury Street and Little Ryder Street, where it is still maintained under the style of the old firm. William was educated at Dr. Nicholson's school at Ealing, where he was regarded as a quiet studious boy, and among his schoolfellows was his cousin Edward Jones, who in after life became his partner in his father's business. But before settling down to his career William Yarrell began life as a clerk in the banking firm of Messrs. Herries, Farquhar, & Co., which he entered on 17 Nov. 1802, and left on 30 July 1803, a useful training for his father's business of newspaper agent and bookseller to which he succeeded. Having the advantage of a partner until 1850 (when on the death of his cousin the business became his own), he was able to take a certain amount of relaxation, and found pleasure in the pursuits of fishing and shooting. This afforded him opportunities for making outdoor observations in natural history, in various parts of the country, which later in life were turned to good account in the preparation of the standard works on 'British Birds' and 'British Fishes' which have since made his name famous. In the course of his outdoor pursuits he was able to secure many specimens of birds which he forwarded to Bewick, who engraved them with due acknowledgment.

Among his friends and correspondents were Sir William Jardine [q. v.], Prideaux John Selby [q. v.], Leonard Jenyns (who in 1885 printed a little memoir of him for private circulation); John Van Voorst, his publisher; Edward Turner Bennett [q. v.], secretary of the Zoological Society; Thomas Bell (1792–1880) [q. v.], president of the Linnean Society; John Gould [q. v.], the ornithologist; and Nicholas Aylward Vigors [q. v.], in whose 'Zoological Journal,' to which he became a frequent contributor,

his first paper (on some rare British birds) was published.

Having taken up zoology as his hobby, he wisely went through a course of instruction in anatomy, which qualified him subsequently to write several useful memoirs on the structure of birds that were published in the 'Transactions' of the Linnean and Zoological societies. The first scientific society of which he became a member was the Royal Institution, which he joined in 1817. In November 1825 he was elected a fellow of the Linnean Society, and on the death of J. Forster in 1849 was appointed treasurer, an office which he filled together with that of vice-president until his death. In 1826 on the formation of the Zoological Society he became one of its original members, and took an active part in its proceedings both as a naturalist and as a man of business. When John Claudius Loudon [q. v.] commenced the publication of his 'Magazine of Natural History' in 1828, Yarrell became a constant contributor to its pages, as he did also to the pages of other journals, notably the 'Annals and Magazine of Natural History,' the 'Entomological Magazine,' and the 'Zoologist,' which was founded by Edward Newman [q. v] in 1843.

As early as 1825 Yarrell had formed a fair collection of British birds and their eggs, as well as a collection of British fishes, to which he continued to make additions as opportunity occurred. These provided him with much material for his two great works, the one completed in 1836 under the title of a 'History of British Fishes,' the other in 1843 under that of a 'History of British Birds.' The former reached a third edition, revised after his death by John Richardson (1787–1865) [q. v.] in 1859, the latter reached a third edition in the year of his death (1856), and a fourth edition has since been published in parts (1871–85) under the able editorship of Professor Newton (vols. i. and ii.) and Mr. Howard Saunders (vols. iii. and iv.) The 'History of British Fishes' was the forerunner of that fine series of works on the natural history of the British Islands of which Van Voorst was the publisher, and which have materially helped to extend and popularise the study of nature among all classes of English readers.

Yarrell died at Great Yarmouth on 1 Sept. 1856. His remains were interred in the churchyard of Bayford, Hertfordshire, where those of his parents, his brothers and sisters already reposed. The grave is on the north side of the church, within a railed space allotted to his family.

In St. James's Church Piccadilly, at the west end of the north aisle his executors erected to his memory a marble tablet with a medallion portrait, supported by two swans, in appropriate allusion not merely to his own love of birds, but to the fact of his having added a new species of swan to the European avifauna, which he named in honour of the celebrated engraver, Thomas Bewick. Besides the medallion portrait referred to there is an oil portrait of him painted in 1830 by Mrs. Carpenter, which hangs in the meeting-room of the Linnean Society at Burlington House. A later and extremely good likeness in chalk by an unknown hand was in the possession of Professor Newton at Cambridge, as well as a miniature in watercolour by Mrs. Waterhouse Hawkins. In addition to these there is a lithographed portrait in what is known as the Ipswich series (it was prepared when the British Association held its meeting in Ipswich), and a good engraving by F. A. Heath from a photograph by Maull & Polyblank taken in 1855, the year preceding his death.

In estimating Yarrell's merits as a zoologist, it may be said that the value of his works and the admiration which they still evoke are due to the accuracy of the information which they impart, and to the simplicity of style in which they are written; while they have the further advantage of being well illustrated with wood engravings. The volumes on fishes and birds were issued in parts at a time when they were much needed, and the additions which have been since incorporated in successive editions have made them what they will long continue to be—the standard works on the subjects of which they treat.

[Archives of the Linnean and Zoological Societies; obituary memoir by Professor Bell in Proc. Linn. Soc. 1857; memoir by Edward Newman in the Zoologist, 1856; memoir by J. van Voorst prefixed to the third edition of the British Fishes; reminiscences by Leonard Blomefield (formerly Jenyns), privately printed in 1885; and personal recollections of Professor Newton, with letters in his possession.]

J. E. H.

YATES, EDMUND (1831–1894), novelist, and founder of 'The World,' the son of Frederick Henry Yates (1797–1842) [q. v.], who married, in 1823, Elizabeth Brunton [see YATES, ELIZABETH], was born during a theatrical tour of his father's company at Howard Place, Calton Hill, Edinburgh, on 3 July 1831. He was brought as an infant to London, where his early home was at 411 Strand (adjoining the Adelphi Theatre), and was baptised Edmund Hodgson, after Edmund Byng of the Torrington family, and

Frederick Hodgson, proprietor of Hodgson's ale, known as 'Brown Stout.' Theodore Hook, who was present at the christening, said he should have been named 'Bingo Stingo.' His parents were united in one desire—to keep their son off the stage. Edmund had childish recollections of many of the celebrities of the day, but none of the theatre. He was educated at a preparatory school at Highgate, and then at Highgate school under Dr. Dyne. In 1846 he was sent for a year to pick up German under a professor at Düsseldorf. On 11 May 1847, when only sixteen, though he looked some years older, through the influence of Lord Clanricarde, one of the patrons of his father, he obtained an appointment in the secretary's department at the general post office, and rose in 1862 to be head of the missing-letter department at a salary of 500*l*. His godfather, Edmund Byng, gave him some useful introductions, and in December 1848 he was elected a member of the Garrick Club. The animal spirits which elicited some paternal advice from Sir Rowland Hill gave place, after the first few years of office life, to a desire for literary distinction, which was stimulated by an early marriage at the age of twenty-two. He began by writing for the 'Court Journal' at a salary of a pound a week, 'very irregularly paid,' contributing mainly theatrical criticism; his maiden verses 'On the Death of Thomas Moore' were published on 6 March 1852. He was soon contributing to the 'Leader,' 'Bentley's Miscellany,' and 'Chambers's Journal,' and in this same year (1852) was one of the original members of the Fielding Club, so named by Thackeray. In 1853 he was one of a goodly company of well-known contributors to the 'Keepsake,' which was kept alive after Lady Blessington's death by her niece, Marguerite Power. Next year he moved from Marylebone to Doughty Street. His father's name was a password to a section of literary and Bohemian society, and he rapidly became friendly with such men as Peter Cunningham, Charles Dickens, John Delane, John Oxenford, the Broughs, G. A. Sala (whom he subsequently introduced to the proprietors of the 'Daily Telegraph'), and Frank Smedley, with whom, in 1856, he collaborated in a shilling book, 'Mirth and Metre, by Two Merry Men.' He had a special kindness for Smedley, of whom he gives a sympathetic portrait in his 'Recollections.' He had already contributed to the then popular 'shilling light literature' a series of sketches called 'My Haunts and their Frequenters' (1854), and about the same time he became dramatic critic and occasional reviewer to the 'Daily News,' a post which he retained for six years, at a salary of 4*l*. a week. In August 1855 he edited the first number of the 'Comic Times,' the outcome of a short-lived feud between Herbert Ingram and Messrs. Bradbury & Evans, which ran for four months, and was then suddenly extinguished upon the intervention of Mark Lemon, in the interests of 'Punch.' Yates transferred his staff of humourists to a new venture, 'The Train,' in which in the space of thirty months he ran through 900*l*. In the meantime he had become a contributor to 'Household Words,' and early in 1857 was produced at the Adelphi 'A Night at Notting Hill,' by Nicolas Herbert Harrington and Yates; it is described by the latter as 'a riotous and ridiculous but exceedingly funny farce.' It was followed by 'My Friend from Leatherhead,' played by Mr. Toole at the Lyceum on 23 Feb. 1857; a sketch for Mr. and Mrs. German Reed, and a comedietta for the Princess's called 'If the Cap fits.' In conjunction with Harrington he wrote three more farces: 'Your Likeness—One Shilling,' performed at the Strand Theatre, April 1858; 'Double Dummy' (Lyceum, 3 March 1858); and 'Hit him, he has no Friends!' (Strand, 17 Sept. 1860).

From an early period Yates had been possessed by the idea of introducing a column of personal gossip into a respectable paper. He unfolded this novel idea to Henry Vizetelly [q. v.], who, when he started the 'Illustrated Times' in 1855, made the experiment with a column entitled 'The Lounger at the Clubs.' Yates was so successful with this that in May 1858 he was selected by John Maxwell to edit a new paper, to be called 'Town Talk.' As a foil to an adulatory notice of Dickens in the first number, Yates composed for No. 2 a very impertinent and unfriendly sketch of Thackeray. A sneer about his time-serving was hotly resented by Thackeray, who contended that the only place where Yates could have mixed the colours for the pretended portrait was the Garrick Club, as a member of which body he demanded reparation. A painful altercation ensued, and was only concluded by Yates's name being struck off the list of members (20 July 1858). He bore the decision with courage, but it was a very severe blow. His chief adviser throughout the affair had been Dickens, between whom and Thackeray a lasting coolness ensued. The squabble smouldered for some time. 'Young Grub-Street' in the 'Virginians' was regarded as a hit at Yates, who retorted in a bitter travesty upon 'Bouillabaisse,' printed in the 'Illustrated Times,' 29 Jan. 1859. Yates stated his version of the affair in 'Mr.

Thackeray, Mr. Yates, and the Garrick Club,' printed for private circulation in 1859, a very scarce pamphlet. He restated the same facts in a chapter of his 'Recollections.'

In 1860 he became acting editor of Maxwell's new serial, 'Temple Bar,' designed as a rival to the 'Cornhill,' with G. A. Sala as his nominal chief. By securing the novel 'Aurora Floyd' and the steady co-operation of Miss Braddon, he rendered what was perhaps his greatest service to 'Temple Bar.' For four years he was sole editor of this periodical, but he resigned it in the summer of 1867, and took charge of 'Tinsley's Magazine,' a new illustrated monthly, of which he edited four volumes, commencing August 1867. Twelve years later, in April 1879, he started yet another magazine, 'Time: a Monthly Miscellany of Interesting and Amusing Literature,' which he conducted for five years. In 1862, inspired by the example of his former intimate friend, Albert Smith (of whom he wrote a 'Memoir,' prefixed in 1860 to the volume entitled 'Mont Blanc'), he conducted a short but successful lecturing season at the Egyptian Hall, his themes being mainly social; and in 1864, to fill a temporary gap in the novelist's department of 'Temple Bar,' he wrote a highly successful work of fiction, 'Broken to Harness: a Story of English Domestic Life.' Forster commented upon it at Gadshill, 'It is really very good, my dear Dickens, quite as good as Anthony Trollope,' to which Dickens replied, 'That is not very high praise.' Except that they were both servants of the post office, there is not much in common between the novelists. The novels of Yates are possibly superior in workmanship and construction, abounding as they do in strong situations, but they lack the abiding interest that attaches to the best of Trollope's work. They are very unequal; 'Broken to Harness' and 'Black Sheep' are perhaps the two best.

Having relinquished the 'Lounger' in the 'Illustrated Times,' Yates commenced similar columns, published every Monday, in the 'Morning Star,' headed 'The Flâneur,' and to the same paper contributed stories and essays styled 'Readings by Starlight.' At the close of the sixties, besides novels and 'special' work on the 'Daily News,' he was contributing regularly to 'All the Year Round' and the 'Observer,' and as 'Mrs. Seton' was contributing a weekly article, called 'Five o'Clock Tea,' to the 'Queen.' In 1871, in collaboration with A. W. Dubourg, he wrote a three-act drama, 'Without Love,' for the Olympic.

Meantime, in 1870, Yates abandoned his never very arduous duties in the missing-letter branch, and accepted a special post under Francis Ives Scudamore [q. v.], the first administrator of the telegraph department. His duty was by personal solicitation to obtain the consent of corporate bodies and private landowners to the erection of telegraph poles on their domains, in view of the great extension of the telegraph service contemplated by the government. These duties occupied two years, at the expiration of which Yates retired from the post office on a pension of 200*l.* a year (March 1872). In September 1872 he commenced at New York a lecturing tour in America. He was generally very well received. During five months he travelled twenty-six thousand miles, delivered 106 lectures, and cleared 1,500*l.* Moreover he obtained a post upon the staff of the 'New York Herald' worth 1,200*l.* a year. In the 'Herald's tabard,' as he styles it, he travelled for some months at a violent pace between the various capitals of Europe. Greatly needing rest, he determined upon realising a project which he had long had in his mind, the foundation of a relatively respectable 'society paper.' While in Paris, in the early summer of 1874 he got Grenville Murray [q.v.] to join him in embarking 500*l.*, and on 8 July 1874 appeared the first number of 'The World: a Journal for Men and Women.' Yates was editor-in-chief, and his staff during the first year included Messrs. Labouchere, T. H. S. Escott, Archibald Forbes, F. I. Scudamore, H. W. Lucy, Dutton Cook, Mortimer and Wilkie Collins, Miss Braddon, and Mrs. Lynn Linton. Freed from the disgraceful personalities which had disfigured such predecessors as the 'Age' and the 'Satirist,' the 'Queen's Messenger,' the 'Owl' and 'Echoes of the Clubs,' the 'World,' after profitably encountering some not very serious legal opposition, was an established success within six months of its inception. Murray, who persisted in regarding the journal as an agency for the conduct of private vendettas, was bought out in December 1874 for 3,000*l.*, and the 'World' became the sole property of its manager, Edmund Yates. A distinctive feature of the new weekly was the frequent use of the first person singular in its columns. Yates's success enabled him to indulge his hospitable instincts in Portland Place, and, in addition, to maintain a summer residence on the Upper Thames. The ex-member of the Garrick was now elected a member of the Carlton Club, His discretion, however, was not always above reproach, In January 1883 there appeared in the 'World' a libellous paragraph referring, though not by name, to the Earl of Lonsdale. Yates was found guilty of

criminal libel (2 April 1884), and, after the failure of an appeal, was in January 1885 sentenced to four months' imprisonment. He was released after seven weeks, but the incident left a permanent mark upon him. Up to the last, however, he wielded his pen with his old facility. Entirely free from the acerbity and doubtful taste which may be detected in some of his journalistic work was his delightful 'Edmund Yates: his Recollections and Experiences' (1884, 2 vols. 8vo; 4th edit. 1885, 1 vol.), a book full of interesting memories, but especially entertaining as regards London in the forties, Charles Dickens, Sir Rowland Hill, Anthony Trollope, and the early writers for 'Punch' or its 'comic' rivals.

Yates had a long illness in the winter of 1893–4; he returned from the continent improved in health in April, but relapsed, and died rather suddenly at the Savoy Hotel on 20 May 1894, aged 62. A funeral service was held in the Savoy Chapel on 24 May, after which the remains were removed to Woking to be cremated (*Times*, 25 May 1894). Yates married in 1853 Louisa Katharine, daughter of James Wilkinson the sword maker, of 27 Pall Mall, and had four sons. His widow died at the Carlton Hotel on 27 Jan. 1900.

An energetic man of considerable versatility, it was as a journalist that Yates excelled, and he had a great gift of saying what he had to say in a readable style. 'He was a most genial and witty man, an entertaining conversationalist, and an exceptionally good after-dinner speaker' (*Truth*, 24 May 1894).

Yates's separately published works include: 1. 'After Office Hours,' 1861 and 1862. 2. 'Broken to Harness,' 1864, 1865, and 1867 (6th edit.); several American editions, and a version for the 'Revue des Deux Mondes,' 1866 (cf. *Athenæum*, 26 Nov. 1864). 3. 'Pages in Waiting,' 1865. 4. 'The Business of Pleasure,' 1865. 5. 'Land at Last,' 1866, 1867, and 1869; a French version as 'Un Drame de la Rue,' 1881. 6. 'Running the Gauntlet,' 1866 and 1867. 7. 'Kissing the Rod,' 1866 and 1867. 8. 'The Forlorn Hope,' 1867. 9. 'The Black Sheep,' 1867 and 1868; several American editions. It was dramatised by the author and J. P. Simpson, and printed in vol. lxxxi. of Lacy's 'Acting Plays.' 10. 'The Rock Ahead,' 1868. 11. 'Wrecked in Port,' 1869. 12. 'A Righted Wrong,' 1870. 13. 'Dr. Wainwright's Patient,' 1871. 14. 'Nobody's Fortune,' 1871. 15. 'Castaway,' 1872. 16. 'A Waiting Race,' 1872. 17. 'The Yellow Flag,' 1872. 18. 'Two by Tricks,' 1874. 19. 'The Impending Sword,' 1874. 20. 'The Silent Witness,' 1875. He condensed into one volume Mrs. Mathews's prolix 'Life of Charles Mathews' (1860), and edited Smedley's 'Gathered Leaves,' with a memorial preface (1865), and Mortimer Collins's 'Thoughts in my Garden,' 1880.

[Yates's Recollections and Experiences (with portrait); Vizetelly's Glances back through Seventy Years, 1893, chap. xxii.; Fox-Bourne's English Newspapers; Hatton's Journalistic London, 1882, pp. 85 sq. (with portrait); Spielmann's Hist. of Punch, 1895, pp. 19, 144, 173, 265, 281, 313, 390; Sala's Life and Adventures, 1895, passim; Athenæum, 26 May 1894; Times, 22 May 1894 and 29 Jan. 1900; Illustrated London News, 26 May 1894 (with portrait); Allibone's Dict. of English Literature; Brit. Mus. Cat.] T. S.

YATES, Mrs. ELIZABETH (1799–1860), actress, born at Norwich on 21 Jan. 1799, came of a theatrical family. Her grandfather, John Brunton, acted at Covent Garden in 1774; her father, also John Brunton, born in 1775, went on the stage in 1795, and, as Brunton jun. from Norwich, appeared at Covent Garden on 22 Sept. 1800 as Frederick in 'Louisa's Vows,' and managed at different periods theatres in Brighton, Birmingham, Lynn, and other places. Elizabeth's aunt, Anne Brunton, first appeared as Miss Brunton at Bath on 17 Feb. 1785 in the part of Euphrasia in the 'Grecian Daughter,' and by that name or as Mrs. Merry was, at Covent Garden, the original Amanthis in the 'Child of Nature,' and played a complete round of parts in comedy and tragedy; while a second aunt was Louisa Brunton (1782–1860), who married on 12 Dec. 1807 William Craven, first earl of Craven [see Craven, Louisa, Countess of].

On 15 March 1815, in her father's theatre at Lynn, Elizabeth Brunton made, as Desdemona to the Othello of Charles Kemble, her first appearance on the stage. Her father thought her talents more suited to comedy than tragedy, and she next played Letitia Hardy in the 'Belle's Stratagem' to the Doricourt of Robert William Elliston, who engaged her for his theatre at Birmingham. She played also in Worcester, Shrewsbury, and Leicester. Harris then engaged her for Covent Garden, where on 12 Sept. 1817, as Miss Brunton, she made her 'first appearance in London' in the part of Letitia Hardy. She repeated the part on the 15th and 17th, and on the 19th was Rosalind in 'As you like it.' The 'Theatrical Inquisitor' gave some praise to her Letitia, but pronounced her Rosalind a failure. Violante in the 'Wonder,' Miss Hardcastle in

'She stoops to conquer,' Beatrice in 'Much Ado about Nothing,' Viola in 'Twelfth Night,' Imogen, Cora in 'Pizarro,' Lady Elizabeth Freelove in the 'Day after the Wedding,' and Myrtillo in the 'Broken Sword' were acted during her first season, in which she was on 29 Sept. the original Rosalia in Reynolds's 'Duke of Savoy.' Her Beatrice was praised. On 22 Aug. 1818, as Letitia Hardy, she appeared at Edinburgh. The season of 1818–19 saw her at Covent Garden as Lady Teazle, Fanny in 'The Clandestine Marriage,' Widow Bellmour in 'The Way to keep him,' Lydia Languish, Rosara in 'She would and she would not,' Miss Tittup in 'Bon Ton,' and Miss Wooburn in 'Every one has his Fault.' She had an original part in 'A Word for the Ladies,' and was the first Jeanie Deans in Terry's adaptation, 'The Heart of Midlothian,' 17 April 1819. Next season she took Miss Prue in 'Love for Love,' Sophia in the 'Road to Ruin,' Dorinda in Dryden's 'Tempest,' Elvira in 'Love makes a Man,' and was the first Clotilde de Biron in Morton's 'Henri Quatre' on 22 April 1820. Engagements at the patent theatres were generally for three years, and after this season Miss Brunton disappeared from Covent Garden.

She visited the country, and when her father took the West London Theatre in Tottenham Street (subsequently the Queen's and the Prince of Wales's) Elizabeth Brunton joined him, opening on 9 Sept. 1822. She played in 'Rochester,' 'Three Weeks after Marriage,' 'She stoops to conquer,' and other pieces. On the failure of the experiment she went once more into the country, where she met and married Frederick Henry Yates [q. v.], with whom she had acted at Drury Lane. Her marriage took place in Bath in November 1823.

On 21 April 1823 she had appeared in Bath as Albina Mandeville in the 'Will,' and in this and the season of 1823–4, as Miss Brunton, she was seen as Belinda in 'All in the Wrong,' as Actress of All Work, Clarinda in the 'Suspicious Husband,' the Peasant Boy, Helen Worrett in 'Man and Wife,' Aladdin, Widow Cheerly in the 'Soldier's Daughter,' Miss Dorillon in 'Wives as they were,' Cynthia in 'Oberon and Cynthia, Lady Racket in 'Three Weeks after Marriage,' Biddy Tipkin in the 'Tender Husband,' Dolly Bull in 'Fontainebleau,' Clara in 'Matrimony,' and Olivia in 'Bold Stroke for a Husband.' On 26 Nov. 1823, as Miss Brunton, she played Lydia Languish and Actress of All Work; and on 27 Dec., as Mrs. Yates late Miss Brunton, Harriet in 'Is he jealous?' She played with her husband at Cheltenham, and on 29 Oct. 1824 made as Violante her first appearance at Drury Lane. She was on 17 Feb. 1825 the first Guido in 'Massaniello,' and the first Agnes in Knowles's 'William Tell' on 11 May; played Mrs. Frail in 'Love for Love,' Clarissa in the 'Confederacy,' Aurora in the 'Panel,' Isabinda in the 'Busy Body,' Constantia (an original part in Lunn's 'White Lies,' 2 Dec. 1826), Countess Wintersen in the 'Stranger,' and some few other parts. In this engagement her husband did not share. At the house last named she was seen in December 1828 as Orynthe in Fitzball's 'Earthquake,' and on 21 Oct. 1830 as Alice in Buckstone's 'Wreck Ashore.' In Buckstone's 'Victorine' she was Victorine in October 1831. In Buckstone's 'Henriette the Forsaken' in November 1832 Henriette, and in his 'Isabelle' on 27 Jan. 1834 Isabelle. She was Mona in Charles Mathews's 'Truth' on 10 March 1734, Elizabeth Stanton in Fitzball's 'Tom Cringle' on 26 May, Valsha in Stirling Coyne's 'Valsha' on 30 Oct. 1837, and Grace Darling in Stirling's 'Grace Darling' on 3 Dec. 1838. She was Miss Aubrey in Peake's 'Ten Thousand a Year,' Margaret Mammon in Reynoldson's 'Curse of Mammon,' Surrey, 1 April 1839. After the death of her husband, in June 1842, she essayed a year's management at the Adelphi with Gladstane, but found the task too much for her strength, and she was for one season at the Lyceum, where in 1848–9 she played Tilburina in the 'Critic' and other parts. She then withdrew from the stage, and, after a long and painful illness, died on 30 Aug. 1860 at Kentish Town according to her son's book; on 5 Sept., at Brighton, according to the 'Era' newspaper and the 'Era Almanack.'

In her early career Mrs. Yates challenged comparison with other leading actresses. Before she married, she had lost somewhat of her vogue. She sang with taste and feeling, but had little voice. She was better in comedy—her style being very natural and unaffected—than in the emotional parts she was in her late years called upon to play. She was of middle size, with features pleasing rather than beautiful. A miniature by Stump of Cork Street was in the possession of her son. A portrait of her as Eugenia in 'Sweethearts and Wives' accompanies a memoir in the 'Theatrical Times' (i. 209), 28 Nov. 1846.

[The authorities for the life of Elizabeth Yates are in the main the same as those for Frederick Henry Yates. A short Life appears in the Dramatic and Musical Review, vii. 230,

and a longer Life in Mrs. C. Baron Wilson's Our Actresses. Her death is noticed in the Era, 9 Sept. 1860.] J. K.

YATES, FREDERICK HENRY (1797–1842), actor, the youngest son of Thomas Yates, a tobacco manufacturer, of Thames Street and Russell Square, London, was born on 4 Feb. 1797. He was educated at a preparatory school at Winchmore Hill, near Enfield, where he met John Reeve [q. v.], his subsequent associate, and at the Charterhouse under Drs. Raine and Russell. He obtained a berth in the commissariat department, was with Wellington in the Peninsula, and, it is said, though this is doubtful, at Waterloo. After the peace he went to a fancy ball in the character of Somno, a part played by the elder Mathews. Here he met Mathews himself [see MATHEWS, CHARLES], whom in the winter of 1817–18 he accompanied to France. He had then, at Mathews's advice, determined upon adopting the stage as a profession, and his first appearance was made during this trip, at Boulogne, in Suett's part of Fustian in Colman's 'Sylvester Daggerwood' to the Sylvester Daggerwood of his companion. On 16 Feb. 1818, as Helgent, an original part in a tragedy called 'The Appeal,' he made at Edinburgh his first appearance 'on this stage, and fifth on any stage.' On the 21st he played Shylock, on the 26th Iago, on 13 March Richard III, on 16 March Bolingbroke to Kean's Richard II, on 6 April Jaques, and gave for his benefit on 20 April Richard III and Actor of all Work. In the summer he was seen as Buskin in 'Killing no Murder, gave imitations after the style of Mathews, and sang 'The Mail Coach.' This last was his first essay in a line in which subsequently he was to win reputation. On 7 Sept. he was seen as Dominie Sampson.

On 7 Nov. 1818, as 'Yates from Edinburgh,' he made his first appearance at Covent Garden, playing Iago to the Othello of Young, the Cassio of Charles Kemble, the Desdemona of Miss O'Neill, and Emilia of Elizabeth Brunton, whom he married in 1823. His performance was received with much favour, and he returned to continue an unfinished engagement in Edinburgh. He arrived on 4 Dec., and on 6 Jan. 1819 played Falstaff in the 'Merry Wives of Windsor.' Back in London before the season was over, he made his second appearance at Covent Garden on 13 April as Falstaff in the 'First Part of King Henry IV,' in which he created a favourable impression. He was said to 'discover great genius,' though his laugh was declared to be violent rather than jovial, and his delivery of the soliloquies laboured. The audience were greatly pleased with his manner, and wrung from the management a speech promising future appearances in comedy and tragedy. Gloster in 'Jane Shore' followed, and on 12 May Yates was the first Berthold in Maturin's 'Fredolfo.' On the 22nd in 'Cozening, or Half an Hour in France,' a piece intended to show his versatility, he played Dick Mutable and many other parts. Genest says 'he acted very well.' Sylvester Daggerwood, Casca in 'Julius Cæsar,' Poet Crackbrain in 'Lethe,' and Rob Roy followed. On 17 June in 'Love, Law, and Physic' he played Flexible, 'after the manner of the original performer' (Mathews), and on the 23rd, for his benefit, with other entertainments he played Shylock and gave, as Dick in the 'Apprentice,' imitations of Young, Emery, Simmons, Kean, Kemble, Munden, Blanchard, Mathews, and Master Betty. The season of 1819–20 saw him as Macduff, Boniface in the 'Beaux' Stratagem,' and, for his benefit, Richard III 'after his own manner.' In a revival of the 'Manager in Distress' he was Gentleman 'on the stage and in the boxes,' and gave further imitations. Next season, 1820–1, he was the Apothecary in 'Romeo and Juliet;' had an original part in 'Figure of Fun,' an unprinted piece which was damned on 16 Jan. 1821; Buckingham in 'King Richard III,' the first Peregrine Plural in 'London Stars, or 'Twas Time to Counterfeit,' a one-act piece written to suit his eccentricities; an original part in 'Grand Tour, or Stopped at Rochester;' Moses in 'School for Scandal;' Cato the Censor in a burlesque called 'State Secrets, or Public Men in Private Life,' 12 June; and Matthew Sharpset in the 'Slave.' He played an original part with Macready in the 'Huguenot,' 11 Dec. 1822.

At Covent Garden Yates remained until the close of the season of 1824–5. He was the original Ranald of the Mist in Pocock's 'Montrose, or the Children of the Mist,' 14 Feb. 1822; Orzinga in Colman's 'Law of Java,' 11 May; played for the first time Mordecai in 'Love à la Mode,' Gratiano, Lapoche in 'Fontainebleau,' Gibby in the 'Wonder,' Rob Roy, Glenalvon in 'Douglas,' Joseph Surface, and Finnikin in 'Giovanni in London;' was the first Skylark in Peake's 'Duel,' 18 Feb. 1823; and took the principal part in 'Tea and Turn out,' (with imitations), 28 May. He was the original Baron of Attinghausen in the 'Beacon of Liberty,' 8 Oct.; Montalba in the 'Vespers of Palermo,' 11 Dec.; Cornet Carmine in Croly's 'Pride shall have a Fall,' 11 March 1824; Count Gaudentia in 'Ravenna, or Italian Love,' adapted from Schiller, 3 Dec.

and Valentine Versatile in Lunn's 'Lofty Projects,' 22 April. He was announced to appear at Vauxhall on 24 July 1822 in an entertainment written for him by 'a most eminent and favourite author,' to be called 'Hasty Sketches, or Vauxhall Scenery,' but broke his leg at rehearsal on the day of performance. Subsequently he gave this entertainment at Brighton. He had fallen in public estimation when his Cornet Carmine restored him to favour. In this piece the conduct of the 10th hussars was satirised, and the allusions to well-known proceedings on their part caught the town. He also appeared in a piece no longer traceable, called 'The Boyhood and Old Age of Mr. Yates.' He was in the country in the autumn of 1823, and he married Elizabeth Brunton [see YATES, ELIZABETH] at Bath in the November of that year.

In March 1825 the Adelphi Theatre was purchased for the sum of 25,000*l.* by Terry and Yates, who opened it on 10 Oct. with a drama called 'Killigrew,' in which both of them appeared, together with Wrench, John Reeve, and Mrs. Fitzwilliam. The first season was a success, its most conspicuous feature being Fitzball's adaptation of the 'Pilot' (31 Oct. 1825), which was played two hundred nights. T. P. Cooke was the Long Tom Coffin, Terry the Pilot, and Yates Barnstable. The theatre reopened with the 'Pilot' and Buckstone's 'Luke the Labourer,' followed in December by Fitzball's 'Flying Dutchman,' with Yates as Toby Varnish. 'Thirty Years of a Gambler's Life' and 'Paris and London' were also given. Terry's financial embarrassments led to his retirement from the partnership and death [see TERRY, DANIEL], and the theatre opened on 29 Sept. 1825 under the management of Charles Mathews and Yates. In the 'Earthquake,' by Fitzball, Mrs. Yates appeared at the Adelphi, Yates himself playing Dr. Kallibos. In Fitzball's 'Red Rover,' given in 1828 and revived in 1831, he was the Red Rover, and in the revival of the 'Floating Beacon' of the same author he was Angerstoff, captain of the beacon. Mathews and Yates also gave a joint entertainment. In Buckstone's 'Wreck Ashore' (21 Oct. 1830) Yates was Miles Bertram. In the 'Henriettte the Forsaken' of the same author he was Ferdinand de Monval; in his 'Victorine' (October 1832) Alexandre; and in his 'Isabelle' (27 Jan. 1834) Eugène le Marc. He had also been seen as Rip van Winkle, Alfred in Mathews's 'Truth,' and in Holl's 'Grace Huntley' and other pieces, and had given what he called 'Lenten entertainments.' At the Surrey, on 26 May 1834, he was the first Black Walter in Fitzball's 'Tom Cringle.' In 1835 Yates played, at the Adelphi, Robert Macaire in a version of 'L'Auberge des Adrets.' The death of Mathews, on 28 June 1835, was followed by the retirement of Yates, who for one season stage-managed Drury Lane for Bunn. In October 1836 the Adelphi opened under the sole management of Yates, who was seen as Sir Roger in J. F. Smith's 'Sir Roger de Coverley.' In November, in Leman Rede's 'Flight to America,' he was a Frenchman to the negro of T. D. Rice (Jim Crow). In 1837 he was Pickwick in the 'Peregrinations of Pickwick.' In Lover's 'Rory O'More' (29 Sept.) he was the first De Welskin; on 8 Jan. Lord Mincington in Selby's 'Dancing Barber;' on 16 Jan. Flutter in Coyne's 'All for Love, or the Lost Pleiad;' on 19 Feb. Doddleton in Selby's 'Rifle Brigade;' on 16 April Mabel Griffin in Mrs. S. C. Hall's 'Groves of Blarney;' and on 19 Nov. had a great success as Mantalini in Stirling's arrangement of 'Nicholas Nickleby.' In May 1840 he repeated the character last named in Stirling's 'Fortunes of Smike.' He had previously played Henry Belasquez in Peake's 'H. B.,' and Lord Danegelt at the Surrey in Reynoldson's 'Curse of Mammon,' founded on Hogarth's 'Marriage à la Mode;' and at the Adelphi Fagin in 'Oliver Twist,' One-eyed Sam, Abraham Mendez, and Mr. Gay in Buckstone's 'Jack Sheppard,' and was seen in Buckstone's 'Forgery,' and in the 'Heart of London.' Yates doubled in 'Barnaby Rudge' the parts of Mr. Chester and Miss Miggs in January 1842, and at the close of the season, in March, delivered an address. This was the last time he was seen in London.

He had in 1827 given in Edinburgh 'Yates's Reminiscences,' and had been partner with William Henry Murray [q. v.] in 1830–1 in the management of the Caledonian Theatre, now renamed the Adelphi, in Leith Walk. Here he played Mazeppa, in which he had been seen in London, and other parts. With Braham he managed in 1831 the Colosseum in Regent's Park, but, fortunately for himself, was bought out. Gladstane was his partner in 1841 in Adelphi management, and the same two partners undertook the management of the Pavilion, from which Yates soon retired. While playing, in the winter of 1841–2, in a piece called 'Agnes St. Aubyn' he broke a blood-vessel, having broken one previously while acting Robert Macaire. He went in 1842 to Dublin, and, while rehearsing Lord Skindeep in Jerrold's 'Bubbles of the Day,' again broke a blood-vessel. Returning after a long

confinement in Dublin, he reached the Euston Hotel, London, and was removed to a furnished house, 4 Mornington Crescent, Hampstead Road, where on 21 June 1842 he died, and was buried on the 26th in the vaults of the church of St. Martin-in-the-Fields. His son Edmund Yates is separately noticed.

In his early career Yates took a place among regular comedians, and even essayed tragic characters. After he came into the management of the Adelphi he chose more eccentric parts. The chief feature in his acting was versatility. Oxberry, always grudging in recognition, called him a mere mimic, and in that capacity far inferior to Mathews. Unconsciously contradicting himself, he praised him in Cornet Carmine and in other parts; and, while denying him any claim to be a tragedian, said that in romantic and 'undefined' parts he stood nearly alone. 'Give Mr. Yates an excrescence upon nature and he is at home. Nothing could be more vivid than his Berthold. His Ranald of the Mint, too, was a beautiful performance.' In his management of the Adelphi he took any part that was vacant. Macready speaks of Yates in a disparaging tone not uncommon with him in dealing with associates or rivals. Yates was, however, a sound actor in a line of parts extending from Richard III and Shylock through Falstaff to Moses and Mordecai. He was about five feet seven inches in height, light-haired, with a Jewish cast of face, and limped a little through his accident at Vauxhall. As a manager he was full of tact and resource, but was extremely irritable.

A portrait by Lonsdale is in the Mathews collection in the Garrick Club; a second by Ambrose, and a watercolour sketch by Deighton, belonged to his son Edmund Yates [q. v.]; and a portrait once in the Evans gallery of 'Paddy Green' was afterwards in the possession of J. C. Parkinson.

[The life of Yates should be read beside the notices of his wife, of Charles Mathews, Daniel Terry, and others with whom he was associated. A list of characters, not complete, but the first attempted, has been compiled from Genest's Account of the English Stage, Webster's Acting National Drama, and the printed plays of Fitzball, Reynoldson, Buckstone, Leman Rede, and others. Biographical particulars are supplied in Edmund Yates's Recollections and Experiences, Oxberry's Dramatic Biography, Dramatic and Musical Review (1842, vol. i.), Georgian Era, Mrs. Mathews's Tea-table Talk, Dibdin's Edinburgh Stage, Pollock's Macready, and Doran's Annals of the Stage, ed. Lowe. Era newspaper (26 June 1842) and Era Almanack (various years) have been consulted.] J. K.

YATES, JAMES (*fl.* 1582), poet, describes himself in the dedication of his only known volume as a 'serving man,' and no further details of his biography have been discovered. Park conjectured that he came from Suffolk on the ground that 'he addressed verses to "Mr. P. W." who visited Ipswich and wrote an epitaph on Mrs. Pooley of Badley.' Mrs. Pooley was 'sister to my lady Wentworth,' who may have been one of the wives of Thomas, second baron Wentworth [q. v.], though there were many knights in the Wentworth family. Most of them, however, belonged to Suffolk, and it is possible that 'Mr. P. W.' may have been Peter or Paul Wentworth [q. v.] Yates has also been associated with Warwickshire on the grounds that he dedicates his work to one Henry Reynolds, who is assumed to be identical with Henry Reynolds (*fl.* 1630) [q. v.], and that Drayton, who was a Warwickshire man, also dedicated his epistle 'Of Poets and Poesie' to Reynolds. Upon this flimsy evidence is also based the theory that the 'verses written at the departure of his friend W. S. when he went to dwell in London' included in Yates's volume refer to Shakespeare. It is more probable that Yates's patron was the Henry Reynolds of Belstead who married Elizabeth, daughter of Edmund Withipol of Ipswich, and that 'Mr. P. W.' was Edmund's brother, Paul Withipol (Davy, *Suffolk Collections*, vol. xciii. f. 341).

All Yates's poems are included in one volume, which was entered on the 'Stationers' Register' on 7 June 1582 (Arber, *Stationers' Reg.* ii. 412), and published at London in the same year (black letter, 4to) 'by John Wolfe, dwellinge in Distaffe lane, neere the signe of the Castle.' The title is given by Corser as 'The Castell of Courtesie. Whereunto is adioyned the Holde of Humilitie; with the Chariot of Chastitie thereunto annexed. Also a Dialogue between Age and Youth, and other matters herein conteined.' In Collier's 'Extracts from the Register of the Stationers' Company' (ii. 166) and in the 'Gentleman's Magazine' (1840, i. 385) the order of the first two titles is reversed, and Collier states that the 'Castell of Courtesie' is a 'separate publication of which we have no copy nor any other record.' This is apparently an error, for, though each of the three parts has a separate title-page, all three titles are given in the entry in the 'Stationers' Register' of 7 June 1582. The volume is chiefly interesting by reason of its rarity; George Steevens possessed an imperfect copy which he believed to be unique, and refused on that

account to lend to Park. This copy was eventually bought for 9*l.* by Heber, who secured another imperfect copy and from the two made up a complete copy, which is now at Britwell. Corser also possessed two imperfect copies, and these were bought at the sale of his books in 1871 by Mr. W. C. Hazlitt, who, however, was unable to make up a complete copy from them. No other copies are known to be extant. The poems included in the volume are distinguished more by their religious and moral tone than by any poetic excellence. Besides the extracts printed by Collier and in the 'Gentleman's Magazine' (1840, i. 385–7), others are given in the 'Shakespearean Repository' (ed. James Hamilton Fennell, January 1823), in 'Select Poetry' (Parker Soc. ii. 450–1), and in Corser's 'Collectanea Anglo-Poetica' (xi. 432–5).

[Besides the authorities quoted, see Hunter's Chorus Vatum in Brit. Mus. Addit. MS. 24491, f. 472; Yeowell's Biogr. Collections in Brit. Mus.; Brydges's Censura Lit. ii. 11, iii. 175; Ritson's Bibliotheca Anglo-Poetica; Drake's Shakespeare and his Times, i. 707; Arber's Stationers' Reg.; Hazlitt's Handbook, p. 682, and Collections, i. 471; Collier's Bibl. Account, ii. 551, and Lowndes's Bibl. Manual, ed. Bohn.]

A. F. P.

YATES, JAMES (1789–1871), unitarian and antiquary, fourth son of John Yates (1755–1826) by his wife Elizabeth (1750–1819), youngest daughter of John Ashton of Liverpool, and widow of John Bostock the elder [q.v.], was born in Toxteth Park, Liverpool, on 30 April 1789. His father, minister (1777–1823) of the dissenting congregation in Kaye Street, Liverpool, which was removed to Paradise Street (1791), was a man of great pulpit power, public enterprise, and literary cultivation. Receiving his early training from William Shepherd [q. v.], he entered Glasgow University in 1805, and proceeded thence for his divinity course (1808) to Manchester College, then at York, under Charles Wellbeloved [q. v.] While still a student he acted (1809–10) as assistant classical tutor, in room of John Kenrick [q. v.], not yet entered on office. From York he went to Edinburgh University (1810), and thence to Glasgow University again (1811). Before graduating M.A., Glasgow (1812), he became the unordained minister (October 1811) of a unitarian congregation, for which a new chapel was opened (15 Nov. 1812) in Union Place. His discourses, solid and didactic, were delivered with formal enunciation and an unimpassioned manner; but his industry and earnestness, and the force of his character, enabled him to create a stable congregation out of previously discordant elements. In conjunction with Thomas Southwood Smith [q. v.], he founded (28 July 1813) the Scottish Unitarian Association. In 1814 Ralph Wardlaw [q. v.] delivered the series of pulpit addresses afterwards published as 'Discourses on the Principal Points of the Socinian Controversy' (1814). Yates had heard the discourses as delivered, and, on their appearance in print, published his 'Vindication of Unitarianism,' 1815, 8vo (4th edit. 1850, 8vo). On this, 'Strictures' (1814) were published by John Brown (1784–1858) [q. v.] Wardlaw replied in 'Unitarianism incapable of Vindication,' 1816, 8vo, to which Yates rejoined in 'A Sequel,' 1816, 8vo. His position was one of greater breadth than was usual with theologians of his school, his aim being to take common ground on which Arians and Socinians could unite. His biblical conservatism, from which he never receded, was criticised in the 'Prospective Review,' 1851, p. 50.

On 6 April 1817 he succeeded Joshua Toulmin [q. v.] as colleague to John Kentish [q. v.] at the new meeting, Birmingham, a post which he resigned at the end of 1825, and for a time left the ministry, and resided at Norton Hall, near Sheffield. In 1827 he spent a semester at the university of Berlin, as a student of classical philology. In 1819 he was elected a fellow of the Geological Society; in 1822 of the Linnean; in 1831 of the Royal Society; and in 1831 was appointed secretary to the council of the British Association. In the same year he was elected a trustee of Dr. Williams's foundations (resigned 26 June 1861). In 1832 he succeeded John Scott Porter [q. v.] as minister of Carter Lane Chapel, Doctors' Commons, London. He issued (1833) proposals for an organisation of the unitarian congregations of Great Britain on the presbyterian model; the plan was abortive, though it obtained the support of some weighty names, including John Relly Beard [q. v.], Joseph Hunter [q. v.], and John James Tayler [q. v.] In the course of the Hewley case [see HEWLEY, LADY SARAH] Sir Lancelot Shadwell [q. v.] had severely condemned the 'Improved Version' of the New Testament, issued (1808) by unitarians. Yates wrote 'A Letter to the Vice-chancellor,' 1834, 8vo, defending the version, which produced a very able reply by Robert Halley [q. v.] His congregation was largely augmented by a secession (September 1834) from the ministry of William Johnson Fox [q. v.] at South Place, Finsbury. Regarding this as an unwelcome increase of

responsibility, Yates resigned early in the following year. He remained a member of the presbyterian section of the 'general body' of ministers of the three denominations, and when other unitarians seceded in 1836, Yates retained his connection with the 'general body.' Soon, however, he finally left the ministry, and (being unordained) took the style of a layman. His interest in denominational history and controversy was unabated. He rendered great services to Dr. Williams's trust, introducing the system of competitive examinations for scholarships. A quarto manuscript containing 186 biographies of students at Glasgow on Dr. Williams's foundation, compiled by him, was presented to Dr. Williams's Library by his widow.

Except Leonhard Schmitz [q. v.], Yates was the largest contributor to the 'Dictionary of Greek and Roman Antiquities,' 1842, 8vo, edited by (Sir) William Smith (1813-1893) [q. v.]; he furnished drawings for one half of the woodcuts, and wrote one-eighth of the text. His 'Textrinum Antiquorum,' 1843, of which only the first part, with valuable appendices, was published, illustrates the minuteness and accuracy of his research. Numerous papers on archæological subjects were contributed by him to the learned societies of London and Liverpool; among reprints of these are papers on 'The Use of the terms Acanthus, Acanthion,' 1845, 8vo (from the 'Classical Museum'); 'Account of a Roman Sepulchre at Geldestone,' 1849, 8vo; 'The Use of Bronze Celts,' 1849, 8vo; and 'Observations on the Bulla worn by Roman Boys,' 1851, 8vo (from the 'Archæological Journal'); 'Some Account of a Volume containing Portions of "Ptolemy's Geography,"' 1864, 8vo (from 'Transactions of the Royal Society of Literature'). He became a strong advocate of the decimal system; among many tracts on this subject, he published a 'Narrative of the . . . Formation of the International Association for . . . a Uniform Decimal System,' 1856, 8vo (two editions); 'What is the Best Unit of Length,' Hackney, 1858, 8vo; 'Handbook to . . . Synoptic Table . . . of the Metric System,' Edinburgh, 1864, 8vo.

His later years were spent in learned leisure at Lauderdale House, Highgate (now included in Waterlow Park), where he had a noble library and a fine collection of works of art. His hospitality was profuse (though his own habits were of the simplest), and his conversation, aided by his marvellous memory, was full of interest Few men of small stature had a more courtly dignity; his power of caustic remark was all the more effective from the unvarying calmness of his measured speech. The 'Inquirer' of 13 May 1871 contains a letter from him (4 May) on a favourite subject, the vindication of Socinus; the same issue announces his death. He died at Lauderdale House on 7 May 1871, and was buried at Highgate cemetery on 11 May. He married (about 1820) Dorothea, daughter of John William Crompton of Edgbaston, who survived him without issue. His will left considerable benefactions, including endowments for chairs in University College, London, but his property did not realise the estimated amount.

Among his publications, additional to the above, may be noted: 1. 'Thoughts on the Advancement of Academical Education,' 1826, 8vo; 2nd ed. 1827, 8vo. 2. 'Outlines of a Constitution for the University of London,' 1832, 8vo. 3. 'Observations on Lord John Russell's Bill . . . with the Outlines of a Plan for registering Births, Deaths, and Marriages,' 1836, 8vo; 'Postscript,' 1836, 8vo. 4. 'Preces e Liturgiis Ecclesiæ Catholicæ Romanæ desumptæ: cum earundem Versione Anglica . . . Accedunt Versiones . . . novæ . . . Germanica et Polonica,' 1838, 12mo (the Polish version by Stephen Mazoch). 5. 'Memorials of Dr. Priestley' [1860], 8vo (a descriptive catalogue of portraits and relics of Priestley, exhibited that year at Dr. Williams's Library, Red Cross Street, including Yates's own collection, which was presented to the Royal Society by his widow in June 1871). 6. 'Descriptive Catalogue of . . . Current Coins of all Countries in the International Exhibition,' 1862, 8vo.

His eldest brother, Joseph Brooks Yates, is separately noticed. Another brother, Richard Vaughan Yates (*b.* 4 Aug. 1785; *d.* 30 Nov. 1856), was the donor of Prince's Park to the inhabitants of Liverpool.

[Obituary, by W. [Charles Wicksteed], in Inquirer, 13 May 1871; Notice [by Sir James Allanson Picton, q. v.] in Proceedings of Liverpool Literary and Philosophical Society, 1872, p. xxxi; Monthly Repository, 1819, p. 119, 1826, p. 693; Wreford's Hist. of Presb. Nonconformity in Birmingham, 1832, p. 92; Roll of Students Manchester College, 1868; Davis's Ancient Chapel of Toxteth Park, 1884, p. 54; Jeremy's Presbyterian Fund, 1885, pp. 90, 200; Thompson Yates's Memorials of the Family of Rev. John Yates, 1890; information from W. Innes Addison, esq., Glasgow University, T. Gilbert, esq., Edinburgh University, and Rev. F. H. Jones, Dr. Williams's Library.] A. G.

YATES, JOHN (*fl.* 1612-1660), puritan divine, was educated at Emmanuel College, Cambridge, where he graduated B.D. As

early as 1612 he was curate or parish chaplain of St. Andrew's, Norwich. In 1622 he published 'A Modell of Divinitie, catechistically composed, wherein is delivered the Matter and Methode of Religion according to the Creed, Ten Commandments, Lord's Prayer, and the Sacraments,' London, 4to, dedicated to the mayor, officers, and citizens of Norwich. In the same year he was presented by Sir Nathaniel Bacon to the rectories of St. Mary with St. John Stiffkey in Norfolk. In 1624 Yates and Samuel Ward (1577–1640) [q. v.] complained to a committee of the House of Commons of the Arminian and popish opinions expressed by Richard Montagu [q. v.] in 'A New Gagg for an Old Goose' (1624). As the session was drawing to a close, the commons referred the complaint to George Abbot [q.v.], archbishop of Canterbury. Montagu himself referred the matter to the king in his treatise 'Appello Cæsarem' (1625), which was censured by the commons. In 1658 Yates was succeeded at St. Mary Stiffkey by William Mitchel. His son, John Yates, M.D. (*d.* August 1659), is buried on the north side of St. Nicholas Church, Yarmouth.

Yates assisted to edit a number of the treatises of Jeremiah Burroughs [q. v.] between 1648 and 1660. He was one of those who brought out William Bridge's works between 1649 and 1657. George Walker (1581 ?–1651) [q. v.] classed him with Hooker and others as 'men of good note in our church' (*A True Relation*, 1642, p. 6).

To a contemporary John Yates are to be attributed two theological works entitled 'A Treatise of the Honor of Gods House' (London, 1637, 4to), and 'Imago Mundi et Regnum Christi' (London, 1640, 4to).

[Yates's Works; Blomefield's Norfolk, iii. 364, 572, iv. 301, ix. 253, 254, xi. 394; Heylyn's Cyprianus Anglicus, 1671, pp. 120, 121; Wood's Athenæ Oxon. ed. Bliss, ii. 424.] E. I. C.

YATES, Sir JOSEPH (1722–1770), judge, was the younger son of Joseph Yates of Stanley House, Lancashire, barrister-at-law, by his wife Helen, daughter of William Maghull of Maghull, and heiress of her brother Edward Maghull. The father served the office of high sheriff of the county in 1728, and by the will of a relative he succeeded in 1730 to the Peel Hall estate in Little Hulton in the same county, but, through the great expense incident on an attempt to develop the large coal-fields under the property, his affairs were seriously embarrassed.

The son Joseph was born at his father's house in Manchester, and was baptised at the collegiate church on 17 July 1722. He received his education at the Manchester grammar school when Henry Brooke [q. v.] was high master, entering in August 1737. Thence he went to Queen's College, Oxford, where his expenses were paid by his relative, Mr. Serjeant Bootle; he matriculated on 7 Dec. 1739, but left without a degree. He entered Staple Inn, where his arms are emblazoned on the south window of the hall, but removed to the Inner Temple, practising as a special pleader from Michaelmas 1748 till he was called to the bar in July 1753. He quickly attained a high reputation and extensive practice, and was employed by the crown in the litigation arising out of the militia riots of 1758, and in the proceedings against John Wilkes in 1763. In June 1761 he was made king's counsel for the duchy of Lancaster. After little more than ten years at the bar he was offered a judgeship of the king's bench, which he reluctantly accepted on 23 Jan. 1764. In anticipation he had received the honour of knighthood on 16 Dec. 1763, and in February 1765 he was made chancellor of Durham. Not holding at times the same opinions as his chief, Lord Mansfield, he exchanged his judgeship for one in the court of common pleas on 16 Feb. 1770. He died a few months later, 7 June 1770, and was buried near his residence at Cheam.

Yates was an able lawyer. The opinions which he advanced in his dispute with Lord Mansfield were subsequently shown to be correct, and were confirmed by the House of Lords. Subsequently Junius in his first letter to Lord Mansfield wrote: 'The name of Mr. Justice Yates will naturally revive in your mind some of those emotions of fear and detestation with which you always beheld him. That great lawyer, that honest man, saw your whole conduct in the light that I do. After years of ineffectual resistance to the pernicious principles introduced by your lordship, he determined to quit a court whose proceedings and decisions he could neither assent to with honour nor oppose with success.' Yates was a man of integrity and industry, and was of generous disposition. His punctilious regard for dress attracted much attention from the wits. By his wife Elizabeth, daughter of Charles Baldwyn of Munslow, Shropshire, a lady of ancient Scottish descent, he left one son, whose descendants have distinguished themselves in the legal profession, and one daughter.

[Foss's Judges of England; Foster's Alumni Oxon. 1715–1886; Admission Register of the Manchester Grammar School, i. 7; information from Joseph Maghull Yates, esq., Q.C.] A. N.

YATES, JOSEPH BROOKS (1780–1855), merchant and antiquary, born at Liverpool on 21 Jan. 1780, was the eldest son of John Yates, minister of the unitarian chapel in Paradise Street, Liverpool. His brothers were John Ashton Yates (1781–1863), M.P. for Carlow and author of pamphlets on trade and slavery; Richard Vaughan Yates (1785–1856), founder of Prince's Park, Liverpool; James Yates (1789–1871) [q. v.]; and Pemberton Heywood Yates (1791–1822). He was educated by William Shepherd [q. v.] and at Eton. On leaving Eton, about 1796, he entered the house of a West India merchant, in which he became a partner, continuing in it until a year or two before he died. He was one of the leading reformers of Liverpool, and a liberal supporter of its literary and scientific institutions. In February 1812 he joined with Thomas Stewart Traill [q.v.] in founding the Liverpool Literary and Philosophical Society, of which he was president during four triennial periods, and a frequent reader of papers at its meetings. He was also one of the founders of the Southern and Toxteth Hospital at Liverpool. In 1854 he acted as local vice-president of the British Association at the Liverpool meeting.

He was elected F.S.A. on 18 April 1852, and was also F.R.G.S., a member of the council of the Chetham Society, and an original member of the Philological Society. He collected many fine pictures and an extensive library containing some fine manuscripts and emblem books, and was an occasional contributor to literary and other journals.

Yates died at West Dingle, near Liverpool, on 12 Dec. 1855, and was buried in the graveyard of the ancient unitarian chapel, Toxteth Park. He married, on 22 July 1813, Margaret, daughter of Thomas Taylor of Blackley, near Manchester, and left children. His eldest daughter married S. H. Thompson, banker, Liverpool; and two of her sons are Mr. Henry Yates Thompson and the Rev. S. A. Thompson Yates. Yates's portrait, painted by Philip Westcott, was presented to him in January 1852 by members of the Liverpool Literary and Philosophical Society, and by him placed in the Royal Institution of the town.

The following are among Yates's writings: 1. On Richard Rolle of Hampole's 'Stimulus Conscientiæ,' 1820 (in 'Archæologia,' xix. 314–35). 2. On the same author's manuscript version of the Psalter. 3. 'Geographical Knowledge and Construction of Maps in the Dark Ages,' 1838. 4. 'Memoir on the Rapid and Extensive Changes which have taken place at the Entrance to the River Mersey,' 1840; he brought the same subject before the British Association in 1854, when a committee was appointed to investigate the matter; its elaborate report is printed in the 'British Association Report, 1856.' 5. 'Miracle Plays' (in 'Christian Teacher'), 1841. 6. 'Bishop Hall's Mundus Alter et Idem,' 1844. 7. 'Archæological Notices respecting Paper,' 1848. 8. 'On Books of Emblems,' 1848. 9. 'On Ancient Manuscripts and the Method of preparing them,' 1851. 10. 'An Account of Two Greek Sepulchral Inscriptions at Ince Blundell,' 1852. 11. 'The Rights and Jurisdiction of the County Palatine of Chester,' in the Chetham Society's 'Miscellanies,' 1857.

[S. A. T. Yates's Memorials of the Family of the Rev. John Yates, 1890–1; Gent. Mag. 1856, i. 89; Christian Reformer, 1856, p. 63; Picton's Memorials of Liverpool; Stapylton's Eton School Lists; Journal of the Royal Geographical Soc. vol. xxvi.; 13th Rep. of the Chetham Soc.; information kindly supplied by the Rev. S. A. Thompson Yates.] C. W. S.

YATES, Mrs. MARY ANN (1728–1787), actress, daughter of William Graham, captain's steward on the Ariel (buried at Richmond, 19 Sept. 1779; will dated 6 Aug. 1777, and proved 29 Nov. 1779: P.C.C. 457 Warburton), and his wife Mary (buried at Richmond, 24 Nov. 1777), was born in Birmingham in 1728 (other accounts say in London in 1737). Her contemporaries spoke of her as Mary or 'Moll.' The 'Thespian Dictionary' and Gilliland's 'Dramatic Mirror' (followed by Mr. Wheatley and Mr. Julian Marshall) call her Anna Maria. In Garrick's instructions for drawing up articles of agreement for her engagement at Drury Lane she is rightly called Mary Ann.

She is reported to have tried the stage unsuccessfully in Dublin, her first appearance being as Anne Bullen in 'Henry VIII.' Sheridan, by whom she was engaged, paid her a sum to retire. This is said to have been in 1752. The 'Theatrical Biography' unauthoritatively states that for her good looks she was engaged as a dresser at Drury Lane, with an occasional mute part. Her first known appearance in London, as Mrs. Graham, was made on 25 Dec. 1753 at Drury Lane in the character of Marcia, an original part, in Crisp's 'Virginia.' Garrick, who played Virginius, took some pains with her, though he mistrusted her capacity. On 29 April 1754, for her benefit, she played Jane Shore; on 9 Dec. she was Ismena in 'Phædra and Hippolitus;' on 22 Jan. 1755 Emilia in 'Man of the Mode,' and on 16 April Hermione in 'Distressed Mother.' Next

season her name is not to be traced. Genest thinks she may not have been engaged. On 15 Dec. 1756, as Mrs. Yates late Mrs. Graham, she reappeared, playing Alcmena in 'Amphitryon.' Murphy, whom her statuesque beauty had attracted, and who had joined the company, had taken much pains with her, and under his tuition and that of Richard Yates [q. v.] she ripened into a fine actress. The Queen in 'Spanish Friar' and Lady Townly in the 'Provoked Husband' were given during the season. She remained at Drury Lane until 1767, playing many characters in tragedy and comedy, including Mrs. Marwood in 'Way of the World,' Zara in 'Zara,' Cleopatra in 'Antony and Cleopatra,' Mrs. Sullen, Rutland in 'Earl of Essex,' Miranda in 'Woman's a Riddle,' Lady Randolph, Calista, Monimia, Rosalind, Constance in 'King John,' Belvedera, Almeria in 'Mourning Bride,' Jacintha in 'Suspicious Husband,' Anne Bullen in 'Henry VIII,' Violante in the 'Wonder,' Lady Lurewell in 'Constant Couple,' Lady Jane Grey, Zapphira in 'Barbarossa,' Julia in 'Two Gentlemen of Verona,' Bellario in 'Philaster,' Indiana in 'Conscious Lovers,' Sylvia in 'Recruiting Officer,' Clarinda in 'Suspicious Husband,' Horatia in 'Roman Father,' Imogen, Desdemona, Cordelia, Perdita, Arpasia in 'Tamerlane,' Andromache, Fidelia in 'Plain Dealer, Cleopatra in 'All for Love,' Roxana in 'False Friend,' and probably Chruseis in 'Heroic Love.'

Her original parts at Drury Lane were numerous and important. They comprised Sandane in Home's 'Agis,' 21 Feb. 1758; Harriet in Murphy's 'Upholsterer,' 30 March; Mandane in Murphy's 'Orphan of China,' 21 April 1759; Mrs. Lovemore in Murphy's 'Way to keep him,' 24 Jan. 1760; a part in a farce called 'Marriage à la Mode,' 24 March; Emmeline in Hawkesworth's 'Edgar and Emmeline,' a character in which she was excellent, 31 Jan. 1761; Belinda in 'All in the Wrong,' 15 June; Araminta in Whitehead's 'School for Lovers,' 10 Feb. 1762; Mrs. Knightly in Mrs. Sheridan's 'Discovery,' 3 Feb. 1763; Lady Frankland in Mrs. Griffith's 'Platonic Wife,' 24 Jan. 1765; Clarissa in Murphy's 'Choice,' 23 March; Margaret of Anjou in Franklin's 'Earl of Warwick,' 13 Dec. 1766; Medea in Glover's 'Medea,' 24 March 1767; and Dido in Reed's 'Dido,' 28 March.

On 16 Oct. 1767 she made her first appearance at Covent Garden, playing Jane Shore. Besides repeating many favourite characters, she was seen for the first time as Palmyra in 'Mahomet,' Lady Macbeth, and Queen in 'Hamlet.' During the following four years she added to her repertory the Countess of Salisbury, Imoinda, Amelia in 'English Merchant,' Statira, Portia in 'Merchant of Venice,' Isabella in 'Measure for Measure,' Mrs. Oakly, Mrs. Cadwallader, Ximena in the piece so named, Eudocia in 'Siege of Damascus,' Isabella in 'Isabella,' and Viola in 'Twelfth Night.' Her original parts consisted of Mandane in 'Cyrus,' adapted by Hook from Metastasio, 3 Dec. 1768; Electra in 'Orestes,' taken by Dr. Francklin from Voltaire, 13 May 1769; Sophia in Cumberland's 'Brothers,' 2 Dec.; Ismena in Hook's 'Timanthes,' 24 Feb. 1770; Clementina in Kelly's 'Clementina,' 23 Feb. 1771; and Zobeide in Cradock's 'Zobeide,' 11 Dec. The profits of this piece, which was taken in part from 'Les Scythes' of Voltaire and was acted eleven times, were given by the author, a man of fortune, to Mrs. Yates. During the following two seasons Mrs. Yates was, with her husband, engaged for 700*l.* per season in Edinburgh, a member of the Edinburgh faculty of advocates subscribing 150*l.* so as to enable West Digges [q. v.] to undertake so costly a speculation. She appeared on 19 Jan. 1773 as Mandane, her husband having acted eight days previously. A round of her principal parts was played, and a great sensation was produced by the performance on 8 March of the 'Prince of Tunis,' an original play by Henry Mackenzie (1745–1831) [q. v.] In this Mrs. Yates played Zulima, the heroine, speaking also as the Genius of Scotland a prologue. Tragedy and actress were highly praised, but the former was seen during the season only five times. Mrs. Yates was in 1774 joint-manager with Mrs. Brooke of the Haymarket Opera House. As Electra in 'Orestes' she made at Drury Lane, on 15 Oct. 1774, 'her first appearance there for eight years,' and was on 17 Feb. 1775 the first Duchess of Braganza in Jephson's 'Braganza.' At this house she played Octavia in 'All for Love,' and was the first Semiramis in Ayscough's 'Semiramis,' 13 Dec. 1776; Berinthia in Sheridan's 'Trip to Scarborough,' 24 Feb. 1777; played a part in Shirley's 'Roman Sacrifice,' then first acted, 18 Dec.; was the first Edwina in Cumberland's 'Battle of Hastings,' 24 Jan. 1778; and Zoraida in Hodson's 'Zoraida,' 13 Dec. 1779. Back at Covent Garden, she was the original Thamyris in Mrs. Brooke's 'Siege of Sinope,' 31 Jan. 1781, a part written expressly for her. She had also a part in a revised version of Mrs. Cowley's 'Second Thoughts are Best,' 24 March. Lady Allworth in 'A New Way to pay Old Debts' was added to her repertory in 1781–2, and in the following season Euphrasia in the 'Grecian Daughter.' The

last piece to which her name can be traced at Covent Garden is Constance in 'King John,' 29 March 1783. For the benefit of George Anne Bellamy she played for one night only at Drury Lane (24 May 1785) the Duchess of Braganza; this was her last appearance. She had played in Edinburgh in March 1785 a month's engagement, in which she appeared in a round of her tragic characters, and on her return journey had been seen in York on 26 April as Margaret of Anjou. She had engaged to act with Mrs. Crawford in the same tragedies. Through her illness the scheme fell through, and on 3 May 1787 she died of dropsy, and was buried with her father and mother at Richmond church in the chancel. Mrs. Yates left behind her a considerable fortune, which her husband augmented. Her last residences were on the banks of the Thames at Mortlake and at Stafford Row, Pimlico. In her house in Pimlico she entertained Home, Murphy, Cumberland, and a literary and theatrical circle. Boaden (*Life of Kemble*, i. 353) says that she contemplated joining John Henderson (1747–1785) [q. v.], but was prevented by his death.

Mrs. Yates was one of the greatest of our tragic actresses, dividing during many years the supremacy with Mrs. Crawford. If her star paled before that of Mrs. Siddons, she was an old woman when that actress came on the stage. Tate Wilkinson, one of the best of judges, declared her Margaret of Anjou as unrivalled as Mrs. Siddons's Zara. It was far from a bad sign that she was kept back at the outset by timidity. Subsequently, though deficient in tenderness and apt to be too forcible and violent in the display of the stronger passions, she was unsurpassed and rarely equalled in rage and disdain. She is said to have spent some time in Paris studying the methods of the great tragic actress Mme. Clairon, who was at the height of her fame between 1750 and 1760. The retirement of Mrs. Cibber opened to her the command of tragedy. In comedy she was weak, weaker even than Mrs. Cibber. Her Lady Townly was poor, and in Desdemona and Monimia she was indifferent. Her Imogen and Calista were fine but not perfect performances. Mandane in the 'Orphan of China' and Cleopatra first raised her to eminence. Her Mandane in 'Cyrus,' Constance, and Lady Macbeth were superb performances, and as Medea in Glover's tragedy she was unrivalled. No other actress attempted this part during her life, and only one—Mrs. Pope—on a solitary occasion for a benefit after Mrs. Yates's death. Davies declares that her just elocution, noble manner, warm passion, and majestic deportment had excited the admiration of foreigners, and fixed the affection and applause of her own countrymen. Campbell, holding his customary brief for Mrs. Siddons, says that Mrs. Yates's 'countenance, with the beauty of the antique statue, had also something of its monotony,' but adds: 'Taylor himself told me that she was the most commanding personage he had ever looked upon before he saw Mrs. Siddons.' Boaden and Churchill speak in similar terms of disparagement. The latter, in his 'Rosciad,' concludes his estimate:

> The brow still fix'd in sorrow's sullen frame,
> Void of distinction, marks all parts the same.

'Kitty' Clive, with characteristic orthography, charges her with 'totering about to much and flumping down to often.' Dibdin says that what might have been monotony in other actresses, due to 'an emulation of the best French actresses which gave a declamatory air to her delivery,' was in her case 'penetrating [sic] to admiration.' In addition to a fine voice she had, he holds, 'all the grand and noble requisites of tragedy in great perfection.' Dr. Thomas Somerville [q. v.] spoke of Mrs. Siddons as, 'in representing the passions of indignation and fury, inferior to my early favourite, Mrs. Yates.' Goldsmith deemed her the first of English actresses, and wrote for her a prologue to be spoken at the Opera House, of which she was at one time joint-manager with Mrs. Brooke. He espoused her side in a quarrel she had with Colman. Reynolds stated that he saw Garrick, with whom he was seated in the orchestra on the first night of Jephson's 'Braganza,' melted to tears by her performance; and James Harris, the author of 'Hermes,' wrote to Hoadly that 'she acted the part of Electra in the "Orestes" of Voltaire, translated on purpose for her. For tone and justness of elocution, for uninterrupted attention, for everything that was nervous, various, elegant, and true in attitudes and action, I never saw her equal but in Garrick, and forgive me for saying I cannot call him her superior.'

Of Mrs. Yates, who, in the words of Boaden, 'courted a likeness to the statues of antiquity in the solemn composure of her attitudes,' many portraits are in existence. The Mathews collection in the Garrick Club contains a portrait by Coates [Cotes?]. One as Electra, by Samuel Cotes, was engraved by P. Dawe and published 25 June 1771; a second by Pine, as Medea, was engraved by W. Dickinson; and a third, by Romney, said to be of her, was engraved by Dunkarton. Another portrait by Rom-

ney, as Melpomene, was engraved by V. Green. Her portrait painted by Reynolds in 1772 was No. 586 in the second loan exhibition of 1867. A portrait by R. Dighton was engraved by R. Laurie and published by W. Richardson. In Parkinson's picture, engraved by Laurie, of Garrick led to the Temple of Fame, but looking back to Tragedy and Comedy, Mrs. Yates is believed to represent Tragedy. Another portrait of her as Jane Shore was executed by Parkinson. A portrait of her supposed to be speaking the epilogue to the 'Earl of Warwick' is in the National Art Gallery at South Kensington.

[Genest's Account of the English Stage; Smith's Catalogue; Georgian Era; Garrick Correspondence; Notes and Queries, 9th ser. iii. 134; works cited and the authorities specially given under Richard Yates. A rhapsody by F[rances] B[rooke], entitled Authentic Memoirs of Mrs. Yates, appeared in Gent. Mag. 1787, i. 585; Wheatley and Cunningham's London.] J. K.

YATES, RICHARD (1706?–1796), comedian, born about 1706, is first traced at the Haymarket, where, as a member of what Fielding called 'the great Mogul's company of comedians,' he was in that author's 'Pasquin' the original Lord Place in the rehearsal of the comedy, and Law in that of the tragedy. In 1737–9, at Covent Garden, he was seen as Wart in the 'Second Part of King Henry IV,' Mad Welshman in the 'Pilgrim,' Sir Joseph Wittol in the 'Old Bachelor,' and the page in 'Don Quixote.' On 4 Sept. 1739 he appeared at Drury Lane as Jeremy in 'Love for Love,' and played Pantaloon in 'Harlequin Shipwrecked,' Whisper in 'Busy Body,' Quaint in 'Æsop,' fourth citizen in 'Julius Cæsar,' Squire Freehold in 'Robin Goodfellow,' Finder in 'Double Gallant,' Pistol in 'Merry Wives of Windsor' and 'Second Part of Henry IV,' Dapper in 'Alchemist,' Sly in 'Love's Last Shift,' Rasor in 'Provoked Wife,' Gripus in 'Amphitryon,' Stuttering Servant in 'Pilgrim,' Hellebore in 'Mock Doctor,' and other comic parts. At Goodman's Fields he appeared on 18 Oct. 1740 as Antonio in 'Venice Preserved,' playing during the season Daniel in 'Oroonoko,' Brazen in 'Recruiting Officer,' Roderigo, Coupee in 'Virgin Unmasked,' Sir Philip Modelove in 'Bold Stroke for a Wife,' Ben in 'Love for Love,' Truman in 'George Barnwell,' Squire Richard in 'Constant Couple,' Sir Hugh Evans, Teague in 'Committee,' Lory in 'Relapse,' Hecate, Autolycus, Scrub in the 'Beaux' Stratagem,' Filch in 'Beggars' Opera' (in which he danced a hornpipe), Gregory in 'Mock Doctor,' Poe in 'Timon of Athens,' Clown in 'All's well that ends well,' and many other parts. For his benefit and that of Mrs. Yates, his first wife—concerning whom nothing is known except that she had money when he married her, played at this time small parts such as Emilia in the 'Winter's Tale,' and was the Duchess of York on Garrick's first appearance on the stage—he 'attempted' Lovegold in the 'Miser,' 'after the manner of the late Mr. Griffin.' In the advertisement he apologises for not waiting on ladies and gentlemen, 'as he is not acquainted with that part of the town.'

Richard Yates is believed to have been the first Autolycus and Clown in 'All's well that ends well' since the Restoration. He was on 9 Nov. 1741 the original Mrs. Jewkes in Dance's adaptation, 'Pamela,' and on 30 Nov. the original Dick in Garrick's 'Lying Valet,' subsequently taking Sharp in the same piece. Among other parts taken in this second season at Goodman's Fields were Don Lewis in 'Love makes a Man,' Old Mirabel in 'Inconstant,' Petulant in 'Way of the World,' and Major Rakish in the 'Schoolboy.' On 18 Sept. 1742 he reappeared at Drury Lane, where he remained until 1767. A list of the comic characters he played during this time would fill columns. The most noteworthy include Kastril in the 'Alchemist,' in which he was unequalled; Setter in 'Old Bachelor,' Old Woman in 'Rule a Wife and have a Wife,' Marplot, Schoolboy, Numps in 'Tender Husband,' Foigard in 'Beaux' Stratagem,' Sir Polydorus Hogstye in 'Æsop,' Soto in Fletcher's 'Woman Pleased,' Peachum, Sir Francis Wronghead, Sir Paul Plyant, Gomez, Sparkish in 'Country Wife,' Grizzle in 'Tom Thumb,' Old Laroon in 'Debauchees,' Vellum, Tattle, Sir Toby Tickle in 'She Gallant,' Savil in 'Scornful Lady,' Clown in 'Twelfth Night' and 'Measure for Measure,' Crack in 'Sir Courtly Nice,' Pinac in 'Wild Goose Chase,' Shylock, Puff and Fribble in 'Miss in her Teens,' Pistol, Don Manuel, Fluellen, Sir Jasper Fidget in 'Country Wife,' Scaramouch in 'Emperor of the Moon,' Sir William Belfond in 'Squire of Alsatia,' Sir Francis Gripe, Trinculo, Sir Wilful Witwoud, Alphonso in 'Pilgrim,' Malvolio, Touchstone in 'Eastward Ho' and in 'As you like it,' Brainworm in 'Every Man in his Humour,' Morose in 'Silent Woman,' Scapin, Cadwallader, Shallow, Dogberry, Bobadil, Justice Greedy, Falstaff, Launce, Bottom, and Lord Chalkstone. He was the original Motley in the 'Astrologer' on 3 April 1744; Sir Robert Belmont in Moore's 'Foundling,' 13 Feb. 1748; Melchior in Moore's 'Gil

Blas,' 2 Feb. 1751; Puff in Foote's 'Taste,' 11 Jan. 1752.

In 1753–4 Mrs. Graham, subsequently Mrs. Mary Ann Yates [q. v.], joined the company, and Yates was thenceforward closely associated with her. They seem to have been married in the autumn of 1756. In his later years he is said to have been eclipsed by her and engaged chiefly on her account. He was, however, always worth his salary, and his position in comedy was never questioned. He was, 30 April 1754, the original Grumbler, altered from Sedley, who himself translated 'Le Grondeur' of Brueys. Yates had previously, 18 March, been the first Grumio in Garrick's 'Catharine and Petruchio.' He was the first Wingate in Murphy's 'Apprentice,' 2 Jan. 1756; O'Clabber in Smollett's 'Reprisal,' 22 Jan. 1757; Vamp in Foote's 'Author,' 5 Feb.; Dizzy in Garrick's 'Modern Fine Gentleman,' afterwards called 'Male Coquette,' 24 March; Barnacle in Garrick's 'Gamesters,' 22 Dec.; Quidnunc in Murphy's 'Upholsterer,' 30 March 1758; Feeble in Hill's 'Rout,' 20 Dec.; Sir Charles Clackit in the 'Guardian,' 3 Feb. 1759; Captain Hardy in Mozeen's 'Heiress,' 21 May; Philip in 'High Life below Stairs,' 31 Oct.; Snip in Garrick's 'Harlequin's Invasion,' 31 Dec.; played a part in Mrs. Clive's 'Every Woman in her Humour;' was, 20 March 1760, the first Honeycombe in Colman's 'Polly-Honeycombe,' 5 Dec.; Sir Bashful Constant in Murphy's 'Way to keep him,' enlarged to five acts on 10 Jan. 1761; Major Oakly in Colman's 'Jealous Wife,' 12 Feb.; Sir John Restless in Murphy's 'All in the Wrong,' 15 June; Old Philpot in Murphy's 'Citizen,' 2 July; Old Mask in Colman's 'Musical Lady,' 6 March 1762; Sir John Woodall in Mrs. Sheridan's 'Dupe,' 10 Dec. 1763; Hobbinol in Lloyd's 'Capricious Lovers,' 28 Nov. 1764; Sir William Loveworth in Murphy's 'Choice,' 23 March 1765; Sterling in Garrick and Colman's 'Clandestine Marriage,' 20 Feb. 1766; Slip in 'Neck or Nothing,' attributed to Garrick, 18 Nov.; and Freeport (the merchant) in Colman's 'English Merchant,' 21 Feb. 1767. He had at some date not fixed, but probably near 1760, set up with Shuter and others a booth at Bartholomew Fair, playing Pantaloon to Shuter's Harlequin. Yates was an admirable pantomimist, and was frequently seen as harlequin.

Under the management of Harris, Rutherford, Colman, and Powell, he made his first appearance at Covent Garden on 31 Oct. 1767 as Major Oakly, and was the original Prig and Frightened Boor in 'Royal Merchant,' an opera founded by Hull on the 'Beggar's Bush' on 14 Dec. At this house he played Cloten, Floirmond in 'Edgar and Emmeline,' Sir Gilbert Wrangle in the 'Refusal,' Brass, and Lucio. He was the original Sir Benjamin Dove in Cumberland's 'Brothers,' 2 Dec. 1769; and Stanley in 'An Hour before Marriage,' 25 Jan. 1772. On 11 Jan. 1773 he appeared at Edinburgh in 'Othello,' and played also Captain Brazen, Touchstone, and Shylock. On 5 May 1775 he reappeared at Drury Lane as Scrub, but does not seem to have acted again that season. Next season he played for the first time Captain Otter in 'Epicœne,' and was the first Hargrave in Mrs. Cowley's 'Runaway,' 15 Feb. 1776. He was subsequently Fondlewife in 'Old Bachelor,' and Clown in the 'Winter's Tale,' and was on 8 May 1777 the original Sir Oliver Surface in the 'School for Scandal.' No further character in which he had not been seen was assigned him at Drury Lane. From 1780 to 1782 he was not engaged. On 6 Dec. 1782 he made, as Sir Wilful Witwoud in the 'Way of the World,' his 'first appearance at Covent Garden these ten years,' and was on 28 Jan. 1783 the first Sir Edmund Travers in Cumberland's 'Mysterious Husband.' He was then no more engaged in London. Yates was engaged with his wife in Edinburgh 1784–5, and probably acted with her in York during her return journey on 21 April 1785. He offered for Mrs. Clarke's benefit to play Scrub in place of her husband on 6 May 1786, but had a violent attack of the gout. On 21 April 1796, at his house, Stafford Row, Pimlico, he died, it is said, in a fit of rage at being unable to obtain eels for dinner, and was buried at his own request by his second wife in the chancel of Richmond church.

Yates was held unequalled in Shakespearean clowns. Wilks says in 1759: 'If humour, propriety, and a close adherence to nature render a man valuable in the theatrical world . . . there is not a more useful nor a more pleasing performer now in Drury Lane.' The 'Dramatic Censor' calls him 'a very just comedian who is seldom beholden to trick for applause.' Davies coupled him with Benjamin Johnson [q. v.] as a Heemskirk or Teniers of the stage. The author of the 'Theatrical Biography,' 1772, commends his propriety in dressing his parts, and says that the stage has no better actor in low humour. Dibdin likens him to Underhill, and awards him the preference over all French actors of his day. Churchill concedes grudgingly his merits, but chides him for forgetting his words, and holds him unable to play a gentleman.

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His Sharp, Kastril, Brainworm, Autolycus, Scrub, Don Manuel, Antonio in 'Chances,' Miser, Fondlewife, and Sir Oliver Surface were unsurpassed; and his first Gravedigger, Peachum, Cloten, Sir Roger Belmont, and Jerry Blackacre excellent. In characters such as Sir Francis Wronghead and Don Lewis he was good, but deficient in force. Yates retired with a handsome competence (cf. BOADEN, *Life of J. P. Kemble*, i. 124). His portrait as Launce was painted by Bonnor, and engraved by Roberts (BROMLEY, p. 416).

A Mrs. Yates from Dublin appeared at Drury Lane on 22 Feb. 1800 as Angela in the 'Castle Spectre.' She is said to have been the widow of a brother of Richard Yates, a lieutenant in the army shot in a duel three months after Yates's death, in a dispute relative to Yates's house in Pimlico. Whatever truth there may be in this startling assertion, Mrs. Yates acted in Dublin, Sheffield, and elsewhere, and, having married again, played as Mrs. Ansell late Mrs. Yates, on 4 June 1802 at Drury Lane, the Queen in 'Hamlet,' and during the season was seen in some other parts.

[Genest's Account of the English Stage; Dibdin's Edinburgh Stage; Davies's Life of Garrick; Dramatic Miscellanies; Thespian Dict.; Gilliland's Dramatic Mirror; Dibdin's Hist. of the Stage; Monthly Mirror, vol. i.; Forster's Goldsmith; Clark Russell's Representative Actors; Theatrical Biogr. 1772; Doran's Annals of the Stage, ed. Lowe; Gent. Mag. April 1796; Dramatic Censor; Wilks's (Derrick) View of the Stage; Theatrical Review, 1758.] J. K.

YATES, RICHARD (1769–1834), divine and antiquary, born in July 1769 at Bury St. Edmunds, was the son of Richard Yates (1741–1803). He was educated at the Bury grammar school, but left it at the age of fifteen to take a post as usher in a school at Linton, Cambridgeshire. In 1789 he was a teacher in the Chelmsford grammar school, and in 1792 at a school in Hammersmith. In September 1796 he was ordained deacon, and preached his first sermon as curate of the Chelsea Hospital on 2 Oct. 1796. In January 1797 he was ordained priest, and in March 1798 he was appointed one of the chaplains of the hospital, with which he remained connected until his death. While at the Chelsea Hospital he acquired considerable reputation as a popular preacher.

On 28 April 1803 his father died at Bury after a residence of thirty-seven years within the walls of the abbey ruins, of which he was custodian. He had made an extensive series of drawings and notes on the history of the abbey, and this collection his son undertook to edit (*Gent. Mag.* 1803, i. 484). The first part was published in 1805 under the title of 'Monastic Remains of the Town and Abbey of St. Edmunds Bury.' It gave a chronological history of the abbey, and Yates's intention was to follow it up with a second part, in which the antiquities of the town were to be described in detail. The first chapter of this second part, describing the western gate of the abbey, and a large number of the plates with which it was intended that the second part should be illustrated, were published as specimens at the end of part i. (1805). The first thirty-two pages of the appendix, containing a transcript of a number of Bury charters, were similarly published. In 1819 Yates stated in the 'Gentleman's Magazine' (ii. 194) 'that the second part was in great forwardness, that thirteen plates were engraved, and a considerable part of every chapter prepared' (*ib.* ii. 386). The second part, however, did not appear until 1843, nine years after Yates's death, when a 'second edition' of the history was published through the efforts of John Bowyer Nichols [q. v.], a personal friend of Yates. It contained fourteen additional plates belonging to part ii., and a selection from Dr. Yates's manuscript collections to accompany them.

In May 1804 Yates was appointed to the rectory of Ashen in Essex. In 1805 he took the degree of B.D., and subsequently (1818) of D.D. at Cambridge, and associated himself with Jesus College. He lived chiefly in London, where he was in great request as a preacher at the fashionable chapels. He interested himself in the conduct and management of many public charities, and acted as secretary of the asylum for the deaf and dumb. In 1805 he was elected one of the treasurers of the Literary Fund, a post which he continued to hold till his death nearly thirty years later.

Yates published a number of his sermons, but beyond his 'History of Bury Abbey' his only important contribution to literature was a pamphlet called 'The Church in Danger: a Statement of the Cause, and of the probable Means of averting that Danger, attempted in a Letter to the Earl of Liverpool' (1815). This pamphlet, which pointed out the deficiency of places of public worship, was commended by Vansittart, the chancellor of the exchequer, when advocating parliamentary grants for the erection of new churches and chapels in the metropolis and other populous places. Yates's popularity as a London preacher, and his independent means (derived from his marriage in 1810 with the only daughter of Patrick Telfer of Gower Street), led him to decline

offers of the livings of Blackburn in Lancashire, and of Hilgay in Norfolk. During the last five or six years of his life he was an invalid, and he died at Penshurst in Kent on 24 Aug. 1834. He left a family of three children.

A portrait engraved 'from an original painting by S. Drummond, esq., A.R.A.,' is given in the 'European Magazine' for July 1818. An engraving of a second portrait by Tannock, a Scottish artist, was prefixed to the second edition (1843) of the 'History of the Abbey of St. Edmund's Bury.' A copy of Tannock's picture, painted by desire of the Literary Fund, is now at their house in Adelphi Terrace.

[Gent. Mag. 1803 i. 484, 492, 1819 ii. 194, 386, 1834 ii. 437–8 (obituary notice); Memoir in European Magazine, 1818, lxxiv. 1–8; Memoir (apparently by J. B. Nichols) prefixed to the 1843 edition of the History of Bury Abbey.]

E. C–E.

YATES, WILLIAM (1792–1845), baptist missionary and orientalist, was the son of a shoemaker of Loughborough in Leicestershire, where he was born on 15 Dec. 1792. He was educated at the high school of his native town, and it was at first intended that he should follow his father's trade; but, having succeeded as a preacher, he was led at the age of eighteen to study the classical languages, in which his friends provided him with instruction. For a short time he was a schoolmaster; but, desiring to enter the baptist ministry, he was admitted in Michaelmas 1812 to the college of that denomination at Bristol, where he commenced the study of oriental languages, and as early as 1813 conceived the idea of devoting his life to translating the Bible into Eastern vernaculars. His friends at Bristol would have sent him, after completing his studies there, to one of the Scottish universities, but he preferred to accept an appointment with the Baptist Missionary Society, and after some delay, due to the obstacles placed in the way of missions by the East India Company, he started for India, and arrived in Calcutta on 16 April 1815. He proceeded thence to Serampore to join William Carey (1761–1834) [q. v.], who had been sent out by the same society in 1792, and under his direction commenced the study of the Sanskrit and Bengalee languages, and began almost immediately to help in the literary work undertaken by the baptist mission. In 1817, when the Serampore establishment separated from the Baptist Missionary Society, Yates remained with the latter, and removed to Calcutta, where he established a school, and helped to found the Calcutta Missionary Union, besides building chapels and other religious establishments in Calcutta and its vicinity.

In the time which he could spare from preaching and travelling Yates composed for the use of the English a simplified Sanskrit grammar, a Sanskrit vocabulary, and manuals of Hindustani and Arabic, and various handbooks of natural science, history, and Christian evidences for the instruction of the Indians in Sanskrit, Hindustani, and Bengalee. These were all published between 1817 and 1827, and his literary labours during that period included, besides a translation of the Psalms into Bengalee, various memoirs of the lives of brother missionaries, essays on points of Christian doctrine, and some protests against the permission of the practice of suttee, which was not declared illegal until 1831. His educational works were printed by the Calcutta Schoolbook Society (of which he became secretary in 1824) at the Baptist Mission Press, which was managed by another missionary, W. H. Pearce, who had been trained at the Oxford Clarendon Press.

Yates spent 1827 and 1828 in America and Europe. Returning to Calcutta in 1829, he was relieved of his missionary duties, and made pastor of the English church in the Circular Road which he had helped to found. This post he held till 1839, when he resigned it in order to devote the whole of his time to translating. Between 1829 and 1845, the year of his death, he produced a Sanskrit dictionary (abridged from Wilson's), a Hindustani dictionary, and a complete version of the Bible in Bengalee, of which the execution and the printing each lasted five years. He also translated considerable portions of the Bible into Sanskrit, and produced a version of the Psalms in the *sloka* metre. He composed a Bengalee manual in two volumes, which was published after his death by Wenger. His educational works received considerable encouragement from the Indian government, which not only subsidised them, but offered Yates a stipend of 1,000*l.* on condition of his devoting himself entirely to such work, which he declined. While most of his Sanskrit work has practical rather than scientific value, his edition of the 'Nalodaya' (1840) and his 'Essay on Alliteration' (first published in the *Asiatic Researches*, vol. xx.) represent original research. He was also a deeply read classical scholar, a hebraist, and a student of Chinese, and published a treatise on the Hebrew verb and a biblical manual. He received in 1831 the degree of A.M. from the American Brown Univer-

sity, followed by that of D.D. in 1839. He died and was buried at sea on 3 July 1845, on his way to England, whither, owing to his impaired health, he had been ordered to return. In January 1816 he married Catherine Grant, the daughter of a missionary. After her death in 1839, he married, in 1841, Martha Pearce, the widow of his coadjutor.

[Hoby's Memoir of Yates, London, 1847.]

D. S. M.

YAXLEY, FRANCIS (*d.* 1565), conspirator, was the eldest son of Richard Yaxley of Mellis, Suffolk, by his wife Anne, daughter of Roger Austin of Earlsham, Suffolk. The family, whose name was originally Herbert, had long been settled at Yaxley Hall, near Eye, Suffolk, where the descendants of Richard's uncle, John Yaxley, a noted serjeant-at-law in the reign of Henry VII (*Plumpton Corresp.* pp. 152–3), continued until the eighteenth century. Richard Yaxley is confused by Davy with his half-brother, Robert Yaxley, M.D., one of the six physicians mentioned in Henry VIII's original charter (1513) to the College of Physicians, 'consiliarius' of the college in 1523 and 1526, and physician to Margaret Pole, countess of Salisbury, and other persons of eminence at Henry VIII's court (Davy, *Suffolk Collections* in Addit. MS. 19156, f. 320; *Letters and Papers of Henry VIII*, II. ii. 4450, XIV. i. 181; Munk, *Coll. of Phys.* i. 22–3; a later Robert Yaxley has verses prefixed to Coryat's 'Odcombian Banquet;' Hunter's 'Chorus Vatum' in *Addit. MS.* 24488, f. 341).

Francis appears to have owed his introduction at court to Cecil, whom he was said 'to reverence as though he were his father;' he was described as 'Cecil's Yaxley,' and acknowledged his indebtedness to Cecil's 'godly counsels and fatherly admonitions' (cf. *Hatfield MSS.* i. 74; *Cal. State Papers*, For. 1547–53, p. 228; *Letters of Eminent Lit. Men*, Camden Soc. p. 13). About 1547 he obtained employment by the privy council, possibly in the signet office, and in September 1548 he was engaged in hiring Italian mercenaries for service in England (*Acts P.C.* 1547–50, p. 221). In 1550 he was sent to Italy to complete his diplomatic education, and was attached to the embassy of Peter Vannes [q. v.] He returned to England in November 1552, passing through Spires, where 'at a great banquet the Palsgrave made Yaxley his cup-bearer' (*Cal. State Papers*, For. 1547–53, p. 230). He was returned to parliament for Dunwich on 22 Feb. 1552–3, and admitted a student of Gray's Inn; but in the following April he was sent to join Nicholas Wotton [q. v.], the English ambassador in France. Before he set out Northumberland 'used him very gently,' giving him ten crowns, and asking Yaxley to write to him from France (*Hatfield MSS.* i. 118, 121).

Yaxley returned to England early in Mary's reign (cf. Ellis, *Original Letters*, 3rd ser. iii. 312–15), and on 3 Oct. 1555 was elected member of parliament for Stamford. Before March 1556–7 he had become clerk of the signet, and in January 1557–8 he was returned to parliament for Saltash. He retained his clerkship under Elizabeth, and letters to him from Sir Thomas Chaloner, Viscount Montague, Sir Thomas Wharton, the Earl of Huntingdon, requesting his cooperation in furtherance of their suits, indicate that he was possessed of some influence (*Cal. State Papers*, Dom. 1547–80, passim, Addenda, 1547–65, p. 509). He was, however, according to the Spanish ambassador, 'a good catholic,' and combined a love of intrigue with an inability to keep secrets. The same authority states that in January 1560–1 he was in prison for 'babbling' about Elizabeth's proposed marriage with Lord Robert Dudley (*Cal. Simancas MSS.* i. 180, 213), but in the same year he was said to be pushing a scheme for the queen's marriage with the king of Sweden. It is more certain that during this time he was in league with the Countess of Lennox [see Douglas, Lady Margaret], who employed him to obtain information from the Spanish ambassador, and to further the project of marriage between the countess's son Darnley and Mary Queen of Scots. On 14 Feb. 1561–2 Yaxley wrote to Dudley from Ipswich, imploring his assistance, as he had been summoned to appear before the council, and before the 22nd he was in the Tower. The articles against the Countess of Lennox were partly based on Yaxley's confession (*Cal. State Papers*, For. 1562, No. 26). Yaxley himself was examined by the privy council on 14 Jan. 1562–3 (*Acts P. C.* 1558–70, p. 136, s.v. 'Yoxley;' *Cotton. MS.* Calig. B. viii. f. 298).

The date of Yaxley's release is uncertain; but in July 1565 the Spanish ambassador reported to Philip II that he was going to Flanders, and thence to Scotland; 'he is a person well acquainted with affairs here, and will be able to give the Queen of Scots a great deal of information . . . they tell me he is a devoted servant to your Majesty' (*Cal. Simancas MSS.* i. 450). While in Flanders he is said (Froude) to have been employed by the Countess of Lennox 'as the special agent of her correspondence with the continental courts;' but his stay there was short, and about 20 Aug. he embarked for Scotland. On the way his vessel was chased and fired

on by an English man-of-war, to whose foul bottom alone Yaxley owed his escape. He landed at Edinburgh on the 25th, and at once became Darnley's confidant and secretary. Mary also told him all her secrets, and selected him to go to Philip II and place her cause at Philip's disposal and under his protection. Yaxley was, however, quite unable to control his tongue, and within a few days Randolph was able to describe the objects of his mission to the English government. Yaxley meanwhile sailed from Dumbarton on 16 Sept., and, travelling through Flanders, reached Segovia on 20 Oct. He was well received by Philip, and lodged at the house of Gonsalo Perez (*Cal. Simancas MSS.* i 497–9). Five days later he set out on his return, with Philip's assurances of support and a considerable sum of money. His vessel was wrecked in the North Sea, and Yaxley's body was cast up on the coast of Northumberland, the money on it being made the subject of a diplomatic dispute between Mary and Elizabeth. The body was removed for burial to Yaxley, to the poor and church of which he left bequests by his will, dated 3 July 1561 (*Lansd. MS.* 5, art. 32). He married Margaret, third daughter of Sir Henry Hastings of Bramston, Leicestershire (Nichols, *Leicestershire*, iv. 627), but apparently had no issue, and bequeathed his property and interest in Yaxley Hall to his father, who survived him.

[Cal. State Papers, Dom. For. and Spanish, passim; Thorpe's Cal. Scottish State Papers, i. 219; Bain's Cal. 1547–63, p. 186; Acts of the Privy Council, ed. Dasent; Hatfield MSS. vol. i.; Official Return of Members of Parl. i. 380, 393, 396; Foster's Reg. of Gray's Inn; Teulet's Relations Pol. de la France et de l'Espagne avec l'Écosse, 1862, ii. 242; Papiers d'état relatifs à l'Hist. de l'Écosse (Bannatyne Club), ii. 53–5, 92–3; Visitation of Suffolk in Harl. MS. 155, f. 57; Harl. MS. 1169, f. 192; Davy's Suffolk Collections (Addit. MS. 19156, ff. 313–22); Addit. MS. 5524, ff. 38, 39, 40; Rawlinson MS. B. 422, f. 44; Hist. MSS. Comm. 10th Rep. App. iv. 466; Froude's Hist. of England.]

A. F. P.

YCKHAM, Peter of (*fl.* 1290?), chronicler. [See Ickham.]

YEA, LACY WALTER GILES (1808–1855), colonel, born in Park Row, Bristol, on 20 May 1808, was eldest son of Sir William Walter Yea, second baronet, of Pyrland, near Taunton, Somerset, who married, on 24 June 1805, Anne Heckstetter (*d.* 1846), youngest daughter of Colonel David Michel of Dulish House, Dorset. The family of Yea held land in the thirteenth century under the abbots of Buckfast (leigh), Devonshire. David Yea, high sheriff of Somerset in 1726, married a daughter of Sir William Lacy of Hartrow. His grandson William was made a baronet in 1759.

Lacy Yea was educated at Eton. Lord Malmesbury mentions a desperate fight he had with a big boy of sixteen, which he won 'by sheer pluck,' when he was only thirteen (*Memoirs*, p. 13). He was commissioned as ensign in the 37th foot on 6 Oct. 1825, obtained an unattached lieutenancy on 19 Dec. 1826, was appointed to the 5th foot on 13 March 1827, and exchanged to the 7th (royal fusiliers) on 13 March 1828. He served with it in the Mediterranean and America, becoming captain 30 Dec. 1836, major on 3 June 1842, and lieutenant-colonel on 9 Aug. 1850. In 1854 he went out in command of it to Turkey and the Crimea. 'A man of an onward, fiery, violent nature,' he was 'so rough an enforcer of discipline that he had never been much liked in peace time by those who had to obey him' (Kinglake, ii. 334, 423). He himself wrote to his sister just before the battle of the Alma: 'The Russians are before me and my own men are behind me, so I don't think you will ever see me again' (Wood, p. 64).

At the Alma his regiment was on the right of the light division, and became engaged with the left wing of the Kazan regiment, a deep column of fifteen hundred men. The fusiliers, 'a loose-knotted chain of six or seven hundred light infantrymen without formation,' held their own against this column when the rest of Codrington's brigade had fallen back, and at length forced it to give way. This result was largely due to Yea's personal exertions: 'his dark eyes yielded fire, and all the while from his deep-chiselled merciless lips there pealed the thunder of imprecation and command' (Kinglake, ii. 424–7, 552–7). The regiment lost twelve officers and more than two hundred men. Yea received a letter of hearty congratulation from Sir Edward Blakeney, who had led the regiment at Albuera, and was now its colonel (Waller, p. 180).

At Inkerman the fusiliers, as part of Codrington's brigade, were on the slope of Victoria ridge, acting on the right flank of the Russians, but not very severely engaged. Yea was mentioned in despatches of 28 Sept. and 11 Nov., and was made brevet-colonel on 28 Nov. During the hardships of the winter his care of his men was exemplary. 'They were the first who had hospital huts. When other regiments were in need of every comfort, and almost of every necessary, the

fusiliers, by the care of their colonel, had everything that could be procured by exertion and foresight. He never missed a turn of duty in the trenches except for a short time, when his medical attendant had to use every effort to induce him to go on board ship to save his life' (Russell, p. 495).

In the summer he had command of a brigade of the light division, and in the assault of the Redan, on 18 June 1855, he led the column directed against the left face. It consisted of a covering party of a hundred riflemen, a ladder party of about two hundred, a storming party of four hundred men of the 34th, and a reserve of eight hundred men of the 7th and 33rd. Leaving the latter under cover for the time, he went forward with the rest. They had a quarter of a mile of open ground to cross under such a shower of grape as the oldest soldiers had never seen before. Yea reached the abattis with the wreck of his parties, but there he was shot dead. His body was brought in next day, and he was buried on the 20th.

Lord Raglan, in his despatch of the 19th, said: 'Colonel Yea was not only distinguished for his gallantry, but had exercised his control of the royal fusiliers in such a manner as to win the affection of the soldiers under his orders, and to secure to them every comfort and accommodation which personal exertions could secure for them.' Sir William Codrington, then commanding the light division, wrote to Yea's sisters in similar terms, but more fully (Monday, p. 109; cf. also Russell, p. 494). His eldest sister put up a marble monument to him in his parish church of Taunton St. James's, Somerset. A headstone marks his grave in the cemetery at Sebastopol.

Yea was unmarried. His father survived him, dying on 20 May 1862, when the baronetcy passed to Lacy's younger brother, Sir Henry Lacy Yea (*d.* 1864), third and last baronet. In face Yea bore a strong likeness to Napoleon I, and he once went to a fancy ball at Bath in that character, with his brother officers as his suite.

[Monday's History of the Family of Yea, Taunton, 1885; Waller's Records of the Royal Fusiliers; Kinglake's War in the Crimea; Wood's Crimea in 1854 and in 1894; Russell's Letters to the Times, reprinted 1855; Gent. Mag. 1855, ii. 203.] E. M. L.

YEAMANS, Sir JOHN (1610?–1674), baronet, colonial governor, eldest son of John Yeamans (*d.* 1645), brewer, of Bristol, was born at Bristol and baptised at St. Mary Redclyffe on 28 Feb. 1611. He attained the rank of colonel in the royalist army, and about 1650 migrated to Barbados. In July 1660 he was on the council of that colony. In 1663 a number of planters in Barbados made arrangements with the proprietors of Carolina for establishing a colony at Cape Fear. The proprietors, by the exercise of their influence at court, secured a baronetcy for Yeamans, conferred on him 12 Jan. 1664–5, and on 11 Jan. 1665 they appointed him governor of their colony, with a jurisdiction extending from Cape Fear to San Mateo. The country was called Clarendon. Yeamans was also instructed to explore the coast south of Cape Fear. He sailed with three vessels from Barbados in January 1665, and reached Cape Fear, but sustained heavy loss by the way from rough weather. Accordingly he soon returned to Barbados, leaving the management of the new settlement to a deputy, Captain Robert Sandford. When in 1667 Locke drew up for Carolina a fantastic paper constitution entitled the 'fundamental constitution,' which was never exactly applied, Yeamans was created a landgrave. In 1669 Yeamans was again commissioned by the proprietors and attempted a settlement, but without success; and in the following year he, under authority given by the commissioners, nominated William Sayle [q. v.] to the governorship. Sayle died in March 1671. Before his death he nominated as his successor the deputy governor, Joseph West (*Cal. State Papers*, America and West Indies, 1669–74, p. 472), and this appointment was approved by the colonists. The proprietors, however, on 21 Aug. 1671, to the great dissatisfaction of the people, appointed Yeamans to the governorship. He was proclaimed at Charles Town on 19 April 1672. The colony during his governorship suffered from internal dissensions, and was threatened both by the Spaniards and the Indians. The proprietors found fault with Yeamans as extravagant and indifferent to their interests. The colonists objected to his profits as an exporter of food-stuffs from Barbados. In April 1674 the proprietors superseded Yeamans in favour of his predecessor West, and in the same year he returned to Barbados, where he died in August. His connection with the colony is still commemorated by the ancient mansion of Yeamans Hall, on Goose Creek, near Charles Town. Sir John's considerable wealth in Barbados passed to his son, Major Sir William Yeamans, second baronet, and great-grandfather of Sir John Yeamans of Barbados, whose son, Sir Robert (*d.* 19 Feb. 1788), was the last baronet.

[Burke's Extinct Baronetcies; Gloucestershire Notes and Queries, 1884, ii. 95, and 1894, v. 307, 431; Colonial State Papers, ed. Sainsbury Carroll's Historical Collection of South Carolina

McCrady's Hist. of South Carolina under the Proprietary Government, 1897, pp. 8, 69, 75, 79, 81, 92, 122, 131, 139, 141, 150, 154–8, 160–5, 171, 345; Brown's Sketch of the Hist. of South Carolina; Hewat's Hist. of South Carolina, 1779; Winsor's Hist. of America; Appleton's Cyclop. of American Biography.]

J. A. D.

YEAMANS or YEOMANS, ROBERT (*d.* 1643), royalist, came of a numerous Bristol family, and was probably nearly related to William Yeamans (1578–1632 ?), a graduate of Balliol College, Oxford, incumbent of St. Philip's, Bristol, where he was noted as a puritan, and from 1615 till his death prebendary of Bristol Cathedral (Foster, *Alumni Oxon.* 1500–1714; Le Neve, *Fasti*, i. 229; Hunt, *Bristol*, p. 146). Robert was a well-known merchant and councillor of Bristol, and in 1641–2 served as sheriff. He was royalist in his sympathies, and early in 1643 conceived a plan for betraying the city, which was then under the parliamentary governor Nathaniel Fiennes [q. v.], into the hands of Prince Rupert. He communicated with Charles I, who was then at Oxford, and the king sent him a commission to enlist men in his service. Rupert was to bring four thousand horse and two thousand foot to Durdham Down, and the royalists in Bristol, who were estimated at two thousand, were to seize the Frome-gate and admit Rupert's forces. The plot was to take effect on the night of 7 March 1642–3; but Fiennes heard of it, and on that day Yeamans and his principal confederates were arrested in his house in Wine Street. 'A Brief Relation of the Plot' was published by parliament on 13 March (London, 4to), various witnesses were examined in that and the following month, and on 8 May Yeamans was condemned to death by a court-martial as a traitor. Charles made great efforts to save him, and Lord Forth threatened to execute a similar number of parliamentary prisoners in his hands. The threat proved useless, and Yeamans was hanged opposite his house, and his remains were buried in Christ Church, Bristol. When Fiennes was himself on his trial his execution of Yeamans was one of the charges brought against him by Prynne.

He is said in the royalist accounts to have left by his wife, a kinswoman also named Yeamans, eight very young children, and a ninth was born posthumously. The eldest son is said to have been Sir John Yeamans [q. v.], and the second Sir Robert Yeamans, who, like his brother, was created a baronet on 31 Dec. 1666 and died without issue, being buried in St. Mary Redclyffe, Bristol, on 7 Feb. 1686–7. But both affiliations are fictitious; Sir John was born not later than 1611, and Sir Robert was baptised on 19 April 1617, and both were apparently sons of John Yeamans, brewer, of Redcliffe, whose will is dated 1645. Many other members of the family are mentioned as taking prominent part in local affairs at Bristol and at Barbados (*Cal. State Papers*, Dom. and America and West Indies, 1660 sqq. passim). The only child of the royalist whose relationship to him is established is his daughter Anne, who married Thomas Curtis, the quaker of Reading, and interceded for George Fox's release in 1660 (*ib.* Dom. 1660–1, p. 455; Fox, *Journal*, 1891, i. 479). Other members of the Yeamans family were quakers, and one of them married Isabel, daughter of Margaret Fell, and stepdaughter of Fox (*ib.* passim; Smith, *Cat. Friends' Books*, p. 968).

[The Severall Examinations and Confessions . . . London, 1643, 4to; The Two State Martyrs, London, 1643, 4to; Addit. MS. 24121, ff. 366, 368; Rushworth's Collection, III. ii. 152–154; Lists of Sheriffs, 1898; Cal. State Papers, Dom. 1640–3, p. 462; Clarendon's Rebellion, ed. Macray, vii. 53; Gardiner's Civil War, i. 99; Hist. MSS. Comm. 5th Rep. App. p. 323; Commons' Journals, iii. 97; Duke of Portland's MSS. i. 47, 107, 114, 118; Warburton's Prince Rupert, ii. 140–1; Seyer's Memoirs of Bristol, ii. 341–400; Corry and Evans's Hist. of Bristol, i. 408; Washbourne's Bibl. Glouc. vol. ii. pp. xl, cli; Hunt's Bristol, pp. 146–9; Burke's Extinct Baronetcies; Gloucestershire Notes and Queries, ii. 94–5, v. 307–8, 431.] A. F. P.

YEARDLEY, Sir GEORGE (1580?–1627), governor of Virginia, son of Ralph Yeardley, merchant-taylor of London, was born about 1580; his brother Ralph was a London apothecary. Having served in the Low Countries, he sailed with Sir Thomas Gates [q. v.] to Virginia in June 1609 on board the Deliverance, and was shipwrecked in the Bermudas. He eventually reached Virginia in May 1610. In April 1616 Sir Thomas Dale, the governor, returned to England and appointed Yeardley his deputy. Yeardley relaxed the exceedingly severe system of government adopted by Dale; at the same time he showed firmness in his dealings with the Indians, and under him the colony seems for the first time to have prospered. In May 1617 he was superseded by (Sir) Samuel Argall [q. v.] In the following year Yeardley visited England. On 18 Nov. 1618 he was appointed governor of Virginia for a term of three years; on the 24th was knighted at Newmarket by James I, who had a long conversation with him upon the religion of the Indians; and in the following

January he sailed to the colony. In July he, acting under instructions from the Virginia Company, summoned the first colonial assembly. On 8 Nov. 1621 Yeardley was succeeded by Sir Francis Wyatt [q. v.]; when, however, early in 1626, Wyatt retired from office, Charles I appointed Yeardley his successor, and he held the reins of government from 17 May until his death on 10 Nov. 1627.

During his three administrations important events in the life of the colony had taken place. The 'first representative assembly in the western hemisphere' had met at Jamestown on 30 July 1619. In 1620 a Dutch man-of-war had landed twenty negro slaves for sale, the first brought into the English colonies, while in the last year of his governorship a thousand new emigrants from England had arrived.

The colonists in a letter to the privy council committed to record a glowing eulogy of Yeardley's virtues. By his will, made on 12 Oct. 1627, Yeardley left his plate, linen, and household stuff to his wife, Temperance (born West), and ordered his notes, debts, servants, and 'negars' to be sold, and the moneys therefrom to be divided into three parts—one for his widow, one for his elder son Argall, and the third to be divided between his daughter Elizabeth and his younger son Francis, who migrated about 1650 into what is now North Carolina, where he traded with and evangelised the natives. An elaborate table of Yeardley's descendants, drawn up by T. T. Upshur, was reprinted from the 'American Historical Magazine' in October 1896.

[New England Hist. and Geneal. Regist. January 1884; Brown's Genesis of United States; Neill's Virginia Carolorum, Albany, 1886, pp. 47 sq.; Stith's Hist. of Virginia, 1747, passim; Smith's Governors of Virginia, Washington, 1893, Nos. xv. xviii. xx.; Drake's Making of Virginia, p. 62; Doyle's American Colonies, Virginia; Anderson's Hist. of the Colonial Church; Hotten's Lists of Emigrants to America; Cal. State Papers, Colonial, Amer. and W. Indies, 1574–1660, and Addenda, passim.] J. A. D.

YEARDLEY, JOHN (1786–1858), quaker missionary, son of Joel and Frances Yeardley, small dairy farmers at Orgreave, near Rotherham, Yorkshire, was born there on 3 Jan. 1786. John was admitted a member of the society in his twentieth year, entered a manufactory in Barnsley, and married, in 1809, Elizabeth Dunn, a convinced Friend much his senior. He commenced preaching in 1815, moving from place to place in the northern counties.

In 1821 Yeardley's wife died, and, led by a persistent 'call,' he decided to settle at Pyrmont in Germany, where a small body of Friends existed. For his subsistence he arranged to represent some merchants who imported linen yarn, and later on he commenced bleaching on his own account. His philanthropic labours included the establishing of schools and meetings for the young, and many notable persons, including the prince and princess of Prussia, came to hear him preach. In 1824 he accompanied Martha Savory, an English quakeress, on a gospel journey up the Rhine from Elberfeld to Würtemberg, Tübingen, and other German towns, through Switzerland to Congeniès in Central France, where some Friends were and still are settled. They visited Pastor Fliedner at Kaiserswerth, and all the principal religious and philanthropic institutions on their route.

Upon reaching England they were married at Gracechurch Street meeting on 13 Dec. 1826, resuming soon after their missionary labours in Pyrmont, Friesland, and Switzerland, and visiting asylums, reformatories, and Moravian schools.

During a short time spent in England both Yeardley and his wife applied themselves to the study of modern Greek in preparation for a visit to the isles, for which they started on 21 June 1833. They were warmly received by de Pressensé in Paris, and by Professors Ehrmann and Cuvier, the naturalist, at Strasburg. In Corfu they established a girls' school, also a model farm, obtaining from the authorities there a grant of land upon which prisoners were permitted to supply the labour.

After eight years at home, spent in studying languages, the Yeardleys in 1842 returned for the fourth time to France and Germany. In 1850, during a stay in Berlin, they became acquainted with Neander the historian. Mrs. Yeardley died on 8 May 1851, but her husband continued his travels to Norway in 1852, and to South Russia and Constantinople in 1853.

In his seventy-second year he commenced to study Turkish, and started for the East on 15 June 1858. After some work in Constantinople, and while waiting for his equipments and tents to proceed to the interior of Asia Minor, Yeardley was smitten with paralysis at Isnik, and was compelled to return to England, where he died on 11 Aug. 1858. He was buried at Stoke Newington on the 18th.

As a preacher Yeardley's racy humour, with occasional lapses into his broad native Barnsley dialect, added to his uncompro-

mising directness, did him good service. As a linguist his achievements in preaching without interpreters were remarkable, considering that his early education included no Latin.

He used tracts largely as a vehicle for spreading the gospel. These, written and sometimes translated by himself, were founded upon incidents and characters met with during his travels. They are catalogued by Smith.

His second wife, Martha Yeardley, born on 8 March 1781, was daughter of Joseph and Anna Savory, and both before and after her marriage was author of several works in verse and prose, the chief of which are: 1. 'Inspiration,' London, 1805, 8vo. 2. 'Poetical Tales founded on Facts,' London, 1808, 12mo; reissued with a new title, 'Pathetic Tales,' 1813. 3. 'Life's Vicissitudes,' London, 1809, 8vo. 4. 'A Wreath of Forget-me-not,' [1829]. 5. 'Conversations between a Governess and her Pupils,' London, n.d. 6. 'Questions on the Gospels,' London, n.d. 7. 'Poetical Sketches of Scripture Characters,' London, 1848, 12mo. 8. 'True Tales from Foreign Lands,' n.d. She also joined her husband in writing 'A Brief Memoir of Mary Ann Calame, with some account of the Institution at Locle, Switzerland,' London, 1835, 12mo, and 'Eastern Customs illustrative of Scripture,' London, 1842, 12mo. The manuscript diary of their Greek journey is at Devonshire House. 'Extracts from the Letters of J. and M. Yeardley,' from the continent, was published at Lindfield, 1835, 8vo.

[Tylor's Memoir and Diary of Yeardley, 1859; Smith's Cat. of Friends' Books, ii. 539, 969–71; Shillitoe's Journal, i. 374–90; Testimony of Devonshire House monthly meeting; Brit. Mus. Cat.; Registers and Manuscripts at Devonshire House; Biogr. Cat. of Portraits, pp. 741, 747.] C. F. S.

YEARSLEY, Mrs. ANN (1756–1806), verse-writer, known as 'Lactilla' or as the 'Bristol milkwoman,' was born at Bristol in 1756 of lowly parents. Her mother sold milk from door to door. Ann, who followed her mother's calling, had no education. A brother taught her to write, and she had a taste for reading. She married young an illiterate man named Yearsley, and in seven years bore him six children. The family fell into poverty and distress, and Hannah More's cook brought the poor milkwoman and her poetic endeavours to the notice of her mistress, who gave the poetess a grammar, a spelling-book, and a dictionary. Mrs. More revised her poems, and wrote (she calculated) over a thousand pages in transcribing and correcting them and in seeking subscribers. The book was published by subscription in 1784 (cf. Roberts, *Memoirs of Hannah More*, i. 361 et seq.) There were more than a thousand subscribers, among them the most illustrious persons of the day. Over 600*l.* was realised, and Hannah More invested the money in the funds, with herself and Mrs. Montagu, who called Mrs. Yearsley 'one of nature's miracles,' as trustees. The deed of trust excluded Mrs. Yearsley from control of the money. This arrangement did not satisfy the poetess, and a breach with Hannah More followed. The fourth edition of the 'Poems on Several Occasions,' published in 1786 at Mrs. Yearsley's risk, contains by way of preface a letter from Hannah More to Mrs. Montagu, giving one version of the dispute and Mrs. Yearsley's statement of her case against Hannah More. The next year (1787) was published a new volume, entitled 'Poems on Various Subjects, and Other Pieces,' to which Mrs. Yearsley prefixed a further narrative of Mrs. More's treatment of her.

Deprived of Hannah More's patronage, Mrs. Yearsley's prospects sank. She started a circulating library at the Colonnade, Hot Wells, Bristol. On 2 Nov. 1789 a tragedy by her in five acts and in verse, entitled 'Earl Goodwin,' was performed at Bath, and again on 9 Nov. at Bristol (cf. *Gent. Mag.* 1789, ii. 1045). It is an historical tragedy, without any love interest, and contains in act v. a good comic song. It was published in 1791. In 1795 she issued in four volumes an historical novel, 'The Royal Captives: a Fragment of Secret History,' purporting to be copied from an old manuscript. The story is based on that of the 'Man in the Iron Mask,' whom Mrs. Yearsley identified with the twin-brother of Louis XIV.

Mrs. Yearsley's later years were spent in retirement at Melksham, Wiltshire, where she died on 8 May 1806.

Her poems are much in the style of the minor poets of Hayley's school, and are overladen with strained imagery. Horace Walpole noted her perfect ear and taste (cf. *Letters*, ed. Cunningham, viii. 523); Miss Seward brackets her with Burns as a miracle (cf. *Letters*, i. 394, ii. 364); Southey allowed her some feeling and capability, but added, 'though gifted with voice, she had no strain of her own whereby to be remembered, but she was no mocking-bird.' Cottle, the Bristol publisher, who knew her well, declared her to be 'a very extraordinary individual. Her natural abilities were eminent, united with which she possessed an unusually sound masculine understanding, and altogether evinced, even in her countenance, the un-

equivocal marks of genius' (cf. REDDIE, *Literary and Scientific Anecdotes*, pp. 175–6; *Gent. Mag.* LIV. ii. 897). A letter written by her to a clergyman, 29 Oct. 1797, about her poems is, in handwriting and style of composition, that of a person of ordinary education (cf. *Addit. MS.* 18204, f. 196).

Ann Yearsley's portrait was painted by Sarah Shiells, and a fine mezzotint engraving of the picture, published 16 May 1787, is in the British Museum print-room. The poetess is there represented as a good-looking buxom woman. There also exists an engraved portrait by Lowry, in which the countenance is of a more intelligent type.

Other works by Mrs. Yearsley are: 1. 'Poem on the Inhumanity of the Slave Trade,' 1788. 2. 'Stanzas of Woe,' 1790. 3. 'Reflections on the Death of Louis XVI,' 1793. 4. 'An Elegy on Marie-Antoinette,' 1795 (?). 5. 'The Rural Lyre, a Volume of Poems,' 1796.

Her eldest son, William Cromartie Yearsley, was apprenticed to an engraver, and engraved some of the plates illustrating his mother's books. He died prematurely.

[Allibone's Dict. of Engl. Lit.; Attempts in verse by John Jones, with introductory essay on the Lives and Works of our uneducated poets, by Robert Southey, pp. 125–34; Baker's Biogr. Dramatica, i. 764, ii. 182; Brydges's Censura Lit. 1809, iii. 112; Gent. Mag. 1806, i. 485.]

E. L.

YEARSLEY, JAMES (1805–1869), aural surgeon, was born in 1805 of a north-country family settled in Cheltenham. Adopting a medical career, he became a pupil of Ralph Fletcher of Gloucester, a surgeon of considerable eminence in his profession, and of some note as a collector of pictures. Thence Yearsley proceeded to London, where he entered himself a student at St. Bartholomew's Hospital. He was admitted a member of the Royal College of Surgeons of England and a licentiate of the Society of Apothecaries in 1827; later in life he added to these qualifications the licentiateship of the Royal College of Physicians, Edinburgh (1860), and he graduated M.D. at St. Andrews University in 1862. After practising for a short time in Cheltenham, he established himself about 1829 as a general practitioner at Ross in Herefordshire. He removed to London about 1837, and commenced to practise as an aural surgeon. He opened an institution for the relief of diseases of the ear in Sackville Street, Piccadilly, and in 1846 he became surgeon to the Royal Society of Musicians.

He was the originator and proprietor of the 'Medical Circular' from 1852 until it was consolidated with the 'Dublin Medical Press' in January 1866. Jointly with two other members of his profession (Dr. Tyler Smith and Dr. Forbes Benignus Winslow [q. v.]) he founded that most useful work the 'Medical Directory,' becoming its sole proprietor upon the retirement of his two partners.

Yearsley died at his house in Savile Row, London, on 9 July 1869, and was buried at Sutton Bonnington, in Nottinghamshire. He married the daughter of Ralph Fletcher, his old master, and by her had issue.

Yearsley deserves recognition as one who assisted in bringing aural surgery out of the degraded position it held at the beginning of the present century. He insisted strongly upon the connection between deafness and disease of the naso-pharynx. At first he practised freely the removal of the tonsils as an aid to recovery from deafness, but in later life experience led him to modify his views, and he performed tonsillotomy much less often. Yearsley learnt, too, the value of an artificial tympanum in the relief of certain forms of deafness, and he very justly recommended the use of the simplest form of film in preference to the more complex tympana employed by some of his contemporaries.

Yearsley was less scientific than either George Pilcher [q. v.] or Joseph Toynbee [q. v.], and, though original in his views and bold in expressing his opinions, he too often spoilt his cause by his controversial temperament.

Yearsley's works were: 1. 'Improved Methods of treating Diseases of the Ear,' London, 1840, 12mo. 2. 'Contributions to Aural Surgery,' London, 1841, 12mo. 3. 'Stammering,' &c., London, 1841; 8vo; 3rd edit. 1841. 4. 'A Treatise on Enlarged Tonsils,' London, 1842, 8vo; 3rd edit. 1848. 5. 'On Throat Deafness,' London, 1853, 8vo; 2nd edit. 1868. 6. 'Deafness practically illustrated,' London, 1854, 12mo.

[Clarke's Autobiographical Recollections of the Medical Profession, London, 1874, pp. 373–377; additional information kindly given by J. F. Yearsley, esq., of Brockenhurst, Hampshire, and by the Rev. Ralph Yearsley, M.A., rector of Sutton Bonnington, Notts.] D'A. P.

YEATES, THOMAS (1768–1839), orientalist, was the son of John Yeates, a turner, of Snow Hill, London, where he was born on 9 Oct. 1768. He was at first apprenticed to his father, but, showing no taste for the trade, was allowed to pursue his studies in Latin and Hebrew. At the age of fourteen he appears to have been employed as

secretary to the 'Society for promoting Constitutional Information,' a radical association which numbered (Sir) William Jones (1746–1794) [q. v.] among its members, but he can have held this post only a short time. In consequence of a plan which he had formed of rendering the New Testament into biblical Hebrew, he got into communication with Joseph White [q. v.], who, shortly after his appointment to the professorship of Hebrew at Oxford, got Yeates a bible clerkship at All Souls', whence he matriculated on 22 May 1802, but never graduated. Though he laboured for many years at this translation, and received encouragement from the continent as well as in England, the only portion of it ever published was a specimen which appeared in the third annual report of the London Jews' Society. From about 1808 to 1815 Yeates was employed by Claudius Buchanan [q. v.] to catalogue and describe the oriental manuscripts brought by him from India; and for much of this period he lived in Cambridge, where the University Press published (1812) his 'Collation of an India Copy of the Pentateuch;' the copies of this work were presented by the press to Yeates. He also, through Buchanan, obtained some employment from the Bible Society, and superintended their editions of the Æthiopic Psalter and the Syriac New Testament. After Buchanan's death he was helped by Thomas Burgess (1756–1837) [q. v.], bishop of St. David's, who procured for him the secretaryship of the Royal Society of Literature, and in 1823 the post of assistant in the printed book department of the British Museum, which he retained till his death. In 1818 he published a work called 'Indian Church History,' compiled chiefly from Assemani and the reports of Buchanan and Kerr, and containing an account of the Christian churches in the East, with an ultra-conservative history of their origin. The same year he produced a 'Variation Chart of all the Navigable Oceans and Seas between latitude 60 degrees N. and S. from Documents, and delineated on a new plan;' and in 1819 a very faulty Syriac grammar, the first that ever appeared in English. He was also employed by the publishers of Caleb Ashworth's 'Hebrew Grammar' to revise the third and subsequent editions. In 1830 he published 'Remarks on the Bible Chronology, being an Essay towards reconciling the same with the Histories of the Eastern Nations;' in 1833 'A Dissertation on the Antiquity of the Pyramids;' and in 1835 'Remarks on the History of Ancient Egypt.' His work was for the most part retrograde and antiquated, and in consequence attracted little attention. His astronomical publications involved him in financial difficulties, which the Literary Fund helped him to meet. He died on 7 Oct. 1839.

[Gent. Mag. 1839, ii. 658–60; Lord Teignmouth's Life of Sir W. Jones; European Mag. 1818, p. 514.] D. S. M.

YEATS, GRANT DAVID (1773–1836), medical writer, born in Florida in 1773, was the son of David Yeats, a physician of East Florida. He matriculated from Hertford College, Oxford, on 21 Jan. 1790, graduating B.A. on 15 Oct. 1793, M.A. on 25 May 1796, M.B. on 4 May 1797. He was incorporated M.B. at Dublin in 1807, and graduated M.D. from Trinity College, Oxford, on 7 June 1814. He spent two winter sessions in Edinburgh and one in London, and then commenced to practise at Bedford, where he assisted in the establishment of the Bedford general infirmary, and at a later period of the lunatic asylum near the town. He was nominated physician to each of these institutions. While at Bedford he acquired the friendship of Samuel Whitbread [q. v.] and of John Russell, sixth duke of Bedford [see under Russell, Lord John, first Earl Russell].

Yeats's most important work, 'Observations on the Claims of the Moderns to some Discoveries in Chemistry and Physiology' (London, 8vo), was published in 1798, after he had settled at Bedford. In it he called attention to the experiments of John Mayow [q. v.], whose merits Thomas Beddoes [q. v.] had discovered two years before. Like most of Mayow's admirers, Yeats applauded with too little discrimination, but he assisted to rescue his achievements from oblivion.

On the Duke of Bedford's nomination to the lord-lieutenancy of Ireland Yeats accompanied him to Dublin in March 1806 as his private physician. While at Dublin he was instrumental in establishing the Dublin Humane Society, and was made a member of Trinity College. On the duke's return to England in 1807 he resumed his position at Bedford. About 1814 he removed to London, where he was admitted a candidate of the College of Physicians on 30 Sept. 1814, and a fellow on 30 Sept. 1815. He was Gulstonian lecturer in 1817, censor in 1818, and Croonian lecturer in 1827. He was elected a fellow of the Royal Society on 1 July 1819, and died at Tunbridge Wells on 14 Nov. 1836. He married a daughter of Patrick Colquhoun [q. v.]

Yeats was the author of: 1. 'An Address on the Nature and Efficacy of the Cowpox in preventing the Smallpox,' London, 1803,

8vo. 2. 'A Statement of the Early Symptoms which lead to Water on the Brain,' London, 1815. 8vo; 2nd edit., London, 1823, 8vo. 3. 'A Biographical Sketch of the Life and Writings of Patrick Colquhoun,' London, 1818, 8vo. He also published many papers in 'Annals of Medicine,' the 'Medical and Physical Journal,' and in 'Medical Transactions.'

[Munk's Coll. of Phys. iii. 137–8; Foster's Alumni Oxon. 1715–1886; The Pantheon of the Age, 1825; Gent. Mag. 1836, ii. 666; Biogr. Dict. of Living Authors, 1816.] E. I. C.

YELDARD, ARTHUR (*d.* 1599), president of Trinity College, Oxford, was born at Houghton-Strother in Tynedale, Northumberland. Warton's statements (supported by the usual references to those 'MSS. F. Wise,' which are not now, if ever they were, in existence) that he was educated in the cloister at Durham, and was afterwards a 'master or assistant' at the Jesus College, Rotherham, are not probable, since Yeldard matriculated not at Durham College, Oxford, but at Cambridge, as a sizar of Clare Hall, in 1544. He graduated B.A. in 1547–8 and M.A. in 1552, and occurs as a fellow of Pembroke Hall, 1551–4, acting as junior treasurer in 1551 (Wren, *MS. Hist. of the Fellows*, extracted by the Rev. Dr. Searle, master). It appears from his dedication to Queen Mary of a Latin version of 'Documenta quædam admonitoria Agapeti Diaconi' (*Royal MS.* 7 D. iv.) that he was at Dilling in Flanders in December 1553, acting as tutor to Henry and Anthony, the sons of Sir Anthony Denny [q. v.], who matriculated at Cambridge on 27 Nov. 1552. He also states that he had received an exhibition from Mary when princess through her confessor, Francis Mallett, dean of Lincoln.

On 30 May 1556 Yeldard was admitted one of the original fellows of Trinity College, Oxford, and was incorporated M.A. on 12 Nov. He assisted the founder, Sir Thomas Pope (1507 ?–1559) [q. v.], and the first president, Thomas Slythurst, in the composition of the Latin statutes, acted as philosophy lecturer, and is frequently mentioned in the founder's letters, particularly as tutor to his stepson, John Basford. On 23 Sept. 1559, after the deprivation of Slythurst, he was selected by the foundress to be president, graduated B.D. in 1563 and D.D. in 1566, was instituted to the annexed rectory of Garsington on 8 Sept. 1562, and also held the college living of Great Waltham, Essex, in 1572–4. He was nominated vice-chancellor by Leicester in July 1580, holding office for a year; and his name occurs on various university committees, such as those for the reception of Elizabeth in 1566 and 1592, for a conference with Corrano in 1578, for the reception of Albert à Lasco in 1583, and for the reform of the statutes in 1576. He died on 1 or 2 Feb. 1598–9, and was buried in the college chapel. He left the 'Centuriæ Magdeburgenses' to the library, and the rest of his property to his wife Eleanor.

As president of his college Yeldard seems to have shown care and tact, husbanding the revenues, repairing and extending the old Durham College buildings, and averting any serious disasters at the Elizabethan visitations of 1560 to 1570. Wood (*Hist. and Antiq.* ed. Gutch, ii. 142) quotes four lines of a 'vain libel' playing on his name, and accusing him of leaving England 'for deadly vice,' and then submitting 'with *yelding* voice;' but records that his successor, Ralph Kettell [q. v.], 'did always report him to have lived a severe and religious life.'

Warton assigns to him, besides the unpublished manuscript mentioned above, a manuscript translation into Greek of Sir T. More's 'Consolatory Dialogue against Tribulation;' but of this, if it ever existed, no trace remains. Yeldard's only printed work consists of complimentary Latin verses of no great merit: 1. Eleven elegiac couplets at the end of L. Humphrey's 'Vita Juelli.' 2. Eight couplets prefixed to John Case's 'Speculum Moralium Quæstionum,' &c., and 3. Twenty hexameters in the 'Funebria Henrici Unton,' edited in 1596 by Robert Wright [q.v.], fellow of Trinity, first warden of Wadham, and afterwards bishop of Coventry and Lichfield.

[Tanner's Bibl. Brit. p. 787; Warton's Sir T. Pope, pp. 384–93, followed uncritically by Cooper's Athenæ Cant. ii. 267–8; Wood's Athenæ Oxon. ed. Bliss, i. 674–5; Blakiston's Trinity College, p. 82; Wood's Hist. and Antiq. passim; Registers and Accounts of Trinity College.] H. E. D. B.

YELLOLY, JOHN (1774–1842), physician, was born at Alnwick, Northumberland, on 30 April 1774, and was the youngest and sole survivor of seven children. His father died when his youngest child was an infant, and Yelloly owed his home education to his mother, who was of the family of Davison of Whittingham. He was sent to the grammar school of Alnwick, and thence to the university of Edinburgh, where he graduated M.D. in 1799. He settled in London in 1800, and in 1807 became physician to the London Hospital, an office which he retained till 1818. In 1805, with Alexander John Gaspard Marcet [q. v.], he was one of the originators of the Royal Medical and

Chirurgical Society, and he and Charles Aikin were the first secretaries of the society. The formation of the library, now the best collection of medical books in London, was chiefly due to his exertions. He went to live at Carrow Abbey, near Norwich, in 1818, and became physician in 1820 to the Norfolk and Norwich Hospital. He retired from practice, being wealthy, in 1832, and then resided at Woodton Hall, near Norwich. He was thrown on to his head from a phaeton in April 1840, and became in consequence paralysed on the right side. On 28 Jan. 1842 this was followed by an apoplectic attack and paralysis of the left side, of which he died at Cavendish Hall, Norfolk, on 31 Jan. 1842. In 1806 he married the daughter of Samuel Tyssen of Narborough Hall, Norfolk, by whom he left issue. He was elected a fellow of the Royal Society, and published in the 'Philosophical Transactions' for 1829 'Remarks on the Tendency to Calculous Diseases,' one of the numerous works which owe their origin to the fine museum of stones extracted from the bladder and preserved in the Norwich Hospital. He published a further work on the same subject in 1830, and a pamphlet 'On Arrangements connected with the Medical Relief of the Sick Poor' in 1837. He read before the Royal Medical and Chirurgical Society seven papers, of which the most valuable are two on a paralysis due to tumour of the brain (*Transactions*, i. 183), and on loss of feeling without accompanying loss of power of movement (*ib.* iii. 90).

[Works; Memoir by Dr. Robert Williams, 1842.] N. M.

YELVERTON, BARRY, first Viscount Avonmore (1736-1805), was the eldest son of Frank Yelverton of Blackwater, co. Cork, by Elizabeth, daughter of Jonas Barry. He was born in 1736, and received his early education at a school at Newmarket, near his birthplace. In 1753 he entered at Trinity College, Dublin, obtaining a sizarship and subsequently (1755) a scholarship. He graduated B.A. in 1757. Being in very poor circumstances, Yelverton maintained himself for some years by teaching, and acted as usher in the Hibernian Academy in North King Street, Dublin, under Andrew Buck, a position of ignominious dependence, of which in later days he was ungenerously reminded by his political opponents, who lampooned the future chief baron as 'Buck's usher.' In July 1761 his marriage with Mary, daughter of William Nugent of Clonlost, co. Westmeath, a lady of some fortune, enabled Yelverton to study for the Irish bar, to which he was called in 1764. Possessed of remarkable rhetorical ability and a highly cultivated mind, at a time when eloquence was a more important qualification for success than legal learning, Yelverton rapidly attained a high position in his profession. He was appointed a king's counsel in 1772 and a bencher of the King's Inns the same year.

In 1774 Yelverton was returned to the Irish parliament for the borough of Donegal, and in 1776 for Carrickfergus, which he represented until his elevation to the bench. He was a member of the earlier volunteer associations, and, associating himself with the popular party, he joined Grattan and his colleagues in their demand for legislative independence. In July 1782, during the government of the Duke of Portland, he was appointed to succeed John Scott (afterwards Lord Clonmell) [q. v.] as attorney-general, and in December 1783, on the death of Walter Hussey Burgh [q. v.], he ascended the bench as chief baron of the court of exchequer. In 1789 Yelverton took part with Grattan and the Irish whigs in supporting the claim of the Irish parliament to exercise an independent right of nomination in reference to the regency. In later years, however, he associated himself, like most if not all his colleagues on the Irish judicial bench, with the court party, and, abandoning his former political connections, he ultimately voted for the union. In 1795 he was raised to the peerage as Baron Avonmore, and in 1800 was created a viscount in the peerage of Ireland and a baron of the United Kingdom.

Although very few specimens of his eloquence remain, few men, even in that age of great speakers, enjoyed a higher reputation for eloquence than Yelverton. Sir Jonah Barrington [q. v.] says of him that although inferior in reasoning power to Flood, in epigrammatic brilliancy to Grattan, and in pathos to Curran, in powerful nervous language he excelled them all. Grattan in the English House of Commons paid the following remarkable and glowing tribute to his powers as a debater: 'The penal code was detailed by the late Lord Avonmore. I heard him. His speech was the whole of the subject, and a concatenated and inspired argument not to be resisted. It was the march of an elephant. It was as the wave of the Atlantic, a column of water three thousand miles deep. He began with the catholic at his birth; he followed him to his grave. He showed that in every period he was harassed by the law. The law stood at his cradle, it stood at his bridal bed, and it stood at his coffin.'

Mean and common in appearance, with manners devoid of dignity, and curiously absent-minded, Yelverton blended an engaging simplicity with brilliancy of thought and expression which made him the Goldsmith of the Irish bar. He was the patron and intimate friend of John Philpot Curran [q. v.], and their kindred delight in social conviviality is commemorated by many anecdotes. Yelverton was the founder, in 1779, of a convivial society called 'The Order of St. Patrick,' of which Curran, who wrote its charter-song, 'The Monk of the Screw,' was prior. Political differences among its members led to the dissolution of the society in 1795, but, according to accepted tradition, its Latin graces, 'Benedictus benedicat' and 'Benedicte benedicatur,' were adopted, and are still used, by the King's Inns at Dublin.

Yelverton was not a great judge, his temperament was not judicial, and he was apt to take first impressions of a case which were generally difficult to erase. On the death of Lord Clare in 1802 he was an unsuccessful aspirant to the Irish seals. He died at his residence, Fortfield, Rathfarnham, on 19 Aug. 1805. His portrait, by Hugh Hamilton, is in the dining-hall of the King's Inns at Dublin. He left three sons and one daughter. His descendant, William Charles Yelverton, fourth viscount, is separately noticed.

[Webb's Compendium; Ryan's Biographia Hibernica, ii. 640; Wills's Illustrious Irishmen, v. 237; Barrington's Historic Sketches, and Personal Sketches; O'Flanagan's Irish Bar, pp. 52–63, and Lives of the Lord Chancellors of Ireland, vol. ii. passim; Lord Ashbourne's Pitt; Curran's Life, by his Son, i. 118–32; Phillip's Curran and his Contemporaries, pp. 92–108; Duhiggs's History of the King's Inns; Irish Political Characters, 1799; Smyth's Law Officers of Ireland; Todd's Graduates of Dublin University; G. E. C[okayne]'s Complete Peerage.] C. L. F.

YELVERTON, Sir CHRISTOPHER (1535?–1612), judge, born about 1535, was third son of William Yelverton of Rougham, Norfolk, by his first wife, Anne, daughter of Sir Henry Fermor of East Barsham, in the same county. His father, who was great-great-grandson of William Yelverton [q. v.], was reader at Gray's Inn in 1535 and 1542, and died on 12 Aug. 1587 (*Inq. post mortem*, 30 Eliz. vol. ccxix. No. 91; *Lansdowne MS.* 144, f. 131). His eldest son, Henry, was father of William Yelverton, created a baronet in 1620, which dignity became extinct on the death of Sir William, third baronet, in 1649.

Christopher was, like his father, educated for the legal profession, entering Gray's Inn in 1552. He represented Brackley, Northamptonshire, in the parliament of 1562–3, and about 1566 wrote an epilogue to the blank-verse tragedy 'Jocasta,' performed at Gray's Inn, and written by George Gascoigne [q. v.], then a student of Gray's Inn (Wood, *Athenæ Oxon.* i. 436). Yelverton also took an active part in other masques and entertainments organised by the society, of which he was treasurer in 1579 and 1585. Before 1572 he was appointed recorder of Northampton, for which borough he was returned to parliament on 24 April of that year; during its first session he distinguished himself by his defence of parliamentary privileges (*Parl. Hist.* i. 747, 762, 779; Manning, p. 268). In 1574, and again in 1583, he was reader at Gray's Inn, and in 1589 he was called to the degree of the coif. In the parliament of 1592–3 he represented Northamptonshire, and on 1 March was one of a committee of the House of Commons appointed to confer with the House of Lords (*Cal. Hatfield MSS.* iv. 291). In 1597 he was again elected to parliament for Northamptonshire, though the return is lost; and on 24 Oct. was chosen speaker. Manning prints a long extract from the speech Yelverton made on this occasion, and the prayer which, according to custom, he composed and read to the house every morning is said to have been of much devotional beauty (Foss). During the course of this parliament, which actually sat only two months, the queen vetoed forty-eight different bills which had passed both houses (*Parl. Hist.* i. 897, 905). In 1598 Yelverton was promoted to be queen's serjeant, and in this capacity he took a prominent part in the indictment of Essex for treason in June 1600 (Collins, *Letters and Mem.* ii. 199).

On 2 Feb. 1601–2 Yelverton was appointed justice of the king's bench. James I renewed his patent and made him knight of the Bath on 23 July 1603. He is said in most of the authorities to have died in 1607, but in reality he survived till 1612, dying 'of very age' on 30 Oct. (*Court and Times of James I*, i. 202; *Cal. State Papers*, Dom. 1611–18, p. 154). He was buried at Easton-Mauduit, Northamptonshire, where he had settled in Elizabeth's reign. An anonymous portrait of Yelverton, painted in 1602, was lent by the Marquis of Hastings to the first loan exhibition at South Kensington in 1866 (*Cat.* No. 388). He married Margaret, daughter of Thomas Catesby of Whiston, Northamptonshire, and had issue two sons and four daughters; the eldest son, Henry, is separately noticed.

A collection of Yelverton's speeches, readings, and letters formerly belonged to his descendant, Viscount Longueville (Bernard, *Cat. MSS. Angliæ*, pt. iii. No. 5359). Two volumes of collections, mainly on legal and constitutional subjects, and a transcript of a third and similar volume belonged to the Earl of Ashburnham (*Hist. MSS. Comm.* 8th Rep. App. pp. 20 *b*, 22 *b*; cf. *Stow MS.* 421).

[A complete History of the Yelverton Family, Manchester, 1861, 8vo, contains meagre details. More adequate accounts are contained in Foss's Lives of the Judges, and Manning's Speakers of the House of Commons. See also Cal. State Papers, Dom.; Dugdale's Origines Jurid. and Chronica Series; Official Ret. Memb. of Parl.; D'Ewes's Journals; Acts of the Privy Council; Parl. Hist.; Foster's Gray's Inn Reg.; Visitation of Norfolk, 1563 (Harl. Soc.); Blomefield's Norfolk; Bridges's Northamptonshire; Rawlinson MS. C. 927, f. 12; Burke's Extinct Baronetcies.] A. F. P.

YELVERTON, Sir HENRY (1566–1629), judge, the eldest son of Sir Christopher Yelverton [q. v.] and his wife, Margaret Catesby, was born on 29 June 1566, it is said at Easton-Mauduit, his father's house in Northamptonshire (Bridges, *Hist of Northamptonshire*, ed. Whalley, ii. 164). According to Anthony à Wood's unsupported statement (*Athenæ Oxon.* ed. Bliss, i. 275), he was educated for a time among the Oxonians. There is no question that Henry Yelverton and his brother Thomas were admitted fellow-commoners of Christ's College, Cambridge, on 1 July 1581. Like his father he was afterwards counsel for the college. Wood states that Yelverton was 'afterwards amongst the students of Gray's Inn, near London,' is probably true. The only evidence for the admission to Gray's Inn at this date is a copy by Simon Segar of the lost original, now known as Harleian MS. 1912, where, in fol. 84, it is stated that Thomas and Christopher Yelverton were admitted in 1579. Mr. Foster, in the 'Gray's Inn Admission Register,' notes: 'No entry of having paid admission dues. Query if specially admitted,' and assigns the date to 23 Jan. 1579, i.e. 1579–80. This looks as if the two Yelvertons were admitted by favour, and, considering that Henry's younger brother was named Christopher, it is not unlikely that 'Thomas' was a mistake of Segar's for Henry. Henry Yelverton's name is entered in Segar's book as becoming a barrister on 25 April 1593, and an ancient on 25 May of the same year. He was reader in Lent term 4 James I, i.e. in 1607 (Dugdale, *Orig. Juridiciales*, p. 296).

In the first parliament of James I Yelverton sat for the borough of Northampton. His main disqualification for political life lay in the rapidity with which he changed his profession of opinion. His interests, perhaps his principles, led him to uphold prerogative government. His rough common sense led him to adopt the popular objections to the royal proceedings in detail. On 30 March 1604, when Goodwin's case was before the house, he argued for allowing Goodwin to take his seat in the teeth of the support given by the king to his rejection by chancery. On 5 April, when James had issued his orders, Yelverton was frightened, and argued that the prince's command was like a thunderbolt or the roaring of a lion (*Commons' Journals*, i. 939, 943). In the session of 1606–7 he was again in trouble, attacking the Earl of Dunbar, the king's Scottish favourite, and generally criticising the bills brought in for effecting a partial union with Scotland; while he fell under Bacon's suspicion as having had a hand in a book published by the puritan lawyer Nicholas Fuller (Spedding, *Letters and Life of Bacon*, iv. 95). On the other hand, he declined to argue against the king's wishes in the case of the *post-nati*, and before the session of 1610 he sought an interview with Dunbar, and ultimately was admitted by the king to an audience, in which he plausibly explained away the words that had given offence (*Archæologia*, xv. 27). The result was seen in the uncompromising defence of the claim of the crown to levy impositions without a parliamentary grant. On 23 June 1610 he asserted that the law of England extended only to low-water mark, and the king might therefore restrain all goods at sea from approaching the shore, and therefore only allow their being landed on payment of a duty (*Parl. Debates*, 1610, Camden Soc. p. 85). The speech printed as Yelverton's in 'State Trials' (ii. 478) and elsewhere was really delivered by Whitelocke, and Foss's argument (*Lives of the Judges*, vi. 391) that it proves Yelverton's independence is therefore of no value.

In 1613 Bacon spoke of Yelverton as having been 'won' to the side of the crown (Spedding, *Letters and Life of Bacon*, iv. 365, 370), and on 28 Oct. of the same year he succeeded Bacon as solicitor-general. He was knighted on 8 Nov. (*Harl. MS.* 6063), having, it is said, secured the good word of the king's favourite, Rochester, shortly afterwards created Earl of Somerset. In 1614 Yelverton again took his seat as member for Northampton in the Addled parliament (*Palatine Notebook*, iii. 122), where he appears to have abstained from speaking on the crucial question of the impositions. On

19 Jan. 1615 he took an official part in the examination of Peacham under torture (Spedding, *Letters and Life of Bacon*, v. 94), as well as in a subsequent examination on 10 March (*ib.* v. 127). About the same time he joined in signing a certificate in favour of the chancery in the conflict with Coke on the question of *præmunire* (*ib.* v. 388), and, in short, is found taking the official view of the legal points which arose during the years in which he was solicitor-general. That he refused to take part against Somerset at his trial rests only on the unsupported testimony of Weldon, whose account of the matter is full of blunders.

On Bacon's acceptance of the great seal, in 1617, James announced that Yelverton should succeed him as attorney-general. For some time, however, the king held back from signing the warrant, and Yelverton was not long in discovering that Buckingham stood in his way, looking on him as a creature of the Howard family, who had adopted Somerset's partisans as their own. Yelverton was just then in one of his unbending moods, and refused to apply to the favourite in a matter which he held to concern the king alone. Buckingham, perhaps finding the king determined, sent for Yelverton, telling him that he would lose credit if the attorney-generalship were conferred without his influence being felt, and was answered that it was not the custom of favourites to meddle with legal appointments—an answer which leads to the suspicion that Somerset had not directly interposed in Yelverton's favour in 1613. Yelverton proceeded to express a hope that Buckingham would have no reason to complain of him, on which the favourite, professing himself satisfied, took the warrant to the king and returned with it duly signed. Afterwards Yelverton, as if to mark his dependence on the king only, carried to James a present of 4,000*l.* (Whitelocke, *Liber Famelicus*, p. 55). In the dispute between Coke and Buckingham about the marriage of the daughter of the former, Yelverton acted the part of mediator, and it was to his charge that Frances Coke was committed. Later on he gave confidential information to Bacon on the feeling of Buckingham towards him (Yelverton to Bacon, 3 Sept. 1617, Spedding, *Letters and Life of Bacon*, vi. 247), and pleaded the lord-keeper's cause at court with success.

In the stretching of the prerogative which preceded the meeting of parliament in 1621 Yelverton, as attorney-general, could not fail to have his share. In April 1617 he had been employed, at Buckingham's instance, in taking legal proceedings against the opponents of the patent for gold and silver thread; but he refused to take the step of committing those persons to prison without first consulting the king. In 1628, however, he concurred with Bacon and Montague in advising that the infringers of the patent should be prosecuted in the Star-chamber (Elsing, *Notes of the Proceedings of the House of Lords in 1621*, Camden Soc. p. 43). Becoming himself one of the commissioners on 22 April 1618 (*Archæologia*, xli. 252), he was subsequently placed on another commission issued on 20 Oct. authorising means to be taken for the punishment of offenders, and in 1619, the silkmen having refused to give a bond to abstain from the manufacture, he committed some of them to the Fleet prison; but, being unwilling to bear the responsibility, announced his intention of releasing them unless Bacon would support him (*ib.* xli. 259).

It is not unlikely that this reference to Bacon was a sign of Yelverton's dissatisfaction with the policy of which he had hitherto allowed himself to become an instrument. At all events, on 16 June 1620 Bacon and others recommended that, in spite of Yelverton's acknowledgment of error, he should be tried in the Star-chamber on the ground of having officially passed a charter to the city of London containing unauthorised provisions (Spedding, *Letters and Life of Bacon*, vii. 98), and on 27 June he was suspended from his office (*Grant Book*, P.R.O., p. 307). On 27 Oct. Yelverton more expressly acknowledged his offence in the Star-chamber (Spedding, *Letters and Life of Bacon*, vii. 134); but this was again held insufficient, and on 10 Nov. he was sentenced to imprisonment in the Tower during pleasure, a fine of 1,000*l.*, and dismissal from his place if the king approved (*ib.* vii. 140). The king did approve, appointing Yelverton's successor in the attorney-generalship on 11 Jan. 1621.

If Yelverton gave offence to the court by his hesitation in defending the monopolies, he also gave offence to those who attacked the monopolies by defending them at all. On 18 April 1621 he was fetched from the Tower to answer charges brought against him in the House of Lords, where he stated in the course of his defence that his sufferings were in his opinion due to circumstances connected with the patent for inns (*Lords' Journals*, iii. 77). At this James took offence, and on the 24th invited the peers to defend him against Yelverton's insinuations. On the 30th Yelverton, being called for his defence, turned fiercely upon Buckingham, charging

him with using his influence with the king against him (*ib.* iii. 120). On 16 May the lords sentenced Yelverton to imprisonment, to make his submission to the king and Buckingham, and to pay to Buckingham five thousand marks, as well as ten thousand to the king. Buckingham at once refused to accept the money, while James was content with this vindication of himself and his favourite. Yelverton was accordingly set at liberty in July (Chamberlain to Carleton, 21 July, *State Papers*, Dom. cxxii. 31). On 10 May 1625, soon after Charles's accession, he was promoted to the bench as a fifth judge of the court of common pleas. In this post he remained till his death on 24 Jan. 1629–30. He was buried at Easton-Mauduit (inscription on his tomb in Bridges's *Hist. of Northamptonshire*, ii. 166). An anonymous portrait was lent by the Marquis of Hastings to the first loan exhibition of 1866 (*Cat.* No. 480).

Yelverton married Mary, daughter of Robert Beale [q. v.] His son and heir, Christopher, was knighted in 1623, was created a baronet in 1641, and died on 4 Dec. 1654 (Burke, *Extinct Baronetcies*, p. 595).

[Besides the authorities quoted above, there is a life of Yelverton in Foss's Judges of England, vi. 389.] S. R. G.

YELVERTON, Sir WILLIAM (1400?–1472?), judge, born probably about 1400, was son of John Yelverton of Rackheath, Norfolk, by his second wife, Elizabeth, daughter and heiress of John Rede or Read of Rougham in the same county, and widow of Robert Clere of Stokesby. The father was recorder of Norwich in 1403, and William was educated for the legal profession, possibly at Gray's Inn, where he is said to have been reader. In 1427 he was justice of the peace for Norwich, of which he was recorder from 1433 to 1450. On 24 Sept. 1435, and again on 30 Dec. 1436, he was returned to parliament for Great Yarmouth, and at Michaelmas 1439 he was made serjeant-at-law. In 1443 he was appointed a judge of the king's bench, and, in spite of some apparent reluctance to recognise the new king (*Paston Letters*, i. 131, 150, 172), he was continued in this office by Edward IV, who knighted him before September 1461. His name occurs in many judicial commissions in the early years of Edward's reign, and he was annually appointed justice of the peace for Norfolk and Suffolk (*Cal. Patent Rolls*, 1461–7, passim).

In 1459 Sir John Fastolf [q. v.] had appointed Yelverton one of his executors, and he thus became involved in the prolonged disputes about the disposition of Fastolf's property; he generally acted in concert with William Worcester [q. v.] in opposition to the Pastons, and there is frequent mention of his name in the 'Paston Letters.' When Henry VI was restored in 1471 Yelverton was transferred to the bench of common pleas (*Cal. Rot. Pat.* p. 316), but on Edward IV's return he disappears from the list of judges. He died on 27 March, probably in 1472, and was buried in Rougham church. The inscription on his tomb, printed by Weever, has no date. Rubbings of the monumental brasses to him and his second wife in the vestry of Rougham church are given in British Museum Additional MSS. 32478 ff. 50, 121, 122, 32479 H. 10.

Yelverton married, first, Joan, daughter of Sir Oliver Grose; and, secondly, Agnes, daughter of Sir Thomas Brewse, and widow of John Rands, who survived him, and died in 1489. His son John married Margery, daughter of William Mosley, and was father of Sir William Yelverton, who married, first, in 1477, Anne, daughter of John Paston (1421–1466) [q. v.] Sir Christopher Yelverton [q. v.] was descended from his second marriage with Eleanor, daughter of Sir Thomas Brewse.

[Paston Letters, ed. Gairdner, passim; Cal. Patent Rolls; Dugdale's Origines; Official Return of Members of Parl.; Foss's Lives of the Judges; Harl. MS. 1174, f. 4; Visitation of Norfolk, 1563; Blomefield's Norfolk; Weever's Funerall Mon.; Burke's Extinct Baronetcies.] A. F. P.

YELVERTON, WILLIAM CHARLES, fourth Viscount Avonmore (1824–1883), born on 27 Sept. 1824, was the eldest son of Barry John Yelverton, third viscount (1790–1870), by his second wife, Cecilia (*d.* 1 Feb. 1876), eldest daughter of Charles O'Keeffe of Hollybrooke Park, Tipperary. Barry Yelverton, first Viscount Avonmore [q. v.], was his grandfather. William Charles was educated for the military service at Woolwich and entered the royal artillery. He attained the rank of major; served in the Crimea during the Russian war, received a medal and clasp for Inkerman and Sebastopol; and was created a knight of the fifth class of the Medjidie by the Turkish government. From 1859 until 1868 he was involved in litigation in regard to the validity of a marriage which it was alleged he had contracted in 1857 in Scotland and Ireland [see Longworth, Maria Theresa]. The House of Lords eventually decided against the marriage. In March 1861 Yelverton was suspended from all military duties, and on 1 April he was placed on half-pay. He succeeded his father

as fourth viscount on 24 Oct. 1870, and died at Biarritz on 1 April 1883. He married on 26 July 1858, at the episcopal chapel, Trinity, near Edinburgh, Emily Marianne, youngest daughter of Major-general Sir Charles Ashworth [q. v.] and widow of the naturalist, Edward Forbes [q. v.] By her he had two surviving sons, Barry Nugent, fifth viscount (1859–1885), and Algernon William, sixth viscount. Yelverton's marriage episode was reproduced in the novel 'Gentle Blood, or the Secret Marriage' (*Tait's Edinb. Mag.* 1861), by James Roderick O'Flanagan, while Cyrus Redding [q. v.] based the plot of 'A Wife and not a Wife' (1867) on the story of Yelverton's Irish marriage.

[Burke's Peerage; Boase's Modern Biogr. s.v. 'Avonmore' and 'Longworth;' Allibone's Dict. of Engl. Lit. s.v. 'Yelverton;' authorities cited under Longworth, Maria Theresa.] E. I. C.

YEO, Sir JAMES LUCAS (1782–1818), commodore, son of James Yeo, formerly agent victualler at Minorca, was born at Southampton on 7 Oct. 1782. Both father and mother survived their son, the former dying a pensioner at Hampton Court Palace on 21 Jan. 1825, the latter at Boulogne on 13 Jan. 1822. As a child James was at a school at Bishop's Waltham, but was not much more than ten when, in March 1793, he was entered on board the Windsor Castle, going out to the Mediterranean as flagship of Rear-admiral Phillips Cosby [q. v.], whom he followed to the Alcide, returning to England with him in the end of 1794. In the spring of 1795 he joined the Orion with Captain John Thomas Duckworth [q. v.] in the Channel, and was shortly afterwards taken by Duckworth to the Leviathan, going out to Jamaica. On 20 Feb. 1797 Yeo was promoted to be lieutenant of the Albicore, in which he continued in the West Indies till, early in 1798, after a sharp attack of yellow fever, he was sent home. He was then appointed to the Veteran in the North Sea, and in December 1798 to the Charon, going to the Mediterranean, where in May 1800 he was moved into El Corso brig, with Commander William Ricketts. In her he was present at the siege of Genoa, and afterwards in the Adriatic, where on 26 Aug. 1800 the brig's boats, commanded by Yeo and covered by the Pigmy cutter, forced their way into the harbour of Cesenatico, burnt or sank thirteen merchant vessels, whose wrecks choked the harbour, and burnt the piers (Marshall, *Royal Naval Biogr.* iv. (vol. ii. pt. ii.) 689–690). In February 1802 Yeo was moved to the Généreux, and in her he returned to England. In February 1805 he was appointed to the Loire, with Captain Frederick Lewis Maitland [q. v.], and commanded her boats on several expeditions, particularly in Muros Bay on 4 June, where, after spiking the guns of a small battery, with only fifty men he stormed a closed fort in the town, spiked its guns—twelve 18-pounders—and made it possible for the Loire to seize a large privateer and some other vessels lying in the bay. The privateer was commissioned for the navy under the name of Confiance, and Yeo promoted to command her. His commission was dated 21 June 1805 (James, iv. 33–6).

In the Confiance Yeo was employed for the next two years at Lisbon. In November 1807 he was sent home with despatches by Sir William Sidney Smith [q. v.], and on 19 Dec. was promoted to the rank of captain. He was, however, continued in the Confiance and sent back to the Tagus, whence in the following spring he accompanied Smith to Brazil. From Rio de Janeiro he was sent in September to Para, where he suggested to the governor the practicability of taking Cayenne and French Guiana. The governor adopted the suggestion, and put Yeo in command of such Portuguese as he could add to his force; but when he landed at Cayenne on 7 Jan. 1809 he had in all only four hundred men with whom to attack a strongly fortified position mounting over two hundred guns of various sizes. When five weeks later the place surrendered, Yeo found himself with upwards of a thousand prisoners on his hands and no adequate means of securing them. For more than a month, till he received reinforcements, neither Yeo nor any of his officers and men slept out of their clothes. Most of them were attacked by fever, and Yeo, after being confined to bed for two months, was obliged to go to England to recruit his health. On his return to Rio the prince regent of Portugal presented him with a valuable diamond ring and nominated him a knight commander of St. Benedict of Aviz, an order of a semi-religious character; it is said that Yeo was the first protestant admitted to it. His acceptance of the order was approved by George III, and he was knighted on 16 March 1810 (*ib.* v. 73–7).

In 1811 Yeo commanded the Southampton frigate on the Jamaica station, and on 3 Feb. 1812 took, after an obstinate but very one-sided action, the Amethyste, a large piratical frigate which had been stolen from the Haytian emperor, Christophe, and fitted out by one Gaspard, a Frenchman, with a crew of seven hundred men, 'a

motley group of almost every nation.' The Amethyste was taken to Port Royal, and subsequently restored to Christophe (*ib.* v. 352–4).

In the following year Yeo was appointed commodore and commander-in-chief of the ships of war on the American lakes, and reached Kingston at the foot of Lake Ontario in the early part of May. By the end of the month he had got together an efficient squadron of two ships of twenty-four and twenty guns, with a 14-gun brig and some smaller vessels, and agreed with Sir George Prevost (1767–1816) [q. v.] on an attack on Sackett's harbour, where the enemy had a couple of large vessels on the stocks. On the 27th the troops were embarked, but when off the harbour Prevost judged the place too strong and refused to land. Two days later he was encouraged to make another attempt. This time the men were landed, had driven out the enemy, and had set fire to the two ships, when Prevost's nerve again failed him, he ordered the 'retire' to be sounded, and re-embarked the men, permitting the enemy peacefully to reoccupy the port and to extinguish the fire. Having for the time got rid of Prevost, Yeo took his squadron up the lake, and captured or destroyed some of the enemy's storeships and depôts; but the mischief done at Sackett's harbour could not be undone, and by the end of July the larger of the two vessels not burnt was fitted out and ready for service. She was of 850 tons, mounted twenty-eight long 24-pounders, had a crew of four hundred men, and is described as nearly a match for the whole of the English squadron. The American advantage was not only in the possession of this powerful ship, but also in the heavier and more efficient armament of the rest of their squadron; and though in an engagement near Niagara on 10 Aug. Yeo succeeded in cutting off and capturing two of the enemy's schooners, it was evident that against a more determined leader the English chance would have been small. Other partial engagements took place on 11 and 28 Sept., but the American commodore, unwilling to relinquish the superiority of his long guns, refused close action, and with the long guns alone he could not obtain any marked success. Under a more adventurous commander the American squadron on Lake Erie took full advantage of its very superior force and overwhelmed the English squadron on 10 Sept. During the winter great exertions were made by both parties. Yeo had two large ships built at Kingston, and, with these added to his squadron, embarked a large body of troops and proceeded to Oswego, where on 6 May the men were landed. After a sharp contest the place was carried, and a large quantity of ordnance stores as well as provisions was captured or destroyed. Yeo then blockaded Sackett's harbour, where the enemy had also launched two large ships, which they were unable to fit out so long as the stores could be prevented reaching them. By the end of July he was obliged to raise the blockade, and the Americans with a vastly superior force were able to drive Yeo back to Kingston and blockade him there during the rest of the year.

Yeo's position had all along been one of great difficulty, not only in consequence of the superior advantages for building and fitting out ships which the Americans had, but, and still more, in consequence of the indisposition of Prevost to co-operate loyally and boldly. The difference was brought to a head by the catastrophe on Lake Champlain, occasioned by Prevost's call on the navy for assistance and his neglect to support the squadron (*ib.* vi. 214–21; see also Walker, James Robertson-). The case appeared so flagrant that Yeo preferred distinct charges of gross neglect of duty, and, though Prevost died before he could be brought to a court-martial, the court which tried Walker and the other survivors found that the disaster was 'principally caused' by Prevost's urging the squadron into battle when it was not 'in a proper state to meet the enemy,' and by his not co-operating as he had promised to do. On his return to England in 1815 Yeo was appointed commander-in-chief on the west coast of Africa, with a broad pennant in the Inconstant. In October 1817 he moved into the Semiramis, in which he went to Jamaica, and sailed thence for England. On the passage, 21 Aug. 1818, he died 'of general debility.' His body was brought home and buried on 8 Sept. in the garrison chapel at Portsmouth. He was not married. His only brother, Lieutenant G. C. Yeo, died on his passage to Bermuda in the spring of 1819 'in consequence of a fall from the poop of his Majesty's ship Newcastle.'

[Naval Chronicle, with a portrait, xxiv. 265, xl. 231, 243; Gent. Mag. 1818 ii. 371, 1819 ii. 91, 1822 i. 188, 1825 i. 188; Morgan's Sketches of Celebrated Canadians, p. 222; service book in the Public Record Office; James's Naval Hist. (edit. in cr. 8vo); Roosevelt's Naval War of 1812; Navy Lists.] J. K. L.

YEO, RICHARD (*d.* 1779), medallist, first came into public notice in 1746, when he produced the official medal for the battle of Culloden, a badge with an effective orna-

mental border (Mayo, *Medals*, i. pl. 13, No. 2). In the same year he issued by subscription another Culloden medal, with a rather pretentious reverse, the Duke of Cumberland as Hercules trampling upon Discord. This was sold in silver for one guinea, and in gold for 'two guineas, for the Fashion.' Before producing these medals Yeo had engraved a seal with the head of the Duke of Cumberland, taken from the life. In 1745 he was lodging in London at a druggist's near Craven Street, Strand, and in 1746 in Tavistock Street, Covent Garden (*Numismatic Chronicle*, new ser. xv. 90 f.)

In 1749 Yeo was appointed assistant engraver to the Royal Mint, and in 1775 he succeeded John Sigismund Tanner [q. v.] as chief engraver. He was a member of the Incorporated Society of Artists in 1760, and was one of the foundation members of the Royal Academy, to whose first two exhibitions he was a contributor, sending in 1770 a proof impression of his five-guinea piece. He died, while still in office as chief engraver, on 3 Dec. 1779 (*Gent. Mag.* 1779, p. 616). His small collection of coins and medals was sold by auction at Langford's, Covent Garden, on 2 and 3 Feb. 1780, the sale including his graving tools and colours for painting, 'among which (says the catalogue) is a quantity of his very curious and much esteemed lake' (crimson, scarlet, and yellow).

The signature of this medallist is R. Yeo and Yeo. Besides the medals enumerated below he made two of the prize medals for Winchester College, and two of the metallic admission tickets for Vauxhall Gardens are signed by him (*Numismatic Chronicle*, 1898, pl. vii. 2, 5, &c.) Several other Vauxhall tickets may also be attributed to him, and if the well-known 'Hogarth' ticket for Vauxhall (*ib.* fig. 2, cp. pl. vii. 4) is rightly assigned to him, he must have begun to work as a medallist before May 1733, the date when Jonathan Tyers [q. v.] presented Hogarth with the ticket in question (W. Chaffers, *Cat. of Forman and Browne Collection*, 1892, p. 175, No. 3483).

The following medals may be mentioned: 1746, Culloden Medals; 1749, Freemasons of Minorca; 1750, Academy of Ancient Music; 1752, Chancellor's Medal, Cambridge; 1760, Captain Wilson's Voyage to China (Mayo, *Medals*, i. 97).

[Hawkins's Medallic Illustrations, ed. Franks and Grueber; Redgrave's Dict. of Artists; Yeo's Sale Cat. (Dept. of Coins, Brit. Museum).]

W. W.

YEOWELL, JAMES (1803?–1875), antiquary, born about 1803 in London, is said to have been employed in early life under the vestry of Shoreditch, and to have worked at indexing and kindred labours for the London booksellers. Soon after the establishment by William John Thoms [q. v.] of 'Notes and Queries,' Yeowell became subeditor, and he filled this position for more than twenty years, retiring in September 1872. During this period Yeowell supplied by assiduous research at the British Museum the answers which appeared each week under the heading of 'Queries with Answers.' He lived at first in Pentonville, near the Sadlers' Wells Theatre, and then at Barnsbury.

On his retirement from 'Notes and Queries' he was nominated a poor brother at the Charterhouse by the Duke of Buccleuch at the suggestion of Thoms. He died at the Charterhouse on 10 Dec. 1875, being buried in Highgate cemetery on 14 Dec. He was 'probably the last nonjuror, if not the last Jacobite, in England' (Doran, *London in Jacobite Times*, ii. 354).

Yeowell was the author of: 1. 'Chronicles of the Ancient British Church anterior to the Saxon Era,' new ed. 1847; it originally appeared during 1839 in a monthly periodical. 2. 'A Literary Antiquary: Memoir of William Oldys, with his Diary, Notes from Adversaria, and an Account of the London Libraries,' 1862; this came out in 'Notes and Queries' during 1861 and 1862. He edited in 1853 the poetical works of Sir Thomas Wyatt and of Surrey for the Aldine series; compiled, with other index work, the general indexes to the first three series of 'Notes and Queries,' and an index to Strickland's 'Queens of England;' and he assisted Lord Braybrooke in the fourth edition of the diary of Pepys (1854).

Yeowell's books were sold with other collections by Sotheby, Wilkinson, & Hodge on 12 Nov. 1873 and five following days. His collections for the biography of Englishmen are now at the British Museum; they consist of eleven folio volumes, thirty-seven octavo volumes, and eight parcels.

[Notes and Queries, 5th ser. iv. 481, 9th ser. iv. 365; Athenæum, 18 Dec. 1875 p. 831, 25 Dec. p. 881; information from Rev. H. V. Le Bas of Charterhouse, and Mr. Merton A. Thoms; Brit. Mus. Cat.] W. P. C.

YESTER, fifth Baron. [See Hay, William, *d.* 1576.]

YEVELE, HENRY de (*d.* 1400), master-mason and architect, was son of Roger de Yevele and his wife Mariona. The name, which has been spelt and misprinted in a multitude of ways, is surmised to have been a place-name indicating connection with Yeovil, Ilfley, or Yeavel-y in Derbyshire; a

Derbyshire family named Yeaveley was extant in the seventeenth century (cf. *Hist. MSS. Comm.* 9th Rep. App. pp. 28–9); there was also a manor in Surrey known as Yevele in the fourteenth century (cf. *Rot. Parl.* iv. 243 *a*). Henry de Yevele first appears in 1356, when he was one of the representatives of the masons hewers in London who agreed to the 'regulations for the trade of masons' (Riley, *Memorials*, pp. 280-2). In 1356, or before, he was director of the king's works at Westminster, and on 27 Aug. 1369 he was granted for life, with a salary of 12*d.* a day, the office of director of the king's works at Westminster and at the Tower. He resigned this grant on 22 Oct. 1389 on receiving the manors of Tremworth and Vannes, co. Kent (*Cal. Pat. Rolls*, 1377–1381, p. 146). His position was one of some authority, and he was frequently empowered to impress as many masons and plasterers as he wanted, and to imprison those who refused to serve him (*ib.* p. 7). On other occasions he was required to provide masons to accompany the various expeditions sent to France. His business relations were extensive; he imported tiles from Flanders, plaster from Paris, and obtained stone from Purbeck, where he held the manor of Langton in 1376. In 1366 he supplied stone for the repair of Rochester Castle, and on 7 May 1378 was appointed to superintend the projected works at Southampton. In 1383–4 he was engaged in repairing the bridge over the Medway between Rochester and Stroud (*ib.* 1381–5, pp. 221, 235, 240–3, 308, 506), and on 22 Feb. 1384, 'in consideration of his great services to the king,' was granted a ratification of his disputed estate in two shops in St. Martin's-Outwich, London (*ib.* p. 382).

Yevele was an architect as well as a master-mason. In 1381 he designed the south aisle for the church of St. Dunstan-in-the-East (T. B. Murray, *St. Dunstan-in-the-East*, 1859, p. 10), and in 1395 some important alterations in Westminster Hall, introducing the corbels of Caen stone to support the roofs (Rymer, *Fœdera*, vii. 794; Brayley, *Westminster Palace*, p. 437). On 1 April in the same year he undertook to erect 'the tomb of fine marble' in Westminster Abbey by which Richard II commemorated himself and his deceased wife, Anne of Austria. It cost 250*l.*, and was completed in 1397 (Neale, *Westminster Abbey*, ii. 107–12; Stanley, *Memorials*, pp. 125–6). Yevele also in 1394 erected the tomb of Cardinal Langham, which is described as 'the oldest and most remarkable ecclesiastical monument in the abbey' [cf. art. Langham, Simon]. These tombs and the alterations in Westminster Hall remain as proofs of Yevele's skill.

Yevele, who was continued as master-mason by Henry IV, died in 1400, and was buried in St. Mary's Chapel in the church of St. Magnus, near London Bridge, where his monument was extant in Stow's time, but was probably destroyed by the fire of 1666 (Stow, *Survey*, 1598, p. 167). His will, dated 25 May 1400, and enrolled in the hustings court on 28 Oct. following, is printed in R. R. Sharpe's 'Calendar' (ii. 346, 924), and summarised in the 'Gentleman's Magazine' (1865, ii. 42–3). By it he left the bulk of his property to his second wife, Katherine, provided she remained unmarried and paid for masses to be sung in St. Magnus Church for Yevele, his first wife Margaret, her father, brothers, and other relatives and benefactors. Yevele also left bequests to the poor of St. Magnus parish.

[John Gough Nichols's account of Yevele published in the Transactions of the London and Middlesex Archæol. Soc. 1865, vol. ii., and reprinted in Gent. Mag. 1865, ii. 38–44, and in the Builder, xxiii. 409 sqq., collects many details about Yevele. See also, besides authorities cited in the text, Hist. MSS. Comm. 4th Rep. App. p. 179; Brantingham's Issue Roll; Devon's Issues of the Exchequer; Archæologia, xxix. 32–59; Palgrave's Antient Kalendars; Archæologia Cantiana (general index); Freemasons' Magazine, 1862, vi. 404; Dict. of Architecture.]

A. F. P.

YNGE, HUGH (*d.* 1528), archbishop of Dublin. [See Inge.]

YOLLAND, WILLIAM (1810–1885), lieutenant-colonel royal engineers and chief inspector of railways at the board of trade, youngest surviving son of John Yolland, agent to the first Earl of Morley by his wife Priscilla, was born at Merryfield, Plympton St. Mary, Devonshire, on 17 March 1810. Educated at Trueman's mathematical school at Exeter, and by Mr. George Harvey of Plymouth, he passed through the Royal Military Academy at Woolwich, and received a commission as second lieutenant in the royal engineers on 12 April 1828. His further commissions were dated: lieutenant, 4 Sept. 1833; second captain, 19 Dec. 1843; first captain, 1 March 1847; brevet-major, 20 June 1854; lieutenant-colonel, 13 Jan. 1855; brevet-colonel, 13 Jan. 1858.

After the usual course of professional instruction at Chatham and a short service at Woolwich he embarked for Canada on 2 Aug. 1831, returning to England in October 1835. He then served at various home stations until his appointment to the ordnance survey in

May 1838. For the next fifteen years he was employed at the Tower of London, Southampton, Dublin, and Enniskillen, superintending the publication of astronomical observations for the board of ordnance and on active survey work, including taking observations from the top of the cross of St. Paul's Cathedral. He was also responsible for most of the six-inch maps of Lancashire and Yorkshire then in course of publication. When the map-room of the ordnance survey office in the Tower of London was burned down in 1841, Yolland moved with the headquarters to Southampton, where he was executive officer and did much valuable work under General Thomas Frederick Colby [q. v.] In 1851 he was an associate juror of the Great Exhibition of 1851, class viii. On leaving Southampton for Ireland in November 1852 the mayor and corporation presented him with an address in acknowledgment of the interest he had taken in the welfare of the town.

In July 1854 Yolland was appointed an inspector of railways under the board of trade. In January 1856 he was, in addition, a member of the commission appointed to consider the training of candidates for the scientific corps of the army in view of the abolition of patronage and the substitution of open competition. With his colleagues, William Charles Lake (afterwards dean of Durham) and Lieutenant-colonel (afterwards General) William James Smythe [q. v.] of the royal artillery, he visited the principal continental countries to examine the various systems pursued. Yolland strongly advocated the continuance of the system of educating the candidates for the royal artillery and royal engineers together at Woolwich, while Smythe preferred that the education should be separate and distinct. Lake agreed with Yolland, and the combined system was recommended.

In 1862 Yolland was a juror of the International Exhibition in London. He retired from the military service on 2 Oct. 1863, retaining his appointment under the board of trade. In 1874 he held for a few months the position of superintending engineer under the board of trade of the Ramsgate harbour works. On the retirement in 1877 of Sir Henry Tyler, Yolland became chief inspector of railways, in which appointment he continued until his death. It was due to him that the Metropolitan Railway was obliged to carry its line between Bishop's Road and Westbourne Park stations under the Great Western main lines near Royal Oak station, instead of crossing them on the level, as they had done for some years. This was a great improvement as regards both safety and convenience, though it was strongly opposed by the Metropolitan Railway Company in consequence of the heavy cost involved in the alteration.

In 1880 Yolland was appointed a member of the commission which inquired into the Tay bridge disaster of 28 Dec. 1879, and settled the question of the amount of wind pressure which railway structures should be able to withstand. His colleagues were William Henry Barlow, president of the Institution of Civil Engineers, and Henry Cadogan Rothery [q. v.], wreck commissioner. In 1881 he was made a companion of the order of the Bath, civil division, in recognition of his services as a railway commissioner.

Yolland was elected a fellow of the Royal Astronomical Society in 1840, of the Royal Society in 1859, and a member of the Society of Arts in 1860. He belonged to other learned bodies at home and abroad. He was for many years a director of the London and St. Katherine's Dock Company. His London residence was at 14 St. Stephen's Square. He died at Baddesley Vicarage, Atherstone, Warwickshire, where he was temporarily residing, on 5 Sept. 1885, and was buried at Kensal Green cemetery on 8 Sept. Yolland married at Southampton, on 18 July 1843, Ellen Catherine (*d.* 6 Nov. 1864), youngest daughter of Captain Peter Rainier, C.B., royal navy, aide-de-camp to William IV, and grand-niece of Admiral Peter Rainier [q. v.], by whom he left five daughters and a son William, major in the royal engineers.

An engraving of Yolland was made for the Royal Society by Black from a photograph by Maule.

Apart from some technical publications, mostly trigonometrical, Yolland wrote in 1852 the work on 'Geodesy and Practical Astronomy,' forming part of the course of mathematics at the Royal Military Academy at Woolwich.

[War Office Records; Royal Engineers' Records; private sources; Obituary Notices in London Times of 7 Sept. 1885; in Monthly Notices of the Royal Astronomical Society, vol. xlvi. 1886; in Bayswater Chronicle, September 1885; in Proceedings of Society of Arts, 1885; Annual Register, 1885; Porter's Hist. of the Corps of Royal Engineers; Men of the Time, 1879; Reports of Exhibitions, 1851 and 1862; Board of Trade Reports.] R. H. V.

YONG. [See YONGE and YOUNG.]

YONG, JOHN (*d.* 1504), bishop of St David's. [See MORGAN.]

YONGE. [See also YOUNG.]

YONGE, CHARLES DUKE (1812–1891), regius professor of modern history and English literature in Queen's College, Belfast, was eldest son of Charles Yonge (*d.* 1830), a lower master at Eton, and was born there on 30 Nov. 1812. His father was great-great-grandson of James Yonge (1646–1721) [q. v.]. His mother was Elizabeth, daughter of Joseph Lord of Pembroke. He received his school education at Eton, whence he went as a foundation scholar to King's College, Cambridge, in 1830. Leaving it, however, he was admitted to St. Mary Hall, Oxford, on 17 May 1834, and graduated B.A. with first-class honours in classics in December 1835 (M.A. 1874). After taking pupils and doing literary work in London and elsewhere he was in 1866 appointed by the crown professor of history and English literature in Queen's College, Belfast, and this chair he held till his death on 30 Nov. 1891. He was buried in Drumbeg churchyard, near Belfast.

Yonge married, in 1837, Anne, daughter of J. V. Bethell, but had no issue.

Yonge was a most prolific writer. From 1844 till his death his pen was seldom idle. The following is a list of his principal works: 1. 'Exercises for Verses,' pt. i. (all published), 1844. 2. 'An English-Greek Lexicon,' 1849. 3. 'Exercises in Greek Prose Composition,' 1850. 4. 'Exercises in Latin Prose Composition,' 1850. 5. 'Key to Exercises in Latin Prose Composition,' 1851. 6. 'Key to Exercises in Greek Prose Composition,' 1851. 7. 'Introduction to the Latin Tongue,' 1851. 8. 'Exempla Majora Græca,' 1851. 9. 'Exempla Majora Latina,' 1851. 10. 'Exempla Minora Græca,' 1851. 11. 'Exempla Minora Latina,' 1851. 12. 'A Latin Grammar,' 1852. 13. 'Questions adapted to the Eton Latin Grammar,' 1852. 14. 'A Phraseological English-Latin Dictionary,' 1855. 15. 'A History of England from the Earliest Times to the Peace of Paris,' 1856. 16. 'A Dictionary of Epithets,' 1856. 17. 'Parallel Lives of Ancient and Modern Heroes, of Epaminondas and Gustavus Adolphus, Philip of Macedon and Frederick the Great,' 1858. 18. 'Life of F. M. the Duke of Wellington,' 1860, 2 vols. 19. An edition of 'Virgil' with notes, 1862. 20. 'A History of the British Navy from the Earliest Period to the Present Time,' 1863, 2 vols. 21. 'An abridged English-Greek Lexicon,' 1864. 22. 'Taylor's (W. C.) Student's Manual of Modern History,' revised and edited, 1866. 23. 'History of France under the Bourbons,' 1866. 24. 'Life and Administration of Robert Banks, second Earl of Liverpool,' 1868, 3 vols. 25. 'Three Centuries of English Literature,' 1872. 26. 'Three Centuries of Modern History,' 1872. 27. 'History of the English Revolution of 1688,' 1874. 28. 'Life of Marie-Antoinette, Queen of France,' 1876, 2 vols. 29. 'The Seven Heroines of Christendom,' 1878. 30. 'A Short English Grammar,' 1879. 31. 'The Constitutional History of England from 1760 to 1860,' 1881. 32. 'Goldsmith's Essays, selected and edited,' 1882. 33. 'Our Great Naval Commanders,' 1884. 34. 'Selected Letters of Horace Walpole,' 1890, 2 vols. 35. 'Our Great Military Commanders,' 1892. 36. 'Selected Essays from Dryden,' 1892. He also executed various translations for Bohn's classical, antiquarian, and ecclesiastical libraries.

[Personal knowledge; information supplied by Yonge's nephew, Mr. John H. Yonge, Worcester; Burke's Landed Gentry, s.v. 'Yonge of Puslinch.'] T. H.

YONGE, SIR GEORGE, bart. (1731–1812), governor of the Cape of Good Hope, only surviving son of Sir William Yonge [q. v.], Walpole's secretary of state for war, was educated at Eton and Leipzig. He was in 1754 returned to parliament as member for Honiton, which he continuously represented (except from 1761–3) in successive parliaments till 1796. He is said to have spent enormous sums upon his constituency, and in an attempt to establish a woollen factory at Ottery St. Mary. From 1766 to 1770 he was one of the lords of the admiralty, from April to July 1782 he was vice-treasurer for Ireland, was secretary for war from July 1782 to April 1783, and again from December 1783 to July 1794, and master of the mint from July 1794 to February 1799, when he was appointed governor of the Cape of Good Hope. He was nominated a K.B. in 1788. He was thus a man of long official experience when, on 9 Dec. 1799, he arrived at Cape Town; but it was an experience that had no special bearing on the work he had undertaken, and he was probably too old to fall readily into new lines of thought and conduct. His government was marked by want of tact and judgment; he quarrelled with General Francis Dundas [q. v.], the officer in command of the troops, whose authority he attempted to usurp; he offended the old Dutch settlers by increased taxes, contrary, it was alleged, to the capitulation; he left the administration of affairs almost entirely in the hands of Mr. Blake, his private secretary, and Lieutenant-colonel Cockburn, his principal aide-de-camp, whose influence and support were believed to be marketable commodities.

So many complaints reached the secretary of state, Henry Dundas (afterwards Viscount Melville) [q. v.], that in January 1801 a letter was sent out directing him to hand the charge of affairs over to General Dundas and to come home by the first opportunity. A letter to Dundas at the same time directed him to act as governor till the new governor arrived. Yonge wished that the supersession should take place after a short delay, giving him time to wind up affairs; but whether in consequence of private instructions from his uncle, or from personal ill-feeling, Dundas insisted on the immediate transfer of the authority, and the proclamation was issued within a few hours after the arrival of the letters. Yonge then applied to Sir Roger Curtis [q. v.] for a ship of war to take him to St. Helena, but this Curtis refused; and Yonge was left, waiting at an hotel, till he could find a passage. He did not arrive in England till towards the end of the year.

Meantime Lord Hobart, who had succeeded Dundas as colonial secretary, had written to the general desiring him to send home a report as to various abuses said to have taken place under Yonge's government, so that he might be able to judge 'how far it might be advisable to institute an enquiry of a very serious nature' into Yonge's conduct. Dundas, on receiving this, appointed a commission at Cape Town to examine the various charges mentioned in Hobart's letter; and this commission, after hearing evidence, not, apparently, on oath, nor subjected to cross-examination, and in the absence of Yonge, Blake, and Cockburn, put their hands to a report charging Blake and Cockburn with many and gross malpractices, and Yonge with being more or less cognisant of them. What steps Hobart took on receiving this report are not known. Cockburn denied the charge; possibly Blake did so too; and neither of them seems to have been tried in any way. If anything was officially done or said to Yonge, it did not abash him. On 26 July 1802 he wrote to Hobart that he had been paying his respects to the king at Weymouth. 'I flatter myself,' he said, 'the justness of your lordship's mind will make you learn with pleasure the gracious reception I met with, such as was equal to my utmost wishes. . . . I found his Majesty perfectly well informed of every particular concerning the state of the colony, and had the happiness to be assured of his entire approbation of my conduct and services.' It is quite possible that Yonge somewhat exaggerated the graciousness of his reception; but he could scarcely have waited on the king or have written this to Hobart if he had been tried and found guilty of conniving at a trade in licenses, monopolies, and permissions to sell slaves in the colony. A few months later he again wrote to Hobart, claiming payment of his expenses for the journey home, for the passage, diet, and hotel charges at Cape Town and at St. Helena, which seem to have amounted to about 1,000*l.* It does not appear that this was ever paid him, but he was given apartments at Hampton Court, where he died, at the age of eighty-one, on 25 Sept. 1812 (*European Mag.* 1812, ii. 330). He married, in 1765, Elizabeth, daughter of Bouchier Cleeve of Foot's Cray, but, as he left no issue, the baronetcy became extinct. The Great House at Colyton was conveyed by the last baronet to Sir John de la Pole, bart. Yonge also parted with the estates he held at Coplestone in Devonshire. His widow continued to reside at Hampton Court, and died there on 7 Jan. 1833 (*Gent. Mag.* 1833, i. 92, where she is named Anne). His portrait, painted by M. Brown, was engraved by E. Scott in 1790 (Bromley, p. 353).

[Vivian's Visitations of Devon; Theal's Hist. of South Africa, iii. 52–60, and Records of the Cape Colony, vols. iii. and iv. passim (index in vol. v.); Wotton's Baronetage, 1771, ii. 233.]

J. K. L.

YONGE, JAMES or JOHN (*fl.* 1423), translator, belonged to an English family settled in the Irish pale. William Yonge, archdeacon of Meath from 1407 to 1437, was possibly his brother (Cotton, *Fasti Eccl. Hib.* iii. 127). Both James and John Yonge occur in the Irish patent and close rolls early in the fifteenth century. James Yonge was in prison in Trim Castle from January to October 1423, being removed in the latter month to Dublin Castle, and being pardoned on 10 May 1425 (*Cal. Rot. Pat. et Claus. Hiberniæ*, pp. 234 *b*, 236 *b*, 252 *b*). A John Yonge was serjeant of the county of Limerick in the reign of Richard II, held a lease of various lands, and was convicted of unspecified felonies (*ib.* pp. 116, 128, 148). The translator was servant to James Butler, fourth earl of Ormonde [q. v.], at whose request, about 1423, he translated into English the 'Secreta Secretorum' attributed to Aristotle. It was a book in much request in the middle ages, and translations were made in the early fifteenth century by Hoccleve, John Shirley (1366?–1456) [q. v.], Lydgate, and Burgh, and Gower used it in his 'Confessio Amantis.' Yonge's translation appears to have been made from a French version by one Gofroi of Waterford; it was dedicated to Ormonde and is 'perhaps the only lengthy

work known written in the English of the Pale early in the fifteenth century' (STEELE). It is divided into seventy-two chapters and is interspersed with passages from Irish history, including some of Ormonde's exploits in 1422. Several manuscripts of it are extant; (1) Rawlinson MS. B 490, which has been printed by Mr. R. Steele in his 'Three Prose Versions of the Secreta Secretorum' (*Early English Text Soc.* 1898, pp. 121 sqq.); (2) Lambeth MSS. 633 (TODD, *Cat. Lambeth MSS.* p. 144); and (3) Carew MS. 633; a note on this manuscript in Sir George Carew's handwriting states that it was written in the time of Henry V, and attributes it, as does the Lambeth manuscript, to John Yonge (*Book of Howth*, ed. Brewer, pp. 226, 331–3); while in the Rawlinson manuscript it is ascribed to James Yonge, an ascription accepted by Mr. Steele. Yonge appears also to be the author of the abridged translation of Giraldus Cambrensis' 'Expugnatio Hiberniæ,' which precedes the translation of the 'Secreta' in Rawlinson MS. B 490.

[Authorities cited; Ware's Writers of Ireland, ed. Harris; Tanner's Bibl. Brit.-Hib.; Mr. Steele's introduction and notes to his edition of Yonge's version have not yet appeared.] A. F. P.

YONGE, JAMES (1646–1721), medical writer, son of John Yonge, surgeon, and his wife Joanna (1618–1700), daughter of Nicholas Blackaller of Sharpham, Devonshire, was born at Plymouth on 11 May 1646. He was sent to Plymouth grammar school in 1654, and after two years there was bound apprentice to Silvester Richmond of Liverpool (preface to *Currus*), surgeon to the ship-of-war Constant Warwick. He was appointed surgeon's mate to the Montague, one of Lord Sandwich's fleet in the Downs, and was at the ineffectual bombardment of Algiers in 1662. In May of that year he was paid off in England, and acted for four months as assistant to an apothecary at Wapping; then he assisted in his father's practice till February 1663, when he made a voyage in the Reformation to Newfoundland. In 1664 he visited the west coast of Africa and the Mediterranean in the Bonaventure. On a second voyage, in December 1665, in the same ship, he was captured by the Dutch, and was detained as a prisoner of war at Amsterdam till September 1666. He got back to Plymouth and practised there till February 1668, when he made a final voyage to Newfoundland, after which he settled in Plymouth in September 1670, and soon did well in practice. He married, on 28 March 1671, Jane, daughter of Thomas Crampporne of Buckland Monachorum in Devonshire. He was appointed surgeon to the naval hospital at Plymouth at the rate of five shillings a day, and in 1674 became also deputy surgeon-general to the navy. He published papers in the 'Philosophical Transactions' on a bullet in the trachea, on two huge gallstones, and on an intestinal concretion.

Yonge visited London in 1678, and as a result of a discussion there published in 1679 'Currus Triumphalis e Terebintho,' two letters on the use of turpentine in the control of hæmorrhage. In 1682 he published 'Wounds of the Brain proved Curable,' a treatise based on some of his own cases. He became mayor of Plymouth in 1694. In 1702 he was examined and admitted to the license of the Royal College of Physicians of London. The examination was conducted at the house of Sir Thomas Millington, the president, in Lincoln's Inn Fields, and Yonge has left a full account of it, which was printed in the 'St. Bartholomew's Hospital Journal' for November 1899. He had before practised on the license of the bishop of Exeter. On 3 Nov. 1702 he was elected F.R.S., and in 1707 he embalmed the body of Sir Clowdisley Shovell. He died on 25 July 1721, and is buried in the church of St. Andrew, Plymouth, where his monument is still to be seen. His eldest son James (1672–1745), who married in 1726 Mary, daughter and heir of John Upton of Puslinch, was great-great-grandfather of Charles Duke Yonge [q. v.]

Yonge corresponded with Sir Hans Sloane, and was a friend of Walter Charleton [q. v.], of Francis Atterbury [q. v.], of Dr. Edward Browne [q. v.], of Edward Tyson [q. v.], and of Charles Bernard [q. v.], the surgeon. He was a royalist first, and afterwards a tory, and published 'Several Evidences' to prove that Charles I wrote 'Eikon Basilike.' He also published 'Considerations' on the Newfoundland trade in 1670; 'Medicaster Medicatus,' a reply to William Salmon (1644–1713), in 1685; and 'Sidrophel Vapulans' in 1699. His journal, in manuscript, is in the library of the Plymouth Institution.

[Edinburgh Medical and Surgical Journal, 1849, vol. lxxi.; Munk's Coll. of Phys. ii. 2; Norman Moore's Lecture on Principles and Practice of Medicine, St. Bartholomew's Hospital Journal, November, 1899; Works; R. N. Worth's Hist. of Plymouth, ed. 1890, passim; Burke's Landed Gentry; Brit. Mus. Cat. s.v. 'Young.'] N. M.

YONGE, JAMES (1794–1870), physician, a direct descendant of James Yonge (1646–1721) [q. v.], was fourth son of Duke

Yonge, vicar of Otterton, Devonshire, and his wife Catherina, daughter of Thomas Crawley-Boevey of Flaxley Abbey, Gloucestershire. He was born in Devonshire in 1794, and educated at Eton and Exeter College, Oxford, where he graduated B.A. on 13 May 1815, M.A. on 22 Oct. 1817, M.B. on 8 June 1819, and M.D. on 20 June 1821. He was elected a fellow of the College of Physicians of London on 30 Sept. 1822, practised in Plymouth, was physician to the Devonshire and Cornwall Hospital, and was for many years one of the chief physicians of the west of England. He married his cousin, Margaret, daughter of Sir Thomas Crawley-Boevey, bart. He died on 3 Jan. 1870.

[Munk's Coll. of Phys. iii. 263; Burke's Landed Gentry, s.v. 'Yonge of Puslinch;' Burke's Peerage and Baronetage, s.v. 'Boevey.'] N. M.

YONGE, JOHN (1467–1516), master of the rolls and diplomatist, was born in 1467 at Heyford in Oxfordshire. The manor of Heyford was given by William of Wykeham to New College, Oxford, as part of its endowment. Yonge was admitted to Winchester College as scholar in 1478, and became scholar of New College and D.C.L. He was fellow of New College from 1485 to 1500, when on 15 Aug. he was presented by the convent of Abingdon to the church of St. Martin's, Oxford. On 17 March 1502 he was admitted rector of St. Stephen's, Walbrook (*Reg. Lond.* Hill, f. 42), and on 28 Jan. 1503 was commissioned by the archbishop of Canterbury as judge of the court of prerogatives for the diocese of Canterbury (*Reg. Cant.* Warham, f. 6 *d*). On 19 March 1504 he was collated to the church of St. Mary-le-Bow by Archbishop Warham, and held the living till 13 May 1514 (*ib.* ff. 323–354).

On 4 Aug. 1504 Yonge was commissioned, together with John Taylor (*d.* 1534) [q. v.], Robert Rydon, clerk of the council, John Clerk, governor of the English merchants in Flanders, and two others, to conclude a treaty of mercantile alliance with Philip, archduke of Austria (Rymer, xiii. 105). He was next employed to take the oaths in the Low Countries of persons nominated by the treaty of 20 March 1506 to swear as to the amount and payment of the dowry and position of the Archduchess Margaret of Savoy, who was affianced to Henry VII (*ib.* xiii. 127, 146, 154, 155). He was, as a reward for these services, raised to the office of master of the rolls by Henry VII on 23 Jan. 1507–8 (*Pat.* 23 Hen. VII, pt. ii. M. 7). He was commissioned in July 1508 to go with Sir Thomas Brandon [q. v.] on an embassy to the emperor (Andreas, *Hist. of Hen. VII*, Rolls Ser. p. 125). Later in the same year he was associated with Wolsey in the conferences preparatory to the treaty of Cambray. Wolsey in a letter to Henry VII says: 'The last day of October, in the town of Antwerp, your ambassador . . . came to the emperor's presence. . . . The master of the rolls began hys oracion, which was uttered and pronounced very wel and dystynctly with good spryt and bolness' (*Letters, &c., of the Reign of Richard III and Henry VII*, Rolls Ser. i. 445). Henry VII in his will, dated 10 April 1509, named Yonge one of his seven executors.

Henry VIII on his accession confirmed Yonge's appointment as master of the rolls by a patent dated 11 June 1509, by which he was granted 'the house of the converts' to dwell in, and a tun of Gascon wine annually, with other privileges (*Pat.* Hen. VIII, pt. ii. M. 5). The new king also enriched him with further ecclesiastical preferments. On 28 Nov. 1511 he was made prebendary of Holborn in St. Paul's Cathedral, but resigned it on the following 11 Feb. in order to take up the better prebend of Newington (*Reg. Lond.* Fitzjames, ff. 31 *d*, 32). On 16 Dec. 1512 he was appointed dean of the collegiate church of St. Mary's, Leicester (*Pat.* 4 Hen. VIII, pt. i. M. 26); and on 15 July next he was presented by the abbot and convent of Ramsey to the church of Therfield in Hertfordshire, which he held till his death (Cussans, *Hertfordshire*, i. 126).

Henry VIII also employed him on frequent diplomatic missions. In 1511, after the dissolution of the league of Cambray, Henry in July sent him 'on a monitory embassage to Louis, requiring him to desist from the war against the pope,' a demand which Louis disregarded. Wolsey, who formed a low opinion of Yonge's conduct of this mission, wrote to Fox, bishop of Winchester: 'Never had man worse cheer than he in France, and that he had done nothing touching the matter wherewith he was charged' (Fiddes, *Life of Wolsey*, p. 70). While on this embassy he was paid twenty shillings a day. In consequence of Louis's refusal, Henry declared war.

During the progress of the unfortunate campaign Yonge, Sir Edward Poynings [q. v.] and Sir Thomas Boleyn were sent to Brussels as ambassadors to win the alliance of the Emperor Maximilian. They carried on the negotiations with the emperor and his daughter Margaret in person from June to September, but Maximilian avoided giving any definite promise. Yonge returned home, landing at Dover on 30 Sept.; but on 20 Dec. he was again commissioned with Poynings, Boleyn,

and Sir Richard Wingfield (1469?–1525) [q.v.] to arrange a league between the pope, England, Aragon, and Castile, the emperor-elect, Prince Charles, and Margaret of Savoy. On 5 April 1513 the holy league was satisfactorily concluded by the English ambassadors. Henry invaded France in person, a large army landing at Calais on 29 June. Yonge probably joined Henry on his arrival, and accompanied him in the campaign. Erasmus, writing on 8 Sept. to Ammonius, gives him a message to the master of the rolls if he were to be found in camp, and on the day of the arrival of the English army at Tournay Poynings, Yonge, and Wingfield had an interview with the inhabitants of the town. Yonge was soon sent on a fresh mission to further the proposed marriage between Prince Charles, afterwards Charles V—the grandson of Maximilian and Ferdinand—and Princess Mary, Henry's sister.

The year 1514 brought Yonge further ecclesiastical preferments: on 30 March he was appointed rector of St. Magnus Martyr in London (*Reg. Lond.* Fitzjames, f. 50 *d*); on 6 April prebendary of Apethorpe in York Cathedral, which office he resigned on his appointment on 17 May as dean of York, succeeding Wolsey on his promotion to the bishopric of Lincoln; and on 18 Sept. he became prebendary of Bugthorpe in York Cathedral. He had also apparently been holding for some time previously the living of St. Peter of Saltwood with the chapel of St. Leonard of Hythe, as he resigned it on 22 July in this year (*Reg. Cant.* Warham, f. 355); there is no record of his presentation to the living, but he seems to have succeeded Henry Ediall, who became provost of Wingham College in July 1497 (*Arch. Cantiana*, xviii. 428).

On the accession of Francis I in 1515, the archbishop of York, the Duke of Norfolk, the bishop of Winchester, and John Yonge were commissioned to renew the peace with him. Yonge's last political mission took him to Tournay, whence he and his colleagues carried on an extensive correspondence with Henry during August and September 1515 as to the best means of pacifying and securing the town. Yonge's health was now beginning to fail, and the king gave him leave, in a letter of 13 Aug., to return home 'on account of sickness,' but he resolved to 'wait a little time to see matters well towards a conclusion.'

He left for England on 17 Sept. and owing to failing health he resigned the church of St. Magnus Martyr on 16 Nov. (*Reg. Lond.* Fitzjames, f. 61). He died in London of the sweating sickness on 25 April 1516. In his will, apparently made on the day of his death and proved on 17 May, he left to Archbishop Warham a gold salt-cellar, appointing him executor; to Wolsey a cup; to New College, Oxford, and to Winchester six gilt goblets, 100*l.* to make a new conduit at Rye, and also directed that 'Master Grocen shall have his plate delivered unto him, which I have now on charge, without any maner of redemption.' He was buried on the left side of the Rolls chapel, where a monument was erected to him bearing his recumbent effigy, and a tablet placed on the wall with a long inscription in Latin verse.

In spite of his busy life he still found time for other interests; he was an intimate friend of Dean Colet and a 'great encourager of learned men,' to one of the foremost of whom, Erasmus, he was a generous patron, and it was in recognition of this that on 1 Jan. 1513 Erasmus dedicated his 'Plutarchi Chæronensis de tuenda bona valetudine præcepta' to him as a new year's gift.

[Authorities as in the text—also Kirby's Winchester Scholars; Lansdowne MS. 978, f. 147; Wood's Athenæ Oxon.; Le Neve's Fasti Eccl. Angl.; Letters and Papers, For. and Dom., of Henry VIII; Herbert's Hist. of Henry VIII; Rymer's Fœdera; Knight's Life of Colet and Life of Erasmus; Cal. of State Papers, England and Spain; Brewer's Hist. of Henry VIII.]

E. L. C.

YONGE, JOHN (1463–1526), bishop of Callipoli, born at Newton Longville in Buckinghamshire in 1463, entered Winchester as a scholar in 1474, at the age of eleven, and obtained a scholarship at New College, Oxford, in 1480, becoming a fellow of the college in 1482. He seems to have been in residence till 1499, and in 1502 resigned his fellowship, which was filled up on 9 April of that year. He became about this time doctor of divinity, but not—as Wood and others state—rector of St. Martin's, Oxford, as it was to his namesake, John Yonge (1467–1516) [q. v.], afterwards master of the rolls, that the living was given.

After leaving Oxford he was appointed rector of All Hallows, Honey Lane, London. The appointment is not entered on the bishop's registers; he resigned the living on 30 Oct. 1510 (*Reg. Lond.* Fitzjames, f. 23). On 15 Sept. previously he was nominated master or warden of the hospital of 'St. Thomas of Acon in the Cheap, London' (*ib.* f. 18). The choice had been left by the president and convent to Richard Fitzjames [q. v.], bishop of London. The bishop's selection of Yonge was fully justified by his zeal on behalf of the hospital. He found it on his accession in debt to the amount of

718*l.* 17*s.* 5½*d.*, but by the end of eight years he had raised sufficient money not only to discharge the debt, but also to carry out necessary repairs at the additional cost of 1,431*l.* 1*s.* 10½*d.* In the will—dated 18 Aug. 1510—of Edward Dudley [q. v.], executed for treason, Yonge was appointed jointly with the bishop of London, Doctor Colet, and Sir Andrew Windsor to have the guiding of Dudley's son Jerome, till twenty-two years of age, and in furtherance of this charge he and his co-trustees in 1514 obtained from the king the grant of Dudley's goods and chattels (*Letters and Papers of Henry VIII*, i. 1212, 5427). A bull of Leo X, now in the British Museum, and dated 28 Feb. 1515, conferred on him, as master of St. Thomas of Acon, the power to grant indulgences.

Yonge accepted, after much hesitation, the proposal made in 1513 by Richard Fitzjames, bishop of London, to become his suffragan. He finally decided to accept the office in order to obtain for the Mercers' Company the right of appointing the master of the hospital in future, for which he also obtained a papal bull. He is said by Wood to have owed the promotion to his friendship with Cardinal Wolsey. The bishop of London accordingly consecrated him in the church of St. Thomas of Acon on 13 June 1513 as suffragan bishop, under the title of bishop of Callipoli in Thrace, for which he made profession of obedience to the archbishop of Heraclius, his titular superior (*Reg. Lond.* Fitzjames, f. 41). His responsibilities as suffragan must have been largely increased by Bishop Fitzjames's blindness. He was already on 26 Jan. 1513 made vicar of St. Christopher le Stocks, but resigned the living on 28 April next year, having succeeded William Horsey on 28 March in the archdeaconry of London (*ib.* f. 49 *d*, 51, 50 *d*). On 12 June 1519 he was elected prior of the Augustinian priory of Shulbred in Sussex (*Reg. Chic.* C. f. 29 *d*), and apparently visited it to be installed. He obtained a grant of land for the priory, but cannot have resided there often, as he was constantly in London during his short rule over the house, which terminated on 21 March 1521 (*Reg. Chic.* C. f. 40). According to Wood he assisted the bishop of Lincoln in 1520 to draw up the privileges which Henry VIII granted to the university of Oxford two years later. He took up his permanent residence at Oxford in 1521. On 23 April 1521 he became warden of New College, Oxford. He was given the living of Colerne in Wiltshire on 14 Nov. 1524 (*Reg. Cant.* Warham, f. 309 *d*), and was also dean of Chichester, an appointment which he may have owed to the friendship of Bishop Robert Sherburne [q. v.], himself a former fellow of New College. He died at New College, Oxford, on 28 March 1526, being buried in the college chapel, where a brass, representing him in the habit of a bishop, was placed in his memory.

Much confusion has been made between his career and that of two of his contemporaries of the same name. All three were scholars of Winchester and fellows of New College; John Yonge, master of the rolls, is noticed separately, and the other was probably a relative of the bishop of Callipoli; he was born at Newton Longville, entered Winchester as a scholar in 1506, and was made fellow of New College in 1512, and became rector of Newton Longville about 1525.

[Authorities as in text; also Wood's Athenæ Oxon. ii. 737, and History and Antiquities of Oxford; Kirby's Winchester Scholars; Watney's Hist. of the Hospital of St. Thomas of Acon; Le Neve's Fasti Eccl. Angl.; Lansdowne MS. 979, f. 45; Letters and Papers, Foreign and Dom., of Henry VIII; Boutell's Monumental Brasses.] E. L. C.

YONGE, NICHOLAS (*d.* 1619), musician, was almost certainly the Nicholas Young who was one of the singing-men at St. Paul's Cathedral in the latter part of the sixteenth century. He was born at Lewes, Sussex; his mother's name was Bray. He settled in the parish of St. Michael's, Cornhill, and several of his nine children remained there, their descendants being traceable for a century after his death. Yonge gave daily musical performances in his house, which were much frequented by 'gentlemen and merchants of good accompt;' and about 1583 a gentleman whom Yonge calls a 'counsellor of estate,' translated many of the Italian madrigals performed there. After the appearance of the first English madrigals printed, the 'Psalmes, Sonets, and Songs of Sadness and Pietie,' by William Byrd [q. v.], Yonge published some of the translated works under the title of 'Musica Transalpina, Madrigales, translated of foure, five, and six parts, chosen out of divers excellent Authors, with the first and second part of "La Verginella," made by Maister Byrd upon two stanz's of "Ariosto," and brought to speak English with the rest.' The dedication to Gilbert Talbot (afterwards seventh Earl of Shrewsbury) [q. v.] is dated 1 May 1588. No secular music had previously been printed in England, except the feeble songs published in 1571 by Thomas Whithorne [q. v.], and

perhaps the song-book of Wynkyn de Worde (1530), of which a single part-book remains; at any rate the success of Byrd's and Yonge's publications seems to have been great and immediate. Thomas Watson (1557?–1592) [q. v.] and afterwards Thomas Morley [q. v.] also issued translations of Italian madrigals, and in 1597 Yonge published another collection entitled 'Musica Transalpina. The Second Booke of Madrigalles, to 5 and 6 Voices.' The selections were admirably made from Ferabosco, Marenzio, Palestrina, Lassus, and others of the best Italian and Flemish composers; many numbers of both books have always remained upon the repertory, and have been reprinted in various forms during the nineteenth century. Three of the poems were included in 'England's Helicon,' 1600. In the portrait of William Heather [q.v.] in the Music School, Oxford, he is represented holding a volume lettered 'Musica Transalpina.' In 1843 G. W. Budd began a complete edition in score, but issued only six of the eighty-one pieces. Some of the poems are in Oliphant's 'La Musa Madrigalesca' and Bullen's 'Lyrics from the Song-books of the Elizabethan Age;' and the whole text of the first collection was included in Arber's 'English Garner,' vol. iii.

Yonge's will is dated 19 Oct. 1619; and he was buried at St. Michael's, Cornhill, on the 23rd. His wife Jane proved the will on 12 Nov.

[Yonge's publications, in the British Museum Library; Visitation of London, i. 277, and Reg. of St. Michael's, Cornhill, in Harleian Society's publications; Grove's Dict. of Music and Musicians, ii. 191, 416, and iv. 495; Rimbault's Bibliotheca Madrigaliana. Burney, through misreading Yonge's first dedication, speaks of him as a London merchant, a mistake copied by several writers.] H. D.

YONGE, THOMAS (1405?–1476), judge, born about 1405, was elder son of Thomas Yonge (*d.* 1426), who was mayor of Bristol in 1411, and represented Bristol in parliament in 1413–14. His younger brother, Sir John Yonge, settled in London, representing the city in parliament and becoming sheriff in 1455 and lord mayor in 1466. Being, like his brother, a strong Yorkist, he was knighted by Edward IV after his restoration to the throne on 20 May 1471 (Warkworth, *Chron.* p. 31).

Thomas Yonge received a legal education at the Middle Temple, and from 1439 onwards his name frequently occurs in the year-books. Probably also he was the Thomas Yonge who was counsel for the city of Exeter in 1447 (Shillingford, *Letters*, Camden Soc. pp. 22, 149, 152). On 26 Sept. 1435 he was returned to parliament for Bristol, being described, however, as 'mercator.' He was re-elected for the same constituency on 17 Dec. 1436, 8 Jan. 1441–2, 31 Jan. 1446–7, 27 Jan. 1448–9, 28 Oct. 1449, and 5 Oct. 1450. Bristol was, like most of the trading centres, Yorkist in sympathies, and in June 1451 Yonge distinguished himself by presenting to parliament a petition from his constituents to the effect that the Duke of York should be recognised heir to the throne. This was part of the attack upon the Duke of Somerset, whose position was, however, unshaken; parliament was dissolved, and Yonge was committed to the Tower. He was released in April 1452, on the general pardon issued after the temporary reconciliation of the two parties. On 7 July 1455 Yonge was once more elected for Bristol, and in January 1456 claimed redress for his arrest and imprisonment, reminding the commons in his petition that all members 'ought to have their freedom to speak and say in the house of their assembly as to them is thought convenient or reasonable without any manner of challenge, charge, or punition therefore to be laid to them in any wise' (*Rot. Parl.* v. 337; Stubbs, *Const. Hist.* iii. 159, 174, 493; Ramsay, *Lancaster and York*, ii. 149, 151, 191). The commons sent up the bill to the lords, and the king ordered that the lords of the council should provide a remedy; but no further proceedings in the matter are recorded.

Yonge was naturally not elected to the Lancastrian parliament which met at Coventry, a curious side-light on the division of parties being afforded by the fact that two 'generosi de nativitate' take the place of the usual 'mercatores' in the representation of Bristol. He was, however, returned for Gloucestershire on 15 Sept. 1460 to the parliament which reversed the proceedings at Coventry. He probably also sat in the parliaments of 1461 and 1462–3, the returns for which are lost, and the triumph of his party under Edward IV secured Yonge much administrative employment and legal promotion. On 7 Nov. 1463 he was appointed serjeant-at-law, and king's serjeant on the following day, and in November 1467 he was raised to the bench as justice of the common pleas. He was not, however, removed when Henry VI was restored in October 1470, but lost his position during the puzzling rearrangement of the judiciary, when Edward IV regained his throne six months later, though he was exempted from the operation of the Act of Resumption in 1472–3. On 29 Oct. 1475, in spite of his

advanced age, he was appointed a justice of the king's bench. He died in the following year, and was buried in Christ Church, London. John Yonge (1467 ?–1516) [q.v.], the master of the rolls, is doubtfully said to have been his son, and Walter Yonge [q. v.] the diarist to have been descended from him (Burke, *Extinct Baronetcies*; but cf. Vivian, *Visit. of Devon*, 1895, p. 840).

[Rot. Parl.; Cal. Rot. Pat.; Cal. Patent Rolls, 1461–7, passim; Paston Letters, ed. Gairdner; William Worcester (Rolls Ser.); Diary of Walter Yonge (Camden Soc.), pref.; List of Sheriffs, 1898, p. 203; Off. Ret. Members of Parl.; Seyer's Memoirs of Bristol; Hunt's Bristol, pp. 94, 97–9; Burke's Extinct Baronetcies; Stubbs's Const. Hist.; Fortescue's Governance of England, ed. Plummer, pp. 35, 44, 51; Ramsay's Lancaster and York.]

A. F. P.

YONGE, WALTER (1581 ?–1649), diarist, born about 1581, was second son and heir of John Yonge (*d.* 1612) of Colyton, Devonshire, by his wife, Alice Starre or Stere. He is said to have been descended from Thomas Yonge (1405 ?–1476) [q. v.]; his father was a prominent merchant of Lyme Regis, and has been identified with the John Yonge who dedicated to Queen Elizabeth a 'Discourse' advocating the establishment of a 'bank of money' (Bernard, *Cat. MSS. Angliæ*, i. 798; *Notes and Queries*, 1st ser. xi. 224, 331). Walter Yonge lived during his father's lifetime at Upper Helions, Devonshire; but his elder brother, John, having died without issue in 1584, he succeeded on his father's death to the family property at Colyton. He matriculated from Magdalen College, Oxford, on 19 April 1599, aged 18, but left the university without a degree, and in 1600 was admitted a student of the Middle Temple. He was called to the bar, but, if he practised, he made no mark in his profession. He took an active part in local affairs, was for many years justice of the peace in Devonshire, and served as sheriff in 1628. In 1640 a committee of the House of Commons having reported Honiton as one of the boroughs that had formerly sent members of parliament but had discontinued doing so, Yonge, who belonged to the puritan party, was elected member for Honiton. Soon after the outbreak of the civil war he was appointed one of the victuallers of the navy, and was acting as such as late as 18 Oct. 1648 (*Cal. State Papers*, Dom. 1644 p. 353, 1648–9 p. 308). According to Foster he was one of the members secluded on 6 Dec. following, but his name does not occur in Rushworth's list (*Collections*, iv. ii. 1355). He died in December 1649, and was buried at Colyton on the 26th. By his wife Jane, daughter of Sir John and niece of Sir William Peryam [q. v.], Yonge was father of Sir John Yonge (1603–1663), who was one of the members secluded by Cromwell, was created a baronet at the Restoration, and by his wife Elizabeth, daughter of Sir William Strode, was ancestor of Sir William Yonge [q. v.]

Yonge's only published work was 'A Manual, or a Justice of the Peace his Vade-Mecum,' London, 1642, 12mo, which was enlarged and republished by Samuel Blackersby in 1711. But he was an inveterate diarist; his earliest diary begins in 1604, and his latest goes down to 1645; the earliest portion, extending from 1604 to 1627, was edited in 1848 by Mr. George Roberts from a manuscript in his possession for the Camden Society. The manuscript is now British Museum Addit. MS. 28032, but this is the least interesting portion of Yonge's diaries; the most valuable by far is the diary of the proceedings of the Long parliament, which he began on 19 Sept. 1642, and continued till 10 Dec. 1645. This is extant in four volumes in the British Museum (Addit. MSS. 18777–18780); the volumes are very similar to modern reporters' notebooks, and by means of a number of shorthand contractions, of which Yonge gives a list at the beginning of the first volume, he was able to take down the substance of speeches as they were delivered. These volumes were unknown to the editor of Yonge's 'Diary,' which they greatly surpass as a contemporary record of events.

Yonge is also conjectured to have compiled British Museum Addit. MS. 22474, which consists of 'Speaches, Passages, and other Observations at the Parliament . . . . begun 6 Feb. 1625-6.' The manuscript is not in Yonge's hand, but very probably was a fair copy made by a secretary, possibly with a view to publication, and it has the initials 'W. Y.' at the corner of the first leaf. The 'Reports of Sermons preached in London 1642–4,' extant in British Museum Addit. MSS. 18781–2, are by Yonge's second son, Walter.

[Works in Brit. Museum Library; Official Return of Members of Parl.; Vivian's Visitations of Devonshire, 1895, pp. 840–1; Burke's Extinct Baronetcies; Tanner MS. 58, f. 524; Foster's Alumni Oxon. 1500–1714; authorities cited.]

A. F. P.

YONGE, Sir WILLIAM (*d.* 1755), baronet, politician, born at the family seat of Colyton, Devonshire, and fourth in descent from Walter Yonge [q. v.] the diarist, was

the son of Sir Walter Yonge, third baronet, M.P. for Honiton and (June 1728) one of the commissioners of the customs, who died on 17 July 1731 (*Hist. Reg.* Chron. Diary, p. 36). His mother, Sir Walter's second wife, whom he married in 1691, was Gwen, daughter and coheiress of Sir Robert Williams, bart., of Penrhyn. William Yonge was chosen to represent Honiton on 4 Feb. 1714–15, and he served the borough in five successive parliaments; for though chosen for Ashburton in 1734 and Tiverton in 1727 and 1747, he each time preferred to sit for Honiton, and was five times re-elected there upon his accepting places. In 1754 he made way at Honiton for his son George, and sat for Tiverton. He entered the house as an official whig, his gaze being always intently fixed upon the prospect of securing office, and he soon succeeded in making himself extremely useful to Sir Robert Walpole, 'who caressed him without loving him and employed him without trusting him.' As Walpole's lieutenant he took an active part in preparing for the impeachment of Atterbury in May 1723, and was rewarded by a commissionership of the revenue in Ireland; while on 21 March 1724 he was appointed one of the commissioners of the treasury in Great Britain in the room of Richard Edgcumbe (*ib.* 1724, p. 17). On 27 May 1725, upon the re-establishment of the order of the Bath, he was the thirty-third of the thirty-six knights appointed to a stall, and he was frequently twitted thenceforth about the ostentation with which he displayed his 'ribbons' (*ib.* p. 23). During the short interregnum of Walpole's long tenure of supreme power, upon the death of George I, Yonge was turned out of his commissionership. The new king, George II, had been in the habit, as Hervey informs us, of calling him 'Stinking Yonge,' and had 'conceived and expressed such an insurmountable dislike to his person and character that no interest nor influence was potent enough at this time to prevail with his majesty to continue him.' Sir Robert advised his 'creature' upon this disgrace to be patient, not clamorous, to submit, not resent or oppose; to be as subservient to the court in attendance, and give the king his assistance in parliament as constantly and assiduously as if he were paid for it, telling him and all the world, what afterwards proved true, that, whatever people might imagine, Yonge was not sunk; he had only dived, and would yet get up again. This prediction was soon verified, for on 18 May 1728 Yonge was appointed, together with Byng (Lord Torrington), Norris, Wager, and others, one of the commissioners for executing the office of lord high admiral (*ib.* 1728, p. 28); and on 8 May 1730 he was reinstated as a commissioner of the treasury in the room of Sir Charles Turner (*ib.* 1730, p. 36). Early in 1731 appeared a little tract called 'Sedition and Defamation Display'd: in a Letter to the Author of the Craftsman,' in the 'dedication' to which Pulteney is attacked with insulting vigour. Pulteney assumed that the pamphlet was by John Hervey (Lord Hervey [q. v.]), who had recently 'ratted' from the opposition and obtained a post from Walpole, and wrote 'A Proper Reply,' which resulted in a duel; but there seems very good reason for believing with Coxe that the body of the tract was really written by Yonge, whose authorship was positively affirmed by Lord Hardwicke (cf. Coxe, *Sir Robert Walpole*, i. 363*n.*; Stebbing, *Verdicts of History Reviewed*, 1887, p. 218; manuscript note in Brit. Mus. copy of *Sedition and Defamation Display'd*). Yonge did not give any sustained literary help to his chief, but his support was invaluable in the house, and Walpole is said to have been able to speak from notes taken from him and from those taken by no one else. In May 1735 he was appointed to the important post of secretary at war. He supported Walpole with undiminished energy at the period of his downfall. When, after the Christmas recess of 1741–2, Pulteney moved for a secret committee of twenty-one to inquire into the state of affairs and report to the king, Yonge made one of his greatest oratorical efforts. When the debate was over, Pulteney, who always sat on the treasury bench, cried in admiration to Sir Robert, 'Well, nobody can do what you can.' 'Yes,' replied Walpole, 'Yonge did better.' In his 'Grub upon Bub' (1741), Hanbury Williams had alluded to Yonge's capacity in answering questions and extinguishing tiresome claims.

Yonge was elected a member of the dominant whig stronghold at White's Club in 1743. He incurred the displeasure of the Bedford faction, but he had managed to conciliate the Pelhams, and he not only hung on in office, but he was in May 1746 appointed joint vice-treasurer of Ireland, the rival candidate, Lord Torrington, having been pacified with a fat pension (*Walpole Corresp.* i. 401). In the same year he was one of the committee for managing the impeachment of Lord Lovat. The obstructions placed by the law in the way of the prisoner's securing an adequate defence were a source of disquietude to fair-minded people, and in May 1747, amid

general applause, Yonge moved that counsel should be allowed to prisoners on impeachment for high treason. 'Thank God!' was Horace Walpole's comment, 'we are a better-natured age than that of William III, and have relinquished a savage privilege with a good grace.' Yonge appeared in a different light in February 1751, when he proposed that Murray should be committed to Newgate for contempt of the house in refusing to receive a reprimand at the bar in a kneeling posture [see MURRAY, ALEXANDER, *d.* 1777]. He was subsequently chairman of a committee appointed to draw up a report upon Murray's case. In this report, which was read on 18 Feb. 1751, he proposed with no little judgment virtually to leave the matter over for another session. On 7 Feb. 1754, when, in view of the impending general election, he moved for the repeal of the bribery act, he made what was practically his last appearance in active politics. His career as a place-hunting politician had been marked by eminent success, and was appropriately extolled by Lord Chesterfield, who wrote of him in a letter to his son as a man 'who has *by a fitness of tongue* raised himself successively to the best appointments in the kingdom.' 'And all this,' he adds, 'with a most sullied, not to say blasted character.' It was the general opinion that he would have gone much higher but for his inexplicably evil reputation. Walpole used to say of him that nothing but so bad a character could have kept down his talents, and nothing but his talents have kept up his character. Pitt, writing to George Grenville (26 April 1748), employs his name as a synonym for habitual mendacity. To what he owed such an exceptionally unsavoury reputation is (as in the case of Lord Shelburne) an enigma. The nearest approach to a solution, perhaps, is that afforded by Hervey when he says that without having done anything remarkably profligate, anything out of the common track of a ductile courtier and a parliamentary tool, his name was proverbially used to express everything pitiful, corrupt, and contemptible. 'It is true,' adds Hervey, 'he was a great liar, but rather a mean than a vicious one. He had been always constant to the same party; he was good-natured and good-humoured, never offensive in company, nobody's friend, nobody's enemy. He had no wit in private conversation, but was remarkably quick in taking hints to harangue upon in parliament; he had a knack of words there that was surprising considering how little use they were to him anywhere else. He had a great command of what is called parliamentary language, and a talent of talking eloquently without a meaning, and expatiating agreeably upon nothing.' A corroboration of the concluding touch is conveyed in the distich in the 'State Dunces:'

> Silence, ye Senates, while enribboned Yonge
> Pours forth melodious nothings from his tongue.

Yonge was elected F.R.S. on 28 June 1748, and was created an honorary LL.D. by the university of Cambridge in 1749. During the summer vacation of 1755 he attended an anniversary meeting at Exeter (1 Aug.), a few days after which he was seized with a paralytic disorder which affected his speech. He made an apparently rapid recovery, but on 9 Aug. he had another attack, which proved fatal (*Public Advertiser*, 14 and 15 Aug. 1755). He died at his seat of Escott, near Honiton, on 10 Aug. 'Sir William Yonge, who has been extinct so long, is at last dead,' was the comment of Horace Walpole. He was buried on the 14th in the family vault beneath the chancel of Colyton church, where his coffin-plate has been preserved.

Yonge married, first, Mary, daughter of Samuel Heathcote of Hackney, from whom he was divorced by act of parliament, with permission to remarry, in 1724; and secondly, on 14 April 1729, Anne, daughter and coheiress of Thomas, lord Howard of Effingham (*Hist. Reg.* 1729, Chron. Diary, p. 25). By her he had issue six daughters and two sons, of whom the elder was Sir George Yonge [q. v.]

Yonge greatly cherished a reputation as a rhyming wit, which he did little to sustain, though it made him the butt of people of discernment, notably the poet Pope. In 1730 he joined with Roome and Concanen in converting the old comedy, 'The Jovial Crew,' by Richard Brome [q. v.], first produced in 1641, into a comic opera in three acts. The alteration was effected by curtailing the dialogue, leaving out the exceptionable parts, and adding a considerable number of songs, most of which, says Genest, are 'vastly superior to the trash usually put into an opera.' Most of the songs are attributed to Yonge. The piece in its new form, produced at Drury Lane on 8 Feb. 1730–1, had a great success, and was performed as late as 1791 (WARD, *Engl. Dram. Lit.* 1899, iii. 130 *n.*; cf. GENEST, iii. 288). The author 'Of Modern Wit, an Epistle to the Right Hon. Sir William Young' (1732), can hardly have been aware of Yonge's operatic triumph, for after eulogising his

oratory in the commons, which excites the unwilling admiration of Pulteney and Shippen, he goes on to deprecate that form of modern wit which 'lies chiefly in a caper or a song.' Dodsley was anxious in his famous 'Collection' to give an example of Yonge's handiwork, and in his sixth volume he rashly printed two pieces, 'Lady M[ary] W[ortley] to Sir W[illiam] Y[onge]' and 'Sir W. Y.'s Answer,' containing the couplet

> But the fruit that will fall without shaking
> Indeed is too mellow for me.

Lady Mary was highly indignant at having her name coupled in any way with a man of such a character as Yonge, and claimed the reply as her own impromptu upon some verses written by a lady (*Corresp.* ed. Thomas, 1898, ii. 355; Dodsley, *Collection*, 1758, vi. 230–1).

Conversely, Pope was annoyed at verses by Yonge being mistaken for his. In the 'Epilogue to the Satires' and elsewhere he connects him with Bubo (Dodington), notably in the line

> The flowers of Bubo and the flow of Young;

he classes him among the didappers, who, after diving in mud, astonish their friends by coming up in unexpected places, and in the 'Essay on Man' he derides him in the couplet

> To sigh for ribbons, if thou art so silly,
> Mark how they grace Lord Umbra and Sir Billy.

Three poems by Yonge are inserted in the 'Collection' of John Nichols (1780, vi. 255–63), where mention is also made of Yonge's verses in the 'Gentleman's Magazine' (1736, p. 103), 'the subject of which renders 'em improper to be inserted here.' Yonge nevertheless had sufficient reputation in the world of polite literature for Johnson to apply to him upon the vexed question of the pronunciation of 'great,' which Pope and Swift had rhymed indifferently with 'seat' and 'state.' 'When I published my plan,' said Johnson to Boswell, 'Lord Chesterfield told me that the word should rhyme with state; Sir William Yonge sent me word that it should be pronounced so as to rhyme with seat, and that none but an Irishman would pronounce it *grait*. Now here were two men of the highest rank, the one the best speaker in the House of Lords, the other the best speaker in the House of Commons, differing entirely.' Johnson's experience as a parliamentary reporter renders this last testimony of especial interest. In 1749 Yonge wrote the somewhat coarse epilogue to Johnson's 'Irene.' Murphy, overlooking the statement in the 'Gentleman's Magazine' (1750, p. 85), questioned the fact recorded by Boswell. Boswell accordingly added, in the second edition of his 'Life,' 'as Johnson informed me.' 'I know not,' he also says, 'how his play came to be thus graced by the pen of a person then so eminent in the political world' (Boswell, *Life*, ed. Croker).

[Roberts's Diary of Walter Yonge (Camd. Soc.), 1848, pp. xii, xiii; Burke's Extinct Baronetcies; Wotton's Baronetage, 1771, ii. 227; Graduati Cantabr.; Thomson's Hist. of Royal Society, App. v; Walpole's Memoirs of George II, i. 22, 24, 116, 369; Coxe's Pelham Administration, 1829; History of White's Club, 1892; Lord Hervey's Memoirs; Lady Mary Wortley Montagu's Works (Bohn); Suffolk Correspondence, ed. Croker; Dodsley's Collection of Poems, 1758, vi. 230; Walpole's Correspondence, ed. Cunningham, i. 98, 100, 119, 130, 218, 400, 407, ii. 22, 78, 82, 458, vi. 65, viii. 233; Pope's Works, ed. Elwin and Courthope, vols. iii. iv.; Grenville Corresp. i. 73–4; Mahon's Hist. of England, iii. 19, 137; Morley's Walpole, p. 238; Chesterfield's Letters, ed. Mahon; Notes and Queries, 3rd ser. vii. 164.] T. S.

YORK. [See also Yorke.]

YORK, Dukes of. [See Langley, Edmund de, 1341–1402; 'Plantagenet,' Edward, 1373?–1415; Richard, 1411–1460; Richard, 1472–1483; James II, King of England, 1633–1701.]

YORK and ALBANY, Dukes of. [See Ernest Augustus, 1674–1728; Frederick Augustus, 1763–1827.]

YORK, Duchess of. [See Hyde, Anne, 1637–1671.]

YORK, Cardinal of. [See Henry Benedict Maria Clement, 1725–1807.]

YORK, Sir JOHN (*d.* 1569?), master of the mint, was, according to the earliest pedigree of the family in Flower's 'Visitation of Yorkshire' in 1563–4, third son of John Yorke, by his wife Katherine Patterdale or Patterdall. The pedigree in the 'Visitation of Yorkshire' by Robert Glover in 1584–5 (ed. Foster, 1875) confirms these statements, but in the 'Visitation of London' in 1568 he is designated the son of Sir Richard Yorke. His grandfather, according to all the pedigrees, was Sir Richard York of York, and his grandmother was, according to the visitation of 1563–4, Joan Maliverer, Sir Richard's first wife. While accepting the testimony of the Yorkshire visitations as to the name of York's father, it is probable that the London visitation is correct in dis-

tinguishing two persons, father and son, named Sir Richard York, who have been confused by Robert Davies (1793–1875) [q. v.] and other historians.

The elder Sir Richard York (*d.* 1498), founder of the family, and great-grandfather of Sir John York, was admitted to the freedom of the city of York by purchase in 1456. In 1459 he was chamberlain; in 1466 sheriff and mayor of the staple of Calais at York; and in 1469 and 1482 he was mayor of York. On 14 Sept. 1472 he was returned to parliament for the city of York, and he is said to have served the city in six parliaments (Davies, *Extracts from the Municipal Records of York*, p. 122). He was knighted at York by Henry VII on 31 July 1487, besides receiving a pension of 20*l.* in 1486 which was doubled in 1488 (*Pat. Rolls*, 5 Hen. VII, m. 19). It is probable that, in accordance with the statement in Glover's 'Visitation,' he died in 1498, and that his son Sir Richard York died in 1508. The younger Sir Richard was buried in the church of St. John, Micklegate, his portrait appearing in the east window.

The earliest mention of Sir John York occurs on 3 Sept. 1535 when he arrived at Calais from Antwerp with intelligence of a sermon preached against the king by a 'lewd friar' in the pulpit at Antwerp (*Letters and Papers of Henry VIII*, ix. 263). In 1544 he was appointed assay master to the mint (R. Ruding, *Annals of the Coinage*, 3rd edit., 1840, pp. 34, 40). In 1547 he was promoted to be master of the mint at Southwark, established in the former mansion of Charles Brandon, duke of Suffolk. In 1549 he was sheriff of London. In October of this year the quarrel had broken out between the Protector Somerset and John Dudley, earl of Warwick. Somerset, fearing the confederate lords, had retired with Edward VI to Hampton Court, and desired the city to furnish him with a thousand men for the royal protection. Warwick, in order to counteract him, repaired to the city and took up his abode at York's house in Walbrook on 6 Oct. 1549. The city, influenced by his persuasions, resolved to join his party. On 8 Oct. the lords dined together at York's house, and on the following day the common council responded to their summons of aid by promising a contingent of soldiers to support them. As a reward for his services Edward VI visited York at his official residence in Southwark on 17 Oct., and, after dining there, knighted him. Somerset, having been confined in the Tower, was brought to York's house at Walbrook on 6 Feb. following, and there released on his recognisances (*Acts of Privy Council*, ii. 384). Here the privy council again sat two days after, probably feeling more secure within the city against surprise by adherents of Somerset (*ib.* p. 388).

York appears to have enjoyed at this time the office of master of the king's woods (*ib.* p. 400). Bonner, bishop of London, having been deprived on 1 Oct. 1549, the temporalities of the see passed to the crown. York thereupon began felling the bishop's woods. The privy council on 24 Feb. 1550 issued an injunction against him, further prohibiting him from removing the woods already felled, which suggests suspicions of peculation. He apparently disobeyed, for a fresh prohibition was issued on 17 March. On the following 14 June the council again wrote to him, this time forbidding him to continue felling the king's woods near Deptford, the timber to be preserved for naval purposes. Meanwhile, as the acts of privy council disclose, York was busily engaged in his duties at the mint, which must have been particularly arduous at a time when changes in the coinage followed each other in rapid succession. During some time in the summer of 1550 he was employed in secret missions abroad. His first business was to smuggle over munitions of war from the Netherlands. To prevent information of this from reaching the Netherlands government, the privy council forbade the customers and searchers of Calais and Dover to search 'such provisions of the kinges as Sir John Yorke shall from tyme to tyme bringe thider' (*ib.* 19 July 1550). In the following February (1551) he was commissioned to repay to the Fuggers the sum of 127,000 florins borrowed by the king in the previous June (1550). In the summer of 1551 he repaid for the king another sum of 23,279*l.* borrowed from the Fuggers (*ib.* 3 July 1551). By way of gratification he received the valuable license to export eight hundred fodders of lead (*ib.* 14 Dec. 1550). He was also made under-treasurer of the Mint in the Tower in 1550, and promoted to be master in 1551 (Ruding, i. 34). He had contrived to render himself acceptable to the two rival parties in the privy council, headed by Somerset and Warwick respectively. To Somerset he had advanced no less a sum than 2,500*l.*, which shows him to have been a man of great wealth for that day. When after Somerset's execution the duke's note of hand, which York had produced for the council's inspection, had disappeared, the Duke of Northumberland, who had lately been promoted from the earldom of Warwick, interested himself on York's behalf in procuring an order for his re-

payment (*Acts of the Privy Council*, 10 May 1552).

York was enriching himself during this period not only by his official income, but in the course of foreign trading. He had acquired land in Yorkshire, and also at Woolwich (Hasted, *Hist. of Kent*, ed. H. H. Drake, 1886, p. 168). In May 1553 he formed one of the Russia company or 'merchant adventurers to Moscovy,' incorporated under a charter of Edward VI [see Cabot, Sebastian]. He evidently retained Northumberland's friendship, and he was prominent as a supporter of the claims of Lady Jane Grey. On 23 July 1553, after the collapse of that conspiracy and two days later than the duke, York was put under arrest in his own house by the lord mayor (Wriothesley, *Chronicle*, ii. 92). On 30 July the privy council issued a warrant for his committal to the Tower. An inventory of his goods was ordered, and they were seized to the queen's use. Sixty cloths which were being exported by him were stopped at Dover (*Acts of the Privy Council*, 9 Aug. 1553). On 31 July he was sent to the Tower, being confined in the Bell Tower. At first his imprisonment was rigorous, for it was not till 14 Sept. that he was allowed 'the liberty of the leades' (*Chronicle of Queen Jane*, p. 27). On 18 Oct. he was released (*ib.* p. 32). The inhabitants of Whitby, tenants of the lands of the abbey which he had bought from the Duke of Northumberland, took occasion of his imprisonment to bring an action against him in the court of requests for excessive raising of their rents. These they alleged to have been increased by sums amounting to a rate of 122 per cent., besides exactions in the way of fines upon change of lord. On 24 Oct. the court gave judgment against him. About the same time another action was brought against him in the same court by Avere or Alvered Uvedale, mineral lessee of the recently dissolved abbey of Byland, complaining that York having purchased the manor of Netherdale, Yorkshire, part of the land of the abbey in June 1553, had refused to allow the plaintiff to cut down timber for his mines, and had seized a large quantity of lead ore belonging to him. The issue of this case has not been preserved, but the two plaints throw some light upon York's character.

York's early care on release from prison was to conform to the new order of things, for on 5 Nov. following he attended at St. Stephen's, Walbrook, the sermon of John Feckenham [q. v.], Queen Mary's private chaplain and confessor (Machyn, *Diary*, p. 48). He was at this time an alderman of the city; but his place at the mint had been filled up, and he does not reappear in public life till after the accession of Elizabeth. On 5 Oct. 1560, when a project of recoinage was under consideration, York wrote to Cecil a letter of advice, winding up with a request for Cecil's interest in his favour (*State Papers*, Dom. Eliz. xiv. 10). Among his recommendations was one for the employment of foreign refiners, as being of superior skill. It would appear from a letter from a Flemish company to Sir Thomas Gresham, written from Antwerp in this year, that York actually went to Flanders on this business. But he was never reinstated in office at the mint. He died some time before the end of 1569, for on 15 Dec. of that year Sir Ralph Sadler, writing to the council from Northallerton, mentions 'Peter Yorke, son and heir of Sir John Yorke deceased' (*State Papers*, Dom. Eliz. xv. 99).

York married Anne or Anna, daughter of Robert Smyth of London. According to the 'Visitation of Yorkshire' of 1563–4, and Glover's 'Visitation of Yorkshire' in 1584–5, Lady York afterwards married Robert Paget of London; but according to the 'Visitation of London' in 1560 she was the widow of one Pagett when she married York. Sir John York left ten sons, two of whom were knights, Sir Edmund and Sir Edward, a vice-admiral in the navy. Rowland York [q. v.] is said to have been another. He also left three daughters. The spelling of the name, both in the signature of his letter to Cecil and in the plea put in by him in his defence against the tenants of Whitby in the court of requests, is York.

[Acts of the Privy Council 1542–56; State Papers, Dom. Hen. VIII, Edw. VI, xv. 36, ib. Eliz. xiv. 10; The Visitation of Yorkshire, 1564, sub Yorke of Gowthwaite, Harl. Soc. 1881, xvi. 357; The Visitation of London, 1568, Harl. Soc. 1869, i. 81; The Visitation of Yorkshire, 1584–5, J. Foster, 1875; F. Drake's Eboracum, 1736; R. Davies's Extracts from the Municipal Records of the City of York, 1843; Strype's Ecclesiastical Memorials, Oxford, 1822, pts. ii. iii.; Burke's History of the Commoners, 1838, vol. iv.; Burgon's Life of Sir Thomas Gresham, 1839, vol. i.; R. Ruding's Annals of the Coinage, 1840, vol. i.; H. Machyn's Diary; Chronicle of Queen Jane; Wriothesley's Chronicle (Camden Soc.); Official Return of Members of Parliament; R. R. Sharpe's London and the Kingdom, 1894, vol. i.; Select Cases from the Court of Requests, ed. I. S. Leadam, Selden Soc. 1898.] I. S. L.

YORK, LAURENCE (1687–1770), Roman catholic prelate, born in London in 1687, joined the Benedictine order and made his

solemn profession as a monk at St. Gregory's College, Douay, on 28 Dec. 1705, and was ordained priest in 1711. He was prior of St. Edmund's, Paris (1721–5), and afterwards prior at St. Gregory's (1725–9). His services were required for the mission at Bath in 1730. In 1741 he was consecrated bishop of Nisibis in Mesopotamia, and nominated coadjutor to Bishop Pritchard, vicar-apostolic of the western district. He succeeded to that vicariate in 1750, resigned it in 1764, and died at St. Gregory's College, Douay, on 14 April 1770. His portrait hangs in the refectory at Downside.

[Brady's Episcopal Succession, iii. 223, 295; Downside Review, i. 426; Oliver's Cornwall, pp. 55–6, 479; Panzani's Memoirs, p. 421; Snow's Necrology, p. 116.] T. C.

YORK, RICHARD OF, EARL OF CAMBRIDGE (*d.* 1415). [See RICHARD.]

YORK or YORKE, ROWLAND (*d.* 1588), soldier of fortune, is conjectured to have been one of the ten sons of Sir John York [q. v.], whose ninth son bore the name of Rowland (*Visit. of Yorkshire*, ed. Foster, p. 382). Being of an adventurous disposition, he volunteered for the Netherlands under Captain Thomas Morgan (*d.* 1595) [q. v.] in 1572. He embarked at Gravesend on 19 March that year with his two companions, Gascoigne and Herle, but the ship in which they sailed was nearly lost on the coast of Holland owing to the incompetence of the Dutch pilot (BRYDGES, *Censura Literaria*, i. 111). But reaching the English camp in safety, he took part in August that year in the attack on Goes under Captain (afterwards Sir) Humphrey Gilbert [q. v.] and 't Zereets (MARKHAM, *Fighting Veres*, p. 46). Opinions differed about him. By some he was held 'bolde of courage, provident in direction, industrious in labour, and quick in execution' (BLANDY, *The Castle*, p. 26). But his profligacy and the fact that he was a Roman catholic caused him from the first to be distrusted by the states (METEEREN, *Hist. Belg.* lib. xiv. 430). In October 1580 he was reported by Herle to Walsingham to have been arrested on a charge of felony (*Cal. State Papers*, Dom. 1547–80, p. 684). Four years later he was detected in a plot with John Van Imbyss to betray Ghent to the Duke of Parma (GRIMESTONE, *Hist. of the Netherlands*, p. 827). Contrary to the advice of the Prince of Orange, who would have preferred a more summary punishment, he was clapped in prison in Brussels, whence he was released when the city fell into Parma's hands in 1586. He served at the siege of Antwerp, but by the intercession of his friends he was allowed to return to England. Joining the expedition under the Earl of Leicester that year, he succeeded in ingratiating himself with Sir Philip Sidney (METEEREN, *Hist. Belg.* l.c.), and being by Leicester appointed to the command of Zutphen sconce, he, according to Camden, took the opportunity thus offered him of paying back a grudge he had against the earl by surrendering the sconce to the Spaniards and inducing Sir William Stanley (1548–1630) [q.v.] to do the same for Deventer. He was appointed captain of a troop of lancers in the Spanish service; but his treachery not being, as he thought, sufficiently rewarded, and he being known to be a bold and determined villain (TOZEN, i. 357), it is said the Spaniards took precaution to prevent any double treachery by causing him to be poisoned. He died on a Sunday in February 1588, having first 'received sacraments, unction, and all' (BERTIE, *Five Generations of a Loyal House*, p. 120; but cf. *Cal. State Papers*, Dom. 1581–90, p. 466, where he is said to have died of the smallpox). Three years afterwards his body was exhumed and gibbeted by order of the states. His heir was Edmund Yorke, who was executed at Tyburn in 1595 for attempting to assassinate Queen Elizabeth.

[Cardinal Allen's Defence of Sir William Stanley's Surrender of Deventer, ed. Heywood (Chetham Soc.), introd. p. xxii *n.*; Sadler's Letters, App. iii., 'The Estate of the English Fugitives,' pp. 208–330; Somers Tracts, i. 360; Roger Williams's Actions of the Lowe Countries, p. 81; A True Discourse Histo icall . . . translated and collected by T. C[hurchyard], esq., &c., p. 84; Motley's United Netherlands; and authorities quoted.] R. D.

YORK, WILLIAM OF (*d.* 1256), bishop of Salisbury. [See WILLIAM.]

YORKE, CHARLES (1722–1770), lord chancellor, second son of Lord-chancellor Hardwicke [see YORKE, PHILIP, first EARL OF HARDWICKE], by Margaret, daughter of Charles Cocks, was born in Great Ormond Street, London, on 30 Dec. 1722. He was educated at Newcome's school, Hackney, and the university of Cambridge, where he went into residence at Corpus Christi College on 13 June 1739, and received the M.A. degree in 1749. Destined to the law from his childhood, he was admitted on 1 Dec. 1735 member of the Middle Temple. Thence he migrated on 23 Oct. 1742 to Lincoln's Inn, where he was called to the bar on 4 Feb. 1745–6, and elected bencher on 8 May 1754. His career opened brilliantly. In the composition of the 'Athenian Letters' he had a larger share than any other contributor except

his elder brother, Philip Yorke (1720–1790) [q. v.] While still in his nonage he corresponded on learned topics with William Warburton (afterwards bishop of Gloucester), and somewhat later with Montesquieu, Thomas Birch [q. v.], and Thomas Secker [q. v.], archbishop of Canterbury. In 1745 his 'Considerations on the Law of Forfeiture for High Treason, occasioned by a Clause in the late Act for making it Treason to correspond with the Pretender's Sons or any of their Agents' (London, 8vo; 2nd edit. 1746; 4th edit. 1795, 8vo), an ingenious defence of one of his father's least defensible measures, established his reputation as a constitutionalist. In 1747 he was appointed to the sinecure place of joint-clerk of the crown in chancery. In the same year he was returned to parliament (7 Dec.) for Reigate, which constituency he continued to represent until the dissolution of 11 March 1768. In the ensuing parliament he sat for the university of Cambridge.

Yorke made his début in the House of Commons by throwing out (7 May 1748) an ill-considered measure for the relief of protestant purchasers, trustees, &c., of papists' effects. He afterwards spoke with weight and effect in support of the regency bill (16 May 1751), the reform of the marriage law (30 May 1753), and the extension of the Mutiny Act to India (8 Feb. 1754). He also once seconded (November 1748) and once moved (1753) the address. On 3 July 1751 he was made counsel to the East India Company, for which he continued to act for many years (see his opinion printed in the appendix to Lord Clive's 'Letter to the Proprietors of the East India Stock,' London, 1764, 8vo). In 1754 he took silk, and was appointed solicitor-general to the Prince of Wales. On the formation of the Duke of Devonshire's administration he was appointed solicitor-general (5 Nov. 1756). In this capacity he distinguished himself as Pratt's coadjutor in the crown cases of Florence Hensey [q. v.] and Laurence Shirley, earl of Ferrers [cf. Pratt, Charles, first Earl Camden]. He retained office throughout Pitt's administration, but on the meeting of parliament which followed Pitt's fall he delivered a powerful defence of his German policy and resigned (14 Dec. 1761). Nevertheless on Pratt's elevation to the bench he accepted from Bute the vacant attorney-generalship (22 Jan. 1762), and in spite of the desertion of Prussia, the ignominious peace of Paris, the proscription of the opposition, and the cider tax, he retained the office. He also kept his place on the reconstruction of the administration which followed Bute's retirement [see Grenville, George, and Russell, John, fourth Duke of Bedford], and was thus called upon to deal officially with the difficult questions of constitutional law raised by the publication of Wilkes's celebrated 'North Briton' No. 45 [see Wilkes, John]. The bias of his mind was by no means indulgent towards political pamphleteers. He had already (2 Nov. 1762) censured as libellous a whole series of 'Monitors' (Nos. 357–8, 360, 373, 376, 378–80), and their supposed author, John Entick [q. v.], had been arrested, his house searched, and his papers seized, under a warrant issued by the secretaries of state, but without the discovery of evidence to convict him. On his consequent release Entick had brought an action against the secretaries, which had resulted in a special verdict, upon which proceedings were pending in error. Such warrants by secretaries of state were neither an innovation nor the revival of an obsolete practice, but were supported by a long course of precedents since the revolution, and Entick's appears to have been the first case in which their legality was contested. The warrants were issued by the secretaries *proprio motu* without the fiat of the attorney-general. In the case of 'North Briton' No. 45 the warrants were issued in anticipation of Yorke's opinion, and described the libel as not only seditious but treasonable. The opinion (27 April 1763) omitted the latter epithet, and characterised the offence as 'a misdemeanour of the highest nature.' The discrepancy, or rather contradiction, shows that the opinion was independent and honest. Yorke was also consulted on the question of privilege, and advised that it did not enter into the case, but that Wilkes might be committed to prison even though he offered bail, and there detained pending inquiry as to its sufficiency.

As at that date the only offences recognised as unprivileged were treason, felony, and breach of the peace, this opinion was undoubtedly of a somewhat speculative character, and Yorke did not venture to commit it to writing. In the proceedings on the *habeas corpus* the legality of the warrant was unsuccessfully impugned, but the plea of privilege was held good. In the printers' actions Yorke showed no sign of faltering, though the juries proved refractory, and his subsequent resignation (2 Nov.) took the world by surprise. Its professed ground was the proscription of the opposition, but Yorke really yielded to the strong pressure put upon him by Pitt, and took leave of the king in tears. Pitt hoped to enlist his services on

behalf of Wilkes in the coming parliamentary campaign; but Yorke felt bound by his official past, and emphasised his consistency by arguing for the court in the grand debate on privilege (23 Nov.) Pitt saw in his conduct in this crisis a weakness which he never condoned. He was, however, viewed with great indulgence by Cumberland and the Rockingham whigs, to which party he thenceforth adhered.

In 1764 Yorke was elected to the recorderships of Dover and Gloucester, vacant by his father's death. In parliament (18 Feb.) he voted with the minority against the adjournment of Sir William Meredith's motions condemnatory of general warrants. At the end of the year he angled for his reinstatement in the attorney-generalship, which his successor Fletcher Norton [q. v.] was wrongly thought to be about to vacate in order to succeed to the mastership of the rolls on the death of Sir Thomas Clarke [q. v.] Yorke also professed himself willing to accept the vacant mastership of the rolls with a salary of 4,000*l.* and a peerage. These ridiculous advances were repulsed by Lord-chancellor Northington, and Yorke ended by accepting a patent of precedence next after the attorney-general (30 Nov.) In the following year (4 March 1765) he opposed Meredith's motion impugning the legality of the 'information ex officio,' which he defended on the high ground that the question of libel or no libel was a matter of pure law. On the formation of the Rockingham administration he declined the king's pressing offer of the great seal, and reluctantly acquiesced in the attorney-generalship which was then thrust upon him (25 Aug. 1765). The government was weak and divided, and from the first leant much on his advice. His liberal construction of the Navigation Acts gave legal sanction to the bullion trade between the American seaboard and the Spanish dominions. He approved the repeal of the Stamp Act, but insisted that it must be accompanied by the Declaratory Act. On the passing of Sir William Meredith's resolutions condemnatory of general warrants, he obviated further discussion of a matter best left to the courts of law by defeating George Grenville's proposed measure. A constitution which he had drafted for the province of Quebec was under consideration by the cabinet when the government fell. Its substance was embodied in the Quebec Act of 1774.

Yorke started in life with the idea that the woolsack was his by a sort of hereditary right; and the rapid and continuous development of his practice had brought him within what seemed measurable distance of his goal. He had rejected the king's offer because he had no faith in the stability of the Rockingham administration. He had in fact reserved himself for Pitt's return to power. He was proportionately mortified by the preference which Pitt now gave to Camden, and resigned his place in consequence (1 Aug.) During the session of 1767 he acted with the opposition on Indian affairs, and in February 1768 he spoke in support of the Nullum Tempus bill. Otherwise he observed a saturnine silence in the devious course of the Chatham administration, while he amused himself with landscape-gardening at his villa at Highgate, and did its honours to Warburton, Hurd, Garrick, and other friends. Among his correspondents at this time was one well qualified to condole with him on his misfortunes, Stanislaus Augustus, king of Poland, to whom he had been introduced by his brother, Sir Joseph Yorke. On Wilkes's incapacitation he differed from his party, but did not utter his views in public, and throughout the subsequent constitutional crisis he maintained the same politic reserve. He was thus in a position of comparative freedom when the impending dismissal of Camden suddenly placed the great seal within his reach (12 Jan. 1770). His acquisition was a matter of cardinal importance to the court, and no pains were spared to secure it. On the other hand, equal pressure was put upon him by the Rockingham party, to which he in effect pledged his word not to accept office. Grafton's offer he accordingly declined, but with characteristic weakness he suffered himself to be drawn into the closet. The private audience failed to remove his scruples, but on the day following (17 Jan.) the king summoned him after the levee to another audience. Yorke presented himself before his sovereign with nerves already shattered by the conflict between ambition and honour; the king pressed him hard, his resolution failed, and he left the closet lord chancellor. It is to his credit that he made no stipulations in his own interest except the usual peerage. He was at once sworn of the privy council, and a patent to create him Baron Morden of Morden, Cambridgeshire, was made out, and brought to him at the family mansion in Great Ormond Street, where he lay prostrated by fever. He retained sufficient consciousness to forbid its authentication under the great seal, which he 'hoped was no longer in his custody.' He died about 5 p.m. on 20 Jan. The fever was said to be complicated by colic and the rupture of a blood-vessel; but, whatever its physical antecedents, it is cer-

tain that Yorke's death was the consequence of the extreme nervous tension and mental suffering which he had undergone, and rumour gave the event a more tragic colouring. It was asserted, and came to be widely believed, that, goaded to frenzy by the resentment with which his defection was regarded by his party, the chancellor had committed suicide; and, as there was no post-mortem or other equivalent autopsy of the corpse, the lugubrious surmise remained alike uncorroborated and unrefuted.

Yorke's remains were interred in the family vault adjoining the church at Wimpole. Within the church is his monument, with medallion portrait, by Scheemakers. An engraving from the medallion is frontispiece to the 'Athenian Letters' (ed. 1798, vol. ii.) Another engraving is in the 'European Magazine' (1803, ii. 162–3). His portrait by Allan Ramsay belongs to the Earl of Hardwicke (*Cat. Second Loan Exhib.* No. 488). His epitaph is in Additional MS. 5848, p. 629.

Yorke married twice: first, on 19 May 1755, Catharina (*d.* 10 July 1750), daughter of William Freman of Aspeden, Hertfordshire; secondly, on 30 Dec. 1762, Agneta, daughter of Henry Johnson of Great Berkhampstead, Hertfordshire. He had issue by both wives: by the first, a son Philip (1757–1834) [q. v.], who eventually succeeded his uncle Philip as third Earl of Hardwicke; by the second, two sons, Charles Philip Yorke [q.v.] and Joseph Sydney Yorke [q. v.]

Physically Yorke was in every respect a contrast to his father, being fat, coarse-featured, plethoric, and a gourmand; intellectually he was his father's heir, and had he but been endowed with an equal measure of firmness might well have achieved an equal renown. Yorke was F.R.S. and a trustee of the Warburtonian lecture and of the British Museum. He was an Italian scholar, and trifled with the muses. Three of his essays in verse are extant—viz. 1. 'Ode to the Hon. Miss Yorke [afterwards Lady Anson] on her copying a Portrait of Dante by Clovio.' 2. Lines 'To a Lady with a Present of Pope's Works.' 3. 'Stanzas in the Manner of Waller, occasioned by a Receipt to make Ink, given to the Author by a Lady' (see *Gent. Mag.* 1770, pp. 38–9, and *Ann. Reg.* 1770, ii. 201–205). The lines beginning 'Stript to the naked soul, escaped from clay,' ascribed to him by Lord Campbell (*Chancellors*, ed. 1857, vii. 113), were really written by Pope (see Warburton, *Works*, ed. Hurd, xiii. 362–3; and cf. Bolton, Robert, 1697–1763). Some of Yorke's letters are printed in Warburton's 'Works' (ed. Hurd, xiii. 495–510, xiv. 124–53); one to Dr. Birch is in 'Original Papers' (1765); and one to Conyers Middleton in Additional MS. 72457, f. 180; others to various friends are in Additional MSS. 9828 ff. 58–63, 19347 ff. 270, 335, 341, and the 'Pelham Papers,' Additional MSS. 32724–33072. (As to the disastrous fire at his chambers, see Somers or Sommers, John, Lord Somers, *ad fin.*)

[Collins's Peerage, ed. Brydges, iv. 494; Grad. Cant.; Lincoln's Inn Records; Chamberlayne's Magnæ Brit. Notit. 1748 ii. 286, 1755 ii. 257; Court and City Reg. 1754, p. 99; Official Return of Members of Parliament; Parl. Hist. vols. xiv–xv.; Commons' Journals, ix. 342; Walpole's Memoirs (George II, ed. Holland; George III, ed. Le Marchant and Russell Barker); Walpole's Letters, ed. Cunningham; Walpole's Royal and Noble Authors, ed. Park; Warburton's Works, ed. Hurd, i. 9, 42–60, xiii. 31, 107–18, 132, 204, 262, 291–8, 344, 360–98, 432, xiv. 232–6; Changes in the Ministry, 1765–7 (Royal Hist. Soc., Camden Ser.); Addit. MSS. 5832 f. 89, 22131 f. 22, 22132 ff. 4 et seq.; Grenville Papers, ed. Smith; Grafton's Autobiography, ed. Anson; Chatham's Corresp. ed. Taylor and Pringle; Letters of Junius, No. xlix.; Albemarle's Memoirs of Rockingham; Memorials and Correspondence of Charles James Fox, ed. Lord John Russell, i. 15; Howell's State Trials, xix. 927, 1027, 1057, 1303; Hist. MSS. Comm. 10th Rep. App. i. 323, 354, 378, 391–2, 416–18, 11th Rep. App. iv. 365, 400, 12th Rep. App. v. 313–14, 14th Rep. App. iv. 524, x. 22, 552–5, 15th Rep. App. vi. 205; Nichols's Lit. Anecd., and Illustr.; Wraxall's Memoirs, ed. Wheatley; Cradock's Memoirs, i. 92, iv. 252; Nicholls's Recollections and Reflections; Gent. Mag. 1755 p. 236, 1762 p. 600; Scots Mag. 1770, pp. 48–9, 53–4; Ann. Reg. 1770 pp. 69, 186, 1834 p. 219; Law Mag. xxx. 49; Cooksey's Essay on Lord Somers, &c.; Harris's Life of Lord-Chancellor Hardwicke; Foss's Lives of the Judges; Notes and Queries, 1st ser. ii. 7, iii. 43, 72, vii. 113; Clutterbuck's Hertfordshire, i. 212, iii. 154, 158, 347; Cussans's Hertfordshire (Edwinstree), i. 44, 96; Registers of St. George's, Hanover Square (Harl. Soc.); Adolphus's History of the Reign of George III; Parkes's History of the Court of Chancery, p. 342; Trevelyan's Early History of Charles James Fox.] J. M. R.

YORKE, Sir CHARLES (1790–1880), field-marshal, born 7 Dec. 1790, was the son of Colonel John Yorke, deputy-lieutenant of the Tower from 1795 till his death, 26 Jan. 1826, by Juliana, daughter of John Dodd of Swallowfield, Berkshire.

He was commissioned as ensign in the 35th foot on 22 Jan. 1807, became lieutenant on 18 Feb. 1808, and on the 25th exchanged to the 52nd foot. He served with that distinguished regiment throughout the Penin-

sular war, being present at Vimiero, Fuentes de Onoro, Ciudad Rodrigo, Badajoz, Salamanca, Vittoria, the battles of the Pyrenees, the Nivelle and Nive, and at Orthes, where he was severely wounded. He was also wounded at Badajoz and the Nivelle. He afterwards received the Peninsular silver medal with ten clasps. He was promoted captain on 24 Dec. 1813.

At Waterloo he was extra aide-de-camp to Major General Adam, who commanded the brigade of which the 52nd formed part. He received the medal. He was placed on half-pay on 25 Feb. 1816, but was appointed to the 13th foot on 7 Aug. 1817, and exchanged back to the 52nd on 2 July 1818. On 9 June 1825 he was given an unattached majority, and again went on half-pay. On 30 Nov. 1826 he was made lieutenant-colonel and inspecting field officer of militia. He became colonel on 23 Nov. 1841, and was assistant quartermaster-general, first at Cork and afterwards at Manchester from 1842 to 1851.

On 11 Nov. 1851 he was promoted major-general. He was sent to the Cape, and served in the Kaffir war of 1852 as second in command under General (afterwards Sir George) Cathcart [q. v.] On 20 June 1852 a Hottentot camp near the source of the Buffalo was surprised by his 'judicious arrangements and the indefatigable exertions of Lieutenant-colonel Eyre and his troops' (Cathcart, p. 195). When Cathcart crossed the Kei, Yorke was left in command in British Kaffraria, and hunted out the Kaffirs still lurking there. He was given a reward for distinguished service on 13 July 1853, and in May 1854 he succeeded Colonel (afterwards Lord) Airey as military secretary at headquarters.

He was made colonel of the 33rd foot on 27 Feb. 1855, and K.C.B. on 5 Feb. 1856. He became lieutenant-general on 13 Feb. 1859, and received the G.C.B. on 29 June 1860, when he ceased to be military secretary. In that office it is said that as Lord Fitzroy Somerset had 'softened the asperity of the Iron Duke, Sir C. Yorke neutralised the exuberant kindness of the Duke of Cambridge' (Stocqueler, *Personal History of the Horse Guards*, p. 250). He was made colonel-commandant of the 2nd battalion of the rifle brigade on 1 April 1863, and became general on 5 Sept. 1865. On 5 April 1875 he was appointed constable of the Tower of London, and on 2 June 1877 he was made field-marshal. He died in South Street, Grosvenor Square, on 20 Nov. 1880, and was buried on the 24th at Kensal Green.

[Times, 22 Nov. 1880; Ann. Reg. 1880; Illustrated London News, 16 June 1877 (portrait); Sir George Cathcart's Correspondence; Moorsom's History of the 52nd Regiment.]

E. M. L.

YORKE, CHARLES PHILIP (1764–1834), politician, born on 12 March 1764, was elder son of Charles Yorke (1722–1770) [q.v.] by his second wife, elder brother of Sir Joseph Sydney Yorke [q. v.], and half-brother of Philip Yorke, third earl of Hardwicke [q.v.] He was educated at Harrow, and was admitted a fellow-commoner of St. John's College, Cambridge, on 22 Jan. 1781; he graduated M.A. from St. John's *per literas regias* in 1783, and was called to the bar from the Middle Temple in 1787. During the winter of 1788 he spent a few months in Italy.

He represented the county of Cambridge in parliament from 1790 to 1810, being chosen at the general election of 1790, and re-elected in 1796, 1802, 1806, and 1807. In 1792 he moved the address in answer to the king's speech. He frequently spoke in parliament, generally in opposition to Pitt, and was a strenuous opponent of the catholic claims. In 1801 he was made a privy councillor, and accepted the post of secretary at war in the Addington administration; but he showed anything but special aptitude for this office, and was in August 1803 transferred to the home department, acting as secretary until May 1804, when Pitt returned to office. He gave his steady support in debate to Windham's military schemes. On 22 Jan. 1808 he spoke at some length in defence of the Copenhagen expedition. On 25 May 1808 he spoke after Wilberforce against the catholic petition. Early in 1810 he succeeded William Eden (son of Lord Auckland), who was drowned in the Thames, as one of the tellers of the exchequer, a sinecure worth 2,700*l.* a year, which gossip had decided that Spencer Perceval would retain for himself, or at least for one of his own family (Walpole, *Life of Perceval*, ii. 66–8). Yorke, who was not well off, accepted the provision in an effusive manner. Having lost his seat in Cambridgeshire, where his policy in regard to the war had given offence, though he received a present of gold plate from his late constituents, he re-entered parliament for St. Germains, a seat exchanged in 1812 for Liskeard.

On 26 Jan. 1810 Lord Porchester moved that the House of Commons should resolve itself into a committee to inquire into the conduct and policy of the Walcheren expedition, and the motion was carried against all the exertions of the ministry and their friends, among whom Yorke was prominent.

He made himself responsible for the enforcement of the standing order for the exclusion of strangers. The consequence of his unpopular action was that John Gale Jones [q. v.], president of the British Forum Debating Society, placarded London with handbills announcing the decision of the society that Yorke's action was an insidious attack upon the liberty of the press, and proposing, as a subject for future discussion, the question 'which was the greater outrage upon public feeling, Mr. Yorke's enforcement of the standing order or Mr. Windham's recent attack upon the liberty of the press.' Yorke complained of this in the commons on 19 Feb. 1810 as a gross violation of the privilege of the house. On 21 Feb. Gale Jones was committed to Newgate, and this led to Burdett's questioning the legality of the proceeding, the commitment of Sir Francis himself to the Tower, and the riots of 6 April, in which Yorke's windows were the first to be smashed. In the same month, negotiations with Lord Gambier and with Dundas having fallen through, Perceval asked Yorke to come into the ministry as first lord of the admiralty. His acceptance of the tellership and his attitude over the Walcheren debate had made him enemies, but these difficulties were quickly surmounted (see HANSARD, xv. 330). He held the post, however, for barely eighteen months, resigning in the autumn of 1811. In a long letter to Perceval he hints pretty clearly that, apart from considerations of health, and the 'increasing wear and tear of business in the House of Commons' (his ostensible motive for resigning), he was actuated by a profound distrust of the prince regent. He made a long speech in the House of Commons on 25 Feb. 1813 against Grattan's motion on the catholic claims (printed with notes in 1813 by J. J. Stockdale). In the following April he opposed Romilly's bill to 'take away corruption of blood' (in cases of felony and treason), his action being dictated, it was believed, by filial piety, his father having upheld the doctrine in his 'Law of Forfeitures.' In April 1814 he continued his opposition almost alone; he also resisted the entire abolition of mutilation after execution for high treason, proposing an amendment, which was eventually adopted, to the effect that the bodies should be decapitated after death (the *modus operandi* followed in the case of the Cato Street conspirators, 1820).

Yorke retired from public life in 1818. He had been elected F.R.S. on 12 Nov. 1801 (THOMSON, *Royal Society*, App. lxv.); he was also F.S.A. and a vice-president of the Royal Society of Literature. He died, aged 70, in Bruton Street, Berkeley Square, close to the house where Canning lived in 1809, on 13 March 1834. He married, on 1 July 1790, Harriott, daughter of Charles Manningham of Thorpe in Surrey, and sister of Major-general Manningham. He left no issue, and the earldom of Hardwicke, to which he was heir-presumptive, devolved upon Charles Philip Yorke [q.v.], the son of his younger brother, Sir Joseph. His motions to clear the galleries in the House of Commons and to stifle the Walcheren inquiry had gained a long-lived notoriety among the reporters, and after his death the family had to insert an advertisement in the 'Times' newspaper correcting hostile misstatements on the part of the press.

[Graduati Cantabr.; Gent. Mag. 1834, i. 652; Times, 19 March 1834; Pantheon of the Age, 1825, iii. 641; Debrett's Peerage, 1834, s.v. 'Hardwicke;' Cornwallis Corresp. 1859, ii. 499; Walpole's Life of Spencer Perceval, 1874, vol. ii. chap. iii. and vii.; Courtney's Parliamentary Rep. of Cornwall; Dalling's Life of Palmerston; Pellew's Life of Addington; Lord Colchester's Diary, 1861, i. 141–52, 229, 272–5, 372, ii. 49, 100, 137, 150, 172, 180; Romilly Memoirs, 1840, ii. 311, iii. 39, 98, 100, 132–4; Craik and Macfarlane's Hist. of George III, 1844, iv. 398; Erskine May's Constit. Hist. ii. 52; Martineau's Hist. of England, 1800–15, pp. 103, 112, 153, 357; Addit. MSS. 32166 f. 63, 33109 f. 109, 33110 f. 110, 33107 f. 98; note kindly supplied by R. F. Scott, esq., fellow of St. John's, Cambridge.] T. S.

YORKE, CHARLES PHILIP, fourth EARL OF HARDWICKE (1799–1873), admiral, eldest son, by his first wife, of Sir Joseph Sydney Yorke [q. v.], was born at Sydney Lodge, Southampton, on 2 April 1799. After three years at Harrow, he entered the Royal Naval College at Portsmouth in February 1813, and, having passed with credit through the course, was in May 1815 appointed as a midshipman to the Prince flagship at Spithead. From her he was shortly moved to the Leviathan, and thence to the Queen Charlotte, in which he was present at the bombardment of Algiers [see PELLEW, EDWARD, VISCOUNT EXMOUTH]. He was then sent to the Leander, flagship of Sir David Milne [q. v.], on the North American station, and on 14 Aug. 1819 was promoted to be lieutenant of the Phaëton. On 18 May 1822 he was made commander, and in August 1823 was appointed to the Alacrity, which he took out to the Mediterranean, where he was actively engaged in the suppression of piracy. On 6 June 1825 he was

promoted to the rank of captain, and from 1828 to 1831 commanded the Alligator in the Mediterranean, for the most part in Greek waters. He was M.P. for Reigate 1831–2, and for Cambridgeshire 1832–4. On the death of his uncle, Philip Yorke, third earl of Hardwicke [q.v.], on 18 Nov. 1834, without male issue, Yorke succeeded to the title. In the Peel administration of 1841 he was one of the lords in waiting, and was appointed in 1842 to attend on the king of Prussia during his visit to England. In 1844–5 he commanded the Black Eagle yacht, and carried back to the continent the emperor of Russia, who presented him with a valuable diamond snuff-box. He had no further service in the navy, and on 12 Jan. 1854 was put on the retired list with the rank of rear-admiral, rising by seniority to be vice-admiral on 24 Nov. 1858, and admiral on 3 Dec. 1863. In Lord Derby's ministry of 1852 he was postmaster-general, with a seat in the cabinet, but had no later office except that of lord lieutenant of Cambridgeshire, which he held continuously from his accession to the peerage till his death at Sydney Lodge on 17 Sept. 1873. He was buried at Wimpole on 24 Sept. In October 1833 he married Susan (1810–1886), sixth daughter of Thomas Henry Liddell, first lord Ravensworth, and left, with other issue, Charles Philip (1836–1897), father of Albert Edward Yorke, sixth and present earl of Hardwicke.

[O'Byrne's Nav. Biogr. Dict.; Navy Lists; Harrow School Regist. 1894. p. 28; Times, 18, 25, 29 Sept. 1873; Foster's Peerage.]

J. K. L.

YORKE, HENRY REDHEAD (1772–1813), publicist, born in 1772, seems to have been a native of the West Indies, but was brought up at Little Eaton, near Derby. In 1792, under his paternal name of Redhead, he published a pamphlet against negro emancipation, but speedily changed his views on that subject, and while on a visit to Paris at the end of the same year wrote, but did not publish, a refutation of his pamphlet. In Paris, 'madly in love with ideal liberty,' he witnessed the king's appearance before the convention, and was intimate with the brothers Sheares [see SHEARES, JOHN] and other members of the British club, but seceded from it when a persistent attempt was made to vote an address inviting the convention to liberate England from tyranny. After his departure a warrant for his arrest, as he believed, was issued against him in consequence of the denunciation of Robert Rayment. He had by this time assumed the name of Yorke. He visited Holland either on his way back to England or at a little later period. He joined a radical society at Derby, and in 1793 was sent by it to Sheffield to assist a sister society. On 7 April 1794 he addressed a large outdoor meeting at Sheffield which had been convened to petition for a pardon to Scottish political offenders and for negro emancipation. He was alleged to have exclaimed, 'You behold before you, young as I am, about twenty-two years of age, a man who has been concerned in three revolutions already, who essentially contributed to serve the revolution in America, who contributed to that in Holland, who materially assisted in that of France, and who will continue to cause revolutions all over the world.' He was arrested, and at the York spring assize of 1795 true bills were found against him for conspiracy, sedition, and libel. On 23 July 1795 he was tried at York before Sir Giles Rooke [q. v.] for conspiracy, but his co-defendants—Joseph Gale, printer of the 'Sheffield Register,' and Richard Davison, compositor—had absconded. Yorke, while advocating parliamentary reform, repudiated the boastful words imputed to him, and declared himself opposed to violence and anarchy. His speech in self-defence, however, was believed to have conduced to his conviction. On 27 Nov. 1795 he was sentenced by the king's bench to two years' imprisonment in Dorchester Castle, fined 100*l.*, and required to give sureties of good behaviour for seven years. He does not appear to have been released till March 1798. Meanwhile his opinions had undergone a complete change. In a Letter to the Reformers (Dorchester, 1798), written in prison, he justified the war with France, and on 3 Aug. 1798, in a private letter to William Wickham [q. v.], he deplored the fate and condemned the views of the brothers Sheares (*Castlereagh Memoirs*, i. 258). He wrote letters for twelve months in the 'Star' under the signature of Alfred or Galgacus (these were reprinted in a small volume), was part proprietor of the 'True Briton,' revisited France in 1802, and in 1806 was near having a duel with Sir Francis Burdett [q. v.], both parties being bound over to keep the peace. In 1801, and again in 1811, he issued synopses of lectures in London on political and historical subjects. After a long illness, relinquishing politics, he was induced by Richard Valpy [q. v.] to undertake a new edition and continuation of John Campbell's 'Lives of British Admirals;' but before completing this work, and when about to practise as a barrister (he had been a student of the Inner Temple from 1801), he was again struck down by illness,

and he died at Chelsea on 28 Jan. 1813. He married, in 1800, the daughter of Andrews, keeper of Dorchester Castle, and had four children.

In addition to the works above mentioned, he published a letter to John Frost (1750–1842) [q. v.] entitled 'These are the Times that try Men's Souls,' 1793; a report of his trial, 1795; 'Thoughts on Civil Government,' 1800; 'Annals of Political Economy,' 1803; 'Letters from France,' 1804; 'The Political Review,' 1805–11.

[Annual Register, xxxvii. 47, xl. 23, xli. 160, xlviii. 458; New Ann. Reg. 1795, p. 60; European Mag. December 1795 and December 1806; Gent. Mag. passim 1795–1813; Argus, Paris newspaper, 15 Nov. 1802; Moniteur, 26 Oct. 1802; Faulkner's Chelsea, i. 383; Howell's State Trials; Eng. Hist. Rev. Oct. 1898.] J. G. A.

YORKE, JAMES (*fl.* 1640), heraldic writer, appears to have been a blacksmith in the city of Lincoln, and was, says Fuller, 'an excellent workman in his profession, insomuch that if Pegasus himself would wear shoes, this man alone is fit to make them.' He is a servant, continues Fuller, 'as well of Apollo as of Vulcan, turning his stiddy [stithy] into a studdy. And although there be some mistakes [in his Baronage], no hand so steady as always to hit the nail on the head, yet is it of singular use and industriously performed.' His compilation appeared in folio (London, 1640) under the title 'The Union of Honour. Containing the Armes, Matches, And Issues of the Kings, Dukes, Marquesses, and Earles of England from the Conquest until . . . 1640, with the Armes of the English Viscounts and Barons now being, and of the Gentry of Lincolnshire,' with an engraved title-page inscribed to Charles I 'by the lowest of his subjects,' and dedicated to Henry Frederick, the son of Thomas Howard, second earl of Arundel. The heraldry and genealogy is based for the most part upon Milles, Guillim, Brooke, and Vincent, but the work has the great advantage of being arranged in alphabetical order of titles. From 1622 to 1640 Yorke claims the 'creations and continuance of families' as his own work. The historical details and the list of battles appended he derived from Speed and Stow. Prefixed to the volume are dedicatory verses by Richard Brathwaite [q. v.], Or. Elyot, Jo. Prujean, Sir George Buc [q. v.], T. Langford, Edward Bullingham, Percy Enderby, and Thomas Heywood, the actor. The 'Union of Honour' retains some interest as a link between Vincent and Dugdale. A portrait of the learned blacksmith, attributed to T. Rawlins, adorns the engraved title.

[Fuller's Worthies, 1811, ii. 24; Watkins's Worthies of Lincolnshire, 1885, p. 26; Lowndes's Bibl. Man. (Bohn), p. 3019; Hazlitt's Collections and Notes, i. 471; Brit. Mus. Cat.] T. S.

YORKE, JOSEPH, Baron Dover (1724–1792), diplomatist, the third son of Philip Yorke, first earl of Hardwicke [q. v.], by his wife Margaret, was born on 24 June 1724. His brothers Charles and Philip are separately noticed. He was educated at Dr. Newcome's school at Hackney, and entered the army as an ensign in April 1741, was given a company in the first regiment of foot guards (Coldstreams) with the rank of lieutenant-colonel on 1 May 1745, and served as aide-de-camp to Cumberland at the battle of Fontenoy on 11 May 1745. 'My brother,' wrote Philip Yorke to Horace Walpole, 'who attended upon the duke, has, thank God! escaped without a hurt.' He again served on the duke's staff throughout the campaign of the Scottish rebellion, and was present at the battle of Culloden on 16 April 1746. In 1747 he was aide-de-camp to the duke at the battle of Laffeldt, and in October 1749 he was appointed aide-de-camp to the king. After this he does not appear to have seen further active service, but his subsequent regimental appointments were as follows: on 18 March 1755 he was made colonel of the 9th foot, on 27 Nov. 1760 colonel of the 5th dragoons, on 4 April 1787 colonel of the 11th dragoons, and on 12 March 1789 colonel of the 1st life guards. In 1772 he was for a short time with his regiment, the 5th or royal Irish dragoons in Ireland, and was presented with the freedom of the city of Dublin. He was promoted major-general on 18 Jan. 1758, lieutenant-general on 11 Dec. 1760, and general on 6 Sept. 1777.

The diplomatic career of 'Colonel Yorke' commenced in 1749, when he preceded Lord Albemarle to Paris as secretary of the embassy. In May 1751 Chesterfield wrote to his son, 'Mr. Yorke is by this time at Paris. Make your court to him, but not so as to disgust, in the least, Lord Albemarle, who may possibly dislike your considering Mr. Yorke as the man of business, and him only *pour orner la scène*.' At Paris in September 1751 he asked for an explanation of the appointment of George Keith, tenth earl Marischal [q. v.], a notorious Jacobite, as Prussian ambassador, but received only a sharp answer from Berlin; the incident was long a cause of ill-feeling in London. At the close of 1751 Yorke was removed from Paris in order to act as British minister at The Hague. Thence, early in 1756, he was the first to communicate to Frederick

the Great news of the prospective attack upon Prussia by Austria and France. He probably got the news through Golowkin, the Russian envoy at The Hague (*Politische Corresp. Friedr. des Grossen*, xiii. 95–6). Through him, later in 1756, the French government communicated their demand to George II that he would punish the 'brigands' who had taken so many French ships. In February 1757 he warned the British secretary, Lord Holdernesse, that the overtures of Austria regarding the neutralisation of Hanover were a mere blind. His value and influence were steadily appreciated at the court of St. James's. 'If,' wrote Walpole to Mann on 3 Sept. 1757, 'you could wind into any correspondence with Colonel Yorke at The Hague, he may be of great service to you. That family is very powerful . . . if, without appearing too forced, you could at any time send him uncommon letters, papers, manifestoes, and things of that kind, it might do you good service.' He was the first to send home from The Hague the news of Minden on 1 Aug. 1759, though but a few weeks later Walpole sneers at him for 'laying himself most humbly every week at his majesty's feet with some false piece of news,' and almost 'ruining us in illuminations for defeated victories.' On 24 April 1761 he was nominated one of the three plenipotentiaries to represent Britain at the abortive peace congress at Augsburg. Shortly afterwards his status at The Hague was raised to that of ambassador, and he was installed knight of the Bath on 26 May 1761. In 1764 it was rumoured that he was to replace Lord Stormont at Paris; but for sixteen years longer he remained ambassador at The Hague. Richard Rigby [q. v.] paid a state visit to the diplomatist in the summer of 1764, and wrote of him in July to his patron, the Duke of Bedford: 'At The Hague we found Yorke's character for pride and hauteur established, which made us determine to screw up our dignity to the highest pitch; and it had its effect, for he was remarkably more civil to us than usual.' Yorke, he added, took an unreasonable pride in setting himself against France and the French.

The ambassador's position became difficult on the outbreak of the American war, when the French party in Holland strongly advocated that the old national policy of friendship with England should be abandoned. Yorke addressed a protest against these views to the States-General on 2 Nov. 1778. In 1779 he declared that the British government would seize and confiscate all naval stores destined for France upon which it could lay its hands in Dutch waters. On 21 March 1780 Yorke made on behalf of George III a formal appeal to the States-General to disavow French sympathies, coupled with an appeal to the spirit of the treaty of 1716. But the French party in Holland proved the stronger, the correspondence, of which the English complained, with America was continued, and the outbreak of hostilities was with difficulty postponed until December 1780, when Sir Joseph Yorke left Holland. He was warmly received by the ministerialists, and Walpole laughed at his 'newspaper greatness.' The opposition, however, led by his old enemies, the Cavendishes and Russells, declared that his conduct as an ambassador had been harsh and overbearing.

Yorke gave up the seat in parliament which he had retained since 1751 (for East Grinstead, 1751–61; Dover, 1761–74; and Grampound, 1774–80), and seems to have busied himself with military affairs. He was created Baron Dover on 18 Sept. 1788. He died at his house in Hill Street, Mayfair, on 2 Dec. 1792, when the peerage became extinct, he leaving no issue by his wife Christiana Charlotte Margaret, daughter of Hans Henry, baron de Stöcken of Denmark, and widow of the Baron de Boetzalaer of Holland, whom he had married at Antwerp on 23 June 1783. His personalty he left mainly to his nephews, his houses at Roehampton and Hill Street to his widow, and his private and political papers to the Earl of Hardwicke, forming a portion of the 'Hardwicke Papers' now in the British Museum (cf. *Gent. Mag.* 1792, ii. 1218).

[Mémoire présenté par Mr. le Chevalier Yorke le 10 Nov. 1780 à leurs Hautes Puissances; Discours de Son Excellence M. le Chev. Yorke dans une conference avec les deputés des États-Generaux, 2 Nov. 1778; Westminster Magazine, April 1780 (with portrait); Annual Register, 1792; Collins's Peerage, 1779 v. 319, 1812 iv. 491; G. E. C[okayne]'s Complete Peerage (Yorke is here wrongly described as field marshal); Beatson's Political Index, vol. ii. passim; Bedford Corresp. ii. 25, iii. 265, 272; Walpole Corresp. ed. Cunningham, iii. 392, iv. 34, 150, 261, vi. 309, vii. 301, 488, 498, viii. 15, 18, 19, 25, 286; Walpole's Memoirs of George II, and Memoirs of George III, ed. Barker, i. 43; Stanhope's Hist. of England, vii. 64, 120; Waddington's Guerre de Sept Ans, 1899, p. 181; Tuttle's Frederick the Great, ii. 185; Maclachlan's William Augustus, Duke of Cumberland, 1876, pp. 115–16; Doniol's Participation de la France à l'Étab. des États-Unis, 1886–92, iii. 718; Courtney's Parliamentary Representation of Cornwall, p. 193; Egerton MSS. 2700, 2703 (corresp. with R. Gunning,

1771–5); Stowe MSS. 257–60 (corresp. with Sandwich, 1763–5); Addit. MSS. 32026–7 (Paris letter-books of 1751), 32830–919 (corresp. with Lord Holdernesse, 1751–61), 32817 (corresp. with Duke of Bedford), 32832–990 (corresp. with Duke of Newcastle, 1749–68), 34413–16 (corresp. with W. Eden, 1776–86), 34412, f. 263 (report on Anglo-Dutch Trade, 1773).] T. S.

YORKE, Sir JOSEPH SYDNEY (1768–1831), admiral, second son, by his second marriage, of Charles Yorke (1722–1770) [q.v.], and younger brother of Charles Philip Yorke [q.v.], was born on 6 June 1768. He entered the navy in 1780—probably in name only—on board the William and Mary yacht, and afterwards the Ardent. In March 1781 he joined the Duke, commanded by Sir Charles Douglas [q.v.], whom, in December, he followed to the Formidable, in which he was present in the action of 12 April 1782, and continued till she paid off in 1783. In 1784 he was again with Douglas in the Assistance, and came home with him in the spring of 1785. He was then in the Salisbury, flagship of Commodore John Elliot [q.v.] on the Newfoundland station, and in the Adamant, with Sir Richard Hughes [q. v.], at Halifax. On 27 June 1789 he was promoted to be lieutenant of the Thisbe with Captain [Sir] Samuel Hood (1762–1814) [q. v.], and returned to England in the end of the year. On 19 Nov. 1790 he was promoted to be commander, and in February 1791 was appointed to the Rattlesnake, which he commanded in the Channel till his promotion on 4 Feb. 1793 to be captain of the Circe, in which, and afterwards in the Stag, the Jason, and the Canada, he served on the home station continuously till the peace of Amiens.

In August 1803 he was appointed to the Prince George in the Channel. He afterwards commanded the Barfleur and the Christian VII, also in the Channel, and in May 1810 was appointed a lord of the admiralty. In June he was knighted when acting as proxy for his brother, the third Earl of Hardwicke, on his installation as K.G. On 31 July 1810 he was promoted to the rank of rear-admiral, and in the following January, with his flag in the Vengeur, he was sent out to Lisbon with reinforcements for the army. These were landed on 4 March, and on the news Masséna broke up his camp in front of the lines of Torres Vedras and began his retreat. This was Yorke's last service afloat, but he remained at the admiralty till April 1818. On 4 June 1814 he was made a vice-admiral, K.C.B. on 2 Jan. 1815, and admiral on 22 July 1830. During his later years he lived principally at Sydney Lodge, Southampton, but devoted much time and thought to the administration of various charities. On 29 April 1831 he presided at a meeting to consider suggestions for a school for the education of the sons of naval and marine officers, which afterwards were given form in the Naval School formerly at New Cross, and now at Eltham. Six days later, on 5 May 1831, he was drowned by the accidental overturning of a small yacht in Stokes Bay as he was returning to Southampton from Portsmouth. He had been member for Reigate from 1790 to 1806, and from 1818 to 1831, having in the interval represented St. Germans, West Looe, and Sandwich.

A portrait of Yorke aged three years was painted by Charles Read, and engraved by Valentine Green in 1772 (Bromley, p. 353). Yorke married (1), in 1798, Elizabeth Weake, daughter of James Rattray of Atherston, N.B.; she died in 1812, leaving four sons and a daughter. The eldest son, Charles Philip Yorke, fourth earl of Hardwicke, is separately noticed. He married (2), in 1815, Urania Annie, daughter of George Paulet, twelfth marquis of Winchester, and dowager marchioness of Clanricarde.

[Marshall's Royal Nav. Biogr. ii. (vol. i. pt. ii.) 436; Gent. Mag. 1831, i. 477; Service book in the Public Record Office; Navy Lists.]

J. K. L.

YORKE, PHILIP, first **Earl of Hardwicke** (1690–1764), lord chancellor, only son of Philip Yorke (*d.* 1721), an attorney of Dover, by Elizabeth, daughter of Richard Gibbon, also of Dover, and widow of her cousin, Edward Gibbon, was born in Snargate Street, Dover, on 1 Dec. 1690. Through his mother the future chancellor was distantly connected with Edward Gibbon the historian, and with Edward Brydges, father of Sir Samuel Egerton Brydges [q. v.] The Yorkes of Dover claimed descent from the Yorkes of Hannington, North Wiltshire, a family of some consequence in the fifteenth and sixteenth centuries. In the course of the seventeenth century the chancellor's grandfather, Simon Yorke (1605–1683), son of Bartholomew Yorke of Calne, Wiltshire, settled at Dover. The chancellor's younger uncle, Simon, was grandfather of Philip Yorke (1743–1804) [q.v.], the genealogist. He was educated at a private school at Bethnal Green kept by Samuel Morland, a strict dissenter and sound classical scholar. His mathematical master was William Jones (1675–1749) [q.v.], father of Sir William Jones the orientalist. From school he passed straight into the office of a London solicitor, Salkeld, brother of Serjeant Salkeld, and thence, after about two years of drudgery, to

the Middle Temple, where he was admitted on 29 Nov. 1708, and called to the bar on 27 May 1715. He afterwards, on 26 July 1724, migrated to Lincoln's Inn, of which in the following November he was elected bencher and treasurer, and in 1726 master of the library.

In the 'Spectator' of 28 April 1712 Philip Homebred discourses judiciously and not inelegantly on the absurdity of sending raw lads on foreign travel. This modest performance is ascribed by early and credible tradition to Yorke, and, if authentic, is not without biographical interest. It affords, however, no reason to regret the strictness with which he on the whole devoted himself to his legal studies.

Among Yorke's early associates were Robert (afterwards Viscount) Jocelyn [q.v.] and Thomas (afterwards Sir Thomas) Parker [q. v.] By the latter he was introduced to Lord Macclesfield, in whom he found a patron and friend. He thus made his début very early, both in the courts and in parliament, to which the Pelham interest secured his return on 21 April 1719 for Lewes, and afterwards, on 20 March 1721–2, for Seaford, which he continued to represent until his elevation to the peerage. He made his first recorded speech in the debate on going into committee on the measure declaratory of the supremacy of the British over the Irish parliament (4 March 1719–20). The speech apparently established his reputation as a constitutionalist; for a few days later he was sworn in as solicitor-general, in succession to Sir William Thompson [q. v.] On 11 June following he was knighted. He had previously been elected to the recordership of Dover, which he retained throughout life.

As solicitor-general Yorke assisted Sir Robert Raymond [q. v.] in the prosecution of the Jacobite conspirator Christopher Layer [q. v.] He also took a subordinate part in the proceedings against Atterbury and his associates [see ATTERBURY, FRANCIS]. On 31 Jan. 1723–4 he succeeded Raymond as attorney-general. The impeachment of Lord Macclesfield was then impending, and in the ordinary course it would have fallen to the attorney-general to conduct it. Yorke thus found himself in a position of extreme delicacy; for what duty prescribed friendship forbade. The government respected his scruples, and permitted him to devolve the management of the impeachment upon the solicitor-general, Sir Clement Wearg [q. v.] His own professional honour was immaculate, and might well have induced him to take a severe view of Macclesfield's case; but charity and the sense of personal obligation prevailed, and his intimacy with the earl was neither ruptured nor impaired by the conviction. He showed a similar generosity towards political offenders, and, though himself the quintessence of whiggism, did not fail to support the bill for Bolingbroke's restitution (20 April 1725).

He was as much at home in the senate as in the forum, and rendered Walpole signal service by his defence of the financial expedients adopted on the rupture of diplomatic intercourse with Austria (April 1727).

Continued in office on the accession of George II, he conducted in the early years of the new reign several cases of more than ordinary public interest, among them the prosecutions of Edmund Curll [q.v.] (Michaelmas term 1727) for obscene libel, of Thomas Woolston [q. v.] for blasphemy, of William Hales (9 Dec. 1728) for the conversion of letter-franks into negotiable instruments, of the ex-wardens of the fleet Bambridge and Huggins (1729) for murder [see BAMBRIDGE, THOMAS], and of Richard Francklin, publisher of the 'Craftsman,' for seditious libel [cf. RAYMOND, ROBERT, LORD RAYMOND]. His bearing in these, and indeed in all, crown cases blended vigilance and moderation in happy contrast with the excessive zeal displayed by some of his predecessors, and served as an ensample to his successors. In parliament he proved a mainstay to the government in the heated debates on the Hessian and Swedish subsidies (7 Feb. 1729), the foreign loan prohibition bill (24 Feb. 1730), the army estimates (26 Jan. 1731–2), and the excise bill (14 March 1732–3). At the bar he had now but one rival, Charles Talbot (afterwards Baron Talbot) [q. v.], and as a common-law practitioner even Talbot was his acknowledged inferior. Accordingly, on the death of Lord Raymond (18 March 1732–3), Talbot was reserved for the chancellorship, which the decrepitude of Lord King promised soon to vacate [see KING, PETER, first LORD KING], and Yorke, after some delay, accepted the vacant chief-justiceship, with a salary of 4,000*l.*, double that of his predecessor. He was invested with the coif and appointed chief justice on 31 Oct., was sworn of the privy council on 1 Nov., and on 23 Nov. was created Baron Hardwicke of Hardwicke (where he had already a seat) in Gloucestershire. On 29 March 1735 he was elected recorder of Gloucester.

Hardwicke took his seat in the House of Lords on 17 Jan. 1733–4, and on 28 March following distinguished himself by his effective and dignified reply to Lord Chesterfield's strictures upon the royal message announcing an immediate augmentation of the forces. The war of the Polish succession was then

raging, and served as a pretext for the measure. But Hardwicke saw in it a security for domestic tranquillity, then jeopardised by a widespread spirit of disaffection and lawlessness. He therefore resisted the reduction of the army proposed in the following year, helped Newcastle to enervate a measure prohibiting the presence of the military in boroughs at election time (13 April), and gave the sanction of his authority to their employment to suppress the sporadic riots of the summer. He met the emergency of the Porteous riots with equal firmness; and the retribution meted out by parliament to the city of Edinburgh fell far short of the measure as originally drafted by him (1737).

Sharing to the full the horror of 'perpetuities' characteristic of the lawyers of his day, Hardwicke suffered the excessively stringent Mortmain Act of 1736 to pass without other amendment than the exemption of purchases for valuable consideration. The narrowness of his churchmanship was evinced by the strenuous resistance which, in concert with Talbot, he offered to a measure of the same session for the amendment of the antiquated and vexatious procedure for the recovery of tithes. When Talbot was unable to attend the House of Lords, Hardwicke supplied his place as speaker. He was so sitting on Talbot's death, and was continued as speaker by an irregularly sealed commission (16 Feb. 1736–7) pending negotiations which terminated in his acceptance of the great seal, with a promise of the reversion of a tellership in the exchequer for his eldest son (21 Feb.) He retained the chief-justiceship until 8 June, when he was succeeded by Sir William Lee [q. v.] He had no sooner received the great seal than the king thrust upon him the irksome duty of bearing to the Prince of Wales a message concerning his allowance, couched in terms the harshness of which the chancellor in vain attempted to mitigate. He was equally unsuccessful in his subsequent endeavours to pour oil on the troubled waters [see Frederick Louis, Prince of Wales]. As Newcastle's confidant and mentor, Hardwicke now began to exert an influence on the course of political affairs which was far more real than apparent. He revised the Spanish convention of 1738, and after Walpole's fall he became the ordinary draftsman of the king's speech, then a much more important document than it is now. During the king's absences from the realm in 1740 and subsequent years he was a member, and by no means the least influential member, of the council of regency [see George II]. His foreign policy was on the whole pacific, but he discerned the inevitableness of the war with Spain somewhat earlier than Walpole, and went into it with more gusto. Walpole's administration, however, he defended at large and in detail against Carteret's attack (13 Feb. 1740–1), and to his nervous and impassioned eloquence was probably due the defeat of the iniquitous measure for indemnifying witnesses against the fallen minister (25 May 1742). He retained the great seal during Lord Wilmington's administration, and also on the accession of Henry Pelham [q. v.] to power. Thenceforth his policy was to maintain the predominance of the Pelham interest. In this he was perhaps justified, for the choice lay between the Pelhams and Carteret; and Carteret, though incomparably superior to Newcastle in ability, was by no means a safe man or easy to work with [see Carteret, John, Earl Granville; and Pelham-Holles, Thomas, Duke of Newcastle-upon-Tyne], Newcastle was fussy and foolish, but Hardwicke well knew how to manage him, and in great emergencies was able to make his will prevail both in the cabinet and in parliament. To him was due the insertion of the attainder clauses in the act of 1744 making correspondence with the young Pretender or his brothers punishable as high treason, a strong, not to say harsh, measure which the event proved to be inefficacious, but which, considering the gravity of the crisis, is not to be condemned on that account. The rebellion itself, which Granville minimised and Newcastle magnified, while others of the regents showed signs of disaffection, Hardwicke estimated at once in its true proportions, and with quiet alertness took the necessary measures for its suppression. He also composed the dignified and patriotic speech with which the king on his return opened parliament (27 Oct.) In presiding as lord high steward at the trials of the rebel lords, Hardwicke displayed judicial impartiality. His tone, however, was neither as dignified nor as magnanimous as the occasion demanded; nor can he escape responsibility for the perversion of justice in the case of Charles Radcliffe [see Boyd, William, fourth Earl of Kilmarnock; Elphinstone, Arthur, sixth Lord Balmerino; Fraser, Simon, twelfth Lord Lovat; Mackenzie, George, third Earl of Cromarty; and Radcliffe or Radclyffe, James, third Earl of Derwentwater].

Hardwicke was primarily responsible for the subsequent legislative measures by which the highland costume was made illegal, the nonjuring episcopalian clergy prohibited from exercising their functions, the for-

feited estates at once annexed in perpetuity to the crown, and the arbitrary and ill-defined heritable jurisdictions superseded by a regular impartial administration of justice upon the English model. As draftsman of the Regency Act passed on the death of the Prince of Wales (1751), he gave great offence to Cumberland [see GEORGE II], which he increased by stifling the investigation of the charges of jacobitism brought against the prince's entourage [see MURRAY, WILLIAM, first EARL OF MANSFIELD]. He supported Lord Chesterfield's reform of the calendar (1751) and carried a reform of the marriage law (1753). The latter measure relieved England and Wales from the scandal of clandestine marriages (members of the royal family, the Jewish and quaker communities alone excepted); but by requiring solemnisation according to the law and ritual of the church of England in churches or chapels already used for the purpose, and invalidating infants' marriages by license without consent of parents or guardians, it produced a crop of grievances which were only gradually removed by amending acts. In 1823 it was finally superseded by the measure which forms the basis of the present law.

On the death of Henry Pelham (6 March 1754) Hardwicke managed the negotiation which placed Newcastle at the treasury. Hardwicke himself retained the great seal, and was rewarded (2 April) for his long and eminent services by the titles of Earl of Hardwicke and Viscount Royston. He successfully defended the Hanoverian subsidiary treaties [see GEORGE II] and defeated the militia bill of 1756. In the crisis which followed the loss of Minorca he resigned office shortly after Newcastle (19 Nov. 1756). His opposition to the proposed release of Byng's judges from their oath of secrecy wore a harsh and sinister appearance, of which the worst is made by his inveterate enemy, Horace Walpole. Of Byng's guilt, however, Hardwicke had no shadow of doubt; and by his intimate relations with Lord Anson he was exceptionally qualified to form a judgment. 'Byng,' he wrote to Newcastle, 5 Feb. 1757, 'would not sail down upon Galissonnière in the only way in which he was attackable because there would be risk. Not an officer or a soldier was to be landed at Port Mahon because there would be danger in it.' There can be little doubt that these words are an echo of what he had heard from Anson, and they imply that Byng's conduct, whatever its motive, was so excessively cautious as to be tantamount to desertion in the face of the enemy. In any case, the release of a court-martial from their oath would have been a precedent of dangerous and incalculable consequence which no constitutional lawyer could be expected to approve.

On the resignation of Devonshire, Hardwicke played the part of honest broker between Newcastle and Pitt, but did not resume office. To Pitt's foreign policy he gave a general support, but on the fall of Quebec became solicitous for peace.

He was resworn of the privy council on the accession of George III, whose first speech he drafted (minus the passage in which the king gloried in the name of Briton). He approved of Bute's appointment to the northern seals (25 March 1761), and joined in the revolt against Pitt on the Spanish war question, but declined Bute's subsequent offer of the privy seal (16 Nov.) He followed Newcastle into opposition (May 1762), and took a prominent part against the government in the debates on the peace of Paris (9 Dec. 1762) and the cider tax (28 March 1763). In the Wilkes affair he was against the government on the question of general warrants, and with them on the question of privilege, but was precluded by ill-health from making any public pronouncement on either question. On both questions his view ultimately prevailed. With Wilkes personally he had no sort of sympathy. 'North Briton' No. 45 he held to be a seditious libel. He also held the high legal doctrine which restricted the jury in libel cases to the determination of bare questions of fact, and how far he was prepared to go in restraining the liberty of the press he had shown in the earlier case of Paul Whitehead [q. v.] by moving the standing order prohibiting the unauthorised publication of lives of peers, which was only vacated on the eve of the publication of Lord Campbell's 'Lives of the Chancellors' (22 July 1845).

Hardwicke died, after a lingering illness, at his house in Grosvenor Square on 6 March 1764. His remains were removed to his seat at Wimpole, Cambridgeshire, and interred (15 March) in the family vault adjoining the church. Within the church is his monument in Siena marble by Scheemakers.

Hardwicke figures as solicitor-general in Ferrers's historical picture of the court of chancery, now in the National Portrait Gallery, where is also a sketch of him as lord chancellor by an unknown hand. A copy of his portrait by Ramsay is at Lincoln's Inn. Engravings from portraits by Dahl, Hudson, and Hoare are in the British Museum (cf. his *Life* by HARRIS cited infra,

and Adolphus, *British Cabinet*, No. 48; *Cat. Second Loan Exhib.* Nos. 268, 331, 788).

Among Hardwicke's minor offices were those of governor of Greenwich Hospital, governor of the Charterhouse, high steward of Bristol, governor of the Foundling Hospital, and high steward (appointed 4 July 1749) of the university of Cambridge, from which he received the degree of LL.D. on 15 June 1753. He was also F.R.S. (elected 15 March 1753) and a trustee of the British Museum.

Hardwicke married, on 16 May 1719, Margaret, daughter of Charles Cocks of Worcester [cf. Somers or Sommers, John, Lord Somers], and widow of John Lygon, by whom he had (with two daughters) five sons. His heir, Philip; his second son, Charles; and his third son, Joseph, are all separately noticed. His fourth son, John, died in 1769, clerk of the crown in chancery; and his fifth son, James, in 1808, bishop of Ely. His elder daughter, Elizabeth, married George, lord Anson [q. v.]; his younger daughter, Margaret, married, in 1749, Sir Gilbert Heathcote, bart.

Hardwicke was one of the handsomest men of his day, and, though of a delicate constitution, preserved by temperate living even in old age the elasticity and mien of youth. His personal advantages, which included a musical voice, enhanced the effect of his eloquence, which by its stately character was peculiarly adapted to the House of Lords. His statesmanship was of a somewhat mixed type. While his coolness and resource during the Jacobite rebellion deserve unstinted commendation, it must not be forgotten that the rebellion itself was the consequence of the entanglement of the country in the war of the Austrian succession, for which, jointly with Newcastle, Hardwicke was responsible. His plan for the pacification of Scotland presents a strange blending of wisdom and folly. Few measures have been more judicious than the abolition of heritable jurisdictions, few less so than the proscription of the tartan. His foreign policy is perhaps fairly open to the charge of shiftiness. He was chiefly responsible for the acceleration of the peace of Aix-la-Chapelle, an end in itself eminently desirable, but accomplished in some degree at the expense of our ally, Maria Theresa. It is also a melancholy fact that in 1752 he was party to a scheme for securing the election of a king of the Romans by sheer corruption. His desertion of Pitt for Bute in 1761, and his subsequent desertion of Bute for Pitt, betray a lamentable want either of judgment or of resolution. His constitutionalism was somewhat stiff, not to say antiquated. His opposition to the reorganisation of the militia was determined by the old whig prejudice against permanent military establishments; but his solicitude for liberty did not prevent him from postponing (1757) for nearly half a century a much-needed reform of the process by writ of *habeas corpus* at common law, and for the liberty of the press he can hardly be said to have had any respect whatever. His reverence for the British constitution as fixed by the revolution of 1688 was almost unbounded, and he approached the task of legislation reluctantly, and only under pressure of what he believed to be urgent necessity.

Among English lawyers his position is unique. With less than the ordinary advantages of education, he proved more than competent in youth for offices which usually tax the powers of mature age. His maturity fulfilled the promise of his prime, and his later career crowned the whole with unperishable lustre. The term of his chief-justiceship was, indeed, too brief and uneventful to afford him an occasion of displaying his qualities to full advantage, but during his prolonged tenure of the great seal they found such scope as had been allowed to none of his predecessors; nor did he fail to turn his opportunity to noble account. It is hardly too much to say that in the course of somewhat less than twenty years he transformed equity from a chaos of precedents into a scientific system. This grand revolution he effected in the quiet, unobtrusive, almost imperceptible manner in which the most durable results are usually achieved. Far from despising precedent, he diligently sought for and followed it whenever practicable. But the use which he made of it was such as the Baconian philosopher makes of the instances positive and negative upon which he founds a generalisation. Each case as it came before him he reviewed in the light of all discoverable relevant authorities, and never rested until he had elicited from them an intelligible ground of decision. Where English precedents failed he drew freely upon the learning of the civilians, and, in the last resort, upon his own large and luminous sense of natural justice. Thus in Hardwicke the rational and architectonic spirit of the Roman jurisprudence penetrated English equity, with the result that in a multitude of intricate questions his decisions have traced the lines within which his successors have undeviatingly proceeded; and close and frequent scrutiny has only served to confirm their authority. His judgments, which

in important cases were usually written, were always models of logical arrangement and perspicuous style. Only three of them were ever reviewed by the House of Lords, and in each case the decision was affirmed. The paucity of appeals, however, is no doubt in part attributable to the fact that throughout his tenure of the great seal Hardwicke himself was actually the sole law lord. His principal reporters are: Barnardiston, Comyns, Ridgeway, Annaly, Strange, West, Atkyns, Ambler, Vesey Senior, and Kenyon (see also 'Collectanea Juridica,' 1791, vol. i. No. xvii).

In the ecclesiastical patronage which, jointly with Newcastle, he dispensed, Hardwicke showed excellent judgment [cf. Birch, Thomas, D.D.; Bradley, James; Butler, Joseph; Pearce, Zachary; Secker, Thomas; Sherlock, Thomas; Tucker, Josiah]. He is said to have been avaricious, and it is certain that he appreciated wealth at its full value; but, though he amassed an immense fortune, no suspicion of corruption ever sullied his fair fame. Both in public and private life he maintained an imperturbable urbanity of manner; and, if hardly a genial companion, he was a firm friend and a good husband and father.

Hardwicke was author of 'A Discourse of the Judicial Authority belonging to the Office of Master of the Rolls in the High Court of Chancery,' London, 1727, 8vo; 2nd edit. enlarged, 1728 [cf. Warburton, William]. Several of his speeches are extant in pamphlet form: two on giving judgment against the Jacobite lords (London, 1746–7, fol. and 8vo), and two others—one on presenting the heritable jurisdictions bill, 17 Feb. 1746–7; the other on the third reading of the militia bill, 24 May 1756 (London, 1770, 8vo). A letter from him to Lord Royston, dated 4 Sept. 1763, giving an account of the recent negotiation between Pitt and Bute, was published in 'Original Papers,' London, 1785, and afterwards incorporated in the 'Parliamentary History' (xv. 1327).

A vast mass of his correspondence and other documents relating to him is preserved in the British Museum: in Egerton MSS. 1721 f. 85, 2184 f. 3; Stowe MSS. 142 f. 107, 254 f. 1, 750 f. 80; Additional MSS. 9828 f. 30, 11394, 12428, 15956 ff. 9-40 28051 f. 350, 29598 f. 19, 32687–779, 32842–954, 32992 f. 238, 33066 f. 205, 34524–5, and the Hardwicke Papers acquired in 1899. For other Hardwicke Papers see Woodhouselee's 'Life of Lord Kames,' i. 294, 314–329, and Hist. MSS. Comm. 2nd Rep. App. pp. 38–91, 3rd Rep. App. pp. 222, 404, 415, 4th Rep. App. pp. 281, 524, 6th Rep. App. p. 239, 8th Rep. App. i. 221–4, iii. 12, 9th Rep. App. iii. 35, 10th Rep. App. pp. 276, 284, 322, 449, 11th Rep. App. vii. 50–52).

[Visitation of Wiltshire, 1623, ed. Marshall, 1882; Phillipps's Visitation of Wiltshire, 1677 (1854); Genealogist, ed. Selby, new ser. iv. 69–71; Aubrey's Collections for Wiltshire, ii. 91; Hoare's Modern Wiltshire (Ambresbury), p. 35; Miscell. Geneal. et Herald. ed. Howard, 2nd ser. iii. 308–9; List of Sheriffs for England and Wales, compiled from documents in the Public Record Office, 1898; Berry's County Genealogies (Kent); Hasted's Kent (fol.), iii. 359, iv. 2, 38, 99; Lincoln's Inn Records; Official Return of Members of Parliament; Parl. Hist. vols. viii–xv.; Hist. Reg. Chron. Diary, 1727 p. 56, 1729 p. 214; Strange's Rep. p. 839; Fitzgibbon's Rep. p. 64; Walpole's Letters, ed. Cunningham; Walpole's Memoirs (George II, ed. Holland; George III, ed. Le Marchant and Russell Barker); Walpole's Cat. of Royal and Noble Authors, ed. Park; Glover's Memoirs; Waldegrave's Memoirs; Coxe's Walpole, i. 399 et seq.; Coxe's Pelham Administration; Marchmont Papers, ed. Rose, i. 29, 273–4; Chatham's Corresp. ed. Taylor and Pringle; Corresp. of John, fourth Duke of Bedford, ed. Lord John Russell; Grenville Papers, ed. Smith; Lords' Journals, xxiv. 321, 562, 564, 566, 684, 686, xxv. 4, 16, 19, lxxvii. 873; Chesterfield's Letters, ed. Mahon; Cooksey's Essays on Somers and Hardwicke; Ann. Reg. 1764, i. 122, ii. 279; Biographia Britannica; Nicholls's Recollections and Reflections; Phillimore's Life of Lyttelton; Butler's Reminiscences, 4th edit. i. 132; Nichols's Lit. Anecd. and Illustr.; Collins's Peerage, ed. Brydges, iv. 486; G. E. C[okayne]'s Complete Peerage; Burke's Peerage; Lawyers and Magistrates' Magazine, ii. 34; Law Magazine, iii. 72; Campbell's Lives of the Chancellors; Harris's Life of Lord-Chancellor Hardwicke; Foss's Lives of the Judges; Mahon's Hist. of England; Lecky's Hist. of England in the Eighteenth Century.] J. M. R.

YORKE, PHILIP, second Earl of Hardwicke (1720–1790), eldest son of Lord-chancellor Hardwicke [see Yorke, Philip, first Earl of Hardwicke], was born on 19 March 1719–20. He was educated at Newcome's school, Hackney, afterwards under private tutors, of whom Samuel Salter [q. v.] was one, and at the university of Cambridge, where he matriculated from Corpus Christi College in 1737, and received the degree of LL.D. in 1749. In 1741 he was elected F.R.S. and in 1744 F.S.A. He contributed some English verses to the 'Pietas Academiæ Cantabrigiensis in funere serenissimæ Principis Willelminæ Carolinæ' (Cambridge, 1738, fol.), and with his brother Charles [q. v.] wrote the greater portion of the 'Athenian Letters; or the Epistolary Correspondence of an Agent

of the King of Persia, residing at Athens during the Peloponnesian War' (London, 1741, 4 vols. 8vo). The work was projected as an academic exercise by Thomas Birch [q. v.], who himself wrote some of the letters and edited the whole. Other contributors were Henry Coventry (*d.* 1752) [q. v.], John Green [q. v.], Samuel Salter [q. v.], Catherine Talbot [q. v.], Daniel Wray [q. v.], Dr. Rooke (afterwards master of Christ's College), John Heaton (of Corpus Christi College), and John Lawry (prebendary of Rochester). The 'Letters' were printed for private circulation only, the first edition being limited to ten copies, and the second, which was deferred until 1781 (London, 1 vol. 4to), to a hundred copies; but the vivacity and verisimilitude, which, notwithstanding the diversity of authorship, characterised the entire collection placed it far above the ordinary level of academic compositions, and the vogue given to historic fiction by the appearance of Barthélemy's celebrated 'Voyage du Jeune Anacharsis en Grèce' (Paris, 1788) at length procured for it the honour of piracy (Dublin, 1792, 2 vols. 8vo). The surreptitious edition was suppressed and superseded in 1798 by one having the imprimatur of the then (third) Earl of Hardwicke (London, 2 vols. 4to), and furnished with a geographical index, maps, and engravings. A new edition by Archdeacon Coxe appeared in 1810 (London, 2 vols. 4to). Another edition appeared at Basel in 1800 (3 vols. 8vo). There are also French translations by Villeterque and Christophe, published at Paris in 1803 (3 tom. 8vo and 4 tom. 12mo respectively). The vogue of the 'Athenian Letters' is long past, and few critics would endorse the encomiums lavished upon the work by Lord Campbell in his 'Life of Charles Yorke.' Depreciation is indeed now more easy than appreciation; but, nevertheless, the service which the 'Athenian Letters' rendered in an age which had no worthy English version of Thucydides and few translations of any kind from the Greek is hardly to be over-estimated. The work was greatly admired by Barthélemy.

Yorke represented Reigate, Surrey, in the parliament of 1741–7, and Cambridgeshire in subsequent parliaments so long as he remained a commoner. From 2 April 1754 he was styled Viscount Royston. Though an infrequent speaker, he was assiduous in attendance in the House of Commons, and kept an exact journal of the debates from December 1743 to April 1745, which was eventually incorporated in Cobbett's 'Parliamentary History,' vol. xiii. He was sworn of the privy council on the accession of George III, and took his seat in the House of Lords as Earl of Hardwicke on 16 March 1764. In politics he continued the family tradition, was a member (without office) of the first Rockingham administration, and was offered the northern seals on Grafton's resignation (14 May 1766). He declined office by reason of ill-health, which also prevented him from taking an active part in opposition during the Grafton and North administrations. He retained, however, the confidence of his party, whose meetings were commonly held at his town house, and was consulted during the arrangements which terminated in the formation of the second Rockingham administration. He was teller of the exchequer from 1738, lord-lieutenant of Cambridgeshire from 1757, and high steward of the university of Cambridge from 1764 until his death in London, at his house in St. James's Square, on 16 May 1790. He was also a trustee of the British Museum. He married, on 22 May 1740, Jemima, daughter of John Campbell, third earl of Breadalbane, afterwards *suojure* Marchioness Grey and Baroness Lucas of Crudwell, by whom he left only female issue. The title accordingly devolved upon his nephew Philip Yorke, third earl [q. v.], eldest son of his brother Charles.

Hardwicke edited: 1. 'Letters from and to Sir Dudley Carleton during his Embassy in Holland,' London, 1757; 2nd ed. 1775; 3rd ed. 1780, 4to. 2. 'Miscellaneous State Papers from 1501 to 1726,' London, 1778, 4to [cf. Somers or Sommers, John, Lord Somers, *ad fin.*] 3. 'Walpoliana; or a few Anecdotes of Sir Robert Walpole,' London, 1783, 4to. The last work, which was privately printed, must be carefully distinguished from the 'Walpoliana' subsequently edited by John Pinkerton [q. v.] From his autograph marginalia were derived the annotations marked 'H' in the Oxford edition of Burnet's 'Own Time' (1823) (cf. *Addit. MS.* 31954). Portions of Hardwicke's papers and correspondence are printed by Harris, 'Life of Lord Chancellor Hardwicke,' and Lord Albemarle, 'Memoirs of the Marquis of Rockingham,' and his contemporaries; others are contained in Egerton MS. 2180 ff. 76, 224, 234, 2184, 2185 f. 164; Additional MSS. 15946 f. 53, 15957 ff. 326–34, 32725–33070, and the Lansdowne, Rutland, and Dartmouth collections (see *Hist. MSS. Comm.* 6th Rep. App. p. 239, 14th Rep. App. i. 89, x. 211, 216, 221, 223, 239, 267, 270–1, and 15th Rep. App. i. 238, 263, 267–8).

[Collins's Peerage, ed. Brydges, iv. 492; G. E. C[okayne]'s Complete Peerage; Official Return of Members of Parliament; Parl. Hist. vols. xiii–xvi.; Lists of the Royal Society and Society of Antiquaries; Walpole's Letters, ed. Cunningham; Walpole's Royal and Noble Authors, ed. Park; Nichols's Lit. Anecd. and Illustr.; Gent. Mag. 1790, i. 479, 1815 ii. 405; Chalmers's Biogr. Dict.; Lowndes's Bibliographer's Manual.]

J. M. R.

YORKE, PHILIP (1743–1804), author of the 'Royal Tribes of Wales,' born in 1743, was the son of Symon Yorke (*d.* 28 July 1767) of Erddig, a few miles south of Wrexham, who married Dorothy, daughter and heiress of Matthew Hutton of Newnham, Hertfordshire. His grandfather, Simon Yorke, was uncle of Philip Yorke, first earl of Hardwicke [q. v.] Philip was admitted a fellow-commoner of Bene't (Corpus Christi) College, Cambridge, in 1765, and was created M.A. *per literas regias* in the same year. Three years later he was admitted a fellow of the Society of Antiquaries. Through his wife's interest he obtained a seat in parliament for the Cornish borough of Helston, in the place of a member disqualified by order of the House of Commons (October 1774), and he retained this seat until he retired in 1781. Subsequently he sat for Grantham from 17 Jan. 1792 until 7 Jan. 1793, when he accepted the stewardship of the manor of East Hendred, and made over the representation to his son Simon. His panegyrists wrote of him that his most distinguishing trait was his talent for conversation, 'which made him the very life and delight of society;' but he never spoke in the House of Commons, owing to a 'constitutional diffidence.' In his later years he turned his attention to Welsh history and genealogy, and in 1795 issued seventy copies of his 'Tracts of Powys,' a genealogical history of Bleddyn ap Cynfyn, and the 'Third Royal Tribe of North Wales' (1795, 4to, printed by J. Marsh at the Druid Press, Wrexham). The dedication, to Thomas Pennant of Downing, is dated 'Erthig, 20 April 1795.' An appendix contains interesting letters from Lewis Morris to William Vaughan and others. In a revised and expanded form this work was reissued in 1799 as 'The Royal Tribes of Wales' (London, 4to), a valuable brief account of the five regal tribes, with much interesting information of their distinguished descendants. The illustrative portraits, drawn by J. Allen and engraved by W. Bond, are those of Lord Ellesmere, Sir Thomas Myddelton, Sir John Wynn, Humphrey, duke of Buckingham, Catherine of Beren, George, lord Jeffreys, Sir John Trevor, Sir Orlando Bridgman, Humphrey Llwyd, Sir Thomas Hanmer, and Sir William Williams. The British Museum Library has Robert Southey's autograph copy of Yorke's 'Royal Tribes' ('Keswick, 22 Dec. 1834').

Yorke had the intention of proceeding in the same manner with the fifteen tribes of North Wales, but this scheme he was unable to realise. This study, wrote one of his critics, 'rather dry in itself, was in his hands enlivened by a variety of authentic and entertaining anecdotes, many of which had escaped preceding historians.' At the same time we are assured that his 'taste for natural beauty was very correct.' Yorke died at his seat of Erddig Park, Wrexham, which he had greatly embellished since he succeeded to the property, on 19 Feb. 1804. He married, first, on 2 July 1770, Elizabeth, younger daughter of Sir John Cust [q. v.]; and secondly, in 1782, Diana, widow of Ridgeway Owen Meyrick and daughter and heiress of Pierce Wynne of Dyffryn Aled, Denbighshire. He was succeeded by Simon Yorke (1771–1834), his eldest son by his first wife. A portrait of Yorke by Gainsborough was engraved by Scriven; another with a dog, by Reynolds, was engraved by Bartolozzi.

[Annual Register, 1804, p. 474; Gent. Mag. 1767 p. 430, 1804 i. 280; Burke's Landed Gentry, 1898, p. 1659; Williams's Dict. of Eminent Welshmen, p. 552; Graduati Cantabr.; Chalmers's Biogr. Dictionary; Official Return of Members of Parliament; Courtney's Parliamentary Represent. of Cornwall; Moule's Bibl. Herald. p. 488; Monthly Rev. 1799, iii. 252; Malone's Dict. of Engl. Literature; Evans's Cat. of Engraved Portraits, Nos. 11679, 23223; Addit. MS. 32967 ff. 16, 267; Lowndes's Bibl. Man. (Bohn); Brit. Mus. Cat.]

T. S.

YORKE, PHILIP, third EARL OF HARDWICKE (1757–1834), eldest son of Lord-chancellor Yorke [see YORKE, CHARLES], by his first wife, Catherine, daughter of Dr. Freman, was born on 31 May 1757. He was educated at Queens' College, Cambridge, where he received the degree of M.A. in 1776, and that of LL.D. in 1811. He was also in 1806 elected high steward of the university. He represented Cambridgeshire in parliament from his return on 14 Sept. 1780 until his accession to the peerage as third earl of Hardwicke on the death, 16 May 1790, of his uncle, the second earl [see YORKE, PHILIP, second EARL OF HARDWICKE]. In politics he at first followed Fox, but rallied to the government in 1794, and was lord-lieutenant of Ireland under both Addington (March 1801–May 1804) and Pitt, whose

death dissolved his administration before Hardwicke's successor-designate, Lord Powis, had been sworn in [see CLIVE, EDWARD, EARL OF POWIS]. On the formation of the administration of 'All the Talents' he was replaced by the sixth Duke of Bedford (February 1806). During his six years' viceroyalty he did much to allay the irritation caused by the union, and became himself a convert to catholic emancipation, to which cause he steadfastly adhered until its triumph in 1829. To the parliamentary Reform Bill of 1831 he gave a qualified support. He died on 18 Nov. 1834, and was buried in the family vault at Wimpole. Hardwicke was K.G. (elected on 25 Nov. 1803, installed by proxy, having received the insignia at Dublin, on 23 April 1805). He was also F.R.S. and F.S.A., a trustee of the British Museum, and from 1790 lord-lieutenant of Cambridgeshire. A few of Hardwicke's letters are printed in Lord Colchester's 'Diary' (1861). Others remain in manuscript (see *Hist. MSS. Comm.* 4th Rep. App. pp. 344 et seq. and *Addit. MSS.* 33109–11 and 33114).

Hardwicke married, on 24 July 1782, Elizabeth, third daughter of James Lindsay, fifth earl of Balcarres, by whom he left only female issue. The title accordingly devolved upon his nephew, Charles Philip Yorke, who is separately noticed.

[Harris's Life of Lord-chancellor Hardwicke; Grad. Cant.; Collins's Peerage, ed. Brydges, iv. 497; G. E. C[okayne]'s Complete Peerage; Official Return of Members of Parliament; Parl. Hist. vols. xxiv–xxxi.; Hansard's Parl. Debates, vol. vii. et seq., new ser. xx. 1529, 3rd ser. iii. 326; Political Memoranda of Francis, fifth Duke of Leeds (Camden Soc.); Fox's Memorials and Correspondence, ed. Russell; Private Papers of William Wilberforce, ed. Wilberforce, p. 112; Stanhope's Life of William Pitt; Pellew's Life of Sidmouth, i. 351, 481; Buckingham's Court and Cabinets of George III, iii. 144, 354, iv. 19; Grey's Life and Opinions of Earl Grey, p. 101; Cornwallis's Correspondence, ed. Ross; Kirkpatrick Sharpe's Correspondence, ed. Allardyce, ii. 77; Gent. Mag. 1835, i. 205; Haydn's Book of Dignities, ed. Ockerby.] J. M. R.

YORKE, PHILIP JAMES (1799–1874), chemist, mineralogist, and meteorologist, born on 13 Oct. 1799, was eldest son of Philip Yorke, prebendary of Ely (*b.* 24 Feb. 1770, *d.* 27 July 1835), and his wife, Anna Maria, daughter of Charles Cocks, first baron Somers. He was great-grandson on his father's side of the first Earl of Hardwicke. At about the age of nine he went to the school of Dr. Pearson at East Sheen, and thence to Harrow in 1810. He left Harrow at the age of sixteen, obtained a commission in the Scots fusilier guards, and remained in that regiment till about 1852, attaining the rank of lieutenant-colonel. During the Crimean war he was appointed colonel of the Herefordshire militia, a post which he held for three years. Yorke's first scientific paper (dated from 12 Duke Street, Grosvenor Square) contained a very careful investigation of the action of lead on water (*Philosophical Magazine*, 1834 [3] v. 81). He showed, among other things, that after long contact with metallic lead water dissolves one twelve-thousandth part of its own weight of a hydrated oxide of lead formed by the action of the water and the oxygen dissolved therein. In 1841 he became one of the original members of the Chemical Society, of which he was vice-president in 1852 and president from 30 March 1853 to 30 March 1855. In 1849 Yorke was elected F.R.S. He also took an active part in the Royal Institution, of which he was often a manager. Yorke died on 14 Dec. 1874. He married, on 27 April 1843, Emily, youngest daughter of William Morgan Clifford of Perrystone, Herefordshire; she died on 16 Sept. 1869.

The Royal Society's catalogue contains a list of thirteen papers by Yorke which show him to have been an accomplished chemist and mineralogist. A paper printed in abstract in the 'Proceedings of the Royal Society,' 1842 (iv. 386), shows that he made a laborious comparison between the barometrical observations taken at his house near Ross, Herefordshire, and those taken at the Royal Society's rooms. In 1853 Yorke published a translation of Baron F. C. F. von Mueffling's 'Passages from my Life.'

The Jubilee album presented to the Chemical Society by Mr. Robert Warington contains a portrait and autograph of Yorke.

[Yorke's own papers; Obituary, Chem. Soc. Journ. 1875, p. 1319; Jubilee of the Chemical Society, 1891, pp. 25, 180, 181, 184; Royal Soc. Cat.; Welch's Harrow School Register; Burke's Peerage.] P. J. H.

YOUATT, WILLIAM (1776–1847), veterinary surgeon, born in 1776, was the son of a surgeon residing at Exeter. He was educated for the nonconformist ministry. In 1810 he left Devonshire, and undertook ministerial and scholastic duties in London. At some uncertain date, in 1812 or 1813, he joined Delabere Pritchett Blaine (1768–1848) in conducting a veterinary infirmary in Wells Street, Oxford Street. This partnership continued for a little more than twelve years, when the business passed into Youatt's hands.

In 1828 Youatt began to deliver a series

of lectures and demonstrations to veterinary students at his private residence and infirmary in Nassau Street. These were independent of, and to some extent designed to supplement, the teaching of the Royal Veterinary College. From the end of 1830 these lectures were delivered at the 'London University,' i.e. University College. In 1835 they were abandoned, but instead Youatt continued for four years to print a monthly series of written lectures in the 'Veterinarian,' a professional monthly which he had started in 1828. In this venture he was soon joined by William Percivall, veterinary surgeon to the 1st life guards. This journal, which is still in existence, was kept alive in the early years only by Youatt's dogged perseverance, at a time when even his co-editor, Percivall, wished to abandon the venture.

In 1830 Youatt entered into an arrangement with the Society for the Diffusion of Useful Knowledge to write a series of handbooks on the breeds, management, and diseases of the different animals of the farm. The volumes continued to appear at irregular intervals during the ensuing ten years. In 1839 a testimonial was presented to Youatt by various members of the veterinary profession as a mark 'of the high esteem they entertain of his literary labours in veterinary science.' A full account of the proceedings appeared in the 'Veterinarian' (xii. 595–619), and is noteworthy by reason of the long autobiographical speech in which Youatt traced the growth of veterinary literature in his time.

In 1838 the Royal Agricultural Society of England had been founded under the title of the English Agricultural Society. Youatt was one of the original members, and was placed on the committee of management. Here he did important work in moving and obtaining the appointment of a veterinary committee, of which he was appointed chairman, and in attempting with considerable success to draw closer the connection between the Society and the Royal Veterinary College.

Owing partly to his extensive literary work, partly to attacks of gout, Youatt's practice had devolved more and more on his assistant, Ainsley, on whose death in 1844 the establishment in Nassau Street was broken up. Youatt, though now standing at the head of his profession, was not a registered member of it; he objected to the constitution of the examining body of the Royal College of Veterinary Surgeons, which consisted chiefly of physicians and surgeons. When, however, in 1844, this body was remodelled, and composed chiefly of veterinarians, Youatt, being then nearly seventy years old, presented himself for examination. The difficulty occasioned by his refusal to answer a professional question rather impertinently put to him was overruled by the tact of the chairman, who handed him his diploma on the spot.

Youatt died suddenly on 5 Feb. 1847 in his seventy-first year, and was buried in the churchyard of Old St. Pancras. He had four daughters, but no sons. A small portrait of him, by Richard Ansdell, is in the possession of the Royal Agricultural Society of England.

Youatt wrote: 1. 'Canine Madness,' 1830 (practically a reprint of articles which had been issued in the 'Veterinarian'). 2. 'The Horse' (with a treatise on draught, by Isambard Kingdom Brunel), 1831; new edit. 1843 (to this work was added in the posthumous editions an appendix by William Charles Spooner [q. v.], bringing the work up to date). 3. 'Cattle, their Breeds, Management, and Diseases,' 1834. With this subject Youatt was at the time much less familiar than with the treatment of the diseases of horses, and the veterinary part of the work is to be regarded rather as a well-digested compilation than as an original treatise. 4. 'Sheep, their Breeds, Management, and Diseases,' to which is added the 'Mountain Shepherd's Manual,' 1837. 5. An essay on 'The Obligation and Extent of Humanity to Brutes, principally considered with reference to the Domesticated Animals,' 1839. 6. 'The Dog,' 1845. This, like his previous works on the horse, cattle, and sheep, formed part of the 'Library of Useful Knowledge.' It was also reprinted as part of 'Knight's Farmers' Library.' 7. 'The Pig: a Treatise on the Breeds, Management, Feeding, and Medical Treatment of Swine; with Directions for salting Pork and curing Bacon and Hams,' 1847; new edit. 1860, enlarged and rewritten by Samuel Sidney [q. v.] On the title-page of the 1847 edition of this work, which was issued after his death, Youatt is referred to as the editor of the 'Complete Grazier,' and modern editions—that of R. Scott Burn in 1877 and of Dr. Fream in 1893—refer to the work as Youatt's. The book was, however, first compiled in the eighteenth century. The sixth edition (1833) and seventh (1839) are supposed to have been edited by Youatt, though intrinsic evidence for this is lacking. Youatt also wrote much in the 'Veterinarian,' and made some contributions to the Journal of the Royal Agricultural Society.

[Professor J. B. Simonds's Biogr. Sketch of William Youatt, 1896; Veterinarian, passim, especially obituary notice, xx. 105–6; Journal Roy. Agric. Soc. 3rd ser. 1893, iv. 411–21; Far-

mers' Mag. 2nd ser. January 1847, xv. 195; Koch's Encyklopädie der gesammten Thierheilkunde, s.v. 'Youatt.'] E. C–E.

YOULDING, THOMAS (1670–1736), divine and poet. [See YALDEN.]

YOULL, HENRY (*fl.* 1608), musician, seems to have been a household musician in the family of one Edward Bacon, and teacher of his four sons, about the beginning of the seventeenth century. In 1608, when the four were all at the university, Youll dedicated to them his only known publication, 'Canzonets to three Voyces, newly composed by Henry Youll, Practitioner in the Art of Musicke.' The work, in three part-books, contains twenty-four compositions, of which the last six are fa-las; it was one of the last works printed by Thomas Este or East [q.v.] Youll wrote for cantus, altus, and bassus, using the alto and tenor clefs. The copy of the 'Canzonets' in the British Museum Library seems to be unique. None of the pieces have been printed in modern notation. Four of the poems are in Oliphant's 'La Musa Madrigalesca.' The compositions, judged by the separate voice parts, appear bright and enlivening, and not without science, though they are by no means profound conceptions. There is a complete list of the twenty-four pieces in Rimbault's 'Bibliotheca Madrigaliana' (p. 27); but the part-books are there inaccurately described as cantus, tenor, and bass.

[Youll's Canzonets, in the library of the Brit. Mus.; Davey's Hist. of English Music, pp. 173, 230.] H. D.

YOUNG. [See also YONGE.]

YOUNG, ANDREW (1807–1889), author of 'There is a happy land,' schoolmaster and poet, second son of David Young, teacher in Edinburgh, was born at Edinburgh on 23 April 1807. He had a brilliant career in the arts and theological classes at Edinburgh University, where he secured Professor Wilson's ('Christopher North's') prize for the best poem on the 'Scottish Highlands.' In 1830 he was appointed by the town council of Edinburgh headmaster of Niddrie Street school, where he taught for eleven years, starting with eighty pupils and leaving with six hundred. In 1838 he wrote his well-known hymn, 'There is a happy land,' first published in James Gall's 'Sacred Songs,' and afterwards copied into hymn-books throughout the world. The words were written to an Indian air which he heard one night played on the piano by a lady. In 1840 he became head English master of Madras College, St. Andrews, from which he retired in 1853 to Edinburgh, where he was till his death superintendent of the Greenside parish Sabbath school, being also actively engaged in other philanthropic work. He was found dead in bed on 30 Nov. 1889. His remains were interred in Rosebank cemetery, Edinburgh.

Young was twice married. His first wife, Maria Mivart, whom he married in 1845, died in 1847. He married, secondly, in 1851, Christina Allan, niece of Sir William Allan [q. v.] He was survived by her and a daughter.

Many of Young's hymns and poems were contributed to periodicals. A collected edition was published in 1876 as 'The Scottish Highlands and other Poems,' a work which entitles him to high rank among Scottish minor poets.

[Julian's Dict. of Hymnology; Scotsman, 2 Dec. 1889; Preface to the Scottish Highlands, 1876; information supplied by Miss Young.] G. S–H.

YOUNG, SIR ARETAS WILLIAM (1778?–1835), soldier and colonial governor, born in 1777 or 1778, entered the Earl of Portmore's regiment as an ensign on 3 Sept. 1795. He purchased a lieutenancy in the 13th foot on 28 Nov. 1795, and a company on 15 Sept. 1796. He served with the 13th foot in Ireland during the rebellion in 1798 and in Egypt in the campaign of 1801, for which he received a medal. Between 1804 and 1806 he acted as aide-de-camp to General Henry Edward Fox [q. v.] at Gibraltar and in Sicily. On 17 Dec. 1807 he was promoted to be major in the 97th regiment, with which he served in the Peninsula campaigns of 1808–10 and 1811, and was engaged at the battles of Vimeiro, Talavera, and Busaco, at Redinha, the taking of Olivença and first siege of Badajoz. Whenever the fourth division was in movement, the light companies were entrusted to his charge, and during a part of the retreat of the army to the lines of Torres Vedras in 1810 those companies were embodied under his command as a light battalion. He received a medal for the battle of Talavera.

Owing to its thinned ranks the 97th was ordered to England, and Young was promoted on 25 Jan. 1813 to a lieutenant-colonelcy in the 3rd West India regiment, stationed in Trinidad. With five companies he joined the expedition against Guadeloupe in 1815, and received one of the badges of the order of merit presented by Louis XVIII. After his return to Trinidad he was chosen by Sir James Leith [q. v.] to command the troops in Grenada. On being ordered back to Trinidad in August 1816, the council of

assembly of Grenada presented him with a sword. In 1820, during the absence of Sir Ralph James Woodford, he administered the government of Trinidad for four months, and on the termination of the period was requested to continue a member of the council. During a second absence of Woodford he filled the office of governor for nearly two years, and on his resignation in February 1823 received the thanks of every section of the community. In 1825 the 3rd West India regiment was disbanded, and in January 1826 Young was appointed to the newly created office of her majesty's protector of slaves in Demerara, retiring from the army by sale of his commission on 13 May, with permission to retain the local rank of lieutenant-colonel. On 25 July 1831 he was gazetted lieutenant governor of Prince Edward's Island, and on 9 July 1834 he was knighted. He died in Prince Edward's Island at the government house on 1 Dec. 1835, and was buried at the new English church. He married Sarah Cox of Coolcliffe, Wexford, and was father of Sir Henry Edward Fox Young [q. v.]

[United Service Journal, 1836, i. 380–3; Fraser's Hist. of Trinidad, 1896, ii. 126–7.]
E. I. C.

YOUNG, ARTHUR (1693–1759), divine, born in 1693, was the son of Bartholomew Young (*d.* 12 Aug. 1724) of Bradfield Combust in Suffolk. He was educated at Pembroke Hall, Cambridge, graduating LL.B. in 1716, and proceeding LL.D. in 1728. In 1719 he was instituted to the rectories of Bradfield Combust and Bradfield St. Clare. On 27 June 1746 he was installed a prebendary of Canterbury. In 1748 he was presented to the vicarage of Exning in Suffolk, and received a dispensation to hold it with Bradfield St. Clare. He was also chaplain to Arthur Onslow [q. v.], speaker of the House of Commons. Young died on 26 June 1759 at Bradfield Combust, where he had inherited from his father an estate of about two hundred acres, and was buried there. He married Anna Lucretia (*d.* 6 Oct. 1785), daughter of John Coussmaker of Weybridge in Surrey. By her he had two sons, John and Arthur, and a daughter, Elizabeth Mary, married to John Tomlinson of East Barnet in Hertfordshire. The elder son John Young, fellow of Eton, broke his neck in 1786 while hunting with George III. The younger son, Arthur, secretary to the board of agriculture, is separately noticed.

Young was the author of: 1. 'An Historical Dissertation on Idolatrous Corruptions in Religion from the Beginning of the World, and on the Methods taken by Divine Providence in reforming them,' London, 1734, 2 vols. 8vo. 2. 'A Dissertation on the Gospel Demoniacks,' London, 1760, 8vo. The latter treatise was occasioned by the reply of Richard Smalbroke [q. v.], bishop of St. David's, to Thomas Woolston's 'Discourse on the Miracles of Our Saviour.'

[Davy's Suffolk Collections in Addit. MSS. 19156 f. 336, 19166 f. 277; Gent. Mag. 1759, p. 346; Le Neve's Fasti Eccles. Angl. ed. Hardy; Addit. MS. 15556, f. 201.]
E. I. C.

YOUNG, ARTHUR (1741–1820), agriculturist and author of 'Travels in France,' born at Whitehall, in London, on 11 Sept. 1741, was younger son of Arthur Young (1693–1759) [q. v.], rector of Bradfield, Suffolk, and chaplain to Speaker Onslow. His mother, Anna Lucretia, daughter of John Coussmaker, brought her husband a sufficient dowry to require that Bradfield Hall, manor and lands, the small estate which the Youngs had owned since 1672, should be settled upon herself.

The speaker and the bishop of Rochester were his godfathers. In 1748 he was sent to school at Lavenham, where he received more indulgence than instruction. At the age of twelve he went to London, saw Garrick, heard the 'Messiah,' went to Ranelagh, and met John Wilkes 'more than once.' A letter from his sister, dated 1755, shows the precocity of his intelligence. She writes to him of home and foreign politics and society gossip as if he were already a man of the world. In 1758 he left school, and was apprenticed to Messrs. Robertson of Lynn, with a view to his subsequent employment in Messrs. Tomlinson's counting-house. The same year he visited his sister in London, shortly before her death. 'My mother,' he says, 'grieved so much for her loss that she could never be persuaded to go out of mourning, but mourned till her own death [in 1785], nor did she ever recover her cheerfulness. This had one good effect, and that a very important one for me: she never afterwards looked into any book but on the subject of religion, and her only constant companion was her bible, herein copying the example of her father.' Arthur Young was destined in time to follow the same example under the influence of a similar shock.

While still at school he began to write a history of England, had fallen in love, and cultivated the art of dancing. At Lynn his gallantry and his dancing alike continued, and his 'great foppery in dress for the balls' deprived him of the means he required for the purchase of books. He accordingly compiled political pamphlets, be-

ginning in 1758 with 'The Theatre of the Present War in North America,' London, 8vo, for which he received, 10*l.* in books. He also wrote four novels, 'The Fair American,' 'Sir Charles Beaufort,' 'Lucy Watson,' and 'Julia Benson, or the Innocent Sufferer.' In 1759 appeared his 'Reflections on the present State of Affairs at Home and Abroad,' London, 8vo. The same year his father died, much in debt. Young now left Lynn 'without education, profession, or employment.' The death of Mrs. Tomlinson had upset the scheme of his entering upon a mercantile career, and in 1761 he betook himself to London, went into society, and started at his own expense a monthly magazine, 'The Universal Museum,' in January 1762. Dr. Johnson refused to write for it, and advised him to give up a scheme which was certain to fail 'if the booksellers have not the property.' After five months of experiment he found this advice sound; and, persuading the booksellers 'to take the whole scheme upon themselves,' he abandoned it to a luckless fate. In 1763 he broke a blood-vessel, and was ordered to the Hotwells at Bristol, where he met Sir Charles Howard, who offered him a commission in his own cavalry regiment, but Young's mother vetoed the proposal. Returning home to Bradfield, he found his sole resources to consist of a copyhold farm of twenty acres, worth about 20*l.* a year. His mother proposed that he should take one of her own farms of eighty acres at Bradfield and farm it. He had no idea of farming, but accepted the offer, took yet another farm, and applied himself to agriculture from 1763 to 1766.

In 1765 he married Martha Allen of Lynn, and, after a brief residence at that place, removed with his wife to Bradfield. The marriage was unhappy from the outset. In a very short time we find him complaining of his wife's intractable temper. A loving son, a devoted father, Young was an indifferent husband. The faults were perhaps not all on his wife's side. His letters to Mrs. Oakes from 1785 to her death in 1811, full of playfulness and deep affection, and the references to Mrs. Oakes in his diary are in painful contrast to the references to his wife. The only tribute Young paid to his wife when she died in 1815 was to record on a tablet in Bradfield church that she was 'the great-grand-daughter of John Allen, esq., of Lyng House in the county of Norfolk, the first person, according to the Comte de Boulainvilliers, who there used marl.' In February 1766 Walter Harte [q. v.] wrote to thank Young for his letters to the 'Museum Rusticum' in praise of Harte's 'Essays.' This laid the foundation of a lifelong friendship. Harte advised him to publish his contributions to the 'Museum Rusticum' with additions in a separate volume, 'which might be entitled "Sylvæ, or occasional Tracts on Husbandry and Rural Economics."' In 1767 Young followed this advice. He had hardly in four years gained sufficient experience to realise his ignorance. 'The circumstance,' he writes, 'which perhaps of all others in my life I most deeply regretted and considered as a sin of the blackest dye, was the publishing the result of my experience during these four years, which, speaking as a farmer, was nothing but ignorance, folly, presumption, and rascality.' The publication was 'The Farmer's Letters to the People of England,' which appeared anonymously in 1767 (London, 8vo; 2nd ed. 1768; 3rd with additions, in 2 vols. 1777), the 'Museum' papers being appended under the title 'Sylvæ, or occasional Tracts,' as suggested by Harte.

In 1766 his daughter Mary was born. 'Finding a mixture of families inconsistent with comfortable living,' writes Young, 'I determined to quit Bradfield, and advertised in the London papers for such a house and farm as would suit my views and fortune, that is to say, 1,000*l.* which I received with my wife, the remainder being settled upon her.' He took 'a very fine farm' of three hundred acres in Essex, called Samford Hall, tried experiments, lost money, and paid 100*l.* to a farmer to take it off his hands. His successor 'made a fortune' out of the place. Young was at this time in great straits. He advertised for new farms, and, as a result of viewing several, collected the notes of his first tour, 'A Six Weeks' Tour through the Southern Counties of England and Wales' (London, 8vo, 1768; 2nd edit. 1769; 3rd edit. 1772), in which 'for the first time the facts and principles of Norfolk husbandry were laid before the public.' He now took a farm of a hundred acres at North Mimms in Hertfordshire, the only one he could find with a suitable house. It was, he says, not merely sterile land. 'A hungry, vitriolic gravel. I occupied for nine years the jaws of a wolf. A nabob's fortune would sink in the attempt to raise a good arable crop upon any extent in such a country.' This year (1768) his daughter Bessy was born, and the following year his only son, Arthur. In 1769 he published 'Letters concerning the present State of the French Nation' (London, 8vo); 'Essay on the Management of Hogs' (London, 8vo; 2nd edit., with additions, in 1770, London, 12mo); and 'The Expediency of a Free Exportation of Corn at this time' (London,

8vo, 2nd edit. 1770)—the last warmly praised by the king. His bookseller and his friends called for more tours. In 1770 appeared a 'Six Months' Tour through the North of England' (London, 4 vols. 8vo; 2nd edit. 1771); 'The Farmer's Guide in Hiring and Stocking Farms' (London, 8vo); 'Rural Œconomy' (London, 8vo; 2nd edit. 1773); and 'A Course of Experimental Agriculture' (London, 2 vols. 4to), which he subsequently attempted to suppress as inaccurate and lacking thoroughness. In 1771 came from his pen the 'Farmer's Tour through the East of England' (London, 8vo); 'The Farmer's Calendar' (London, 8vo), of which Dr. Paris mentions as many as ten editions; and 'Proposals to the Legislature for numbering the People' (London, 8vo), a suggestion not adopted till the census of 1801. His receipts from his books were considerable, yet we find him recording 'No carthorse ever laboured as I did at this period (1770), spending like an idiot, always in debt, in spite of what I earned with the sweat of my brow, and almost my heart's blood . . . the year's receipts 1,167*l*.' In 1772 he published 'Political Essays concerning the present State of the British Empire' (London, 4to). 'At this time,' writes Young, 'I was so distressed that I had serious thoughts of quitting the kingdom and going to America.' The following year he undertook to report the debates in parliament for the 'Morning Post' at five guineas a week, walking home seventeen miles to North Mimms every Saturday, and back on the Monday morning. In 1773 he wrote 'Observations on the present State of the Waste Lands of Great Britain' (London, 8vo), and in 1774 'Political Arithmetic' (London, 8vo; pt. ii., 1779, London, 8vo), 'one of my best works, which was immediately translated into many languages and highly commended in many parts of Europe.' He was this year elected a fellow of the Royal Society. Summing up his vexations and anxieties about this time, he says: 'What would not a sensible, quiet, prudent wife have done for me? But had I so behaved to God as to merit such a gift?'

In 1776 he went to Ireland and kept a journal of his tour; but, owing to the rascality of a servant who stole his trunk on the way back from Bath to London, the journal was lost, with all the specimens of soils and minerals which he had collected throughout the whole kingdom. In 1777 Lord Kingsborough invited Young to become his agent in co. Cork at 500*l*. a year, with a house at Mitchelstown, and a retaining fee of 500*l*. Young gave up his farm in Hertfordshire and moved with Mrs. Young to Ireland, but, owing to dissensions with the Kingsborough family, returned in 1779 with an annuity of 72*l*. in lieu of arrears. He again thought of going to America, but was dissuaded by his mother, and once more took a farm near home. In 1780 appeared his 'Tour in Ireland' (London, 4to, 2 pts.) This volume, lacking the incidents and anecdotes which had enlivened the lost diary, did not attain to a second edition; but the author's attack upon the bounty on land carriage of corn to Dublin was almost immediately successful, half the bounty being abolished in the next session of parliament. In 1783 was born his youngest child, Martha Ann, who called herself Robin (which she pronounced Bobbin), and was the light of her father's eyes. In his letters and journals he strikes a note of enthusiasm whenever his 'lovely Bobbin' is concerned. She grew up a delightful child, bright, affectionate, and intelligent beyond her years. In 1784 Young commenced his 'Annals of Agriculture,' a monthly publication, one third or one fourth of which came from his own pen. Forty-six volumes appeared continuously until 1809, and detached instalments of the volume left incomplete in that year were published in 1812 and 1815. Other contributors were George III (under the name of Ralph Robinson, his Windsor shepherd), Lord Orford, Dr. Symonds, Jeremy Bentham, Sir F. Eden, Harte, Balsamo, Coke of Holkham, Priestley, Thomas Ruggles, Lord Bristol, and Lord Townshend.

About this time came to England M. de Lazowski with his two pupils, the Counts de la Rochefoucauld, sons of the Duc de Liancourt. Lazowski had already made the tour of France with these lads, travelling over most of the kingdom on horseback, and brought them to England to acquire the language. The tutor had 'given some attention to agriculture, and particularly to political economy.' On his arrival he sought out Young, and this led to an acquaintance with the duke and to the subsequent tour in France. In 1785 Young's mother died, and Bradfield became his property. The same year he 'went on a farming journey to the Bakewells,' the famous agriculturists who improved so greatly the breed of British stock. This year Young was consulted by Pitt upon his Irish proposals and upon a labourer's consumption of taxed commodities. Early in 1787 Lazowski wrote from Paris to say that he was going with the Count de la Rochefoucauld to the Pyrenees, and to propose that Young should be of the party. 'This,' says Young, 'was touching a string tremendous to vibrate.' He had

already crossed over to Calais for a few days in 1784, 'just to enable him to say that he had been in France.' In the survey of agriculture which he had taken in England and Ireland of about seven thousand miles he 'had calculated from facts the rent, produce, and resources of those kingdoms, and had often reflected on the importance of knowing the real situation of France, the effect of government, the states of the farmers, of the poor, the state and extent of their manufactures, with a hundred other inquiries certainly of political importance.' Yet he could not find this in any French book written from actual observation. Accordingly he crossed from Dover with his mare on 15 May 1787, and returned in November, concluding his journal with the words 'Have more pleasure in giving my little girl a French doll than in viewing Versailles.' Soon after his return Sir J. Sinclair persuaded him to try the experiment of clothing shorn sheep with a covering of oilskin and canvas. He maliciously records: 'I did so, and the rest of the flock took them, I suppose, for beasts of prey and fled in all directions till the clothed sheep, jumping hedges and ditches, soon derobed themselves.'

Early in 1788 Young was deputed by the wool-growers of Suffolk to support a petition against the wool bill. Sir Joseph Banks was associated with him as a deputy for Lincoln. Young saw Fox on the subject, was examined at the bar of both houses, and published two pamphlets on the bill, 'The Question of Wool truly stated,' London, 8vo. But the bill passed, and Young was burned in effigy at Norwich by its supporters. This business enabled him to hear the speeches at the trial of Warren Hastings. On 30 July he set out for a second journey in France. After travelling a hundred miles his mare fell blind, but he persevered and brought her safely back to Bradfield at the end of October. After riding her three thousand seven hundred miles 'humanity did not allow him to sell her.' He brought back from Lyons some chicory seed, which he sowed at Bradfield, and ultimately grew over a hundred acres of it. In 1789 he made his third and last journey to France, this time in a postchaise to carry remarkable soils, manufactures, wools, &c., and pushed on to Italy—Turin, Milan, Lodi, Bergamo, Verona, Vicenza, Padua, Bologna, Florence —returning home over Mont Cenis and via Lyons, 30 Jan. 1790. He was an eyewitness at Paris and Versailles of the moving scenes which ushered in the French revolution, and describes them vividly. His letters from France to Bobbin (some six years old) show a remarkable estimate of her intelligence, e.g.: 'Moulins, Aug. 7, 1789 . . . What do you think of the French at such a moment as this with a free press? Yet in this capital of a great province there is not (publickly) one newspaper to be seen; at a coffee-house where twenty tables for company not one! What blessed ignorance! The Paris m— have done the whole, and are the only enlightened part of the k—.'

In October 1790, when he was preparing his French travels for the press, a violent fever brought him to the brink of death. On his recovery he wrote what he calls 'a melancholy review of his past life' in the 'Annals,' 1791, xv. 152–97. In these 'memoirs of the last 30 years of the editor's farming life' he states that the 'Annals' are 'greatly praised but not bought. . . . Still I have not lost by it.' There was a regular sale of three hundred and fifty. But he concludes sadly that he is being driven out of England by taxation, and must go to France or America to live. 'Men of large fortunes and the poor have reason to think the government of this country the first in the world. The middle classes bear the brunt.' As to his tour in France, the manuscript when finished will, he expects, find no bookseller to purchase it, and will 'rest on the shelf.'

In 1791 Washington and Lafayette entered into correspondence with him, and the king presented him with a Spanish merino ram. In 1792 appeared the 'Travels in France during the Years 1787, 1788, and 1789' (Bury St. Edmunds, 2 vols. 4to; 2nd edit. London, 1794, 2 vols. 4to). Young had abridged his manuscript by one-half, but had not entirely sacrificed the 'personal incidents' and enlivening gossip, the loss of which had been felt in his Irish tour. In May of this year he proposed to 'arm the property of the kingdom in a sort of horse militia.' He repeated the suggestion in the 'Annals,' 1792, xviii. 495, and embodied it in his 'Example of France a Warning to Britain' (London, 1793, 8vo; 2nd and 3rd edits. Bury St. Edmunds, 1793, 8vo; 4th edit. London, 1794, 8vo), which gave great comfort to Pitt and his party and to Burke, and speedily ran through four large editions. He promptly set an example by enrolling himself in a yeomanry corps at Bury. On a hint of Lord Loughborough he now bought four thousand four hundred acres of Yorkshire moor, but almost immediately after this (1793) Pitt created the board of agriculture and appointed Young secretary at a salary of 400*l.* a year and a house. He at once

advertised his Yorkshire estate for sale, and after twelve months found a purchaser. We soon find him complaining of the patronising and thwarting conduct of Sir John Sinclair [q.v.], president of the board, and of his inept and precipitate appointments of incompetent persons to write the reports of agriculture in several counties. Young did not himself write a 'General View of the Agriculture of the County of Sussex' (London, 1793, 4to), often attributed to him instead of to his son, Arthur Young; but he was responsible for the 'General View of the Agriculture of the County of Suffolk' (London, 1794, 4to). In 1794 he founded the Farmers' Club. His daughter Elizabeth, who had married the Rev. John Hoole, died in the same year. In 1795 he published 'The Constitution Safe without Reform' (Bury St. Edmunds, 8vo) and 'An Idea of the Present State of France' (London, 8vo; 2nd edit. same year, London, 8vo). In 1796 he had another interview with Pitt, and sounded him on the 'propriety of regulation by parliament of the price of labour.' He found Pitt, like Burke, as was to be expected in students of Adam Smith, hostile to the idea. This year he made a tour in Devonshire and Cornwall, returning by Somerset, and published an account of it in the 'Annals.'

In 1797 he wrote 'National Danger and the Means of Safety' (London, 8vo), but the current of his thoughts was soon to change. The black year of his life was now come. Bobbin died in her fourteenth year. Her correspondence with her father is very touching. 'One of the sweetest tempers,' he writes, 'and, for her years, one of the best understandings that I ever met with. . . . I buried her in my pew, fixing the coffin so that when I kneel it will be between her head and her dear heart. This I did as a means of preserving the grief I feel, and hope to feel while the breath is in my body. It turns all my views to an hereafter. . . .'

From this time Young was a broken man. Like his mother and his grandfather, he carried his bereavement ever with him. A settled gloom deepened into religious fanaticism. He gave up society, abridged his correspondence, left his journal blank for four months, and brooded over sermons, to which his thoughts and reading almost exclusively turned. He continued, however, to prosecute his duties at the board of agriculture, where Sinclair was superseded as president by Lord Somerville in 1798. Young printed a letter to his friend William Wilberforce, entitled 'Enquiry into the State of the Public Mind amongst the Lower Classes' (London, 1798, 8vo), and published 'General View of the Agriculture of the County of Lincoln' (London, 1799, 8vo); 'The Question of Scarcity plainly stated' (London, 1800, 8vo); 'Inquiry into the Propriety of applying Waste Lands to the Better Maintenance and Support of the Poor' (London, 1801, 8vo); 'Essay on Manures' (London, 1804, 8vo); 'General View of the Agriculture of Hertfordshire' (London, 1804, 8vo); 'General View of the Agriculture of Norfolk' (London, 1804, 8vo); 'General View of the Agriculture of the County of Essex' (London, 1807, 2 vols. 8vo); 'General Report on Inclosures' (London, 1807, 8vo); and a paper 'On the Advantages which have resulted from the Establishment of the Board of Agriculture' (London, 1809, 8vo). His 'View of the Agriculture of Oxfordshire' (London, 1809, 8vo) was to be almost the last of his official writings, for his eyesight, long failing, now almost entirely deserted him. In 1811 he was couched for cataract. A week after the operation Wilberforce came to his darkened bedside, told him of the death of the Duke of Grafton, and painted so vivid a picture of the loss sustained by agriculture that Young burst into tears and destroyed the last hope of recovering the use of his eyes. It is only necessary to mention his few subsequent publications: 'On the Husbandry of the Three Celebrated Farmers, Bakewell, Arbuthnot, and Ducket' (London, 1811, 8vo); 'Inquiry into the Progressive Value of Money' (London, 1812, 8vo); Inquiry into the Rise of Prices in Europe' (London, 1815, 8vo)—these two as separate parts of vol. xlvi. (1809) of the 'Annals'—and two compilations of religious pieces, 'Baxteriana' (London, 1815, 12mo), and 'Oweniana' (London, 1817, 12mo). He died of the stone at his official residence in Sackville Street, London, on 20 April 1820, and was buried at Bradfield. His family became extinct on the death at Bradfield in 1896 of his grandson, Mr. Arthur Young, only son of the Rev. Arthur Young, the son of the great agriculturist.

Young's manuscript remains include an autobiography, edited by Miss M. Betham-Edwards (London, 1898), and materials for a great work on agriculture, commenced in 1808, of which a transcription in ten folio volumes by his secretary, W. de St. Croix, is in the British Museum (Addit. MSS. 34821–34854), together with a collection of his correspondence, chiefly letters addressed to himself, together with a few replies (Addit. MSS. 31820, 35126–33). This work, entitled 'The Elements and Practice of Agriculture,' he states to be 'on the basis of fifty years' experience, much of the labour of more than

thirty years, and travelling to an extent of more than twenty thousand miles.' He formed a fine library on agriculture and economics, dispersed at intervals during the last few years. Much of it is now in the possession of Professor Foxwell of Cambridge.

As a writer Young contributed nothing of permanent importance towards the advancement of political economy; but he remains the greatest of English writers on agriculture. The English landlords of his time were the least imaginative section of an unimaginative people. As Mr. Leslie Stephen has remarked, Young carried into agriculture 'the spirit which we generally associate with the great revolution of manufactures, as applied to the contemporary development of agriculture.' He was indefatigable in observation, inquiries, researches, and experiments, collecting by hand the seeds of artificial grasses and sowing them himself, pointing out to the country as a whole practices which were successful in particular neighbourhoods at home and abroad, endeavouring, with the aid of Priestley, to discover the chemistry of soils and to apply science to practice, incessantly attempting new methods, new rotations of crops, and stirring up a widespread and intelligent interest in the development of agricultural science. He thought the most useful feature of his tours was his teaching upon the correct courses of crops. His works were much esteemed at home and abroad, and especially in the two great agricultural countries of Europe—France and Russia. In 1801, by order of the Directoire, his works were translated into French, and published at Paris in eighteen octavo volumes under the title 'Le Cultivateur Anglois.' A set of the volumes was sent to Young by Carnot. The Empress Catherine sent him a gold snuff-box, with ermine cloaks for his wife and daughter. In 1804 Count Rostopchin, governor of Moscow, sent him a snuff-box studded with diamonds, inscribed 'from a pupil to his master.' His principal works were translated into Russian and German. Breakfasting at Bradfield on one occasion, the Duke of Bedford found him surrounded by pupils from Russia, France, America, Naples, Poland, Sicily, and Portugal. He was an honorary member of countless societies at home and abroad. His correspondents included all the celebrated men of his time. His letters from Washington were published in 1803 (Alexandria, 8vo). Other correspondents were Lafayette, the prince bishop of Wilna, Haller, Arbuthnot, Priestley, Bakewell, Howlett, Thomas Ruggles, Wilberforce, John Howard, Sir H. Davy, Coke of Holkham, Malthus, Boswell, Pitt, Burke, Sir J. Sinclair, Edwin Wakefield, his brother-in-law Dr. Burney and Fanny Burney (Mme. d'Arblay), Lord Shelburne, Lord Kames, Lord Sheffield, Lord Eden, and half the peerage. We detect a little vanity in the care with which he preserved the most trifling notes and invitations from dukes and earls. The king flattered him greatly. 'Mr. Young,' he once said to him, 'I conceive myself more indebted to you than to any man in my dominions,' and he never travelled without the 'Annals' in the royal carriage. Young was a great favourite in society. Vivacious, high-spirited, and well informed, he was an agreeable companion. His characteristics are abundantly manifested in his writings, and there is no lack of material for forming a mental picture of his personality. His portrait was painted by Rising about 1793, and a miniature of him by W. Jaggers was in the possession of Mr. Alfred Morrison. Engravings from these may be found in Sir Ernest Clarke's 'History of the Board of Agriculture,' 1898 (*Journal of Royal Agricultural Society of England*, vol. ix. pt. i.) His tall slim figure, thin features, aquiline nose, and hawk eyes are in keeping with the restless activity of his character. He rose at 5 A.M., bathed in the open air; on one occasion—undaunted experimentalist—he broke the ice in the pond to bathe, and rolled his body in the snow to test the effect. Vivacity is the chief charm of his writings. His racy downright English is one of many points of resemblance between him and Cobbett. Like the contemporary French economists, the pivot of his principles was to promote the maximum net produce of agriculture. Absentee landlords, antiquated methods of cultivation, wastes and commons, small holdings were his pet aversions, and he headed the intemperate crusade in favour of enclosures. But it is almost always possible to contradict him out of his own mouth. Some of the statements in his 'Tour in France' suggested that he was in sympathy with the impending revolution. But he defended his consistency by declaring that 'the revolution before the 10th of August was as different from the revolution after that day as light from darkness.' In home politics he was opposed to colonial extension. The loss of the American colonies, 'north of tobacco,' he thought 'a good thing.' Canada and Nova Scotia were not worth colonising. 'If they continue poor, they will be no markets. If rich, they will revolt; and that perhaps is the best thing they can do for our interest.' The loss of India '*must* come. It OUGHT to come.'

Various causes contributed to render classical his 'Travels in France.' His fidelity as a practised and observant traveller is attested by Miss Edgeworth, who declares his 'Irish Tour' to contain the most faithful portraiture of the Irish peasantry that had yet appeared. He carried the same good faith and shrewd intelligence to France, which became during the Napoleonic wars a country of supreme interest to Englishmen no longer able to travel freely about it. The first part is a sprightly diary of travel; the second a sober study of agriculture, and facts and figures of cultivation of the soil in France, Spain, and Italy. His descriptions of scenery and people, his vignettes of peasant life—the old woman gathering grass by the roadside for her cow, the absence of shoes and stockings among the poor, the farmers sleeping over their horses or cattle for the sake of warmth, the life of the inns—his felicitous phrasing ('the magic of property turns sand into gold'), his authoritative record of the condition of the people in detail hitherto unattempted, the price of provisions, the mode of living, housing, clothing, social customs, pictures, churches, famous men, and pretty women, combine to make his work one of the permanent sources of history; while the spontaneity of his personal feeling lends to his journal the kind of interest which we take in a sympathetic romance. Witness his exclamation on absentee seigneurs: 'If I were king of France for one day how I would make the great lords skip again!' Or his trip to Chambéry to see the home of Mme. de Warens, and of the 'sublime,' 'immortal, and splendid genius,' Rousseau. In later years an anonymous correspondent wrote to reproach him for his praise of an atheist who had exercised so nefarious an influence on the human mind. Young notes upon her letter a recantation and an expression of regret for meriting this 'just rebuke.' But the Young who gathered the peasants together at Bradfield Hall on Sunday evenings to read them church services and exhort them with enthusiasm—turning his back upon them till his attendant faced his sightless eyes in the proper direction—was not the Young who wrote the travels. The 'errors and absurdities' which he deplores in his writings are sometimes those we should be least willing to lose. 'I met to-day,' he says in his first 'Tour in France,' 'with an instance of ignorance in a well-dressed French merchant that surprised me. He had plagued me with abundance of tiresome, foolish questions, and then asked for the third or fourth time what country I was of. I told him I was a Chinese. How far off is that country? I replied two hundred leagues. "Deux cents lieues! Diable, c'est un grand chemin!" The other day a Frenchman asked me, after telling him I was an Englishman, If we had trees in England?—I replied, that we had a few. Had we any rivers?—Oh, none at all. "Ah, ma foi, c'est bien triste!" This incredible ignorance, when compared with the knowledge so universally disseminated in England, is to be attributed, like everything else, to government.' Probably in his last days Young regarded these 'absurdities' as reprehensible falsehoods.

[The chief authority for the life of Young is the Autobiography already referred to. In 1795 was published a Sketch of the Life of Arthur Young, Secretary to the Board of Agriculture (London, 8vo). His friend and medical attendant, Dr. J. A. Paris, wrote A Biographical Memoir of Arthur Young, Esq., F.R.S., and Secretary to the Board of Agriculture (from Original Documents furnished by his own Memoranda), 31 pages, 8vo (appeared in Quarterly Journal of Science, Literature, and the Arts, London, July, 1820). See also A. Pell, Arthur Young, Journal of the Royal Agricultural Society, vol. iv. 1893; Miss Betham Edwards, in preface to Bohn's edition of the Tour in France; L. Stephen's Studies of a Biographer, 1898; Stevenson in Westm. Review, cxxxix. 1893; Baudrillart's Publicistes Modernes, 1863; Prothero's Pioneers and Progress of English Farming, 1888; Donaldson's Agricultural Biography; M. Léonce Lavergne gives an amusing account of Young's visit to the Royal Society of Agriculture in Paris in the Appendix to his Economistes Français du xviii^e^ Siècle. A bibliography of his writings, compiled by J. P. Anderson, is appended to Hutton's edition of the Tour in Ireland (Bohn's series.)] H. H–s.

YOUNG or YONG, BARTHOLOMEW (*fl.* 1577–1598), translator of Montemayor's Spanish romance of 'Diana,' was, according to a pedigree in Harleian MS. 1754, son of Gregory Young of Yorkshire. He describes himself as of the Middle Temple, and took part as a French orator in a 'public shew' given at the Middle Temple, when Lady Rich, probably the sister of Essex, was among the audience. About 1577 he was for two years in Spain. On coming home he spent 'welny three yeeres in some serious studies and certaine affaires' without using his Spanish. At this point he fell into the company and acquaintance 'of my especial good friend Edward Banister of Idesworth in the Countie of Southampton, Esquier.' Banister gave him the first and second parts of Montemayor's 'Diana' to translate into English, that he might not lose his Spanish. He did not publish his translation for sixteen years. In the meantime another trans-

lation was completed by (Sir) Thomas Wilson (1560?–1629) [q. v.] Edward Banister's will is dated 27 March 1600. It leaves property to three friends, of whom Young is one, 'to be bestowed for the benefit of his soul,' and to each friend four angels for rings. It begins: 'The first leaf of this my will is written by my loving friend Mr. Bartholomew Young, which he wrote for me in my sickness.' Probate is dated 24 Nov. 1606. Wood thinks that Bartholomew Young was the same who lived at Ashhurst in Kent, and died there in 1621. Hunter identifies him with a Bartholomew Young whose name occurs in the register of burials of St. Dunstan's-in-the-West on 25 Sept. 1612. Since the dedication of 'Diana' to Lady Rich is from High Ongar, Essex, Hunter suggests that he was a relative of Francis Young of Brent-Pelham, to whom Anthony Munday in 1602 dedicated 'Palmerin of England.'

Young was author of: 1. 'The Civile Conversation of M. Stephen Guazzo, written first in Italian, divided into foure bookes, the first three translated out of French by G. Pettie . . . In the Fourth it is set doune the forme of Civile Conversation, by an Example of a Banquet, made in Cassale, betweene sixe Lords and foure Ladies. And now translated out of Italian into English by Barth. Young, of the Middle Temple, Gent. Imprinted at London by Thomas East,' 1586, 4to. 2. 'Amorous Fiammetta. Wherein is sette doune a catalogue of all and singuler passions of Love and jealosie, incident to an enamored yong Gentlewoman, with a notable caveat for all women to eschewe deceitfull and wicked Love, by an apparent example of a Neapolitan Lady her approved and long miseries, and with many sounde dehortations from the same. First wrytten in Italian by Master John Bocace, the learned Florentine, and Poet Laureat. And now done into English by B. Giovano del M. Temp. [B. Young of the Middle Temple]. With notes in the Margine, and with a Table in the ende, of the chiefest matters contayned in it. At London. Printed by I. C. for Thomas Gubbin and Thomas Newman. Anno 1587,' b.l., 4to. This is dedicated to Sir William Hatton. 3. 'Diana of George of Montemayor: translated out of Spanish into English by Bartholomew Yong of the Middle Temple, Gentleman. At London, Printed by Edm. Bollifant, impensis G. B.,' 1598, fol. The dedication to Lady Rich, dated 'from High Onger in Essex the 28 of Novemb. 1598,' is followed by 'The Preface to divers learned Gentlemen, and other my loving friendes;' these contain some biographical details regarding the author. He praises the translation made in manuscript by Edward Paston of the 'Diana' as better than his own, but, unfortunately, not complete. Young translates the first part of 'Diana' by George of Montemayor; the second part by Alonzo Perez; and the third part, more properly called the first part of the 'Enamoured Diana,' by Gaspar Gil Polo. There are many lyrics dispersed through these works which are translated by Young into English verse. Twenty-five of these lyrics are given in 'England's Helicon,' 1600. Shakespeare used the 'Story of the Shepherdess Felismena' in writing the 'Two Gentlemen of Verona.' It has been reprinted by Hazlitt in 'Shakspere's Library' (i. i. 275–312; for proof that Shakespeare used the 'Diana' either in Young's manuscript or some other form, see especially p. 55 of Young's printed translation).

[Hunter's Chorus Vatum, Brit. Mus. Add. MS. 24487, ff. 10–12; Wood's Athenæ Oxon. ed. Bliss, i. 554; Ames's Typogr. Antiq. ed. Herbert, ii. 1015, 1217; Hazlitt's Handbook, p. 42 (under 'Boccaccio'); Brydges's Censura Literaria, i. 222, 266; Knight's Shakespere, 1842, i. 6.]

R. B.

YOUNG, Sir CHARLES GEORGE (1795–1869), Garter king-of-arms, born on 6 April 1795, was the son of Jonathan Young, a doctor of medicine who practised in Lambeth. He was educated at Charterhouse school, where he was a contemporary of Thirlwall, Grote, and the Havelocks. In 1813 he entered the College of Arms as rouge dragon pursuivant, and he was promoted to the post of York herald in 1820. Two years later he was appointed to the registrarship of the college, an office of labour and responsibility. This he resigned upon his appointment, on 6 Aug. 1842, as Garter principal king-of-arms, in succession to Sir William Woods. In conformity with the usual custom he was knighted upon his appointment (28 Aug.) While still York herald he was employed as secretary to the missions for investing the kings of Denmark, Portugal, and France with the blue riband of the Garter in 1822, 1823, and 1825. In his capacity as Garter king he was sent as joint-commissioner to invest the king of Saxony in 1842, the sultan of Turkey in 1856, the king of Portugal in 1858, the king of Denmark in 1865, and the king of the Belgians in 1866. His last public employment was that of joint-commissioner to Vienna in 1867 to confer the insignia of the Garter upon the emperor of Austria.

Young, who was elected F.S.A. on 21 March 1822, and was created D.C.L. by the univer-

sity of Oxford on 28 June 1854, died at his house in Prince's Terrace, Hyde Park, on 31 Aug. 1869. He married Frances Susannah, youngest daughter of Samuel Lovick Cooper and widow of Frederick Tyrrell, but left no issue. By his will (his estate was sworn under 60,000*l.*) he appointed his brother Henry, barrister-at-law, and his nephew Francis, residuary legatees.

Young's contributions to heraldic literature, all of which were privately printed and are in consequence somewhat scarce, include: 1. 'Catalogue of Works on the Peerage . . . of England, Scotland, and Ireland in the Library of C. G. Young, York Herald,' 1826, 8vo. 2. 'Catalogue of the Arundel MSS. in the Library of the College of Arms,' 1829, 8vo. 3. 'An Account of the Controversy between Reginald, Lord Grey of Ruthyn, and Sir Edward Hastings in the Court of Chivalry in the Reign of Henry IV,' 1841, fol. 4. 'The Order of Precedence, with Authorities and Remarks,' 1851, 8vo. 5. 'Privy Councillors and their Precedence,' 1860, 8vo. 6. 'The Lord Lieutenant and High Sheriff and their Precedence,' 1860, 8vo. 7. 'Ornaments and Gifts consecrated by the Roman Pontiffs: the Golden Rose, the Cap and the Sword,' 1860, 8vo. He shows that the rose was presented to Henry VI, Mary, and Henrietta Maria, the sword to Edward IV and to Henry VII, while Henry VIII was the recipient of both gifts on more occasions than one.

In October 1835 Young drew up a learned report upon the grievances of the baronets, in which he sets forth in some detail their claims to the title of honourable, to supporters, and to dark-green apparel, with thumb-ring, SS collar, and a white hat and plume. This report was printed for private circulation, and from its pages Disraeli derived the colouring for his highly diverting portrait of Sir Vavasour, who dilates with such eloquence upon the wrongs of his order in 'Sybil' (1845, bk. ii. chap. ii.) Young was a frequent contributor to 'Notes and Queries,' and assisted Braybrooke in his edition of Pepys. Several letters written by him upon antiquarian subjects, for the most part to the Marquis Grimaldi of Genoa, are in the British Museum (Addit. MSS. 34188–34189).

[Times, 24 Aug. 1869; Cooper's Register and Magazine of Biography, 1869; Notes and Queries, 4th ser. iv. 228; Foster's Alumni Oxon. 1715–1886; Allibone's Dict. of Engl. Lit.; Men of the Time, 7th edit.; Brit. Mus. Cat.] T. S.

YOUNG, CHARLES MAYNE (1777–1856), comedian, the son of Thomas Young, a surgeon of some eminence, by his wife Anna, was born in Fenchurch Street, London, on 10 Jan. 1777. He spent 1786 in Copenhagen with his father's sister Mary, married to Professor Müller, a court physician of Denmark, and he acquired the friendly patronage subsequently maintained of the royal family of Denmark. On his return he was sent to Eton, where he remained three years, and afterwards in 1791–2 to Merchant Taylors'. Young's father is depicted as a brutal and debauched tyrant who treated his family with great cruelty, and at length brought another woman into the place of his wife. The entire family took refuge with a maiden sister of Mrs. Young, by whom they were reared with some difficulty.

Charles Mayne Young became a clerk in a well-known city house, Loughnan & Co. After playing at one or two small theatres as an amateur he appeared under the name of Green at Liverpool in 1798 as Douglas. Emboldened by success, he took his own name, and accepted in Manchester an engagement to play leading business. After acting in Liverpool and Glasgow he made his first appearance in Edinburgh on 23 Jan. 1802 as Doricourt in the 'Belle's Stratagem.' He played during the entire season, and was taken up by Scott, whose friendship he retained, and with whom he more than once stayed. Lockhart says that Young was the first actor of whom Scott saw much. So early as 1803 Scott calls him his friend. Returning to Liverpool, Young found as his leading lady Miss Julia Ann Grimani, a descendant of the famous Venetian family of the name, whom he married at St. Anne's Church, Liverpool, on 9 March 1805. Miss Grimani made her first appearance on any stage at Bath on 16 April 1800 as Euphrasia in the 'Grecian Daughter.' After playing a season or two in Bath, she was at the Haymarket in 1803 and 1804, where she was Mrs. Haller in the 'Stranger,' Virginia in 'Paul and Virginia,' Miss Richland in the 'Good-natured Man,' and Miranda in the 'Busybody.' She died of puerperal fever, at the reputed age of twenty-one, on 17 July 1806, after giving birth to a son, Julian Charles. She was buried in Prestwich churchyard.

Young, who had had some share in management in Manchester and elsewhere, after some negotiations with Colman, came to London in 1807 and made, on 22 June at the Haymarket, his first appearance, playing Hamlet, in which, though he had to stand injurious comparisons with Kemble, he won acceptance. He was also seen as Octavian in the 'Mountaineers,' Don Felix in the 'Wonder,' the Stranger, Osmond in the 'Castle Spectre,' Hotspur, Frederick in the

'Poor Gentleman,' Petruchio, Gondibert in the 'Battle of Hexham,' Sir Edward Mortimer in the 'Iron Chest,' Harry Dornton in the 'Road to Ruin,' Eustace de Saint Pierre in the 'Surrender of Calais,' Penruddock in the 'Wheel of Fortune,' and Rolla in 'Pizarro,' parts in which he had had country practice; and was on 13 Aug. the first Frank Woodland in T. Dibdin's unprinted 'Errors Excepted.' In the two following seasons he was Zanga in the 'Revenge,' Old Wilmot in 'Fatal Curiosity,' Zorinski in a piece so named, Duke in Tobin's 'Honeymoon,' Leon in 'Rule a Wife and have a Wife,' Falkland in the 'Rivals,' Durimel in 'Point of Honour,' and George Barnwell; and was the original Selico in Colman's 'Africa' on 29 July 1808, and the Count de Valmont in Dimond's 'Foundling of the Forest' on July 1809. He had in the season of 1807–1808 and 1808–9 been at Bath appearing as Hamlet on 3 Oct. 1807, and playing Leon, Ranger, and Young Mirabel in the 'Inconstant.'

On 10 Nov. 1808, as the original Daran in Reynolds's 'Exile,' he appeared for the first time as a member of the Covent Garden company, then, in consequence of the destruction of the theatre by fire, acting at the Haymarket Opera House. With the company he migrated to the other Haymarket house, where he played Othello, Reuben Glenroy in 'Town and Country,' Macbeth, Beverley, Lord Townly, and Frederick in 'Lover's Vows.' His engagement was to support John Philip Kemble, and on occasion to replace him. After the opening of the new theatre in Covent Garden and the suppression of the 'O. P.' riots he appeared as Evander in the 'Grecian Daughter,' and played Publius in the 'Roman Father.' He was the first Abbot of Corbey in Reynolds's 'Free Knights, or the Edict of Charlemagne,' on 8 Feb. 1810, and played Sir John Restless in 'All in the Wrong,' and Irwin in 'Every one has his Fault.' In Reynolds's 'Bridal Ring' on 16 Oct. 1810 he was the first Marquis de Vinci; and on 29 Nov. the first Gustavus Vasa in Dimond's play so named, Sir Roderick Dhu in Morton's 'Knight of Snowdoun' on 5 Feb. 1811, and on 23 March Lord de Mallory in Holman's 'Gazette Extraordinary.' He was also seen as Kitely and Ford.

Kemble's performances were now but few, and Young became accepted as the leading English tragedian, until his supremacy was challenged, first by Kean and subsequently by Macready. Kean did not appear at Drury Lane until 1814, and before that time Young had established himself at Covent Garden. He was the original Benzowsky in a translation of Kotzebue's 'Kamtschatka' on 16 Oct. 1811, Rolla in Reynolds's 'Virgin of the Sun' on 31 Jan. 1812, Almanzor in Dimond's 'Æthiop' on 6 Oct., Dorax (the renegade) in Reynolds's 'Renegade' (an adaptation from Dryden) on 2 Dec., and Count Villars in Morton's 'Education' on 27 April 1813. He had also been seen in Iachimo, Pierre, Prospero, Biron in 'Isabella,' Jaques, Joseph Surface, Coriolanus, Mark Antony in 'Antony and Cleopatra,' Richard III, Cassius, Iago, Barford in 'Who wants a Guinea?' and Macheath in the 'Beggar's Opera.' He had been in October 1813 in Bath. Subsequently at Covent Garden he was the first Fitzharding in Mrs. C. Kemble's 'Smiles and Tears,' 12 Dec. 1815; Count St. Evermont (? Evremont) in Sheil's 'Adelaide, or the Emigrants,' 23 May 1816; Leontius in an alteration of the 'Humorous Lieutenant,' 18 Jan. 1817; Aben Hamet in Dimond's 'Conquest of Taranto,' 15 April; Malec in Sheil's 'Apostate,' 3 May; Duke of Savoy in Reynolds's piece so named, 29 Sept.; Varanes in Dillon's 'Retribution,' 1 Jan. 1818; Montalto in Sheil's 'Bellamira,' 22 April; Colonna in Sheil's 'Evadne,' 10 Feb. 1819; Fredolfo in Maturin's 'Fredolfo,' 12 May. He had meantime added to his repertory many important parts, including Chamont in the 'Orphan,' Duke in 'Measure for Measure,' Horatio in the 'Fair Penitent,' Inkle in 'Inkle and Yarico,' Columbus, Falstaff, King John, Brutus, Hastings in 'Jane Shore;' and at Bath 'King Lear.' For one or two years following Young was at Bath or elsewhere in the country.

On 17 Oct. 1822, as Hamlet, he made his first appearance at Drury Lane, where he divided 'the lead' with Kean, and supported him in Iago and Clytus. The following season he was back at Covent Garden, where he played Sir Pertinax Macsycophant, Cato, was the first Count de Procida in 'Vespers of Palermo' on 12 Dec. 1823, was Foster in a revival of 'A Woman never Vexed,' and was the first Cesario in 'Ravenna,' translated from Schiller, on 3 Dec. 1824. In the spring of 1826, supported by Vandenhoff, he played an engagement in Edinburgh, which city he revisited in 1830 and 1831, making his last appearance there on 9 April 1831. Once more at Covent Garden in 1826, he was the first Doge in Miss Mitford's 'Foscari' on 4 Nov. He was the original Vladimir in Talbot's 'Serf' on 23 Jan. 1828. On 1 Oct. 1828 he reappeared at Drury Lane in Hamlet, played Macbeth, and was on

9 Oct. the original Rienzi in Miss Mitford's 'Rienzi,' on 12 Jan. 1829 the first Caswallon in Walker's 'Caswallon,' and on 21 Feb. the first Peter the Great in the piece so named. He played Lord Townly and Virginius, and was the first Subrius Flavius in Lister's 'Epicaris' on 14 Oct. In spite of tempting offers from America, he determined while still youthful to retire from the stage. His farewell took place on 31 Jan. 1832 as Hamlet. Macready played the Ghost, and the elder Mathews for that occasion only Polonius. The receipts were 643*l.* 7*s.* 6*d.* Young made a speech declaring that his reasons for quitting the stage were that he felt his strength declining and wished to be remembered at his best. After his retirement he lived principally in Brighton, where he died on 28 June 1856. He was buried in the churchyard at Southwick Green, near Brighton (see Fitzball, *Thirty-five Years of a Dramatic Author's Life*, ii. 332). He left one son, the Rev. Julian Charles Young, who wrote his life. Young was fond of hunting, and had more than one accident in connection with it. He led a blameless life and was much respected. No theatrical stories are current concerning him. He was about five feet seven inches in height, eyes and complexion dark, slightly inclined to corpulency. He had an admirable voice, and seems to have had a good presence. Macready wrote with some emotion on hearing of his death, and said that he and Young disliked but respected each other.

Young was perhaps the most distinguished member of the Kemble school. He had to undergo formidable comparisons with Kemble first, then with Kean and Macready, held his place creditably, and had a small world which believed him superior to all competitors. Before he came to London he gave promise in comedy, and won favourable opinions as Job Thornberry in 'John Bull' and Goldfinch in 'Road to Ruin.' The comic parts in which he was accepted in London were Sir Pertinax Macsycophant, and Megrim in 'Blue Devils.' His best parts, however, are said to have been Hamlet, Octavian, Macbeth, Prospero, Cassius, and Daran in the 'Exile.' Mrs. Piozzi speaks of his Lear affecting her almost to hysterics. In several of these parts Young was openly charged with imitating Kemble. He was a good deal less self-conscious than John Philip Kemble, and he had not the self-content which characterised the Kemble family.

Hazlitt speaks disparagingly of Young as in general a respectable actor, who seldom gratifies and seldom offends. Of his Joseph Surface he says, 'Never was there a less prepossessing hypocrite. Mr. Young indeed puts on a long, disagreeable, whining face, but he does not hide the accomplished plausible villain behind it.' Leigh Hunt condemns him for being habitually incorrect in his words, except in Hamlet, which he is said to have played with 'decent' accuracy. He had a sort of melodious chanting in delivery. Hunt adds: 'In a part of mournful beauty he is perfectly delicious—the very personification of a melodious sigh. Again in a proud soldierly character or an indignant patriot, where there is a firm purpose, he plays in a fiery spirit entirely his own. And in a piece where the declamation abounds in images of pomp and luxury he displays a rich oriental manner which no one can rival.' Kean bears witness: 'He is an actor; and though I flatter myself he could not act Othello as I do, yet what chance should I have in Iago after him, with his personal advantages and his d——d musical voice? I don't believe he could play Jaffier as well as I can; but fancy me in Pierre after him! I tell you what: Young is not only an actor such as I did not dream him to have been, but he is a gentleman.' The 'New Monthly Magazine,' 1822, says: 'There are characters in which he is unrivalled and almost perfect; his Pierre, if not so lofty, is more natural and more soldierly even than Kemble's; his Chamont is full of brotherly pride, noble impetuosity, and heroic scorn; and his Jaques is 'most musical, most melancholy,' attuned to the very temperament of the gentle wood-walks among which he muses.' Parts of testy philanthropists and eccentric humourists with a vein of kindness are said to have been as vivid in his hands as in those of Terry, while he lent them at times a degree of refinement and a tinge of poetical and romantic colouring of which Terry was incapable. Robson, the old playgoer, declares that Young was rather a fine declaimer than a fine actor. He had many admirers and friends on the French stage, among whom may be counted Talma.

Young's portrait, coloured, as the Stranger, by M. W. Sharp, accompanies his life in Terry's 'British Theatrical Gallery.' A portrait as King John, by Sir Edwin Landseer, two likenesses by George Harlowe, and a picture as Hamlet by De Wilde are in the Mathews collection in the Garrick Club. The Harlowe and Landseer portraits were engraved by Jeens for the 'Life' of 1871, which also contains two excellent drawings by J. C. Young.

[The entire stage life of Young is practically covered by Genest's Account of the Stage. The Memoir of Young (London, 2 vols. 1871) by his son, Julian Charles Young, rector of Ilmington, contributes some information, but is disappointing. Lives are in the Georgian Era, Oxberry's Dramatic Biography, Biography of the British Stage, 1824, and Dramatic and Musical Review, vol. viii. See also Doran's Stage Annals, ed. Lowe, the collected criticisms of Leigh Hunt and Hazlitt, Terry's British Theatrical Gallery, Court Journal, 1832, Dibdin's Edinburgh Stage, Robson's Old Playgoer. Lockhart's Scott, Clark Russell's Representative Actors, Notes and Queries, 9th ser. iii. 107, 156, and Era newspaper, 6 July 1836 and 6 July 1856, are among many sources that have been consulted.]

J. K.

YOUNG, EDWARD (1683–1765), poet, was born at Upham, near Winchester. Croft gives the year as 1681, but the parish register shows that he was baptised on 3 July 1683, and the later date agrees with the statements of his age on entering school and college. He was the son of Edward Young, rector of Upham and fellow of Winchester. The elder Young was afterwards made dean of Salisbury and chaplain to William and Mary, perhaps through the interest of Francis Newport, earl of Bradford [q. v.], to whom he dedicated two volumes of sermons. It is asserted in Jacob's 'Poetical Register' (1720) that he was the 'clerk of the closet' to Princess (afterwards Queen) Anne, and that she was godmother to his son. He died in 1705 in his sixty-third year. The son's name is on the election roll for Winchester in August 1694 (when his age is stated as ten years), and he was admitted a scholar in 1695. He rose very slowly in the school, and, though in 1702 he was on the election roll for New College, he was superannuated before a vacancy occurred. On 3 Oct. 1702 he matriculated as a commoner at New College (his age is then said to be nineteen), where he lived in the lodge of the warden, a friend of his father. The warden dying in the same year, he entered Corpus College as a gentleman commoner, the expenses being, it is said, less there than at any other college. In 1708 Archbishop Tenison, upon whom the right of appointment had devolved, nominated him to a law fellowship at All Souls' out of respect for his father. The facts seem to imply that Young so far owed more to his father's merits than to any of his own. Pope afterwards told Warburton that Young had more genius than common sense, and had consequently passed 'a foolish youth, the sport of peers and poets' (Ruffhead, *Pope*, p. 290 *n.*) 'There are who relate,' says Croft, 'that Young at this time' was not the ornament to 'religion and morality which he afterwards became.' At Oxford he argued with the deist Tindal [see under Tindal, Matthew]. Young graduated as B.C.L. on 23 April 1714 and D.C.L. on 10 June 1719. He was meanwhile trying to push his way in London. One of his closest friends was Thomas Tickell [q. v.], who in 1710 became a fellow of Queen's College, Oxford, and was soon afterwards one of Addison's 'little senate.' Young was admitted to the same literary circles. His first publication was an 'Epistle' to George Granville, lord Lansdowne [q. v.], recently raised to the peerage as one of the famous twelve supporters of the peace. Young praises Lansdowne as a second Shakespeare, and more plausibly as a colleague of Bolingbroke. He bewails in the same poem Swift's client, William Harrison (1685–1713) [q. v.], the 'partner of his soul.' Harrison was also a Winchester and New College man; and Young travelled, probably from Oxford, to see him on his death-bed (14 Feb. 1712–13). Though Young was courting tories, he was on friendly terms with the whigs. He wrote one of the poems prefixed to Addison's 'Cato,' and in the 'Guardian' (9 May 1713) Steele quoted some lines from his 'Last Day' as a manuscript poem about to appear. It was published (license dated 19 May 1714) at Oxford, with a dedication to the queen. In 1714 he also published the 'Force of Religion,' a poem (upon the execution of Lady Jane Grey and her husband), with a dedication to the Countess of Salisbury; and an epistle to Addison upon the death of the queen, with an ardent welcome to her successor. Young suppressed this epistle and various dedications in his own edition of his poems; and we may hope that he was a little ashamed of having bestowed his incense so freely. Meanwhile he had formed connections, the history of which is only to be conjectured from some proceedings before Lord-chancellor Hardwicke in 1740 (J. T. Atkyns, *Reports*, 1794, ii. 152, case 135). The question then arose whether certain bonds of Philip Wharton, duke of Wharton [q. v.], held by Young, had been given for legal considerations. An annuity of 100*l.* had been granted by Wharton to Young on 24 March 1719, on the ground that in Wharton's opinion the public good was advanced by 'the encouragement of learning and the polite arts.' This, however, had not been paid, and, by way of discharging the debt, Wharton granted another annuity of 100*l.* on 10 July 1722. Young swore that, upon Wharton's promises

of preferment, he had refused an offer of a life annuity of 100*l.* offered by Lord Exeter on condition of his continuing to be tutor to Lord Burghley. There was also a bond for 600*l.* from Wharton, dated 12 March 1721, in consideration of Young's expenses in standing for the House of Commons (at Cirencester), and refusing to take two livings worth 200*l.* and 400*l.* a year in the gift of All Souls' College. Nothing more is known of the Exeter tutorship. The chancellor decided in favour of Young's claim for the annuities, and against the claim for 600*l.* The connection with Wharton must have begun about 1715. It was through Young's influence that Wharton gave a subscription of over 1,000*l.* to the new buildings at All Souls'. Young in 1716 pronounced a Latin oration upon the laying of the first stone of the library. Young also accompanied Wharton to Dublin in the beginning of 1717, and there saw something of Swift. On 7 March 1718–19 Young's play of 'Busiris' was produced at Drury Lane. It had a run of nine nights, and was ridiculed by Fielding, among other tragedies of the time, in 'Tom Thumb.' On 18 April 1721 the 'Revenge,' which ran for only six nights, was acted at the same theatre. The play, a variation upon the theme of 'Othello,' afterwards had a long popularity on the stage. The character of Zanga, Young's Iago, gave opportunity for effective rant; although Young's mixture of bombast and epigrammatic antithesis is apt to strike the modern reader as it struck Fielding. It was dedicated to Wharton, with a statement that Wharton suggested the 'most beautiful incident,' whatever that may be, in the play. Wharton's departure from England at the end of 1725 put an end to any hopes of advantage from this questionable patronage. Another gift, however, is mentioned. In 1725 Young began the publication of a series of satires called 'The Universal Passion,' finally collected in 1728. According to Spence, Wharton made him a present of 2,000*l.* for the poem, and defended himself to friends by saying that it was worth 4,000*l.* Croft takes this as an adaptation of the saying attributed to Lord Burghley when remonstrating with Queen Elizabeth about Spenser's pension—'All this for a song!' Croft himself asserts, what seems to be improbable, that Young made 3,000*l.* by his satires, which compensated him for a 'considerable sum' previously 'swallowed up in the South Sea.' Young's son told Johnson that the money lost was that made by the satires, which inverts the dates. The satires, though very inferior to Pope's, showed Young to be Pope's nearest rival, and were often compared favourably with the work of the greater writer. They imply that Young had hopes in a fresh quarter. The third (1725) is dedicated to Bubb Dodington, with whom Young was very intimate, and who was about this time coming into office, to be a rare instance, as Young hopes, of 'real worth' gaining its price. Dodington, born in 1691, cannot have been, as Doran says, a 'fellow student' at Oxford, if indeed he was at Oxford at all. In any case he was a promising Mæcenas, and was for many years intimate with Young. Christopher Pitt [q. v.] in an 'Epistle of Dr. Young' (1722), and Thomson in his 'Autumn,' both speak of Young's visits to Dodington at Eastbury. It was at Dodington's house at Eastbury that Young met Voltaire, and made the often-quoted epigram:

> Thou art so witty, profligate, and thin,
> At once we think thee Milton, Death, and Sin.

The last satire of the 'Universal Passion' is dedicated to Sir Robert Walpole, to whom he had already addressed a poem called 'The Instalment' (i.e. in the order of the Garter, 1726). Walpole is there complimented on having turned the royal bounty towards Young. Young received (25 June 1726; see the grant published by Doran, p. xxxvii) a pension of 200*l.* a year. It does not appear whether this was a reward for any particular services, though it is suggested that he may have been a writer for the government. Swift in the 'Rhapsody on Poetry' (1753) says that Young

> Must torture his invention
> To flatter knaves or lose his pension.

Swift had previously ridiculed Young's flattery of Walpole and Sir Spencer Compton in 'Verses written upon reading the "Universal Passion,"' though in his letters he occasionally mentions Young respectfully.

Young was prompted by the first parliamentary speech of George II (27 Jan. 1727–1728) to produce an ode called 'Ocean,' to which was prefixed an 'Essay upon Lyric Poetry.' The essay is commonplace and the ode delightfully absurd. He afterwards sinned once or twice in the same way. About this time Young apparently decided that his most promising career would be in the line of ecclesiastical preferment. He took orders at an uncertain date, and in April 1728 was appointed chaplain to the king. Ruffhead declares that upon his ordination he 'asked Pope to direct him in his theological studies.' Pope recommended Aquinas. Young retired to study his author 'at an obscure place in the suburbs.' Pope sought him

out six months later, and was just in time to prevent an irretrievable 'derangement.' The story, said to be told by Pope to Warburton, is probably some joke converted into a statement of fact. Young was already known to Pope in the time of quarrel with Tickell and Addison (1715). 'Tragic Young' is mentioned by Gay as one of the friends who welcome Pope's 'return from Troy.' He often refers to Pope with great respect, and in 1730 addressed him in two epistles 'upon the authors of the age'—that is, Pope's antagonists in the war roused by the 'Dunciad.'

An undated letter from Young to Mrs. Howard (soon afterwards Lady Suffolk), first published in the 'Suffolk Letters' (i. 284–7), and conjecturally dated 1727, was probably written in 1730. An incidental reference to Townshend as still in office shows that it cannot have been later. Young, however, says that he is 'turned of fifty,' that he has been seven years in his majesty's service, and that he is still without preferment. He says that he has in some way given up 300*l.* a year in consequence of his expectations of royal favour. Letters in the Newcastle Papers, now in the British Museum, show that he was still complaining bitterly to the Duke of Newcastle in 1746 and as late as 1758. He says that he is the only person who, having been in the king's service before his accession to the throne, had yet received nothing. It does not appear what his special services had been, though in 1746 he says that they began twenty-four years previously, and evidently considers that they deserved at least a deanery. In July 1730 he was presented by All Souls' to the rectory of Welwyn in Hertfordshire, worth 300*l.* a year. On 27 May 1731 he married Lady Elizabeth, younger daughter of Edward Henry Lee, first earl of Lichfield [see under Lee, George Henry, third Earl], and widow of Colonel Lee. Young, according to Croft, was known to this lady through her relationship to Anne Wharton, first wife of the elder Wharton, who had been a friend of his father, the dean. To the same friendship is ascribed, but on vague conjecture, Young's connection with the Duke of Wharton.

For some years Young published nothing except another absurd ode in 1734, called 'The Foreign Address,' and written 'in the character of a sailor.' He had one child by his wife, called Frederick after his godfather, the Prince of Wales. Lady Elizabeth had a daughter by her former husband, married to Henry Temple, son of Henry Temple (1673?–1757), first viscount Palmerston [q.v.] Mrs. Temple died of consumption at Lyons in October 1736 on her way to Nice; Young had accompanied her, and passed the winter at Nice. Temple died on 18 Aug. 1740, and Lady Elizabeth in January 1741. Reference in the 'Night Thoughts' to three deaths happening 'ere thrice yon moon had filled her horn' is apparently a poetical allusion to these misfortunes. Mrs. Temple is supposed to be Narcissa, while Philander in the same poem represents Temple. A story afterwards became current that 'Narcissa' had died at Montpellier, where her grave was pointed out in a garden. Young in the 'Night Thoughts' ('Third Night') describes a surreptitious burial made necessary by the superstitious refusal of a grave to a heretic. Mrs. Temple is proved by records to have been regularly buried in the protestant ground at Lyons. It has therefore been argued that Young may have had a daughter, who may have died at Montpellier in 1741, and may have been buried in the manner described. It is easier to suppose that he was taking a poetic license (see *Notes and Queries*, 1st ser. vols. iii. iv. and v.; in 4th ser. viii. 484–5 is a reference to various pamphlets on the subject. The documents in regard to Mrs. Temple's death and her epitaph are given in Breghot du Lut's *Nouveaux Mélanges*, &c., 1829–31, pp. 362–8). Judicious critics have also pointed out that the infidel Lorenzo in the same poem could not be meant for the poet's own son, inasmuch as the son was only eight years old at the time of publication. 'The Complaint; or Night Thoughts on Life, Death, and Immortality,' appeared in June 1742, and was followed by the later 'Nights.' The 'Night Thoughts' achieved immediate popularity, and Young was now regarded as an ornament to religion and literature. He never obtained, however, the preferment to which he thought himself entitled. Apparently his hopes, like those of his friend Dodington, depended mainly upon the Prince of Wales, who was never able to reward his adherents. As Young said characteristically in the 'Fourth Night:'

> My very master knows me not;
> I've been so long remembered, I'm forgot.

He had, however, become rich and led a dignified life of retirement at Welwyn. He was a friend of the Duke of Portland, and occasionally visited Tunbridge Wells and Bath. Mrs. (Elizabeth) Montagu describes him at Tunbridge Wells in 1745, where he received her homage affably and made little excursions with her. She was surprised to find that his chief intimate was

Colley Cibber. A common friend of Young and Cibber was Samuel Richardson, who corresponded with him from 1744 to 1759. A 'Caroline' mentioned in these letters was apparently Miss (called Mrs.) Hallows, daughter of Daniel Hallows, rector of All Hallows, Hertfordshire. Her father died in 1741, when Young wrote an epitaph placed in the chancel of the church (NICHOLS, *Lit. Anecd.* ix. 501). The daughter became Young's housekeeper, and, as his friends thought, came to have too great power in the family. Young and his housekeeper were caricatured in a rubbishy novel called 'The Card' by John Kidgell [q. v.] In 1753 Young brought out the tragedy of 'The Brothers,' written many years before, and suppressed when he took orders and thought that play-writing was not consistent with his new profession. He now proposed to give the profits to the Society for the Propagation of the Gospel. It was played at Drury Lane on 3 March 1753, and ran eight nights, but produced only 400*l.* Young, who had anticipated 1,000*l.*, liberally paid the full sum to the society (RICHARDSON, *Correspondence*, vi. 246). He afterwards wrote 'The Centaur not Fabulous' (1754), a kind of 'Night Thought' in prose; and a letter (to Richardson) upon 'Original Composition' (1759) which shows remarkable vivacity for a man of nearly eighty. This book was much admired by Klopstock and his friends, who were beginning to aim at originality (see GERVINUS, *Geschichte der deutschen Dichtung*, 1853, iv. 332). Archbishop Secker, in a letter of July 1758 (printed by Croft), wonders that Young had received no preferment; but points out to him that his fortune and reputation put him above the need of it, and judiciously infers that he is too wise to feel concern for such things. In 1761 he was appointed 'clerk of the closet' to the princess dowager in succession to Stephen Hales [q. v.] In October 1761 his old friend Dodington (Lord Melcombe), who also had at last got his reward by a peerage, sent him an ode full of most edifying sentiments. In 1762 Mrs. Boscawen, who had found consolation for the loss of her husband, Admiral Edward Boscawen (1711–1761) [q. v.], in her perusal of 'Night Thoughts,' was introduced by Mrs. Montagu to the author. He administered further consolation in person and by his last publication, a poem called 'Resignation.' It shows the decay of his power. Young's last years were melancholy. He was never cheerful, as his son told Johnson, after the death of his wife. Details of his growing infirmity are given in the correspondence with Birch of his last curate, John Jones (1700–1770) [q. v.] Jones was persuaded to stay on with him, though complaining a good deal of the old man's irritability and the influence of Mrs. Hallows. Young's only son had been educated at Winchester, and was afterwards at Balliol, where he seems to have got into trouble (*Biogr. Brit.*) Young had refused to see him for many years. In Young's last illness, however, Mrs. Hallows properly sent for the son. The father was then too ill to see him, but sent a message of forgiveness, and left to him the bulk of his property. Young died on 5 April 1765. He left a legacy of 1,000*l.* to Mrs. Hallows, one to 'his friend Henry Stevens, a hatter at the Temple Gate,' and a third to Jones, who was one of his executors. He also left directions, which were apparently not executed, that all his papers should be destroyed. Young had built a steeple to his church (RICHARDSON, *Corresp.* ii. 19), and had founded a charity school in the parish. The life in the 'Biographia Britannica' asserts that proper respect was not paid at his funeral by the parishioners, who were not sufficiently appreciative of their rector's merits. Jones, however (*Lit. Anecd.* i. 634), says that he was 'decently buried' under the communion table near his wife, with a proper attendance of the clergy.

Few anecdotes are told of Young's personal habits. A story told by Pope (*Works*, x. 261) is supposed to apply to him, and to illustrate the absence of mind for which he was famous. He is said in the 'Biographia' to have spent many hours a day 'among the tombs,' which is perhaps an inference from his poetry; and he put up an alcove in his garden, where a bench was painted so as to produce an illusion of reality. Under it was inscribed *Invisibilia non decipiunt*. He did better by planting a fine avenue of lime trees in the rectory garden, which still thrives. On 30 Sept. 1781 it formed a 'handsome Gothic arch,' much admired by Johnson and Boswell. The house in which he lived (not the rectory) remains, and his writing-desk is shown there. The house was in 1781 occupied by Young's son, to whom Johnson said, 'I had the honour to know that great man your father.' Johnson, however, seems only to have met him at Richardson's house to discuss the letter upon 'Original Composition.' Owing to Young's retirement in later years he had passed out of the personal knowledge of most literary contemporaries. His poetry had become very popular, and he is mentioned with reverence by literary ladies such as Mrs. Montagu and Mrs. Delany.

Young shared the talent of Pope for coining proverbial sentences. They include such copybook phrases as 'Procrastination is the thief of time' ('First Night,' i. 393), and a version of the familiar epigram in 'men talk only to conceal the mind' (Satire ii. 289). His laboured and sententious style made a singular success when employed in the service of religious sentimentalism. Young claimed to add the orthodox element which was wanting in Pope's rationalistic 'Essay on Man,' and his religious gloom was in edifying contrast to Pope's doctrine that whatever is is right. He was an early representative of the sentimentalism which was combined with a higher genius in his friend Richardson. The strain was taken up with almost equal popularity in James Hervey's 'Meditations among the Tombs' (1745–6). 'Night Thoughts' obtained a right to a place in all the libraries of the religious public, and has scarcely yet lost it. Such an achievement shows real power which the literary critic is apt to overlook. George Eliot thought it worth while to expose Young's feelings as man and author in an essay on 'Worldliness and Otherworldliness' (reprinted in her 'Essays' from the *Westminster Review* of 1857). His mixture of bombast and platitude is of course indefensible, and it is easy to question the sincerity of a man who courted Wharton, the most reckless spendthrift, and Dodington, the most profligate politician of his age. Young's gloom was no doubt partly that of a disappointed preferment-hunter, but probably was genuine enough in its way, and as sincere as that of most writers who bring their churchyard contemplations to market. Whatever his intrinsic merits, his poetry had very remarkable influence both in France and Germany. Klopstock wrote a poem upon his death, and he was considered by other German writers to be superior to Milton. In France the 'Night Thoughts' divided enthusiasm with 'Clarissa Harlowe' and 'Ossian.' A loose translation by Letourneur (1769), with a preliminary dissertation, made a great sensation and went through several editions. The poem was admired by Diderot, Robespierre (who 'kept it under his pillow' during the Revolution), and by Madame de Staël. Young was sharply criticised by Chateaubriand, but was still read by Lamartine and the French 'romantics.' An interesting account of Young's popularity in France is given in M. Texte's 'Rousseau and the Cosmopolitan Spirit in Literature' (English translation, 1899, pp. 304–14. See also Diderot, *Œuvres* (1877), xx. 13; Chateaubriand, *Mélanges Littéraires*, vi. 374; Madame de Staël, *Œuvres* (1830), iv. 212, 219; Grimm, *Correspondance* (1831), viii. 30, 31, 47, 310).

Young gave a portrait of himself, painted by Joseph Highmore [q.v.] in 1754, to Richardson, by whose widow it was left to All Souls' (see *Gent. Mag.* 1817 ii. 210, 392). It is said to be the only portrait, but an engraving from another by Louis Peter Boitard [q. v.] is prefixed to the Aldine edition by Mitford.

Young's works are: 1. 'Epistle to . . . Lord Lansdowne,' 1713, fol. 2. 'The Last Day,' 1714, 8vo. 3. 'The Force of Religion, or Vanquished Love: a poem in two books,' 1714, fol. 4. 'On the late Queen's Death and his Majesty's Accession,' 1714, fol. 5. 'Oratio . . . cum jacta sunt Bibliothecæ Fundamenta' (with English dedication to ladies of the Codrington family, second of 'Orationes duæ' (the first by D. Cotes), 1716, 8vo. 6. 'Paraphrase on part of the Book of Job,' 1719, 4to. 7. 'Busiris, King of Egypt: a Tragedy,' 1719, 12mo. 8. 'A Letter to Mr. Tickell, occasioned by the Death of . . . J. Addison,' 1719, fol. 9. 'The Revenge: a Tragedy,' 1721, 8vo; French translation in 1787; edited by J. R. Kemble in 1814. 10. 'The Universal Passion:' 'first satire,' 1725, fol., 'second,' 'third,' and 'fourth,' also in 1725, 'last' in 1726, 'fifth' in 1727, and 'sixth' in 1728. Collected under Young's name in 1728 as 'The Love of Fame, in seven characteristic satires,' when the 'last' becomes the 'seventh satire.' 11. 'The Instalment' (i. e. of Sir R. Walpole as knight of the Garter), 1726, fol. 12. 'Cynthio' (poem on death of the Marquis of Carmarthen), 1727, fol. 13. 'Ocean: an Ode, to which is prefixed an Ode to the King and a Discourse on Ode,' 1728, 8vo. 14. 'A Vindication of Providence; or a true Estimate of Human Life,' 1728, 4to. 15. 'An Apology for Princes . . .' (sermon before the House of Commons on 30 Jan. 1729), 8vo. 16. 'Imperium Pelagi: a naval lyric written in imitation of Pindar's spirit, occasioned by his Majesty's return in September 1729,' 1730, 8vo (the 'lyric' is headed 'The Merchant'). 17. 'Two Epistles to Mr. Pope concerning the Authors of the Age,' 1730, fol. 18. 'The Sea-piece,' 1730 (two odes, with dedication to Voltaire). 19. 'The Foreign Address . . . in the Character of a Sailor,' 1734, 8vo. 20. 'The Complaint, or Night Thoughts on Life, Death, and Immortality' (anonymous). First four 'Nights' in 1742, 4to; fifth, 1743; sixth and seventh, 1744; eighth and ninth, 1745. The folio edition, with designs by Blake, appeared in 1797, and one with designs by Stothard in 1799. Besides the general title, the second 'Night' was entitled 'On

Time, Death, and Friendship,' the third 'Narcissa,' the fourth 'The Christian Triumph,' the fifth 'The Relapse,' the sixth and seventh 'The Infidel Reclaimed,' the eighth 'Virtue,' 'Apology,' and the ninth 'The Consolation.' There are translations into French, German, Italian, Spanish, Portuguese, Swedish, and Magyar. 21. 'Reflections on the Public Situation of the Kingdom,' 1745 (a poem added to 'Night Thoughts'). 22. 'The Brothers: a Tragedy,' 1753, reissued 1778 (German translation in 1764). 23. 'The Centaur not Fabulous' ('in six letters to a friend on the life in vogue'), 1754, 8vo; 4th edit. 1786. 24. 'Conjectures on Original Composition' (a letter to the author of 'Sir Charles Grandison'), 1759, 8vo. 25. 'Resignation,' in two parts, and a 'postscript to Mrs. Boscawen,' 1762, 4to, Philadelphia, 1791. Curll published an edition of Young's 'Works' in 1741 in 2 vols. 8vo, with a letter from the author wishing success to the undertaking, but declining to revise it himself. The works revised by the author were published in 1757 in 4 vols. 12mo, to which a fifth was added in 1767, and a seventh (edited by Isaac Reed) in 1778. Two two-volume editions of Young's works appeared in 1854, one edited by Nichols with Doran's life, and the other with Mitford's life at Boston, U.S.A. The 'Beauties of Young,' ed. A. Howard, appeared in 1834.

[The first life of Young appeared in the Biographia Britannica, 1766. Some errors were corrected in the Gent. Mag. for 1766, p. 310. Sir Herbert Croft [q. v.] wrote the life included in Johnson's Lives of the Poets. Croft took some pains to obtain information, but without much success. Later lives by John Mitford, prefixed to the Aldine edition of Young's Poems, and by Dr. Doran, prefixed to an edition of the poems in 1854, add a little, but the materials are scanty. See also Nichols's Lit. Anecdotes, pp. 585–640 (John Jones's letters to Birch), ii. 697–8, and a few other references; Biographia Dramatica; Spence's Anecdotes (Singer), 1820 pp. 147, 254, 327, 354, 374, 378, 389, 456; Warton's Essay on Pope, 1806, ii. 396; Mrs. E. Montagu's Letters 1813, iii. 9, 12, 17 seq.; Lady M. W. Montagu's Works (Moy Thomas), 1887 ii. 13, 15, 16; Richardson's Corresp. iii. 1–58, v. 142–54; Boswell's Johnson (Hill), iv. 59, 119–21, v. 269 and elsewhere); Pope's Works (Elwin and Courthope); Genest's Hist. of the Stage, ii. 642, iii. 50, iv. 360; Villemain's Œuvres, 1856, vii. 317–328, x. 313–35. In the British Museum are some letters from Young to George Keate [q. v.] from 1760 to 1764 (Addit. MS. 30992), and a few (see above) in the Newcastle Papers. In Pope's Works (Elwin and Courthope), iii. 137, v. 221, and vii. 401, passages are quoted from letters of Young to Tickell of 1726–7; but these letters are not now discoverable. A number of letters from Young to the Duchess of Portland (mentioned in Mrs. Delany's Autobiography, ii. 159, and supposed to be in possession of the present Duke of Portland) are also not forthcoming. Information has been kindly given by the present warden of All Souls', by the Rev. A. C. Headlam, rector of Welwyn, and the Rev. E. H. Tew, rector of Upham, and by Mr. C. W. Holgate, who has supplied extracts from the register of Winchester school. The writer has also to thank for various suggestions M. W. Thomas, maître de conférences at Rennes, who published in French a study of Young in 1901.] L. S.

YOUNG, Sir GEORGE (1732–1810), admiral, eldest son of the Rev. George Young of Bere Regis in Dorset (one of a family claiming descent from John Yong of Buckhorn Weston, sheriff of Dorset in 1570), by his wife Eleanor, daughter of Joseph Knowles, was born on 17 June 1732. It is said (*Naval Chronicle*) that he went to sea in the Namur with Edward Boscawen [q. v.] in 1746, in which case it would seem that he went out to the East Indies with Boscawen in 1747, quitted the service there, and joined that of the East India Company. On 20 Dec. 1757 he was discharged with credit as a midshipman from the Prince of Wales, East Indiaman, and immediately entered on board the York as able seaman with Captain Hugh Pigot (1721?–1792) [q. v.], and after six weeks was rated midshipman. In this capacity he served at the reduction of Louisbourg in 1758, where he commanded a boat at the cutting out of the Bienfaisant 64 guns, and the destruction of the Prudent 74 guns, which was followed next day by the surrender of the place. An oil picture by Francis Swaine [q. v.] of this night engagement, now at Formosa Place, which has been engraved, was painted from Young's sketch. In 1759 he was, again with Pigot, in the Royal William at the capture of Quebec. His passing certificate, 3 Sept. 1760, mentions only the York and Royal William, in addition to his certified service under the East India Company. On 16 Nov. 1761 he was promoted to be lieutenant of the Orford, with Captain Marriot Arbuthnot, which in February 1762 went out to the Leeward Islands in charge of convoy, took part in the reduction of Havana under Sir George Pocock [q. v.], and continued on the Jamaica station till the peace. He was promoted to be commander on 29 Sept. 1768, served for some time on the West African station, where he was one of the explorers of the ancient burying-places on the Peak of Teneriffe, and brought thence the mummy now in the library of Trinity College, Cambridge, described in Gough's

'Sepulchral Monuments,' I. i. lxxx. In 1776 he went out to the East Indies in command of the Cormorant, from which, on 7 Nov. 1777, he was posted to the Ripon as flag-captain to Sir Edward Vernon [q. v.], with whom he was in the skirmish off Pondicherry on 10 Aug. 1778. Young was then sent home with despatches, received the usual compliment of 500*l.* to buy a sword (Beatson, *Nav. and Mil. Memoirs*, iv. 410), and was appointed in March 1779 to the William and Mary yacht; in her he took the Prince of Wales to the Nore when the king visited the fleet under Sir Hyde Parker (1714–1782) [q. v.] after the action on the Doggerbank on 5 Aug. 1781. He was knighted on 24 Aug. 1781. Afterwards he was moved into the Catherine yacht, and during the Russian armament of 1791 to the Zealous. On 4 July 1794 he became a rear-admiral, vice-admiral on 14 Feb. 1799, and admiral on 23 April 1804, but had no service.

In 1784 Young took up actively, in conjunction with Lord Mansfield, Sir Joseph Banks (see Britton, pp. 3, 10), Thomas Rowcroft, and others, the proposal of Jean Maria Matra for the establishment of a colony in New South Wales, and wrote a paper containing a plan for this purpose, which was on 13 Jan. 1785 communicated to Lord Sydney [see Townshend, Thomas] by Sir R. Pepper Arden, the attorney-general, and became, with that of Matra, the basis of the official scheme on which the expedition of Governor Arthur Phillip [q. v.] was started. The value of Young's paper consists in its practical details; his two principal suggestions of an original nature—one for making the settlement a port of call for the China ships, the other for the cultivation there, in the interest of the navy, of the New Zealand flax-plant (*Phormium tenax*)—remained without fruit. It is a reprint of this paper, in a much shortened form, which is given in Britton, and was in 1888 reproduced in facsimile at Sydney. In 1788 Young, together with his connection John Call, applied to the colonial office for a grant of Norfolk Island, which had, however, been just taken up for settlement; and in 1791 he was a promoter and one of the first proprietors of the Sierra Leone Company (31 Geo. III, c. 55, preamble). In 1792 he was examined before the bar of the House of Commons on the African slave trade, and gave evidence of its evils, not less valuable because temperately worded. He filled for the first ten years of its existence (1786–1796) the post of treasurer to the board of commissioners of the Thames navigation.

Young died at his seat, Formosa Place, Berkshire, on 28 June 1810. He was a F.R.S. (elected 15 Feb. 1781) and F.S.A., a fine vocalist, and an amateur musician. Mrs. Bray tells some good stories of his manners and accomplishments, and describes him as remarkably handsome—a description which his portraits confirm. The best is a miniature by John Smart [q. v.], engraved in the 'Naval Chronicle.' He married, first, Elizabeth, daughter of Samuel Bradshaw of Great Marlow, and had issue by her two daughters and two sons, the elder of whom, Samuel, was created a baronet in November 1813. His second wife was Anne, daughter of Dr. William Battie [q. v.] of Bloomsbury.

[Naval Chronicle (with portrait), xxxi. 177; passing certificate, ships' pay-books and list-books in the Public Record Office; Britton's Historical Records of New South Wales (by authority), vol. i. pt. ii. pp. xxvi, 10, 141; Autobiography of Anna Eliza Bray, p. 72; family papers in possession of Sir G. Young, bart.] J. K. L.

YOUNG, GEORGE (1777–1848), theologian, topographer, and geologist, was born on 15 July 1777 at a small farmhouse called Coxiedean in the parish of Kirknewton and East Calder, Edinburghshire, and spent four years in the university of Edinburgh, where he was known as one of John Playfair's favourite students, and where he made distinguished progress in literary and philosophical studies. Having completed with high honour his university course in 1796, he commenced the study of theology under George Lawson (1749–1820) [q. v.] at Selkirk, and in 1801 he was licensed to preach by the presbytery of Edinburgh of the associate secession church. In the summer of 1805 he first visited Whitby, and in January 1806 he was ordained pastor of the chapel of the united associate or new presbyterian congregation in that town. At this place of worship, situate in Cliff Lane, he officiated and preached for forty-two years. On 24 April 1819 the university of Edinburgh conferred upon him the degree of M.A. (*Cat. of Edinburgh Graduates*, 1858, p. 219). He afterwards became a doctor of divinity, but it does not appear where he obtained that degree. He was also a corresponding member of the Wernerian Natural History Society, and an honorary member of the Yorkshire and Hull literary and philosophical societies. He died at Whitby on 8 May 1848. There is a portrait of him in the museum at Whitby, painted by Edward Cockburn, and another portrait hangs in the vestry of the chapel in Cliff Lane.

In addition to some minor works, he wrote: 1. 'Evangelical Principles of Religion vindi-

cated, and the inconsistency and dangerous tendency of the Unitarian Scheme exposed; in a series of letters addressed to the Rev. T. Watson: in reply to his book entitled "A Plain Statement of some of the most important Principles of Religion as a preservative against Infidelity, Enthusiasm, and Immorality,"' Whitby, 1812, 8vo. 2. 'A History of Whitby and Streoneshalh Abbey; with a Statistical Survey of the Vicinity to the distance of twenty-five miles,' Whitby, 1817, 2 vols. 8vo. A very valuable topographical work. 3. 'A Geological Survey of the Yorkshire Coast: describing the Strata and Fossils occurring between the Humber and the Tees, from the German Ocean to the Plain of York,' Whitby, 1822, 4to; illustrated with numerous engravings by John Bird. 4. 'A Picture of Whitby and its Environs,' Whitby, 1824, 12mo; 2nd edit. Whitby, 1840, 8vo. 5. 'The Life and Voyages of Captain James Cook, drawn up from his Journals and other authenic documents,' London, 1836, 8vo. 6. 'Scriptural Geology, or an Essay on the High Antiquity ascribed to the Organic Remains embedded in Stratified Rocks (Appendix... containing Strictures on some Passages in Dr. J. Pye Smith's lectures, entitled "Scriptures and Geology"),' 2 pts. London, 1838–40, 8vo; 2nd edit. London, 1840, 8vo.

[Evangelical Mag. 1849, new ser. xxvii. 13; Robinson's Whitby, pp. 145, 161–3; United Presbyterian Mag. 1849, iii. 97.] T. C.

YOUNG, Sir HENRY EDWARD FOX (1808–1870), colonial governor, the third son of Colonel Sir Aretas William Young [q. v.], by his wife Sarah Cox of Coolcliffe, Wexford, was born on 23 April 1808 at Bradbourne, near Lee, Kent, and educated privately at Bromley, entering the Inner Temple in 1831, though he was never called to the bar.

On 21 Nov. 1833 Young was appointed to be treasurer of St. Lucia, where he arrived in January 1834; from August he acted as colonial secretary, and from November also as second puisne judge: his knowledge of French was here of much importance. In March 1835 he was promoted to be government secretary of British Guiana. On 28 Jan. 1847, on his return to England, Young was appointed lieutenant-governor of the eastern province of the Cape Colony, but found the post uncongenial and very soon applied to be relieved. In February 1848 he was offered the government of South Australia, came home to England at once, and, having married, sailed on 27 April for his new government, which he assumed in August 1848.

In South Australia he was almost immediately faced by the aspirations of the colonists for a more independent government, and his publication of the resolutions framed by Sir John Morphett [q. v.], when the council was not sitting, brought down upon him the censure of the secretary of state. Generally speaking, his term of office was marked by a vigorous but extravagant and not altogether judicious policy of development. He is entitled to the credit of carrying through the successful opening of the Murray River to steam navigation, but large sums were wasted in the attempt to remove the bar at its mouth. When the rush to the goldfields in Victoria denuded the colony for a time of men and wealth, his measures for diverting the stream of gold export to Adelaide and for encouraging the discovery of gold in South Australia had some success; and out of the condition of affairs that ensued there arose the most remarkable event of his government, viz. the passage of the measure in January 1853 whereby bullion was made a legal tender. There was a great scarcity of currency, his advisers feared a drain of coined gold, and this singular expedient was devised to prevent it. Young deprecated the measure, but yielded to urgent representations. It was naturally short-lived.

Young was next gazetted to the government of New Zealand, but never took up his appointment, as in January 1855 he was transferred to the government of Tasmania. Here he arrived at a time of great prosperity; but again he was met by the difficulties surrounding constitutional changes; the act to complete the introduction of responsible government was before the queen in Great Britain, and meanwhile, on 17 July 1855, he summoned his first council on the old footing. The council, arrogating to itself in advance the powers of the House of Commons, appointed a committee to inquire into the convict system, and summoned the controller, Dr. Hampton, to appear before it; Hampton denied the right of the council to summon him; the council came into collision with the courts; in the midst of the trouble the governor came unexpectedly into the council chamber and prorogued the council. For this bold stroke he has been much blamed, especially as Hampton, the cause of it, did not come out of the subsequent inquiry with credit. In December 1856 Young met the first parliament under responsible government; but successive changes of ministry robbed the next few years of a broader political interest. The development of the country, however, proceeded rapidly during

Young's term of office. In 1857 definite steps were taken to improve the higher education in Tasmania; in the same year gas was introduced into Hobart, and the beginnings of a railway to Launceston were discussed. In 1858 the first submarine telegraph cable was laid round the coast; in 1860 the foundation of a mining industry was laid, and an industrial exhibition was opened at Hobart. The new government house, the outward sign of this progress, was first occupied by Young. He left the colony for England on 10 Dec. 1861.

Young visited New Zealand on private business in 1866, but chiefly remained for the rest of his life in London, where he died on 18 Sept. 1870.

Young was a man of sanguine and enthusiastic temperament, devoted to what he believed to be his public duty, and usually generous in his judgments, if not always wise. He was knighted in 1847. He married, on 15 April 1848, Augusta Sophia, eldest daughter of Charles Marryatt of Parkfield, Potter's Bar, Hertfordshire.

[Mennell's Dict. of Australasian Biogr.; Fenton's Tasmania, chaps. xiv. xv.; Rusden's Hist. of Australia, vols. ii. iii. v.; Colonial Office List, 1869; Col. Office Records; family information.] C. A. H.

YOUNG, JAMES (*d.* 1789), admiral, is said to have entered the navy in 1737 on board the Gloucester, carrying the broad pennant of Commodore the Hon. George Clinton as commander-in-chief in the Mediterranean; most probably, however, he had some earlier service, the record of which cannot now be found. When the Gloucester went home, Young was transferred to the Lancaster; was promoted to be lieutenant, 9 March 1738–9; was in 1742 moved into the Namur, flagship of Admiral Mathews; was promoted by him to be commander of the Salamander bomb, and on 16 May 1743 to be captain of the Neptune of 90 guns. This, as such appointments commonly were, was for rank only; and ten days later he was moved to the Kennington of 20 guns; being thus, as was spitefully pointed out at the time, 'midshipman, lieutenant, and captain in one voyage' (*Narrative of the Proceedings of H. M. Fleet*, pp. 114–15), although the voyage had lasted for six years. It did, in fact, last several years more; for from the Kennington he was moved to the Dunkirk, and remained in the Mediterranean till the peace in 1748. In 1752 he was appointed to the Jason, and in 1755 to the Newark, from which he was moved in October to the Intrepid, a 64-gun ship, one of the squadron sent out to the Mediterranean in the following spring, under the command of Admiral John Byng [q. v.] In the battle near Minorca on 20 May 1756 the Intrepid was the last ship of the van division [see WEST, TEMPLE], and in running down towards the enemy had her foretopmast shot away. Byng afterwards asserted that this was the cause of the disorder in the rear division of his fleet; but Young, when examined before the court-martial, denied that it 'occasioned any impediment to the rear division,' and this was directly or indirectly confirmed by all the other evidence.

In 1757 Young commanded the Burford in the expedition against Rochefort, under Sir Edward Hawke (Lord Hawke) [q. v.], and in the fleet which afterwards cruised in the Bay of Biscay under Hawke and Boscawen. In 1759 he was captain of the 74-gun ship Mars during the long months off Brest, and on 20 Nov. was flying a commodore's broad pennant. Continuing in the Mars, in November 1761 he had command of a small squadron off Havre. On 21 Oct. 1762 he was promoted to be rear-admiral of the red; but peace being concluded shortly afterwards, he did not then hoist his flag. On 28 Oct. 1770 he was made vice-admiral of the white, and in April 1775, being then vice-admiral of the red, he was appointed commander-in-chief on the Leeward Islands station, with his flag in the Portland. On 29 Jan. 1778 he was promoted to be admiral of the white, and in July he returned to England. He had no further employment, and died in London on 24 Jan. 1789.

[Charnock's Biographia Navalis, v. 272; Beatson's Naval and Military Memoirs (lists in vol. iii.); List-books in the Public Record Office.] J. K. L.

YOUNG, JAMES (1811–1883), chemist and originator of the paraffin industry, son of John Young, a joiner, and his wife, Jean Wilson (married on 9 Feb. 1809), was born at Drygate, Glasgow, on 13 July 1811. He received a scanty education at a night school, working at the bench with his father during the day. In 1830 he went to the evening lectures of Thomas Graham [q. v.], at the Andersonian University, where he became acquainted with David Livingstone [q. v.], whom he taught the use of the lathe, and Lyon, afterwards baron, Playfair. With both men he formed an intimate and lifelong friendship. In the session 1831–2 Graham appointed Young his assistant, and he used occasionally to take Graham's lectures. In 1836 he was presented with a watch, and on 28 June 1837 with a testimonial by the 'mechanics' class.' In Young's first scien-

tific paper, dated 4 Jan. 1837, he described a modification of a voltaic battery invented by Faraday (*Philosophical Magazine*, 1837, x. 242). In the same year Young went, with Graham as his assistant, to University College, London, and helped him with the experimental work in his important researches (information from Dr. H. E. Schunck, F.R.S.) In 1839 he was appointed manager to Messrs. Muspratt [see under MUSPRATT, JAMES] at Newton le Willows, and in 1844 to Messrs. Tennant at Manchester, for whom he devised a method of making sodium stannate direct from tin-stone. In 1845 he served on a committee of the Manchester Literary and Philosophical Society for the investigation of the potato disease, and suggested the immersion of the tubers in dilute sulphuric acid as a means of stopping the disease; he was not elected a member of the society till 19 Oct. 1847. During his stay in Manchester he started a local chemical society which afterwards became a section of the Literary and Philosophical Society, but eventually died out. Finding the 'Manchester Guardian' not sufficiently liberal, he also set on foot the movement for the establishment of the 'Manchester Examiner,' which was first published in 1846 (R. ANGUS SMITH, *Centenary of Science*, p. 348). On 3 Dec. 1847 Playfair wrote to Young from London a letter (quoted in WEMYSS REID'S *Memorials of Lyon Playfair*, pp. 102), telling him of a petroleum spring in the Riddings colliery at Alfreton, Derbyshire, belonging to Playfair's brother-in-law, James Oakes, and suggesting that he might turn the petroleum to account. The spring yielded at that time three hundred gallons daily. Young suggested to Messrs. Tennant that they might treat the petroleum, but they thought it 'too small a matter,' and in 1848 Young, in partnership with Edward Meldrum, agreed to buy up the yield of the spring, from which they manufactured illuminating oils and lubricating oils until in 1851 it was exhausted. Finding that the spring was failing, Young had meanwhile experimented (for a long time without result) on the production of paraffin from the dry distillation of coal, and on 17 Oct. 1850 took out a patent for this purpose, of which the specification was completed on 16 April 1851.

In the beginning of 1850 Mr. Hugh Bartholomew, of the Glasgow City and Suburban gas works, showed Young a sample of 'Torbane Hill mineral' or 'Boghead coal,' which was found to give a better yield of paraffin than any other coal. In the summer of 1850 Young & Meldrum and Edward William Binney [q. v.] entered into partnership under the title of E. W. Binney & Co. at Bathgate, and E. Meldrum & Co. at Glasgow; they erected works at Bathgate, which were completed in the following year. In 1852 Young left Manchester and lived henceforward in Scotland. The firm first manufactured naphtha and lubricating oils; paraffin for burning and solid paraffin were not sold till 1856, and the demand for the solid substance only became considerable in 1859. Meanwhile Young's success gave rise to an immense amount of litigation. In 1853 Mr. and Mrs. William Gillespie, the owners of the Torbane Hill estate, sued James Russel & Son, the lessees of the right to extract coal therefrom, from whom Young and his partners had contracted to buy the Torbane Hill mineral, on the ground that this mineral was not coal—a contention which would, if sustained, have destroyed the value of Young's patent. After much conflicting scientific evidence from the most distinguished chemists and geologists, the jury decided that Torbane Hill mineral was a kind of coal. William Gillespie tried in 1861 and 1862 to obtain a repeal of Young's patent, but in vain. Young and his partners also had to defend themselves against infringements of the patent. In 1854 they won a case in the queen's bench against Stephen White and others; in 1860–1 they obtained 7,500*l.* damages and costs from the Clydesdale Chemical Company; in 1861, 5,000*l.* from John Miller & Co. and William Miller & Co. But the most serious case was that begun in September 1862 against Ebenezer Fernie, William Carter, and Joseph Robinson, tried from 29 Feb. to 7 May 1864 before Vice-chancellor Sir John Stuart, who awarded Young's firm 10,000*l.* costs and 11,422*l.* damages. Fernie and his partners appealed to the House of Lords, but lost the appeal. In each of these cases an attempt was made to show that Young had been forestalled. De Gensanne, before 1777, Archibald Cochrane, ninth earl of Dundonald [q. v.], in 1781, and others had invented processes for the distillation of coal; in 1830 Karl von Reichenbach first prepared solid paraffin from beech tar, and later showed that it existed in small quantity in coal-tar; in 1829 Auguste Laurent proposed to obtain illuminating oils from the Autun schists, and in 1833 showed that paraffin could be got from the English bituminous schists; Selligue in 1839 exhibited in Paris lubricating and illuminating paraffin oils and solid paraffin candles obtained by the distillation of schists; Richard Butler in 1833, Count de Hompesch in 1841, and Du Buisson in 1847 took out patents for obtaining paraffin

in this way. All these attempts were on the one hand unknown to Young; on the other he was the first who, by heating gradually suitable coals to a low red heat, and purifying the products suitably afterwards, made the process a commercial success, and there can be no doubt as to the validity of his patent.

In February 1865 Young took over the whole business from his partners. He built second and larger works at Addiewell, near West Calder, and in January 1866 he sold the concern to 'Young's Paraffin Light and Mineral Oil Company' for 400,000*l.* Other companies worked under license from Young's firm, and the paraffin manufacture spread over the south of Scotland. The fame of Young's paraffin soon led to the exploitation of petroleum springs all over the world, and so has given rise to an immense industry.

In 1872 Young took his friend, Robert Angus Smith [q. v.], who printed accounts of the voyages, to St. Kilda and to Iceland on his yacht the Nyanza. He noticed that the bilge-water in his yacht was acid, and suggested the addition of caustic lime to the bilge-water to prevent the rusting of iron ships, a suggestion afterwards adopted in the navy (*Proc. Royal Soc. Edinburgh*, 1872, vii. 702). He is further said to have been the first to find that iron vessels could be used instead of silver for boiling down caustic soda solutions—a discovery which, though simple, was of considerable practical importance. In 1873 he was elected F.R.S. Young bought estates at Durris on the Dee in 1871 (Scotland) and at Kelly (he was known as 'James Young of Kelly') on the Clyde in 1873, near Wemyss Bay. He spent the greater part of his later years at Kelly. In 1878 he began at Pitlochry a series of experiments with Professor George Forbes on the velocity of light. The final observations, made by a modification of the method of Fizeau, were carried out in 1880–1 between Kelly House and a hill called the Tom, behind Innellan. Young and Forbes found the velocity of white light to be 301,382 kilometres per second (*Phil. Trans.* 1882, p. 231), a value slightly higher than those previously obtained by Albert A. Michelson and by Cornu. They also found that blue light travelled at a rate 1·8 per cent. faster than red, a result not yet fully explained. During his later years Young also worked at the practical applications of the electric light, but published nothing on this subject.

Young was a member of the Chemical Society, of which he was vice-president from 1879 to 1881. The degree of LL.D. was conferred on him by St. Andrews University in April 1879. He died at Kelly on 13 May 1883. He married, on 21 Aug. 1838, Miss Mary Young, and was survived by three sons and four daughters.

Young, although outwardly somewhat 'cool' in temperament, was a man of enthusiastic and generous nature. While Livingstone was in Africa he allowed him to draw on him as he pleased; 'any monetary promise of his given to a Portuguese trader or Arab slave-dealer, written upon an old bit of leather or piece of bark, was duly honoured by Young.' He gave generously towards the general expenses of Livingstone's second and third expeditions, and contributed 1,000*l.* towards the last or Zambesi expedition, and 2,000*l.* towards a search expedition under Lieutenant Grandy, which proved too late to find Livingstone alive. He had Livingstone's body-servants brought to England, and presented to Glasgow a statue to his memory, erected in George Square, Glasgow. He had previously presented a bronze statue to the city, also erected in George Square, of his former master, Graham, and he had Graham's 'Researches' printed for private distribution at his expense in 1876. The volume was edited by R. Angus Smith. In 1870 he endowed with a sum of 10,500*l.* the 'Young' chair of technical chemistry at Anderson's College, of which he was president from 1868 to 1877. On 11 April 1878 he gave 1,000*l.* to the Royal Society, eventually appropriated to the 'Fue reduction fund.'

The best portrait of Young was painted by Sir John Watson Gordon [q. v.], and passed into the possession of John Young, esq.

[Obituaries in Journal Chem. Soc. 1884, xlv. 630; Chemical News, 1883, xlvii. 245; Manchester Guardian, 15 May 1883, and Manchester Examiner and Times, 15 May 1883, pp. 5, 8; Men of the Time, 10th edit.; Wemyss Reid's Memorials of Lyon Playfair, passim; Chambers's Encyclopædia; Poggendorff's Biographisch-literarisches Handwörterbuch, iii. 1474; R. Angus Smith's Life and Works of T. Graham, 1884, Preface, and p. 65; R. Angus Smith's Centenary of Science in Manchester, 1883, pp. 290–4, 348, passim; Calendar of the Glasgow and West of Scotland Technical College (with which Anderson's College is now incorporated); Jubilee of the Chemical Society, 1891, p. 181; Evidence given on Anderson's University before Royal Commission on Scientific Instruction, &c.; Smith's Visit to St. Kilda (privately printed), 1879, passim (reprinted, Glasgow, 1876); Record of the Royal Society; Roscoe and Schorlemmer's Chemistry, iii. 144 (on the history of the paraffin manufacture), passim; Mills's Destructive Distillation, 3rd edit. 1866, passim; Redwood's Petroleum, 1896, p. 13; Dittmar and Paton's art. on 'Paraffin' in Encycl. Brit. 9th

edit.; information kindly given by Young's son, John Young, esq., of Glasgow; by his daughter, Mrs. MaryAnnWalker of Limefield, West Calder; by Dr. T. E. Thorpe, F.R.S.; by Professor G. G. Henderson, and by Dr. C. H. Lees; Laurent, 'Sur les Schistes bitumineux et sur la Paraffine,' Annales de Chim. et de Phys. 1833, liv. 392; Larousse's Dict. Universel, art. 'Paraffine;' Personal Life of Dr. Livingstone, by Dr. W. G. Blaikie, 1880, passim, contains several letters from Livingstone to Young; Somerville's George Square, Glasgow, 1891, pp. 191, 274–5, 288; Young's own papers; Report of Trial before the Lord Justice General in the Action . . . Mr. and Mrs. Gillespie . . . against Messrs Russel & Son, 29 July–4 Aug. 1853; Report of Jury Trial, Binney & Co. against The Clydesdale Chemical Co., 1 Nov. to 7 Nov. 1860; Report of Trial, Young *v.* Fernie, in Chancery, before Vice-Chancellor Stuart, 1864; Report of an Appeal in the House of Lords, Fernie *v.* Young. All these reports contain a large amount of scientific evidence with regard to previous processes and the working of Young's process for the manufacture of paraffin.] P. J. H.

YOUNG, JOHN (1514–1580), master of Pembroke Hall, Cambridge, born in 1514, is said to have been a native of Yorkshire. He was educated at Cambridge, where he graduated B.A. in 1535–6, M.A. in 1539, and B.D. in 1546. He was elected fellow of St. John's College in 1536, but on 19 Dec. 1546 he was nominated by the charter of foundation an original member of Trinity College. Foster attributes to him the tenure of a number of minor ecclesiastical preferments between 1536 and 1546, but the name was too common to make any certainty possible. He was one of the witnesses present at Gardiner's famous sermon at St. Paul's on 1 July 1548, and in June 1549 took part on the catholic side in the disputations before Ridley at Cambridge. A year later he was one of the disputants against Bucer, whom he subsequently attacked in a course of lectures on Timothy, and in February 1550–1 he was accused before the privy council of stirring up opposition to the king's religious proceedings. On 25 Nov. and 3 Dec. following he took part in the disputations on the Eucharist in Cecil's and Sir Richard Morison's houses.

At Queen Mary's accession Young's services in behalf of the old religion were recognised by his creation as D.D. at Cambridge in 1553, incorporation at Oxford on 14 April 1554, and appointment as master of Pembroke Hall, Cambridge, on Ridley's deprivation, and canon of Ely in succession to Matthew Parker (12 April 1554). He was vice-chancellor of Cambridge from 1553 to 1555, when he became regius professor of divinity. In this capacity he delivered a series of lectures entitled 'Enarrationes Joelis prophetæ,' which he dedicated to Cardinal Pole, and which are now extant in the Bodleian Library (Rawlinson MS. C. 45). He was sent to dispute with Cranmer, Ridley, and Latimer at Oxford in 1554, took an active part in the measures for reducing his own university to the catholic faith, and preached at St. Paul's on 14 and 21 Feb. 1556–7, and at St. Mary Spital on 20 April.

After Elizabeth's accession he was deprived of his mastership by the university visitors on 20 July 1559, and committed to prison in the Counter, Wood Street, London, for refusing the oath. He was transferred to the Marshalsea before 1574, being temporarily released on 13 June of that year on surety of Gregory Young, grocer, of London, probably his brother; and in 1575 he was allowed to spend the summer at Bath for his health's sake. On 28 July 1577 he was transferred to the custody of the dean of Canterbury, but, the dean's persuasion having no effect upon his religious views, he was on 18 Feb. 1577–8 committed to the queen's bench. In 1580 he was removed to Wisbech, where he is said to have died in October of that year. In an inscription on a portrait belonging to Cambridge University (*Cat. Tudor Exhib.* No. 273) he is said to have died in 1579.

Young's various disputations with Bucer and others are extant in Corpus Christi Coll. Cambr. MS. 102; others of a like nature are printed in Foxe's 'Actes and Monuments.' The only separately published work by Young appears to have been his 'De Schismate . . . liber unus,' Louvain, 1573, 8vo; republished Douay, 1603. He must be distinguished from John Young (1534?–1605) [q. v.], master of Pembroke Hall, and afterwards bishop of Rochester.

[Besides the numerous authorities cited in Cooper's Athenæ Cantabr. (i. 427–8), see Lit. Remains of Edward VI (Roxburghe Club); Dasent's Acts of the Privy Council, 1571–5 pp. 253, 369, 1577–8 pp. 4, 168; Brit. Mus. Addit. MS. 5843, p. 429; and Dixon's Hist. Church of England.] A. F. P.

YOUNG, JOHN (1534?–1605), master of Pembroke Hall, Cambridge, and bishop of Rochester, was born in Cheapside, London, about 1534, and was educated at the Mercers' School. Thence he proceeded to Cambridge, probably to Pembroke Hall, the admission register of which is not extant, and graduated B.A. in 1551–2. He was elected fellow of Pembroke in 1553, and in 1555 commenced M.A.; in 1561 he was ordained, and in 1563 proceeded B.D. On 31 Aug. in

the latter year he was collated by Grindal, whose chaplain he was, to the rectory of St. Martin's, Ludgate, and vacated his fellowship. He was presented to the living of St. Giles without, Cripplegate, and on 3 May 1564 was collated to the prebend of Cadington Major in St. Paul's Cathedral. Notes of a sermon preached by him at St. Paul's on 24 March 1565-6 are extant in Tanner MS. 7. 45. On 7 May following he was collated to the prebend of North Muskham in Southwell collegiate church, and on 24 Sept. in the same year to the rectory of St. Magnus by London Bridge.

On 12 July 1567 Young was elected master of Pembroke Hall in succession to Whitgift, being created D.D. and appointed vice-chancellor in 1569. On 26 April 1572 he was elected canon of Windsor, and in the same year preached before convocation. His tenure of the mastership is remarkable for the number of eminent literary men attracted to Pembroke Hall during its course. Spenser entered as a sizar in May 1569, and other pupils of Young were Lancelot Andrewes [q. v.] and Edward Kirke [q. v.] Gabriel Harvey [q. v.] and Thomas Neville [q. v.] were elected fellows of Pembroke during Young's mastership, and the former's letters to Young form a considerable part of Gabriel Harvey's 'Letter-book' published by the Camden Society. The best testimony, however, to Young's faculty for securing the affections of his pupils and colleagues is Spenser's celebration of him as 'faithful Roffy' in the 'Shepheard's Calendar,' 'Roffy' being an abbreviation of 'Roffensis,' which became Young's title when on 18 Feb. 1577-8 he was elected to the bishopric of Rochester.

Young retained his bishopric for more than twenty-seven years; he was almost immediately selected one of the delegates to represent the church of England at a proposed diet in Germany, but the project was abandoned (*Acts P.C.* 1577-8, pp. 248, 263). On 19 Feb. 1578-9 the deprived bishop Thomas Watson (1513-1584) [q. v.] was committed to his charge, and in August 1581 he was summoned by the council to concert measures for stopping the spread of Roman catholicism consequent upon the efforts of the jesuits and seminary priests. In 1584 Whitgift vainly urged on Burghley Young's translation to Chichester (*Cal. State Papers*, Dom. 1581-90, p. 201). On 22 Sept. 1589 (Sir) Christopher Perkins [q. v.] was placed in his custody, and on 16 Nov. following he was one of the bishops specially charged with the duty of suppressing the Martin-Marprelate tracts. In 1592 he roused some obloquy by presenting himself to the rectory of Wouldham, Kent, but in 1594 he was offered the bishopric of Norwich, declining it because Bishop Scambler had spoiled the revenue of the see. He died at his palace at Bromley on 10 April 1605, and was buried there, leaving by his wife Grace one son John. He was the author of one or two separately printed sermons.

[Besides Cooper's Athenæ Cantabrigienses, ii. 405-7, and the authorities there cited, see Gabriel Harvey's Letter-book (Camden Soc.), and Spenser's Works, ed. Grosart, passim; Acts of the Privy Council, ed. Dasent, 1570-90; Brit. Mus. Add. MS. 32092, f. 29; and Hannessy's Nov. Rep. Eccl. Londin. 1898.]

A. F. P.

YOUNG, JOHN (1750?–1820), professor of Greek at Glasgow, second son of John Young, cooper, was born in Glasgow about 1750. He matriculated in Glasgow University in 1764, graduating M.A. in 1769. On 9 June 1774 he was installed professor of Greek in Glasgow University, and proved a very efficient and popular teacher. Thomas Campbell (1777–1844) [q. v.] remembered him as 'a man of great humour,' ready to laugh heartily with his students over the whimsicalities of Lucian and Aristophanes (Beattie, *Life and Letters of Campbell*, i. 159). Captain Hamilton eulogises his scholarship and oratory, comparing his energetic sympathy with that of Burke (*Cyril Thornton*, chap. vii.) Wilson dedicated to Young and his colleague George Jardine [q. v.] 'The Isle of Palms and other Poems,' 1812, and, writing of 'Homer and his Translators,' he recalls how Young's reading of the 'Iliad' 'gave life to every line' (Wilson, *Works*, viii. 36). A large portion of Letter lxviii. in 'Peter's Letters to his Kinsfolk,' vol. iii., is a eulogy of Young, with whose reading of Greek and his enthusiasm over the value of a particle or the sublimity of a poetical passage the writer was deeply impressed. A similar tribute occurs in Gleig's 'Quarterly' article on Lockhart's 'Life of Scott' (see *Quarterly Review*, lxxxv. 37, and Lang, *Life and Letters of John Gibson Lockhart*, i. 22). Young was devoted to the classical stage and enamoured of Kean (Strang, *Glasgow and its Clubs*, p. 193). After filling his chair for nearly half a century, Young died in Glasgow on 18 Nov. 1820.

On 25 Sept. 1780 Young married Jean Lamont, daughter of Colin Lamont of Knockdow, Argyleshire, who survived him with seven children. His eldest son, John (1781–1852), received the honorary degree of LL.D. from Glasgow in 1810; was for a time chaplain of the East India Company;

and died rector of Newdigate, Surrey, on 13 May 1852 (*Gent. Mag.* 1852, ii. 105). Charles, the fourth son (1796–1822), a classical scholar of great promise, died at Glasgow on 17 Dec. 1822 (Foster, *Alumni Oxon.*; *Gent. Mag.* 1823, pt. i.)

Although Young's ripe scholarship was mainly utilised in his class-room, he contributed some valuable notes to Dalziel's 'Collectanea Græca Majora' (1820). His metrical translation of the 'Odes' of Tyrtæus, and his *jeu d'esprit* after Dr. Johnson on Gray's 'Elegy,' are not of much account.

[Authorities in text; information from Emeritus Professor Dickson, Glasgow, Mr. W. Innes Addison, clerk, and Mr. James Lymburn, librarian, Glasgow University; Glasgow Matriculation Album.] T. B.

YOUNG, JOHN (1755–1825), mezzotint engraver and keeper of the British Institution, was born in 1755, and studied under John Raphael Smith [q. v.] He became a very able engraver, working exclusively in mezzotint, and executed about eighty portraits of contemporary personages, from pictures by Hoppner, Lawrence, Zoffany, &c., as well as some subject pieces after Morland, Hoppner, Paye, and others. His finest plate is the prize fight between Broughton and Stevenson, after Mortimer. In 1789 he was appointed mezzotint engraver to the Prince of Wales. In 1813 Young succeeded Valentine Green [q. v.] in the keepership of the British Institution, an arduous post which he filled with unfailing tact and efficiency until his death. He was honorary secretary of the Artists' Benevolent Fund from 1810 to 1813, and then transferred his services in the same capacity to the rival body, the Artists' General Benevolent Institution. He died at his house in Upper Charlotte Street, Fitzroy Square, London, on 7 March 1825. Young published in 1815 'Portraits of the Emperors of Turkey from the Foundation of the Monarchy to the year 1808,' thirty plates printed in colours, with English and French text; and between 1821 and 1825 a series of catalogues, illustrated with etchings by himself, of the Grosvenor, Leicester, Miles, Angerstein, and Stafford galleries.

[Gent. Mag. 1825, i. 466; Redgrave's Dict. of Artists; Smith's British Mezzotinto Portraits; Pye's Patronage of British Art.] F. M. O'D.

YOUNG, Sir JOHN, second baronet, Baron Lisgar (1807–1876), born at Bombay on 31 Aug. 1807, was the eldest son of Sir William Young, first baronet (*d.* 10 March 1848), by his wife Lucy (*d.* 8 Aug. 1856), youngest daughter of Lieutenant-colonel Charles Frederick. He was educated at Eton, and matriculated from Corpus Christi College, Oxford, on 13 June 1825, graduating B.A. in 1829. On 26 Jan. 1829 he was admitted to Lincoln's Inn, and in 1834 he was called to the bar. On 19 May 1831 he was returned to parliament in the tory interest for the county of Cavan, and retained his seat until 1855. His political views were moderate, and he gave a general support to Sir Robert Peel. When Peel took office in 1841 Young was appointed a lord of the treasury on 16 Sept., and on 21 May 1844 he became one of the secretaries of the treasury. On the overthrow of Peel's ministry he resigned office on 7 July 1846. Under Lord Aberdeen he became chief secretary for Ireland on 28 Dec. 1852, and was nominated a privy councillor. On 20 March 1855 he resigned the Irish secretaryship on being appointed lord high commissioner of the Ionian Islands, and on 25 March was gazetted G.C.M.G. He commenced his duties on 13 April 1855, and found himself immediately at variance with the representative assembly, which his predecessor, Sir Henry George Ward [q. v.], had also found difficult to conciliate. Young was not in sympathy with the desire of the majority of the inhabitants for union with Greece; and in a despatch to the colonial secretary, Henry Labouchere (afterwards Baron Taunton) [q. v.], dated 10 June 1858, he recommended that Corfu and Paxo should be converted into English colonies, with the consent of their inhabitants. The despatch was stolen from the colonial office and published in the 'Daily News' towards the close of 1858. This misfortune rendered Young's position impossible, and in the same year Gladstone, who had been sent out as high commissioner extraordinary, recommended Young's recall. He gave strong testimony, however, to the mild and conciliatory nature of Young's administration, and recommended that he should be employed elsewhere. Young left Corfu on 25 Jan. 1859, and on 4 Feb. was nominated K.C.B.

On 22 March 1861 he was appointed governor-general and commander-in-chief of New South Wales, in succession to Sir William Thomas Denison [q. v.] Immediately after his arrival he was persuaded by the premier, (Sir) Charles Cowper [q. v.], to endeavour, by nominating fifteen new members, to compel the upper house of New South Wales to pass a measure regulating the allotment of crown lands. Denison, before his departure, had refused to accede to this expedient, and the colonial secretary, Henry Pelham Fiennes Pelham-Clinton, fifth

duke of Newcastle [q.v.], on hearing of the incident signified to Young their disapprobation. Soon after the expiration of his term of office, on 24 Dec. 1867, he returned to England, and was created G.C.B. on 13 Nov. 1868.

Young determined on his return to enter active political life. Inclining to liberalism, he consulted Gladstone as to a constituency, but found himself in disagreement with the liberal leader on the question of the ballot. In 1868 the conservative ministry offered him the governorship of Canada, which several men of their party, including Lord Mayo, had declined, because the Canadian parliament had impaired the dignity of the office by reducing the governor's salary. Young accepted the post, and on 2 Jan. 1869 he was appointed governor-general of Canada and governor of Prince Edward's Island, which was not annexed to the Dominion until 1873. He reached Canada towards the end of November, and found the rebellion of Louis Riel [q.v.] in progress on his arrival. It was not suppressed until September 1870, when Riel fled into the United States. On 26 Oct. Young was created Baron Lisgar of Lisgar and Baillieborough, co. Cavan. Resigning his post in June 1872, he returned to Ireland, leaving behind him in Canada a reputation for ability and sound judgment. He died at Lisgar House, Baillieborough, on 6 Oct. 1876. On 5 April 1835 he married Adelaide Annabella, daughter of Edward Tuite Dalton by his wife Olivia, afterwards Marchioness of Headfort. Lady Lisgar married, secondly, Sir Francis Charles Fortescue Turville of Bosworth Hall, Leicestershire. Lisgar left no issue, and on his death the barony became extinct, while the baronetcy descended to his nephew, William Need Muston Young. Young's portrait was engraved by George E. Perine for the 'Eclectic Magazine' in 1872 (New York, xv. 129).

[Burke's Peerage and Baronetage, s.v. 'Young of Baillieborough;' Boase's Modern Biogr. s.v. 'Lisgar;' Ward's Men of the Reign, 1885, s.v. 'Lisgar;' Foster's Alumni Oxon. 1715–1886, s.v. 'Young;' Haydn's Book of Dignities, ed. Ockerby; Official Return of Members of Parliament; Records of Lincoln's Inn, 1896, ii. 131; Four Years in the Ionian Islands, 1864, i. 208–29; Dunn's Ionian Islands in relation to Greece, 1859; Rusden's Hist. of Australia, 1883, iii. 259–64; Lang's Hist. of New South Wales, 1875, i. 409–20; Parkes's Fifty Years in the Making of Australian History, 1892; Dent's Last Forty Years, 1881, ii. 487–8, 518; Pope's Memoirs of Sir J. A. Macdonald, 1894, vol. ii.; Dent's Canadian Portrait Gallery, 1881, iv. 40–1.] E. I. C.

YOUNG, JOHN (1811–1878), Canadian economist and minister of public works, was born at Ayr in Scotland on 4 March 1811, and was educated in the parish school. He went to Canada in his fifteenth year, and, after a short stay in the western province, moved to Quebec, and entered the office of John Torrance & Co. Nine years later he was taken into partnership, and traded in Quebec till 1841, when he proceeded to Montreal as one of the firm of Stephens, Young, & Co. He amassed a fortune, and spent the remainder of his days in Montreal. A representation to Lord Gosford as to the unquiet state of Lower Canada, suggesting the formation of a volunteer force, brought him into notice in 1835. On the breaking out of the rebellion two years later he did good service in raising a regiment of volunteers and taking command of a company. In 1842 he identified himself with the Free Trade Association (Montreal), and by his writings in the 'Economist' newspaper during the next four years prepared the business community for the change of policy of 1846, which was distasteful to the Canadian public generally. He was an ardent free-trader all his life, but did not belong to the *laisser-faire* branch of the school. He saw that the separate life and prosperity of Canada on the American continent depended on cheap and quick transport, and bent his energies to its development, so as to enable the British provinces to compete with the United States, Montreal with New York. The deepening of Lake St. Peter's, which enables ocean steamers to ascend to Montreal, the railway line to Portland (Maine), which gives Montreal a winter port, the line from Montreal to Kingston, which secures the trade of the west, and the junction of the line by means of the Victoria Bridge in 1860, are chiefly to be ascribed to Young. He was a devoted advocate likewise of canal improvement, e.g. the enlargement of the Welland, St. Lawrence, and Lachine canals, a work carried out according to his ideas only in late years, and a canal to connect Lake Champlain with the St. Lawrence, which remains a desideratum. By 1851 he had gained so high a position in public estimation that, on the formation of the Hincks-Morin ministry, he was offered the commissionership of public works, with a seat in the cabinet, though he had never sat in parliament. He accepted the portfolio, and signalised his short term of office by organising the Canadian exhibit at the exhibition of that year, by subsidising steamships between Montreal and Liverpool, and bringing together the intercolonial railway conference. He withdrew from the

ministry in 1852 because the premier imposed differential tolls on Americans using the Canadian canals, an act which was in his eyes 'short-sighted and mischievous.' Elected in 1851, he continued to serve his constituency till 1857, when he retired from parliament on account of ill-health. He was again chosen in 1872, but resigned two years after. He was then appointed inspector at Montreal and chairman of the harbour commission. At a later date he held the office of president of the board of trade. For many years he had suffered from an affection of the heart, and he died on 12 April 1878.

Young was a liberal in politics and a unitarian in religion. His chief writings were: 1. 'Letter to the Hon. F. Lemieux on Canadian Trade and Navigation,' Montreal, 1854. 2. 'Rival Routes from the West to the Ocean,' Montreal, 1859. He also contributed several articles to the eighth edition of the 'Encyclopædia Britannica,' signed 'J. Y.'

[Taylor's Portraits of British Americans, ii. 277; Dent's Canadian Portrait Gallery, s.v. 'Young;' Dent's Canada since the Union, i. 215–16, 576, ii. 248–9, 255, 402; Rattray's Scot in British North America, ii. 600–1; Dominion Ann. Register, 1879, p. 376; Accounts and Papers (H. of C.) (4) Colonies, 1845, xxxi. 315; Hincks's Reminiscences, pp. 203, 208–17, 222–3, 269, 276, 354; Kingsford's Canadian Canals, pp. 18–21, 26–30.] T. B. B.

YOUNG, JOHN RADFORD (1799–1885), mathematician, 'born of humble parents' in London in April 1799, was almost entirely self-educated. At an early age he became acquainted with Olinthus Gilbert Gregory [q. v.], who perceived his mathematical ability, and assisted him in his studies. In 1823, while holding a post at a private establishment for the deaf and dumb in Walworth Road, he published 'An Elementary Treatise on Algebra' (London, 8vo), with a dedication to Gregory. An American edition appeared at Philadelphia in 1832, and a second English edition in 1834. This treatise was followed by a series of elementary works, in which, following in the steps of Robert Woodhouse [q. v.], Young rendered important service to English mathematical study by familiarising students with continental methods of analysis. In 1833 he was appointed professor of mathematics at Belfast College. In 1849, on the opening of Queen's College, the presbyterian party which controlled the professorial nominations prevented Young's reappointment as professor in the new establishment. From that time he devoted himself more completely to the study of mathematical analysis, and made several original discoveries. In 1847 he published in the 'Transactions of the Cambridge Philosophical Society' a paper 'On the Principle of Continuity in reference to certain Results of Analysis,' and in 1848 in the 'Transactions of the Royal Irish Academy' a paper 'On an Extension of a Theorem of Euler.' As early as 1844 he had discovered and published a proof of Newton's rule for determining the number of imaginary roots in an equation. In 1866 he completed his proof, publishing in 'The Philosophical Magazine' a demonstration of a principle which in his earlier paper he had assumed as axiomatic. In 1868 he contributed to the 'Proceedings of the Royal Irish Academy' a memoir 'On the Imaginary Roots of Numerical Equations.' Young died at Peckham on 5 March 1885. He was married and left issue.

Besides the works already mentioned Young's principal publications were: 1. 'Elements of Geometry,' London, 1827, 12mo. 2. 'Elements of Analytical Geometry,' London, 1830, 12mo. 3. 'An Elementary Essay on the Computation of Logarithms,' London, 1830, 12mo. 4. 'The Elements of the Differential Calculus,' London, 1831, 12mo. 5. 'The Elements of the Integral Calculus,' London, 1831, 12mo. 6. 'The Elements of Mechanics, comprehending Statics and Dynamics,' London, 1832, 12mo. 7. 'Elements of Plane and Spherical Trigonometry,' London, 1833, 12mo, with 'Some Original Researches in Spherical Geometry,' by Thomas Stephens Davies [q. v.], appended. 8. 'On the Theory and Solution of Algebraical Equations,' London, 1835, 12mo; 2nd edit. London, 1843, 8vo. 9. 'Mathematical Dissertations for the Use of Students in the Modern Analysis,' London, 1841, 8vo. 10. 'On the General Principles of Analysis. . . . Part I.: The Analysis of Numerical Equations,' London, 1850, 8vo. No more parts appeared. 11. 'An Introductory Treatise on Mensuration,' Belfast, 1850, 12mo. 12. 'An Introduction to Algebra and to the Solution of Numerical Equations,' London, 1851, 12mo. 13. 'Rudimentary Treatise on Arithmetic,' London, 1858, 8vo; 10th edit. 1882. 14. 'A Compendious Course of Mathematics,' London, 1855, 8vo. 15. 'The Theory and Practice of Navigation and Nautical Astronomy,' London, 1856, 8vo; new edit. 1882. 16. 'The Mosaic Cosmogony not "adverse to Modern Science,"' London, 1861, 8vo. 17. 'Science elucidative of Scripture and not antagonistic to it,' London, 1863, 8vo.

18. 'Modern Scepticism viewed in relation to Modern Science,' London, 1865, 8vo.

[Young's works; Times, 23 March 1885; Men of the Time, 1884.] E. I. C.

YOUNG, MATTHEW (1750–1800), bishop of Clonfert, was born on 3 Oct. 1750 at Castlerea in the county of Roscommon, and was the fourth son of Owen Young of that town, and grandson of Owen Young, a gentleman of Yorkshire extraction, who had settled at Castlerea in 1706, and became ancestor of the Youngs of Harristown, still resident in the county. His mother was Olivia Maria Bell. He matriculated at Trinity College, Dublin, in 1766, obtained a scholarship in 1769, became B.A. in 1772, and M.A. in 1774, in which year he had the suffrages of the majority of senior fellows for a fellowship, but the election was overruled by the provost. He was, however, elected fellow in 1775. He appears to have resided in Dublin, and to have devoted himself for several years entirely to the work of the college. In 1784 he published in London 'An Enquiry into the Principal Phænomena of Sounds and Musical Strings,' an endeavour, he says, 'to vindicate Prop. 47, Book 2, of Newton's "Principia" from the objections which have been made against it, as it appears to me to be the only true principle on which the phænomena of the pulses of air can be explained.' 'The phænomena,' he adds, 'of musical strings are also accounted for by a theory which is at least plausible; and, though it is not proposed as a rigid demonstration, yet the great variety of experiments which conspire to confirm its truth will probably be looked on as settling it far above conjecture.' The British Museum copy of the book has numerous manuscript notes, anonymous, but evidently made by a highly competent person, who frequently draws attention to the novelty of Young's views and experiments. In 1786 the degree of D.D. was conferred upon him, and he was elected professor of natural philosophy in Trinity College. A compendium of his lectures was published in 1800, under the title of 'An Analysis of the Principles of Natural Philosophy' (Dublin, 8vo), and is remarkable for extreme precision of statement, notwithstanding the wide range of subjects covered. Young exerted himself to promote private research in the college by founding in 1777 a society for the study of Syriac and theology, as well as a philosophical society which became the germ of the Royal Irish Academy. To the transactions of this body Young contributed several papers, chiefly on scientific subjects, but including one upon ancient Gaelic poetry, in which he took much interest.

In 1790 Young appeared as a pamphleteer on a question affecting the government of the college, being the author of an anonymous tract entitled 'An Enquiry how far the Provost of Trinity College, Dublin, is vested with a negative upon the Proceedings of the Senior Fellows.' The question arose from the claim of the provost, John Hely Hutchinson [q. v.], from which Young himself had suffered, to overrule elections of fellows even against a clear majority of the electors, which, resting upon no better foundation than a usurpation by Provost Richard Baldwin [q. v.], was decided against him by Lord Clare in the following year. In February 1798 Young was raised to the see of Clonfert on the recommendation of the lord lieutenant's principal secretary, who, on being asked by his chief who ought to be promoted, replied that Young was 'the most distinguished literary character in the kingdom.' Such was also the opinion of Bennett, bishop of Cloyne, who described Young in 1800 as 'the ablest man I have seen in the country, with a keen and logical mind, united to exquisite taste. He has the playfulness and ingenuousness of a schoolboy. The church will have a severe loss in him.' When this was written Young was dying of a cancer in the mouth, which terminated his life at Whitworth in Lancashire on 28 Nov. 1800. His remains were brought to Dublin and interred in the chapel of Trinity College. He married Anne, daughter of Captain Bennet Cuthbertson, and left several children. A pension of 500*l.* was conferred upon his widow.

Young was a man of extraordinary powers, almost as versatile as his more celebrated namesake, Thomas Young, and only needed longer life to have left a great name. Besides his scientific and theological attainments, he was an amateur in landscape-painting and an enthusiastic botanist. After his elevation to the episcopal bench he prosecuted the study of Syriac with especial reference to an amended version of the Psalms which he had undertaken, and which after being printed in his lifetime as far as Psalm cxli., with annotations, disappeared, and was never seen again until in 1831 William Hamilton Drummond [q. v.] bought a copy (without title-page), now in the British Museum, at an auction in Dublin, and annotated on the flyleaf: 'This work was printed at the college press, but never published. The bishop died before the work was completed, and, it is said, the present members of the university took all the care they could to

prevent any copy from seeing the light, on account of its supposed heterodoxy.' The imputation may have been grounded upon Young's opinion, expressed in his preface, that 'the most probable means to ascertain the true meaning is to endeavour to discover the primitive and original sense, without mixing or confounding it with that which is merely secondary or figurative;' also, perhaps, on his denial that Psalms xxii. and xl. can be interpreted as prophetic of Christ. He was none the less a firm believer in Christianity, and at the time of his death was preparing an essay on 'Sophisms,' illustrated by examples from antichristian writers. A more important work in preparation, which must have been of great value, was his 'Method of Prime and Ultimate Ratios, illustrated by a Comment on the "Principia,"' in Latin. Its publication was expected after his death, but it never appeared. Two portraits of Young are in the provost's house at Trinity College, Dublin, and a bust is preserved in the library.

[Mant's Hist. of the Church of Ireland, ii. 742–5; Gent. Mag. December 1800; Funeral Sermon by the Rev. Dr. Elrington; Memoirs of Sydney, Lady Morgan; private information from the Rev. W. Ball Wright.] R. G.

YOUNG, PATRICK (1584–1652), biblical writer, fifth son of Sir Peter Young [q. v.] of Seaton, and of his first wife, Elizabeth Gibb, was born at Seaton, Forfarshire (not Haddingtonshire, as is stated in Chambers's 'Eminent Scotsmen'), on 29 Aug. 1584. He was educated at St. Andrews, graduating M.A. in 1603. In that year he accompanied his father to London in the train of James VI, and was appointed librarian and secretary to Dr. George Lloyd [q. v.], bishop of Chester. On 9 July 1605 he was incorporated at Oxford, and, taking holy orders, was made a chaplain of All Souls' College. Following the example of his granduncle Henry Scrymgeour [q. v.], he devoted himself specially to the study of Greek, and became one of the most proficient scholars of his time in that language. Removing to London, he was employed at the court as correspondent with foreign rulers, the diplomatic language then being Latin. On 1 Aug. 1609 he wrote to Isaac Casaubon in Paris, sending him books and urging him to study Strabo (*Casauboni Epistolæ*, No. ciii.) Through the interest of Dr. Richard Montagu [q.v.], bishop of Bath and Wells, he obtained an annual pension of 50*l.*, and held the office successively of librarian to Prince Henry (Birch, p. 164), James I, and Charles I. In 1613 he held a prebend in Chester Cathedral under his patron, Bishop Lloyd (Le Neve, *Fasti*, iii. 270). In 1617 he went to Paris, furnished with letters from Camden the historian (his father's intimate friend) to the leading French literary men. On 9 Jan. 1618 he was made a burgess of Dundee along with his younger brother, Dr. John Young (1585–1655), dean of Winchester, the entry in burgess-roll describing him as 'superintendent of the king's library,' and recording that the freedom of the burgh was given to him 'on account of his zeal for the commonweal, and for the mode in which he has munificently increased the library of the burgh.' It has been reasonably supposed that many of the books and manuscripts which Henry Scrymgeour had bequeathed to Sir Peter Young were conferred upon Dundee at this time, and were placed in the vestry of the church of St. Mary at Dundee; but, as that edifice was totally destroyed by fire in 1841, all these valuable documents and books were lost.

About this time Young was engaged in making a Latin translation of the works of King James, but how far the Latin edition of James I's works that appeared in 1619 (London, fol.) was Young's work is uncertain. In 1620 he was incorporated M.A. of Cambridge, and in 1621 he became prebendary and treasurer of St. Paul's Cathedral, and in 1624 was appointed Latin secretary by Bishop (afterwards Archbishop) John Williams [q.v.] He was also made rector of Hayes, Middlesex, in 1623, holding the benefice until his sequestration in 1647 by the Westminster assembly, and rector of Llanynys, Denbighshire.

Young was one of the learned men selected by Selden for the examination of the Arundelian marbles, and his reputation as a scholar was so great that he was entrusted with the revision of the Alexandrian codex of the Septuagint, and suggested various readings to Grotius and Ussher. He proposed to publish an edition of this manuscript, and issued specimen pages, but was compelled to abandon the project, though in 1657 his 'annotationes' were published in vol. 6 of Brian Walton's 'Polyglot Bible.' In 1633 he published at Oxford 'Clementis ad Corinthios epistola prior,' dedicated to Charles I. The Greek text is from a manuscript Sir Thomas Roe [q. v.] brought from the East and gave to Charles I, and Young adopted the excellent plan of printing in red the additions necessary to fill in the lacunæ in the MS.; other editions appeared in 1654, 4to, and 1870, 8vo. He also prepared an edition of Clement's two epistles, with a Latin translation, which appeared in 1687 and again in

1694. It is no doubt to these works that an entry in the journal of the House of Lords for 28 Dec. 1647 refers. This is the draft copy of an ordinance directing that the sum of 1,000*l.* should be paid 'to Patrick Younge in part recompense of his pains in the edition of a most antient manuscript copy of the Greek Septuagint Bible and other Greek manuscripts.' On the same day another ordinance was drafted assigning to Young an additional 1,000*l.* 'for the same reason.' It has been asserted that he was appointed archdeacon of St. Andrews, but this is not confirmed; and the statement that he gave ground for the erection of a school in St. Andrews is incorrect, and has arisen through confusion betwixt him and his brother, John Young. In 1637 he published in folio 'Catena Græcorum Patrum in Jobum,' with a Latin version, and two years later he issued 'Expositio in Canticum Canticorum.' His comments on and abridgment of Louis Savot's work on the coins of the Roman emperors were published with Leland's 'Collectanea' (vol. v.) 1770 and 1774.

The civil war interrupted his project for publishing various manuscripts in the king's library, and after Charles I's execution Young retired to the house of his son-in-law, John Atwood of Gray's Inn, at Bromfield, Essex, where he died on 7 Sept. 1652, leaving two daughters. He was buried in Bromfield church. Young was reckoned by his contemporaries one of the most learned men of the time. A small folio bible in a binding of crimson velvet, embroidered with the royal arms and cipher, presented by Charles I to Young, was given by the latter's granddaughter to the church at Bromfield, where it may still be seen.

[A full account of Young, with over one hundred letters to and from him, was published by J. Kemke in 1898 in part 12 of Dziatko's Sammlung bibliothekswissenschaftlicher Arbeiten, Berlin. See also Smith's Vitæ quor. Erudit. et Illustr. Virorum (1707); Hugh Young's privately printed 'Sir Peter Young of Seaton' (1896); Le Neve's Fasti Eccl. Angl. ed. Hardy; Lansd. MS. 985, f. 188; Add. MS. 15671, p. 185; Foster's Alumni Oxon. 1500–1714; I. Casauboni Epp. The Hague, 1638, nos. cv–cix.; Millar's Roll of Eminent Burgesses of Dundee, p. 107; Chambers's Eminent Scotsmen (ed. 1872), iii. 563; Brit. Mus. Cat. s.v. 'Junius, Patricius,' the latinised form of his name which Young adopted in his writings.] A. H. M.

YOUNG, Sir PETER (1544–1628), tutor to James VI, was the second son of John Young, burgess of Edinburgh and Dundee, and of Margaret, daughter of Walter Scrymgeour of Glasswell, and was born at Dundee on 15 Aug. 1544. His mother was closely related to the Scrymgeours of Dudhope (afterwards ennobled with the title of Earl of Dundee), and his father settled in Dundee at the time of his marriage (1541). It has been reasonably conjectured that John Young was descended from the Youngs of Ouchterlony, who held lands in Forfarshire early in the fourteenth century. John Young's eldest son, John (1542–1584), was provost of the collegiate church of Dysart; the third son, Alexander, usher of the king's privy chamber to James VI, died on 29 Dec. 1603. From Isabella, the elder daughter, descended the Youngs, baronets, of Bailliebourough Castle, co. Cavan, to which family belonged John Young, baron Lisgar [q. v.]

Peter Young was educated at the Dundee grammar school, and probably matriculated at St. Andrews University, though no record of his attendance there has been found. When he was admitted burgess of Dundee he was designated 'Magister,' a title exclusively used by masters of arts. In 1562 he was sent to the continent to complete his studies under the care of his uncle, Henry Scrymgeour [q. v.], by whom he was recommended to Theodore Beza, then professor of theology at Geneva. Scrymgeour was appointed to the newly founded chair of civil law at Geneva in 1563, and Young resided with him until in 1568 he returned to Scotland. His reputation as a scholar was so great that in the beginning of 1569–70 the regent Moray appointed him joint-instructor of the infant James VI along with George Buchanan (1506–1582) [q. v.] As Buchanan was then advanced in years, it is probable that the chief share of teaching the infant king fell upon Young; and he is referred to in complimentary terms in Buchanan's 'Epistolæ.' From the account given by Sir James Melville of Halhill (*Memoirs*, 1735 ed. p. 249), it appears that while Buchanan was 'wise and sharp,' Young was more of the courtier and 'was loath to offend the king at any time, carrying himself warily, as a man who had mind of his own weal by keeping of his majesty's favour.' This attitude won the affection of the king, and Young was his favourite counsellor up till the king's death. An interesting relic of the education of the king was discovered in the British Museum (*Addit. MS.* 34275) in 1893, in the form of a fragment of the king's books written in Young's handwriting, interspersed with exercises by the royal pupil. This manuscript was published in the 'Miscellany' of the Scottish History Society in 1893, with notes by Mr. George F. Warner.

On 25 Oct. 1577 Young was made master almoner, and received numerous gifts and pensions, several of which are recorded in the acts of parliament. In August 1586 he was sent on his first embassy to Frederick II of Denmark 'to treat on business concerning Orkney,' and he was so successful that on his return he was admitted to the privy council (7 Nov. 1586). From that date until July 1622 he was a faithful attendant at the meetings of the council In June 1587 he was sent with Sir Patrick Vans [q. v.] of Barnbarroch on a second embassy to Denmark, partly in connection with the question of the Orkneys, but chiefly to 'spy everything with curious eyes, and make searching inquiry regarding the king's daughters,' with a view to the marriage of one of them with James VI. In the royal archives of Denmark at Copenhagen there are numerous letters from Young, and also from Frederick II and Christian IV, relating to this embassy, which were examined and reported upon by Dr. W. Dunn Macray in 1886. Young recommended Elizabeth, the eldest daughter of Frederick II, as the most suitable match; but in 1588 the overtures for the hand of this princess were declined as she 'had been promised to another.' It was then suggested that the king should wed the second daughter, the Princess Anne, but the death of Frederick in 1588 delayed the negotiations. At length, early in 1589, Young was sent once more to Denmark to complete the marriage negotiations, and on his return he set out with James VI on 23 Oct. 1589 to attend the nuptials of that monarch at Oslo (now Christiania) in Norway. In 1593 Prince Henry, the first son of this marriage, was born, and among the letters of Christian IV preserved at Copenhagen there is one dated 12 May 1594, acknowledging the arrival of Young as ambassador sent to convey official information of this event. In 1595, when the king found it expedient to commit the charge of his affairs to eight councillors (hence called Octavians), Young was one of the number. When James VI was invited to Denmark in May 1596 to attend Christian's coronation, but found it inexpedient to leave the kingdom, he sent Lord Ogilvy and Young as his ambassadors, and they were accredited by Christian in a letter dated 6 Aug. 1596. The question of the succession to the throne of England was then agitating the mind of James VI, and as he was anxious to gain the support of his brother-in-law Christian, he sent David Cunningham, bishop of Aberdeen, and Young on a special embassy for this purpose in 1598, and the king of Denmark's reply to them, dated 6 Aug. in that year, is still preserved at Copenhagen. While on their way thither the ambassadors met, at Rostock, David Chytræus (1530–1600), who had published an attack on Queen Mary, founded principally on Buchanan's 'Detectio,' and by the king's instructions Young remonstrated with Chytræus and obtained a recantation. Dr. Smith asserts that when Young returned to Scotland he wrote an abridged 'Life of Queen Mary,' which he sent to Chytræus.

When commissioners were appointed in 1598 to report upon the state of the Scottish universities, Young was chosen as one of the number. He accompanied the king to London in 1603, and before they reached the capital James desired to mark his appreciation of Young's services by appointing him dean of Lichfield, but he soon found that the office was not in his free gift. Young retained his post in the royal household as chief almoner, but resigned his office of keeper of the privy purse to the queen. In November 1604 he was made tutor and 'chief overseer' in the establishment of Prince Charles. The latter post carried with it a pension of 200*l.*, which was increased to 300*l.* when Young was knighted on 19 Feb. 1604–5. In November 1616 Young was appointed master of St. Cross Hospital, Winchester, a special license being granted to permit him to hold the office though he was not in holy orders nor resident. Either in 1620 or 1623 Young desired to 'retrait home into Scotland, there to dye where his barnes may see him buried in the land of his forefathers,' and at this time the king exerted himself to procure the payment of the arrears of pension due to Young. He had purchased the estate of Easter Seaton, near Arbroath, Forfarshire (not Haddingtonshire, as stated by Chambers), in 1580, and three years afterwards built a mansion there, of which only one stone, with the date and the initials of himself and his first wife, is in existence, built into the farmhouse that occupies its site. In this place he spent his declining years, and here he died on 7 Jan. 1628, in his eighty-fourth year. He was buried in the vault of St. Vigean's Church, near Arbroath, where a mural tablet bearing a Latin inscription is still preserved. It is a remarkable fact that from the birth of his father (1497) till his own death the period of 130 years had intervened.

Young was thrice married. By his first wife, Elizabeth, daughter of John Gibb, a gentleman of the king's bedchamber (*m.* 1577, *d.* 1595), he had twelve children, seven

sons and three daughters. The fifth son was Patrick Young [q. v.]; another son, John (1585–1655), graduated B.A. from Sidney Sussex College, Cambridge, in 1600–1, M.A. in 1604, and B.D. in 1611, being incorporated at Oxford on 9 July of that year; he held various livings, a canonry in Wells cathedral from 1611, and the deanery of Winchester from 1616. His gift of ground for the erection of a school in St. Andrews has erroneously been credited to his brother Patrick.

Sir Peter's second wife was Dame Joanna Murray, widow of Lord Torphichen, who survived her marriage for only six months, dying in November 1596. In 1600 Sir Peter married his third wife, Marjory, daughter of Nairne of Sandfurd, Fifeshire, by whom he had four daughters. She survived him, and in 1642 made application to the House of Lords for payment of arrears of pension amounting to 2,850*l.* (*Hist. MSS. Comm.* 5th Rep. p. 65). Previous to this time (in 1631) Charles I had directed that a pension of two hundred marks conferred on Young should be paid to his son, Sir Peter Young (*ib.* 9th Rep. p. 244). It is stated that besides the 'Life of Queen Mary,' Young wrote a 'Life of George Buchanan;' but Dr. Smith, writing in 1707, could find no trace of it.

[The principal authority for the life of Young is Smith's Vitæ quorundam Eruditissimorum et Illustrium Virorum, in which several extracts from Young's Diary are given. A translation of the article on Young, along with other particulars of his career, was published by Hugh W. Young in a privately printed book, 'Sir Peter Young, Knt., of Seaton,' in 1896, the frontispiece being a reproduction of a portrait that appeared in the Proceedings of the Society of Antiquaries of Scotland. See also P. Hume Brown's George Buchanan, Humanist and Reformer; Irving's Memoirs of Buchanan; Reg. P. C. Scotl. ed. Masson, passim; Cal. State Papers, Dom. 1603–1625; Millar's Roll of Eminent Burgesses of Dundee, p. 78; Miscellany of the Maitland Club, i. 15; Miscellany of Scot. Hist. Soc. vol. i.; Reports of Deputy Keeper of Public Records, 43, 45, 46; Calderwood's Hist. of Kirk, ed. Wodrow Soc. v. 60, 365, 393, vi. 581.] A. H. M.

YOUNG, ROBERT (1657–1700), forger and cheat, was born about 1657, possibly at Warrington, Lancashire, and educated in Ireland. He himself, in one of his unveracious accounts of his career, states that he was educated at Enniskillen school, co. Fermanagh, and afterwards at Trinity College, Dublin, but his name does not appear upon the list of graduates. In 1675 he married Anne Yeabsly, and five years later, though she was still living, he went through the form of marriage with Mary, daughter of Simon Hutt, a Cavan innkeeper, who was thenceforth the favoured companion in his wanderings and accomplice in his crimes. Soon after 1680 he managed to procure admission to deacon's orders at the hands of John Roan, bishop of Killaloe, whom he circumvented by forging certificates of his learning and moral character. He obtained a curacy first at Tallogh in the county of Waterford, 'whence for divers crimes he ran away on another man's horse, which he never restored.' From his next curacy at Castlereagh, co. Roscommon, he 'was forced to flee for getting a bastard.' While at Kildallon in the diocese of Kilmore he was delated to the bishop, Francis Marsh [q. v.], afterwards archbishop of Dublin, 'for many extravagances, the least of which was marrying without banns or license.' He now fled into the diocese of Raphoe, but was taken up for bigamy and imprisoned first at Lifford, then at Cavan. From gaol he wrote to both his wives, comparing himself to David, and assuring each of them that she alone was the object of his love. He succeeded in inducing his first wife not to appear against him, and seems to have been allowed benefit of clergy. Detained for non-payment of prison fees, he managed to procure his release by pretending to Ormonde (the 'popish plot' being then in the air) that he could make disclosure of serious plots against the government. 'The Scotchman,' as Marsh calls him in a letter to Bishop Sprat, then ran away to England with his second wife. In England they operated at first under the name of Green, perambulating the country with forged testimonials, purporting to be in the hand of the archbishop of Canterbury. At Bury St. Edmunds, on 6 Oct. 1684, they were pilloried as common cheats. From Bury gaol, on 30 Sept. 1684, Young had written a long letter to Archbishop Sancroft, with an entirely novel account of his parentage and early life, expressing his mortal hatred of 'discentors, especially that damnable faction of Presbytery,' and stating that he had been put upon 'the hellish and durty stratageme' of forging testimonials by one Wright, a non-existent 'scrivener of Oxford.' Failing in his object, he vowed to be revenged on the archbishop. As soon as he was released he forged a new set of testimonials with a dexterity which was generally admitted to be marvellous, and set to work, with a new alias and a new story, collecting large sums of money from wealthy clergymen, including three bishops who were intimate with Sancroft, and believed that they recognised his

hand. At length in 1687 the imposture came under the notice of the archbishop, who caused to be inserted in the 'London Gazette' (September and October 1687) advertisements warning the charitable to beware of Mrs. Jones and Robert Smith (i.e. Young and his paramour). Young next gave himself out as a grave Irish clergyman of good preferment, but a victim of Tyrconnel's persecuting fury; some funds were necessary to support this character, and these he seems to have obtained by a series of highly successful frauds at St. Albans, where he had secured the corrupt connivance of the postmaster. Forming a design of a wealthy marriage, Young was now anxious to get rid of Mary Hutt; but at this juncture the pair were betrayed to one of their victims, and lodged in Newgate on a charge of forgery. They escaped with the pillory and a fine, owing to lack of evidence; but, the fines remaining unpaid until 25 May 1692, they remained in prison for upwards of two years.

During the western rebellion Young had stood false witness against a number of presbyterian divines, but his evidence had been disbelieved. While lying in Newgate he determined upon reverting to this branch of his profession and fabricating a sham plot, and with this object in view he addressed himself in the first instance to Tillotson. The archbishop mentioned his allegations with all reserve to William, who treated them with disdain. Young was temporarily disconcerted; but when at the end of April 1692 William left England for the Low Countries, and when the nation was agitated by apprehension of French invasion and Jacobite insurrection, Young's hopes revived. By writing in feigned names to ask after the characters of servants or curates, he had accumulated a collection of autographs from men of note who were suspected of disaffection. With consummate caligraphic skill he now drew up a paper purporting to be an association for the restoration of the banished king. To this document he appended the forged signatures of Marlborough, Cornbury, Salisbury, Sancroft, and Thomas Sprat, bishop of Rochester. The owners of the first four names were already under the suspicion of the government. With regard to Sprat it was well known that there was more of the opportunist than of the conspirator in his composition. Why Young selected the ease-loving bishop to be the pivot of his plot was probably because he had been prospecting round Bromley in 1690, and knew that ingress into the palace was easy. Young himself could not quit Newgate, and he selected as his emissary a rogue named Stephen Blackhead, whose ears had suffered in the pillory. Blackhead conveyed to the bishop a letter carefully forged by Young from an imaginary doctor of divinity. Highly pleased with the terms of the letter, the bishop told his butler to treat the messenger well. Blackhead, affecting great reverence for the *entourage* of a bishop, asked the butler to show him Sprat's study, with a view of concealing the traitorous document among the papers on the episcopal table. Failing in this, he had finally to content himself with dropping the 'association' into a flowerpot in a disused parlour. Young now demanded to be heard before the privy council on a matter of the greatest import. He had timed his plot to a nicety. The government were overweighted with anxiety. They thought Young's story plausible enough to order Sprat's arrest, and messengers were sent down to Bromley on 7 May 1692 with a warrant from Nottingham to take the bishop into custody, and to search his apartments for the signed instrument in which the alleged conspirators avowed their aims. Young particularly requested that the officers might be ordered to examine the bishop's flowerpots. Hence the incident was referred to by Lady Marlborough and others as 'the flowerpot plot' (see Brewer, *Historic Note Book*). Very fortunately for the bishop the forged document was not found, and after ten days' detention Sprat was suffered to return to Bromley. In the meantime Young had sent Blackhead to recover the paper, which he thereupon forwarded to the secretary of state (Romney), with an ingenious explanation. The bishop was recalled before the council (10 June 1692) and confronted with Blackhead. Finding the bishop's story corroborated by his servants at all points, and greatly relieved by the victory of La Hogue, the privy councillors turned sharply on Blackhead, who lost his nerve and finally blurted out the truth. But Young was utterly unabashed; he repudiated Blackhead, and denied that he had given directions for the flowerpots to be searched. He declared that the bishop had bought off his accomplice, and that they were trying to stifle the plot. Sprat, conscious that he had perhaps narrowly escaped the block, upbraided Young for his unprovoked malignity. He replied with as much cunning as effrontery, 'All is not confessed yet. A parliament will come, and then you shall hear more from me' (Sprat, *Relation*, pt. ii.) Another temporary sufferer, but eventual gainer, by Young's false accusation was the Duke of Marlborough, now promptly released from the Tower.

On his return to Newgate Young attempted to suborn a half-starved wretch named Holland to take Blackhead's place, and to support him with newly devised evidence against Marlborough and Sprat. Holland having reported this scheme to Nottingham, Young was prosecuted by the attorney-general for perjury. Blackhead absconded after promising to turn king's evidence, thus delaying the trial until 7 Feb. 1693, when Young was sentenced at the king's bench to be imprisoned and to be thrice set in the pillory, where he had to undergo a very severe pelting. Having effected his escape from the king's bench prison on 12 Dec. 1698, Young seems to have turned to coining for a livelihood, and early in April 1700 he was arrested for this offence and tried at the Old Bailey. He was found guilty on 12 April, under the name of John Larkin *alias* Young. The 'evidence against him,' says a contemporary news-sheet, 'were two fellow prisoners whom he had invegled to assist him in the act of coyning, with design to accuse them, and to witness against them, in hopes to purchase his liberty, but they turned evidence against him, upon which he was condemned. He was very dexterous in counterfeiting People's Hands, having counterfeited the Hands of both the Sheriffs for the discharge of a prisoner' (*London Post*, 15 April). He made a 'penitent' end at Tyburn on 19 April 1700, confessing that he had forged the plot against the bishop of Rochester (*Flying Post*, No. 772). In a 'Paper delivered by Robert Young' to John Allen, the ordinary of Newgate, and published on 20 April 1700, the criminal frankly confesses 'I have injured my Neighbour so often by Forgeries, Cheats, &c., that I think it is scarce possible to recount them.'

Writing to Lord Hatton in March 1693, Charles Hatton said of Young, whose trial he witnessed: 'In impudence he far outdid even Dr. Oates. He had not a ranting impudence, but a most unparalleled, sedate, composed impudence, and pretends to be as great a martyr for his zeale for the preservation of the present government as Oates did for his for the protestant religion' (*Hatton Corresp.* ii. 190).

[The windings of Young's evil career down to 1692 are unfolded with remarkable detective skill in Bishop Sprat's Relation of the late Wicked Contrivance of Stephen Blackhead and Robert Young; pt. i., dealing with the investigation of the supposed plot by the council, was issued in August 1692, and pt. ii., illustrating Young's previous career by a number of papers, letters, and affidavits, in November 1692. Both parts were reprinted in the Harl. Miscellany, 1810, vi. 198–277. The literary ability displayed by the bishop in his narrative was justly commended by Macaulay. See also Luttrell's Brief Hist. Relation, ii. 485, 605, 615, 621, iii. 31, 36, iv. 461; Rapin's Hist. of England, 1751, iii. 218; Ralph's Hist. of England, 1746, ii. 387–9; Oldmixon's Hist. 1735, iii. 77; Burnet's Own Time, ii. 285; Coxe's Marlborough, i. 36–9; Macaulay's Hist. of England, iv. 245 seq.; Wolseley's Life of Marlborough, ii. 272 seq.; Wheatley and Cunningham's London, iii. 415; Annals of England, p. 506; Hist. MSS. Comm. 11th Rep. App. v. 310; and see art. Sprat, Thomas.] T. S.

YOUNG, ROBERT (1822–1888), theologian and orientalist, son of George Young, manager of a flour mill, was born in Haddingtonshire on 10 Sept. 1822; his father died when Robert was a child. After education at some private schools, he was in 1838 apprenticed to the printing business, and in 1847 became a printer and bookseller on his own account. During his apprenticeship he employed his spare time in studying Hebrew and other oriental languages, and also interested himself in various forms of religious work; for three years he was connected with Dr. Chalmers's Territorial church sabbath school in the West Port, Edinburgh. On starting business as a printer he proceeded to publish a variety of works intended to facilitate the study of the Old Testament and its ancient versions, of which the first was an edition with translation of Maimonides's 613 precepts. From 1856 to 1861 he was literary missionary and superintendent of the mission press at Surat; and during this time he added Gujarati to his acquirements, which already included Gaelic and Finnish, in addition to the Romance and Teutonic languages; while he did not neglect his Semitic studies. From 1864 to 1874 he conducted the 'Missionary Institute;' in 1867 he visited the most important cities in the United States. The best known of his works is his 'Analytical Concordance to the Bible' (1879, 4to), which has gone through many editions. In 1871 he stood unsuccessfully for the Hebrew chair at St. Andrews. Most of his life was passed in Edinburgh, where he died on 14 Oct. 1888, leaving two sons and four daughters.

[Banner of Ulster, 18 Dec. 1855; Schaff's Encyclopædia of Living Divines, 1887.] D. S. M.

YOUNG or YONGE, THOMAS (1507–1568), archbishop of York, was the son of John Young and Eleanor his wife, and was born at Hodgeston or Hogeston, near Llanfey, Pembrokeshire, in 1507. He became a

student at Broadgates Hall, Oxford, and graduated B.A. 14 June 1529, M.A. 19 March 1533, as secular chaplain, B.C.L. 17 Feb. 1538, (disputation for) D.C.L. 13 Feb. 1566 (fuller details in Boase, *Register of University of Oxford*, p. 157), and was admitted in London (Wood, *Fasti*, i. 105). He became principal of his hall in 1542, and resigned in 1546. He had already become vicar of Llanfihangel Castle Walter, Cardiganshire, in 1541, rector of Hogeston (his birthplace) in 1542, and, in the same year, of Nashwith-Upton, Pembrokeshire, prebendary of Trallong in the collegiate church of Abergwilly, near Caermarthen, in 1545, and of Caron in the collegiate church of Llanddewi-Brefi in 1560. In 1542 (Le Neve, *Fasti*, i. 316) he became precentor of St. David's Cathedral, entering into residence in 1547, 'in which year he was present at the convocation' (*Archdeacon Yardley's MS.*) 'Much scandalised' at the actions of Robert Ferrar [q. v.], bishop of St. David's, who had made him his commissary, he, with others of the canons, drew up articles against him, which were investigated by a commission appointed by Edward VI in 1549. Ferrar, in vindication of himself, accused Young and another canon of spoiling the cathedral of crosses, chalices, censers, and other plate, jewels, and ornaments, to the value of five hundred marks or more, 'for their own private lucre' (details in *Archdeacon Yardley's MS.*) Foxe comments very severely on Young's conduct.

On Queen Mary's accession Young was one of the six who, in convocation in 1553, publicly avowed his adherence to the Reformation and resigned his preferments (Le Neve; cf. Dixon, *Hist. of the Church of England*, iv. 75). He fled to Germany, 'and there lived obscurely.' His successor, Morgan Phillips, fellow of Oriel College, Oxford, was collated precentor on 31 May 1554.

On the accession of Elizabeth, Phillips was deprived (1559) and Young was restored. He was shortly afterwards appointed with others on a commission to visit the Welsh cathedrals (Wood, *Athenæ Oxon.* i. 463). On the deprivation of Bishop Morgan, he was elected bishop of St. David's on 6 Dec. 1559, confirmed on 18 Jan. 1560, consecrated at Lambeth on 21 Jan. 1560 by Archbishop Parker and the bishops of London, Ely, and Bedford. He was already, it appears, a friend of Lord Robert Dudley, whom he begged to obtain for him the restoration of the temporalities of his see (*Cal. State Papers*, Dom. 1547–80, p. 151, March 1560). He obtained the restitution on 23 March (cf. Rymer, *Fœdera*, xv. 561, 576). He received license to hold *in commendam* the precentorship and a canon's stall, the rectory of Hogeston, and the prebend of Trallong, because of the great extent of his diocese and its expense (license in Rymer, *Fœdera*, xv. 533). On the deprivation of Nicholas Heath, archbishop of York, Parker recommended Young to the queen as Heath's successor (*Cal. State Papers*, Dom. 1547–80, p. 161, For. 1560–1, p. 339; *Cal. Hatfield MSS.* i. 229). He was elected archbishop on 27 Jan. 1561, and confirmed on 25 Feb., receiving restitution of the temporalities on 4 March 1561.

From the moment of his arrival in the north Young was immersed in the work of pacifying the country, bringing it to conformity in religion, and acting as the royal representative in political and religious matters. He was an active president of the council of the north. His constant correspondence with the queen and Cecil shows him energetic in checking moral offences, in judging on assize, and in reviving the archiepiscopal mint. He was present with Parker at the interviews Elizabeth had in 1561 with De Quadra as to possible reunion through a general council (*Cal. State Papers*, Spanish, 1558–67, pp. 201, 204). He was given charge of the young Charles, son of the Countess of Lennox, and ordered to repress the Romanist tendencies of the family (*ib.* p. 447; Dom. 1565, p. 567). As president of the council of the north he received 666*l.* 13*s.* 4*d.* per annum. In his archiepiscopal visitation he claimed the right to visit the diocese of Durham, but was resisted (*ib.* For. 1561–2, pp. 136, 226). His activity in spreading the work of the Reformation seems to have been very great, and his 'painful forwardness in setting forth the true religion' is often recorded (e.g. *Cal. State Papers*, For. 1561–2, p. 135). On 30 June 1563 he reported to the queen that 'touching ministers and administration of the sacraments they are now thoroughly agreed in these parts according to law' (*ib.* 1564–5, p. 68).

He was bold in rebuking vice in high places, and even 'thought well . . . to admonish and counsel the queen with regard to her method of life and conduct' (*ib.* Spanish, 1558–67, p. 553). On a similar occasion, having spoken to Elizabeth with the archbishop of Canterbury on religious matters, they are reported to have 'come out very crestfallen.'

In 1561 he sat on the commission at Lambeth which drew up the articles. On 26 March 1564 the university of Oxford conferred on him the degree of D.C.L. (see above). In

1564 he visited and reformed the college at Manchester. In 1566, on account of his age, a suffragan, with the title of bishop of Nottingham, was consecrated to assist him (Dr. Richard Barnes, 9 March 1566).

Young is said to have granted several long leases, and to have pulled down buildings belonging to the palace at York for the sake of the lead (see references in Le Neve, *Lives of Archbishops*). Sir John Harington accuses him of a 'drossie and unworthy part, with which he stained the reputation of learning and religion' (*Briefe View*, p. 171). He died at Sheffield on 26 June 1568, and was buried in the east end of the choir of York Minster, where his monument still remains. His will is dated the previous day, and was proved on 15 March 1568.

He married, first, a daughter of George Constantine, registrar of St. David's (Foxe, *Acts and Monuments*, p. 1772); secondly, Jane, daughter of Thomas Kynaston of Estwick, Staffordshire, by whom he had a son, Sir George Young (*fl.* 1612).

[Manuscripts of chapter of St. David's, Archdeacon Yardley's MS., Menevia Sacra, communicated by the Very Rev. W. H. Davey, dean of Llandaff; Lansd. MS. 981, ff. 45-6; Anthony Wood's Athenæ Oxon. ii. 800, and Fasti i. 91, 96, 105; Boase's Register of University of Oxford (Oxford Hist. Soc.); Foster's Alumni Oxon. 1500–1714, s.v. 'Yonge;' Calendars of State Papers, Domestic, Foreign, Spanish; Hatfield MSS.; Macleane's Hist. Pembroke Coll. (Oxf. Hist. Soc.); Sir John Harington's Briefe View of the State of the Church of England, 1653; Foxe's Acts and Monuments, ed. 1570; Machyn's Diary (Camden Soc.); Le Neve's Lives of Archbishops, and Fasti Eccl. Angl.; Heylyn's Hist. of the Reformation; Burnet's Hist. ed. Pocock; Rymer's Fœdera, vol. xv.; Stubbs's Registrum Sacrum Anglicanum; Godwin's Catalogue of Bishops (copy in Bodleian Library with manuscript notes by Anthony Wood).]

W. H. H.

YOUNG, THOMAS (1587–1655), master of Jesus College, Cambridge, born in 1587 at Luncarty in Perthshire, was the son of William Young, minister of the parishes of Luncarty and Redgorton, and one of those who signed the protest (1 July 1606) against the introduction of episcopacy into Scotland. His mother's name was Rebecca, but of her family nothing is known. The son was educated at the grammar school at Perth, whence he was sent to St. Leonard's College in the university of St. Andrews. His name appears in the college registers as 'Thomas Junius,' and he was one of eighteen students styled 'minus potentes magistrandi' (i.e. of the poorer class) who obtained the degree of M.A. in July 1606.

In 1612, or soon after, he appears to have settled in London, where he supported himself by assisting puritan ministers and also by teaching. In this latter capacity he was appointed by the father of John Milton, about the year 1618, to superintend his son's education at the time that the latter was living with his family in Cheapside. The engagement appears to have lasted for at least two years after the time when Milton was sent to St. Paul's school in 1620, but in 1622 Young was appointed chaplain to the English merchants resident at Hamburg (Masson, *Life of Milton*, i. 72). Three years later, the poet, writing from London (26 March 1625), acknowledges the present of a Hebrew bible, which Young may probably have sent in anticipation of his former pupil's removal to the university; but the writer is, at the same time, under the necessity of apologising for a silence of 'more than three years,' although he expresses 'boundless and singular gratitude' to his old tutor, whom he regards 'in the light of a father' (*ib.* i. 147). Two years later, in the long vacation of 1627, another letter from Milton, in Latin elegiacs, deplores the fact that their correspondence had again been interrupted by a long silence; the poet pictures to himself the manner in which Young may be endeavouring to beguile his thoughts amid the distractions caused by the conflict between the imperialists and the protestant league—turning over the massive tomes of the fathers and the pages of holy scripture—and predicts his early return to England.

Young returned in the following year, when he was presented (27 March 1628) by John Howe to the vicarages of St. Peter and St. Mary in Stowmarket, the ancient county town of Suffolk. The living was worth 300*l.* a year, and in the following July Young invited Milton to visit Stowmarket. The poet in replying (21 July 1628) compliments his old tutor, whom he describes as 'living on his little farm, with a moderate fortune but a princely mind.' Mr. Laing considers that we may safely assume that the old intercourse between the two was now renewed, and maintained 'by occasional visits' (on Milton's part) 'to the vicarage as well as by correspondence.'

From 1629 to 1637 Young appears to have been generally resident at Stowmarket, but his signature to the vestry accounts is wanting for 1632 and 1635, and from 1637 to 1652 ceases altogether. Hollingsworth infers that during this latter period the duties were discharged by a curate. In 1639 Young published his best known work, the

'Dies Dominica,' on the observance of the Sabbath. In the prefatory address, to 'the orthodox church of Christ,' he describes it as his design 'to benefit chiefly thy natural sons that sojourn in Germany, which I love upon many accounts.' The volume bears no date nor name of place, but is evidently printed abroad. In the following year the appearance of the 'Humble Remonstrance' of Joseph Hall [q. v.], bishop of Norwich, gave rise to the memorable controversy in which the author consequently found himself involved with 'Smectymnuus,' a name in which the letters T and Y stand for Thomas Young. According to the author of the 'History of Jesus College,' Young was the ringleader of the five contributing divines (*Shermanni Historia*, p. 40). Milton, in his 'Reason of Church Government,' rallied to the defence of his old tutor, whose reputation was undoubtedly enhanced by the share he had taken in the above work; for we find that when in 1641 the subject of recruiting and encouraging their ablest divines and preachers came before the general assembly at Edinburgh, the moderator set forth 'the expediencie of calling home one Mr. Thomas Young from England, the author of the "Dies Dominica" and of the "Smectymnias" for the most part' (Baillie, *Letters and Journals*, i. 366). In 1643 Young was nominated a member of the assembly of divines at Westminster, and, according to the same authority, he was one of those who 'reasoned for the divine institution of the office of ruling elder,' and also 'took an active part in preparing the portion of the directory for reading of the scriptures and singing of psalms' (*ib.* ii. 110, 117–18; Laing, p. 12). About this time he received the appointment of preacher at St. James's, Duke Place, in succession to Herbert Palmer [q. v.], and in 1644 was made master of Jesus College, Cambridge, in place of the ejected Richard Sterne [q. v.] The Earl of Manchester, who appointed him, was present at his installation in the college chapel on 12 April 1644.

Young was, however, unable to accept the Engagement, and was even supposed to be the author of a manifesto, 'The Humble Proposals of sundry Learned and Pious Divines . . concerning the Engagement,' &c. (London, 1649, 4to). His refusal to comply with the new test was followed by his deprivation of his mastership in 1650. From this time he appears to have lived in retirement at Stowmarket, where he died (28 Nov. 1655) in his fifty-eighth year. He was buried in the parish church by the side of his wife Rebecca, who predeceased him in April 1651. His eldest son Thomas, 'M.A. and president of Jesus College,' it is stated in the epitaph, was also interred in the same grave.

His portrait, preserved at the vicarage, represents him preaching; a copy in photozincography is prefixed by Laing to his interesting volume.

[David Laing's Biographical Notices of Thomas Young, Edinburgh, 1870; Clarke's Lives (ed. 1667); Hollingsworth's Hist. of Stowmarket; Masson's Life of Milton, vol. i.] J. B. M.

YOUNG, THOMAS (1773–1829), physician, physicist, and Egyptologist, the eldest son of Thomas Young of Milverton, by his wife Sarah, daughter of Robert Davis of Minehead, Somerset, was born at Milverton on 13 June 1773. His father owned a considerable amount of property in the neighbourhood, and both parents were members of the Society of Friends.

Up to the age of seven he resided with his grandfather, an admirer of the classics, who encouraged in every way the extraordinary precocity his grandson began to display. At two years of age he could read with fluency, and before he commenced Latin, at six, could repeat from memory Goldsmith's 'Deserted Village' and many other poems. At seven he was sent to a 'miserable boarding-school' near Bristol, where he was taught nothing. After a year there he returned to Milverton, and read science books borrowed from a neighbour named Kingdon. When nearly nine he was sent to a good school at Compton, Dorset, kept by a Mr. Thompson. There he studied Latin, Greek, mathematics, and natural philosophy, and was taught drawing and turning by one of the ushers, Josiah Jeffrey, a man of great mechanical skill. After four years at this school he returned to Milverton, where he continued his studies, taking up Hebrew, Chaldee, Syriac, and Persian, and began making optical instruments. During this period he displayed great powers of acquisition, and a determination to master difficulties which remained one of his characteristics through life. In 1787, when only fourteen, he became classical tutor to Hudson Gurney [q. v.], grandson of David Barclay [q. v.] of Youngsbury, Hertfordshire, and spent the next five years of his life at Youngsbury pursuing his studies and acquiring a thorough knowledge of Latin and Greek, and a considerable acquaintance with Hebrew, Chaldee, Arabic, Syriac, Persian, French, Italian, and Spanish. During this interval, when about sixteen, he was at-

tacked by an illness thought to be consumption, and this led to his extraordinary abilities being brought to the notice of Richard Brocklesby (1722–1797) [q. v.], an uncle of his mother, who was called in and succeeded in restoring him to health. From this period he visited Brocklesby in London each winter, and at his house met with most of the distinguished literary men of the day, and when eighteen was recognised by them as a classical scholar of no mean order.

In 1792 Young took lodgings in Little Queen Street, Westminster, and commenced studying for the medical profession. He first attended the lectures of Matthew Baillie [q. v.], William Cumberland Cruikshank [q. v.], and John Hunter (1728–1793) [q. v.], and then, in 1793, entered for a year as a student at St. Bartholomew's Hospital. On 30 May 1793 he read a paper before the Royal Society, in which he attributed the accommodating power of the eye to a muscular structure of the crystalline lens. This was published in the 'Philosophical Transactions' of the society, and led to his election, on 19 June 1794, as a member of the society. In the autumn of that year he proceeded to Edinburgh, where it had been decided he should continue his studies, and spent the winter there, attending lectures by James Gregory (1753–1821) [q. v.], Andrew Duncan [q. v.], and Joseph Black [q. v.], and studying German, Spanish, and Italian. During this time he dropped the outward characteristics of a 'Friend,' mixed largely in society, to which his uncle's position and his own reputation gave him an entrance, and learnt to play the flute, to sing, and to dance. In the summer of 1795 he made a tour of the highlands, in the course of which he visited the Duke of Gordon at Elgin, and the Duke of Argyll at Inverary. In October he went to Göttingen, to continue his studies under Arnemann, Richter, Blumenbach, and Lichtenberg. There he learnt horsemanship and devoted considerable attention to music and art. On 30 April he passed the examination, and his dissertation 'De Corporis Humani viribus conservatricibus' having been approved, he was created doctor of physic on 16 July 1796. Leaving Göttingen a few weeks later, he travelled mainly on foot to Dresden, where he remained a month to study the art collection, and then continued his journey by Berlin and Hamburg to London.

In accordance with the wishes of Brocklesby he entered as a fellow-commoner at Emmanuel College, Cambridge, on 18 March 1797. The Rev. Robert Towerson Cory, shortly afterwards master of the college, was one of his tutors, but he was never required to attend the common duties of the college. He was known as 'Phenomenon Young,' and associated on terms of equality with the fellows, but complained of the barriers which custom imposed on his free intercourse as a student with the more distinguished members of the university. On the sudden death of Brocklesby, on 13 Dec. 1797, he succeeded to his uncle's house in Norfolk Street, Park Lane, London, his library, pictures, and 10,000*l*. He continued, however, to reside at Cambridge in term time, entered as much as possible into general society, and formed friendships with many distinguished scholars, e.g. (Sir) William Gell [q. v.], Edward Dodwell [q. v.], Matthew Raine [q. v.], (Sir) Isaac Pennington [q. v.], and John Cust (Earl Brownlow) (1779–1853), which he retained in after life. In the summer of 1798 he carried out some experiments on sound and light, afterwards communicated to the Royal Society, which formed the starting-point for his subsequent theory of 'interference.' After spending part of 1799 in attending the London hospitals, he established himself in practice as a physician at 48 Welbeck Street, London. He continued, however, his contributions to literature and science, sometimes under his own name, sometimes anonymously, to avoid the charge of allowing other studies to take his attention from the duties of his profession.

In July 1801 he was appointed professor of natural philosophy at the Royal Institution, editor of the 'Journals,' and superintendent of the house, with a salary of 300*l*. and rooms. Between January and May 1802 he delivered thirty-one, and next year sixty lectures, which he afterwards (1807) published. His lectures displayed the extraordinary width of his acquaintance with his subjects, but were too didactic and condensed for the popular audiences to whom they were delivered (Paris). He resigned the professorship in July 1803, as his friends considered the duties interfered with his prospects as a physician. In 1802 he was appointed foreign secretary to the Royal Society, and held that office till his death. In March 1803 he was admitted at Cambridge to the degree of M.B., and on 2 July 1808 took the degree of M.D.

The summer of 1805 was spent professionally at Worthing, then a fashionable watering-place, and the visit was repeated annually till 1820, Young having in 1808 acquired a house there.

He became a candidate of the College of Physicians on 30 Sept. 1808 and fellow on 22 Dec. 1809. He was censor in 1813 and

1823, and Croonian lecturer to the college in 1822 and 1823. During the winters of 1809 and 1810 he delivered at the Middlesex Hospital two courses of lectures on medical science and the practice of physic, afterwards (1813) embodied in his work on medical literature. Like his lectures at the Royal Institution, they were too condensed to attract many students, and were only sparsely attended. On 24 Jan. 1811 he was elected physician to St. George's Hospital, London, a position he retained till his death. In 1814, at the request of the admiralty, he reported on a proposed change in the method of building ships (*Phil. Trans.* 1814). During the same year he became a member of a committee of the Royal Society appointed at the request of the secretary of state to investigate the risk attending the proposed general introduction of gas in London. The results of the experiments made by the committee removed all fear of danger. In 1816 he was appointed secretary of a commission for ascertaining the length of the seconds pendulum. This commission subsequently recommended the establishment of the present 'imperial gallon' of ten pounds of water.

In November 1818 Young was appointed superintendent of the 'Nautical Almanac' with a salary of 100*l.*, and secretary of the reconstituted board of longitude, with a further salary of 300*l.* per annum. His opinion that the 'Nautical Almanac' should, as in the past, supply only information of importance in navigation, brought him into conflict with many astronomers of the day, who wished it to be carried out on the more liberal scale of the 'Ephemerides' published abroad. When in 1828 the board of longitude was dissolved, and the admiralty assumed its functions, Young, as superintendent of the 'Nautical Almanac,' was appointed an adviser to the admiralty, and the agitation for reform was resumed. His death put an end to the contest, and on the report of a committee of the Astronomical Society appointed to consider the matter, the 'Nautical Almanac' took its present form.

In 1814 Young retired from practice as a physician, having been appointed inspector of calculations to the Palladium Insurance Company at a salary of 500*l.* per annum. Within the next two years he published several papers dealing with life assurance.

During two visits to Paris in 1817 and 1821 he had met most of the distinguished French scientists, and was elected on 6 Aug. 1827 one of the eight foreign members of the French Academy of Science. In 1828 he visited Paris on his way to Geneva, where his strength commenced to show signs of decay. He sank gradually and died on 10 May 1829, at his house in Park Square, to which he had removed in 1826. He was interred at Farnborough, Kent. He left no issue.

He married, on 14 June 1804, Eliza (1785–1859), second daughter of James Primrose Maxwell of 69 Harley Street, London, and Tubbendens, Kent. The marriage was a remarkably happy one, and the relations between Young and his wife's family were always most affectionate. Mrs. Young's brother was Captain George Berkeley Maxwell, R.N. (1791–1854).

Young has been justly called 'the founder of physiological optics' (Tscherning). He was the first to prove conclusively that the accommodation of the eye for vision at different distances was due to change of curvature of the crystalline lens (*Phil. Trans.* 1793). His opinion that the lens itself was muscular has, however, not been confirmed by more recent work. His memoir 'On the Mechanism of the Eye' (*ib.* 1801) contained the first description and measurement of astigmatism, and a table of optical constants of the eye in close agreement with modern determinations. He first explained colour sensation as due to the presence in the retina of structures which respond to the three colours, red, green, and violet respectively (*Lectures*, i. 139, 440), and colour blindness as due to the inability of one or more of these structures to respond normally to stimulus (*ib.* ii. 315). Young's theory has been supported and extended by Helmholtz; and although a rival theory due to Hering is regarded with favour by many physiologists (Foster), there are phenomena unfavourable to that theory (Tscherning; Burch).

Of other contributions connected with his profession two of the most noteworthy are the Croonian lecture to the Royal Society 'On the Functions of the Heart and Arteries' (November 1808, *Phil. Trans.*), in which the laws regulating the flow of blood through the body are clearly stated; and its predecessor, 'Hydraulic Investigations' (May 1808, *Phil. Trans.*), on which it depends. His work on 'Medical Literature' (1813) was the most complete of its kind for many years, and reached a second edition (1823); while his 'Practical and Historical Essay on Consumptive Diseases' (1815) was a condensed account of all that was then known on the subject.

When Young began to write on physical optics, the wave theory of light (Huygens, *Traité de la Lumière*, 1690) had made little headway against its rival the emission theory. Young supported the wave theory in his

'Experiments on Sound and Light' (January 1800, *Phil. Trans.*), and next year (*Nicholson's Journal*, August 1801) extended the conclusions he had drawn in that paper 'on the coalescence of musical sounds' to the 'interference' of light. A more detailed account of his doctrine of 'interference' and its applications appeared in his brilliant memoir 'On the Theory of Light and Colours' (Bakerian Lecture, November 1801, *Phil. Trans.*), which marks an epoch in the history of the subject. In it he showed that the colours of thin and of thick plates, of striated surfaces, and those seen at the edge of the shadow of an obstacle, could all be explained by the interference of light undulations which had traversed different paths, and concluded with the proposition 'Radiant light consists of undulations of the luminiferous ether.' Other phenomena were explained in two subsequent papers (July 1802, *Phil. Trans.*; Bakerian Lecture, November 1803, *Phil. Trans.*) The vital importance of Young's work was, however, not understood, and the three memoirs met with severe and unjust criticism at the hands of Henry Brougham [q. v.] in the 'Edinburgh Review' (Nos. ii. and ix. 1803). The critic could find in them 'nothing which deserves the name either of experiment or discovery,' considered them 'destitute of every species of merit,' and admonished the Royal Society for printing such 'paltry and unsubstantial papers.' Young's masterly reply was published in the form of a pamphlet (London, 1804), which, remaining almost unknown, did nothing to counteract the effect produced by these unfortunate assertions; and the principle of interference remained unnoticed till fourteen years later it was rediscovered by Fresnel.

A further advance was made by Young in 1809, when he showed (*Quarterly Review*, ii. 344) that the variation of the index of refraction of a uniaxal crystal, which the emission theory had been unable to explain satisfactorily, was on the wave theory a simple consequence of the elasticity of the crystal being different in different directions. The idea thus introduced was developed by Fresnel into a complete theory of double refraction (1821).

Dispersion in transparent media was explained by Young (*Theory of Light and Colours*, Prop. vii.) as due to the oscillations of the material particles set in motion by the ether vibrations, affecting the latter to an amount depending on their frequency. This explanation has been extended by Sellmeyer, Helmholtz, and others into complete theories of dispersion for absorbent media.

The phenomena exhibited by polarised light had proved too difficult of explanation by either the emission or the wave theory, although Young had suggested (*Quarterly Rev.* April 1814) that the colours produced by the passage of polarised light through crystalline plates were due to interference of the two polarised rays into which the crystal divided the incident light. When in 1816 Arago and Fresnel showed that two rays polarised at right angles to each other would not interfere, Young pointed out immediately that this implied that the vibrations of light were transverse to the ray. Next year he showed ('Chromatics,' *Encycl. Brit.* 6th edit.; *Works*, i. 335) that the law of Malus for the intensities of the two rays into which a crystal divides polarised light incident on it, was a consequence of the transverse nature of the vibrations, and in a few years, principally by the work of Fresnel and Arago, most of the phenomena of polarisation had been explained on the wave theory.

In his 'Essay on the Cohesion of Fluids' (December 1804, *Phil. Trans.*) Young gave in non-mathematical language the theory of capillary action soon after and independently (1805) brought forward by Laplace, and now known by his name. In this essay Young for the first time accounted on physical grounds for the constancy of the angle of contact of a solid and a liquid.

He was the first to use the term 'energy' for the product of the mass of a body into the square of its velocity, and the expression 'labour expended' (work done) for the product of the force exerted on a body into the distance through which it is moved, and to state that these two products were proportional to each other (*Lectures*, i. 78–9). He introduced absolute measurements in elasticity by defining the 'modulus' (Young's modulus) as the weight which would double the length of a rod of unit cross-section to which it was hung (*Lectures*, i. 137). He agreed with Rumford [see Thompson, Benjamin], Pictet, and Sir Humphry Davy [q.v.] as to the impossibility of any 'material' theory of heat (November 1801, *Phil. Trans.*), and held that it consisted of vibrations of the particles of bodies, 'larger and stronger than those of light' (*Lectures*, i. 654).

Young's 'Theory of the Tides,' given first in his 'Lectures' (p. 576), then in 'Nicholson's Journal' (1813), and more completely in the 'Encyclopædia Britannica' 6th edit. (1823) (*Works*, ii. 291), explained more tidal phenomena than any other theory till (Sir) George B. Airy's article on 'Tides and Waves' appeared in the 'Encyclopædia Metropolitana,' vol. v. (1844).

Young contributed to the supplement to

the 'Encyclopædia Britannica' (6th edit.) several scientific articles containing important results of his own—e.g. 'Bridge,' 'Cohesion,' numerous biographies, e.g. Hon. Henry Cavendish [q. v.], Sir Benjamin Thompson, count von Rumford, and Coulomb; and to Brand's Journal several articles on geodetic and astronomical subjects.

Many attempts had been made during the eighteenth century to interpret the hieroglyphic inscriptions found on Egyptian remains, but all had failed. It had been conjectured, however, that some at least of the characters represented sounds, and that those enclosed in an oval line represented proper names. When, in 1799, a tablet was discovered at Rosetta, at the mouth of the Nile, with a decree of the priests inscribed on it in hieroglyphic (sacred), enchorial (cursive), and Greek characters, it was seen that the Greek might afford a clue to the interpretation of the Egyptian inscriptions. Silvestre de Sacy first interpreted three proper names in the enchorial text, and Akerblad and Champollion claimed to have interpreted the whole of it, but up to 1814 neither had published an interpretation. In October of that year Young communicated to De Sacy a complete translation of the enchorial (or, as it is now called, demotic) text, and in 1815 published (*Archæologia*, vol. xviii.) a comparison of the translations of the demotic and Greek texts. In a letter to De Sacy (3 Aug. 1815) he announced his discovery that the demotic characters were not all alphabetic, but that some were symbolic. By next year he had found that the enchorial characters were derived from the hieroglyphic, and in 1818 he wrote for the 'Encyclopædia Britannica' the justly celebrated article 'Egypt,' in which he pointed out the phonetic character of the hieroglyphs in the ovals, which he found to be royal names. From the name Ptolemy (Ptolemaos), which occurred several times in the Rosetta inscriptions, he obtained the hieroglyphs now transliterated *p*, *t*, *l*, *m*, *y*, *s*, and to which he assigned the values *p*, *t*, *ole*, *m*, *i*, *os*, respectively, and from other portions *f*, to which he gave the correct value. His analysis of an oval containing the name of Berenice in an inscription at Karnak was not so happy, only one letter, *n*, being correct. In addition to the beginnings of a hieroglyphic alphabet, Young gave in his article a hieroglyphic vocabulary of about two hundred signs not alphabetic, most of which have been confirmed by more recent research.

In 1821 Champollion, who had continued his study of Egyptian inscriptions, published a work, 'De l'Ecriture Hiératique des Anciens Egyptiens,' in which he stated that the hieroglyphs were 'signs of things and not of sounds.' Before another year had passed he changed his opinions, and, applying Young's method to an oval containing the name Cleopatra, obtained the hieroglyphs for *k* and *r*, and an alternative one for *t*. From this point his progress was rapid, and his memorable work 'Précis du Système Hiéroglyphique' appeared in 1824. The parallel, but virtually independent, investigations of the two scholars are elucidated by Renouf in 'Proceedings of the Society of Biblical Archæology' (xix. 188 et seq.)

In November 1822 Young discovered that an ancient Greek manuscript brought by G. F. Grey of Oxford from Thebes was a translation of a demotic papyrus in the Paris collection, which he was at the time studying. It related to the sale by the priests of the offerings made to the gods on behalf of certain mummies, and enabled many new facts with respect to the demotic character to be established. These Young made known, together with his original work on hieroglyphs and the advances since made by Champollion, in his 'Account of some Recent Discoveries in Hieroglyphical Literature and Egyptian Antiquities' (1823). He kept up for the rest of his life a correspondence on Egyptian subjects with Sir W. Gell and Champollion, and was engaged on an Egyptian dictionary at the time of his death.

Young contributed to the 'Quarterly Review' several archæological, philological, and critical articles; and to the supplement to the 'Encyclopædia Britannica' (6th edit.) the article 'Language,' and several lives of scholars—e.g. Richard Porson [q. v.]

Young, though not quite so tall as represented in his portrait, was well formed in person, and took great delight in bodily exercise. 'His language was correct and his utterance rapid.' His temper was remarkably even, a consequence probably of his early training, and his domestic life singularly happy. He 'was emphatically a man of truth,' 'could not bear . . . the slightest degree of exaggeration,' was 'in all the relations of life upright, kind-hearted, generous,' and 'entirely free from either envy or jealousy' (Gurney). He was 'accustomed to reciprocate visits with the best society,' 'and was always ready to take his part in a dance or a glee, or to join in any scheme of amusement calculated to give life and interest to a party' (Peacock). His success as a physician was not so great as might have been expected. He practised in

an age when 'vigorous measures' were thought the only ones worthy of a great physician, and his careful study of symptoms in order to arrive at the cause of a disease was put down by his contemporaries to weakness, and the acknowledged success of his treatment was unable to remove this impression. Sir Benjamin Brodie [q. v.] considered that Young 'was either not fitted for a physician, or was too engrossed in other pursuits.' Young himself (1811) said: 'I have been fortunate enough . . . to acquire a pretty good proportion of those things for which affluence is principally desired . . . but I am not the more in love with my profession.'

Many of Young's writings have been characterised as obscure. While the charge has some foundation if confined to his earlier, it is unjust to extend it to his later works. The intellectual isolation of his early years, and the ease with which, carrying out his motto, 'What one has done another can do,' he surmounted difficulties, rendered him ignorant of the limitation of the powers of others, and he thought it necessary to give only a few steps of his argument to render the whole course of it clear. His contempt for analytical processes, engendered no doubt by the torpid condition of mathematical studies at Cambridge in his time, made him cut down all algebraic work to a minimum, and his mathematical papers are most open to the charge of obscurity. His lectures are, on the contrary, a 'mine of good things happily expressed' (De Morgan).

His colleague at the Royal Institution said of him: 'He was a most amiable and good-tempered man . . . of universal erudition, and almost universal accomplishments. Had he limited himself to any one department of knowledge, he must have been the first in that department. But as a mathematician, a scholar, a hieroglyphist, he was eminent, and he knew so much that it was difficult to say what he did not know' (Davy).

No opinion expressed in recent times is more worthy of attention than that of Helmholtz, who in the vast extent of his knowledge and the importance of his contributions to science so much resembled Young. He says: 'He was one of the most clear-sighted men who have ever lived, but he had the misfortune to be too greatly superior in sagacity to his contemporaries. They gazed at him with astonishment, but could not always follow the bold flights of his intellect, and thus a multitude of his most important ideas lay buried and forgotten in the great tomes of the Royal Society of London, till a later generation in tardy advance remade his discoveries and convinced itself of the accuracy and force of his inferences.'

Young published the following works: 1. 'A Course of Lectures on Natural Philosophy and the Mechanical Arts,' 1807, 2 vols. 4to; new ed., edited by Professor Kelland, 1845, 2 vols. 8vo. 2. 'An Introduction to Medical Literature, including a System of Practical Nosology,' 1813, 8vo; new ed., with essay on 'Palpitations' added, 1823. 3. 'A Practical and Historical Treatise on Consumptive Diseases,' 1815, 8vo. 4. 'Letter of Canova and Memoirs of Visconti on the Elgin Marbles.' Translated (anonymous), 1816, 8vo. 5. 'Elementary Illustrations of the Celestial Mechanics of Laplace,' 1821, 8vo. 6. 'An Account of the Recent Discoveries in Hieroglyphical Literature and Egyptian Antiquities,' 1823, 8vo. 7. 'Enchorial Egyptian Dictionary,' appended to the 'Egyptian Grammar' by Henry Tattam [q. v.], 1830.

A collection of translations, 'Œuvres Ophtalmologiques de Thomas Young,' made and edited with great sympathy and care by Tscherning, was published in 1894.

A portrait of Young, painted by Sir Thomas Lawrence [q. v.] for Hudson Gurney, passed into the possession of Mr. J. H. Gurney, J.P., of Keswick Hall, Norwich. A copy by Henry Perronet Briggs [q. v.] was presented by Hudson Gurney to the Royal Society in 1842, and is now in the society's rooms at Burlington House. A second copy by Thomas Brigstocke [q. v.] was presented to the governors of St. George's Hospital by friends and pupils of Young in 1851, and now hangs in the board-room. A third copy by Minna Tayler (1884) hangs in the combination room at Emmanuel College, Cambridge; and a fourth by Briggs passed to the possession of A. E. Young, esq. An engraving by George Raphael Ward from Lawrence's portrait forms the frontispiece of Peacock's 'Life of Young.' Others form the frontispieces of Pettigrew's 'Life of Young,' Tyndall's 'Light,' and Tscherning's 'Œuvres Ophtalmologiques.' A memorial tablet with profile medallion by Sir Francis Chantrey [q. v.], and inscription by Gurney, is to be seen in Westminster Abbey, and another memorial is in the Shire Hall at Taunton.

[Gurney's Memoir of Dr. Thomas Young, 1831, and Pettigrew's Life of Young in his Medical Portrait Gallery, 1840, contain complete lists of Young's writings; Peacock's Life of Young, 1855; Young's Works; Philosophical Transactions of the Royal Society; Records of the Royal Society, 1897; Miscellaneous Works of Dr. Thomas Young by Peacock and Leitch,

3 vols. 1854; Journal of the Royal Institution, 1831, ii. 322; Bence Jones's Royal Institution, 1871, pp. 188–257; Tscherning's Œuvres Ophtalmologiques de Thomas Young, 1894; Foster's Physiology, 6th ed. 1900, iv. 1343–84; Burch, Phil. Trans. B 1899, pp. 1–33; Whewell's History of the Inductive Sciences, 3rd ed. ii. 312 et seq.; Rosenberger's Geschichte der Physik, vol. iii. passim; Challis's Report on Capillary Attraction, and Lloyd's Report on Optical Theories, British Association, 1834, passim; Glazebrook's Report on Optical Theories, British Association, 1885, p. 212; François Arago's Œuvres, i. 241–94 (Eloge historique du Dr. Thomas Young); Augustin Fusnel's Œuvres, passim; Barrow's Sketches of the Royal Society, 1849, p. 172; Life of Sir Humphry Davy, by his brother, 1839, p. 422, note, ditto by Paris, 1831, p. 93; Hawkins's Works of Sir B. Brodie, i. 92; Munk's Coll. of Phys. iii. 80–8; Helmholtz's Populäre wissenschaftliche Vorträge, ii. 47; De Morgan's Memoirs, p. 145; Rouse Ball's History of the Study of Mathematics at Cambridge, pp. 97 et seq.; Collection of letters of Young to Hudson Gurney, kindly lent by J. H. Gurney, esq., J.P., Norwich, W. Young, esq., J.P., Droitwich, A. E. Young, esq., Earl's Court, Colonel G. S. Maxwell, 5th battalion rifle brigade, Miss A. M. Chambers, and J. B. Peace, esq., Emmanuel College, Cambridge.] C. H. L.

YOUNG, WILLIAM (*fl.* 1653), musician, of unknown parentage and education, was a distinguished performer on the viol. He took service as a household musician with the Count of Innspruck. J. Rousseau, a Parisian violist, describing how the English had carried the art of playing and composing for the viols into other countries, names Walderan at the Saxon court, 'Boudler' (Henry Butler, mentioned by Wadsworth) at the Spanish court, 'Preis' (John Price) at Vienna, 'Joung auprès du Comte d'Inspruk' [cf. Brade, William, and Simpson, Thomas, *fl.* 1620], as distinguished examples of these musical missionaries. Playford included an 'Allmaine' and sarabande by William Young among the lessons in tablature for the lyra-viol which constitute the first part of 'A Musical Banquet,' 1651; and reprinted them in 'Recreations for the Lyra-Viol,' 1652. The edition of 1661 contains a third piece by Young, an 'Ayre;' later editions only two. On the edition of 1669 is advertised 'Fantasies for Viols of three parts,' by William Young. Walther says that Young published a collection of sonatas for three, four, and five instruments, Innspruck, 1653, dedicated to the Archduke Ferdinand Charles. No copy of either collection is now known. Some of Young's pieces are among the manuscripts in the Music School, Oxford. Wood (*Lives of English Musicians*, Wood MSS. 19 D iv. in the Bodleian Library) says only that Young was a violist, and published 'Fancies' in 1669. In the sale catalogue of Thomas Britton [q. v.] Young's sonatas are mentioned (Hawkins, *History of Music*, c. 166); and in a catalogue of Henry Playford, 1691 (Bagford's cuttings, Harleian MSS. 5936), 'Mr. Young's second set of select songs for five and six voices, 4to.'

Anthony Young (*fl.* 1700–1720), organist of St. Clement Danes, Strand, may have been related to William Young. He published a set of songs in 1707, and some suites for harpsichord or spinet. The composition of the national anthem was ascribed to Anthony Young by the Rev. Mr. Henslowe in 1849, with the assertion that Cecilia Arne [q. v.], Young's daughter, had received a pension from George III in recognition of the fact (Chappell, *Popular Music of the Olden Time*, p. 692). But Hawkins (*History of Music*, c. 170) says Mrs. Arne and Mrs. Lampe [see under Lampe, John Frederick] were daughters of Charles Young, organist of Allhallows, Barking; and though Burney (*ib.* iv. 663) calls their father Anthony Young, he states that he was organist of St. Catharine Cree by the Tower. Henslowe's pamphlet does not appear in the catalogues of the British Museum and Bodleian Libraries; and no other evidence has ever been discovered in support of his assertion. The oldest known version of the tune (*Harmonia Anglicana*, c. 1742) is inferior to the present version.

[Jean Rousseau's Traité de la Viole, Paris, 1687, p. 18; Walther's Musicalisches Lexicon, Leipzig, 1732, art. 'Young;' Davey's History of English Music, pp. 286, 352, 402; John Playford's and Anthony Young's publications in the British Museum, Royal College of Music, and Bodleian Libraries.] H. D.

YOUNG, Sir WILLIAM, second baronet (1749–1815), colonial governor, born at Charlton in Kent in December 1749, was the eldest son of Sir William Young, first baronet (*d.* 8 April 1788), governor of Dominica, by his second wife, Elizabeth (*d.* 12 July 1801), only child of Brook Taylor [q. v.] In 1787 he was entered at Clare Hall, Cambridge, but, some difference arising, he was removed and matriculated from University College, Oxford, on 26 Nov. 1768. He subsequently travelled in France, Italy, and Sicily. Ten copies of an account of part of his journeys, entitled 'A Journal of a Summer's Excursion by the Road of Montecasino to Naples,' were privately printed by him about 1774. In 1777 he published 'The Spirit of Athens, being a Political and Philo-

sophical Investigation of the History of that Republic,' a work which brought him some fame. A German translation was published at Leipzig in the same year, and nine years later, after careful revision, he issued a second edition, entitled 'The History of Athens, politically and philosophically considered' (London, 4to). A third edition appeared in 1807 (London, 8vo).

On the signature of the preliminaries of peace with France and the United States in 1782, Young was deputed by the proprietors of Tobago to negotiate their interests at the French court. On 19 June 1784 he was returned to parliament for St. Mawes in Cornwall. He was a follower of Pitt until 1801, when he joined the ranks of his patron Grenville. He retained this seat until 1806, when he was returned for the town of Buckingham. On 15 June 1786 he was elected a fellow of the Royal Society, and on 2 June 1791 a fellow of the Society of Antiquaries. In 1788 he assailed in parliament the proposals of Thomas Gilbert (1720–1798) [q. v.] for the reform of the poor laws in a pamphlet entitled 'Observations Preliminary to a Proposed Amendment of the Poor Laws' (London, 8vo). As a proprietor of West Indian estates he opposed the sudden prohibition of the slave trade, and a speech on the subject delivered by him in the House of Commons was published in 1791. In that year he visited the West Indies and wrote an account of his travels, entitled 'A Tour through the Windward Islands.' In 1801 it was first published as an appendix to the second edition of 'An Historical Survey of the Island of Saint Domingo,' by Bryan Edwards [q. v.], the whole work being edited by Young. Some of the copies were issued with a different title-page as a third volume of Edwards's 'History of the British Colonies in the West Indies.'

Young took a keen interest in exploration and travel. In 1798 he edited the 'Journal of Samuel Holmes during Lord Macartney's Embassy to China and Tartary' (London, 8vo). He was for some years secretary to the Association for Promoting the Discovery of the Interior Parts of Africa, and in 1802 edited for the second volume of their 'Proceedings' the 'Journal of F[riedrich Conrad] Hornemann's Travels from Cairo to Mourzouk, the Capital of the Kingdom of Fezzan.' The journal was separately published in the same year (London, 8vo), and a German edition appeared at Weimar.

In 1807 Young was appointed governor of Tobago, a post which he retained until his death at the government house at Tobago in January 1815. He was twice married: first, on 22 July 1777, to Sarah, daughter and coheiress of Charles Lawrence. By her he had four sons—William Lawrence, Brook Harry, Charles, and George—and two daughters: Sarah Elizabeth, married to Sir Richard Ottley, chief justice of Ceylon; and Caroline, married to Thomas Robson of Holtby House, Yorkshire. Young married, secondly, on 21 April 1793, Barbara (*d.* 1 Feb. 1830), daughter of Richard Talbot of Malahide Castle, co. Dublin. A portrait of Young was engraved by Thomas Holloway for the 'European Magazine.'

Besides the works already mentioned Young was the author of: 1. 'The Rights of Englishmen, or the British Constitution of Government compared with that of a Democratic Republic,' London, 1793, 8vo. 2. 'An Account of the Black Charaibs in the Island of St. Vincent,' compiled from the papers of the first baronet, London, 1795, 8vo. 3. 'Considerations on Poorhouses and Workhouses: their Pernicious Tendency,' London, 1796, 8vo. 4. 'Instructions for the Armed Yeomanry,' London, 1797, 8vo. 5. 'Corn Trade: an Examination of certain Commercial Principles in their Application to Agriculture and the Corn Trade, in the Fourth Book of Mr. Adam Smith's "Wealth of Nations." With Proposals for the Revival of the Statutes against Forestalling,' London, 1800, 8vo. 6. 'The West Indian Commonplace Book,' London, 1807, 4to; a work marred by many inaccuracies (cf. *Edinburgh Review*, 1707, xi. 145–6). 7. 'A few Poems written at different Periods of my Life,' Barbados [1814], 8vo (privately printed). Some verses by Young appeared in the 'Annual Register' (1804 pp. 927, 928, 1805 pp. 972–9), and a parody of Gray's 'Elegy' by him, entitled 'The Camp,' was printed in 1862 in 'Notes and Queries' (3rd ser. i. 432–3). He also wrote a sketch of the life of his grandfather, Brook Taylor, which was prefixed to Taylor's 'Contemplatio Philosophica,' first printed by Young in 1793.

[Foster's Baronetage and Knightage; Gent. Mag. 1811 ii. 90, 1815 i. 373, 1816 ii. 632; Foster's Alumni Oxon. 1715–1886; European Mag. 1787, i. 59; Ann. Reg. 1793 i. 28, 85, 159, 1794 i. 213, 1797 i. 258, 1798 i. 174, 235, 1799 i. 180, 1800 i. 132, 1802 p. 156, 1804 pp. 23, 31, 1805 p. 45; Georgian Era, 1834, iv. 466; Official Return of Members of Parliament; Allibone's Dict. of Engl. Lit.; Spence's Radical Cause of the Present Distresses of West India Planters pointed out, 1807.] E. I. C.

YOUNG, Sir WILLIAM (1751–1821), admiral, born in 1751, entered the navy in April 1761 as captain's servant in the Guernsey with Mark Milbanke [q. v.] In Decem-

ber 1762 he was moved into the Wasp, and in October 1764 into the Guernsey with Commodore (Sir) Hugh Palliser [q.v.] He passed his examination on 10 Jan. 1769; was promoted to be lieutenant on 12 Nov. 1770; and in May 1771 was appointed to the Trident, going out to the Mediterranean as flagship of Sir Peter Denis [q. v.] In 1775 he was in the Portland, flagship of Vice-admiral James Young [q. v.], at the Leeward Islands, and on 10 May 1777 was promoted to the command of the Snake sloop. On 23 Sept. 1778 he was advanced to the rank of captain; commanded the Hind frigate till April 1782, and the Ambuscade till the peace. From October 1787 to May 1790 he commanded the Perseverance, and the Crescent till November 1790. In January 1793 he was appointed to the Fortitude, in which he went out to the Mediterranean with Lord Hood, when he took part in the occupation of Toulon [see Hood, Samuel, Viscount]; and on 8 Feb. 1794, being one of a small squadron detached under Commodore Linzee, the Fortitude was sent in to destroy a tower on a small promontory in Mortella Bay, immediately south of Pte. de la Mortella on the north-west coast of Corsica. The tower, however, advantageously placed, proved too strong for the ship; the Fortitude, after suffering very heavy loss, and being set on fire by red-hot shot, was obliged to haul off (James, i. 208–209), and the tower was eventually taken by guns from a commanding height on shore. The affair gave rise to a rather exaggerated opinion of the strength of such towers, great numbers of which, under the name of 'martello towers,' were built on the south coast of England. The Fortitude was still with the fleet in the actions of 14 March, 13 July 1795 [see Hotham, William, Lord], and returned to England with convoy in the autumn. Young was promoted to be rear-admiral on 1 June 1795, and in December he was appointed a lord of the admiralty, in which post he remained until 1801. In April 1797 he was one of the committee of conciliation which visited Portsmouth and arranged for the removal of the seamen's grievances (James, ii. 27–8). He became vice-admiral on 14 Feb. 1799, and admiral on 9 Nov. 1805. From 1804 to 1807 he was commander-in-chief at Plymouth, where he was said by Lord Dundonald (*Autobiography of a Seaman*, i. 171–2, 178–9) to have shown undue greed for prize-money. The charge seems unfounded; for cruisers sailing from Plymouth were necessarily under the orders of the commander-in-chief at the port, and his claim to issue the orders was in accordance with the etiquette and routine of the service. In 1809 he was a member of the court-martial on James, lord Gambier [q. v.], and is said to have shown an undue bias in favour of the accused (James, iv. 425). From 1811 to the end of the war he commanded the fleet in the North Sea, blockading the Scheldt and the whole of the Dutch and German coast, as a countermeasure to the Berlin and Milan decrees. In July 1814 he was nominated a K.B., which on the reconstruction of the order of the Bath in the following year became G.C.B. In 1819 he was appointed vice-admiral of the United Kingdom. He died in London on 25 Oct. 1821. His portrait, by Beechey, was exhibited at the Royal Academy in 1804.

[Annual Biog. and Obit. 1823, p. 315; James's Naval Hist. (crown 8vo edit.); Pay-books, &c., in the Public Record Office. The exact situation of the Tour de la Mortella is shown in M. Hell's Plan du Golfe de St. Florent, 1828.]

J. K. L.

YOUNG, Sir WILLIAM (1799–1887), chief justice of Nova Scotia, was born at Falkirk in Scotland, on 8 Sept. 1799.

His father, John Young (1773–1837), agricultural writer, was born near Falkirk in September 1773, and educated at Glasgow University. He entered into trade, and about 1815 emigrated to Nova Scotia with his wife and family. In 1818 he drew attention to the backward state of agriculture in the province in a series of twenty-three letters signed 'Agricola' which appeared at Halifax in the 'Recorder' between 25 July and 26 Dec. By means of these letters he procured the establishment of a board of agriculture in Nova Scotia, of which he became secretary. They were published in book form in 1822 under the title 'Letters of Agricola on the Principles of Vegetation and Tillage' (Halifax, 8vo). In 1825 he was returned to the provincial parliament, and retained his seat until his death at Halifax on 26 Oct. 1837. He married Agnes, daughter of George Renny of Falkirk. By her he had three sons—William; George Renny, who is noticed below; and Charles, who became a judge (Morgan, *Bibliotheca Canadiensis*, 1867; Murdoch, *Hist. of Nova Scotia*, 1867, iii. 421, 422, 436, 443).

His eldest son William was educated at Glasgow University and, on returning to Nova Scotia, aided his father in business until 1820. He then studied law with Charles Rufus Fairbanks. He was called to the bar of Nova Scotia in 1826, and to that of Prince Edward's Island in 1835.

In 1843 he was appointed queen's counsel. In 1832 he was returned as a liberal to the legislative assembly of Nova Scotia for Cape Breton, and when that island was divided into several electoral districts in 1837 he was elected for that of Inverness. Soon after entering parliament he protested against the coal-mining monopoly granted by the crown to the creditors of the Duke of York, and at a later date he and his brother George were largely instrumental in procuring its abolition. In 1838, towards the close of the rebellion of the French Canadians, Young was among those invited to meet Lord Durham at Quebec and discuss the complaints of the French population [see Lambton, John George, first Earl of Durham]. He set forth the grievances of his own province in a letter which Durham afterwards appended to his famous report. In 1839 Young and Herbert Huntington were sent to England to lay their case before the home government, and they succeeded in gaining some important concessions. A report of their proceedings was published on their return. Young took a prominent part in the quarrel in 1839 between the legislative assembly and the lieutenant-governor, Sir Colin Campbell (1776–1847) [q. v.], concerning the remodelling of the executive council in accordance with a despatch from Lord John Russell. In 1842 he became a member of the executive council, and in 1843 he was elected speaker of the legislative assembly, an office which he continued to hold until 1854, when he became leader of the government, and on 3 April attorney general. In 1857 the government were defeated, and he went into opposition. In 1859 he was returned to the legislative assembly for the county of Cumberland, after having represented Inverness for twenty-two years. In the same year he again became premier and was chosen president of the executive council. During his political life he was the recognised spokesman of the agriculturists of the province. In 1851 he was associated with Thomas Ritchie and McCully in revising the statutes of Nova Scotia.

In 1860 Young retired from politics, and was appointed chief justice of Nova Scotia in August. Subsequently he was also nominated judge of the court of vice-admiralty, a crown appointment. He was knighted in 1868, and resigned his office on 4 May 1881 on account of age. In that year he received the honorary degree of LL.D. from Dalhousie College, Halifax. He died at Halifax on 8 May 1887. On 10 Aug. 1830 he married Anne, daughter of Michael Tobin, a member of the legislative council. She died at Halifax on 12 Jan. 1883.

Young's younger brother, George Renny Young (*fl.* 1824–1847), author and journalist, was born in Scotland. In 1824 he established the 'Nova Scotian,' a newspaper which he edited until 1828, when it was purchased by Joseph Howe [q. v.] He was for a considerable time member of the legislative assembly. Among his publications were: 1. 'The British North American Colonies, Letters to E. G. S. Stanley, M.P. [afterwards Lord Derby], upon the existing Treaties with France and America as regards their Rights of Fishery upon the Coasts of Nova Scotia, Labrador, and Newfoundland,' London, 1834, 8vo. 2. 'The History, Principles, and Prospects of the Bank of British North America and of the Colonial Bank; with an Enquiry into Colonial Exchanges,' London, 1838, 8vo. 3. 'The Canadian Question,' London, 1839, 8vo. 4. 'On Colonial Literature, Science, and Education,' London, 1842, 12mo: a work of some value. Of three volumes announced only the first appeared. 5. 'Articles on the great Colonial Project of connecting Halifax and Quebec by a Railroad,' London, 1847, 8vo (Morgan, *Bibliotheca Canadiensis*, 1867).

[Dent's Canadian Portrait Gallery, iv. 43–7; Rose's Cyclopædia of Canadian Biogr. 1888, pp. 398–400; Appleton's Cycl. of American Biogr. 1889; Morgan's Canadian Legal Directory, 1878, p. 273; Foster's Baronetage and Knightage, 1882; Rattray's Scot in British North America, 1880–4, i. 282, iii. 664–7.] E. I. C.

YOUNGE, ELIZABETH (1744?–1797), actress. [See Pope.]

YOUNGE or YOUNG, RICHARD (*fl.* 1640–1670), Calvinist tract writer, was a member of the family of the Youngs of Roxwell in Essex, where a small estate in Morant's time was still known as 'Youngs.' In order to be near the best puritan pulpits he settled in Moorgate, and soon became known for his tracts supporting the general view that this world was the hell of the godly and the next world the hell of the ungodly, but more particularly admonishing in no measured terms the errors of the drunkard, the swearer, and the covetous. In his 'Curb against Cursing' he commends above his own writing the 'Heaven and Hell Epitomised' of George Swinnock [q. v.]; but he went on steadily down to 1671 pouring out penny tracts. Most of them were issued through James Crump, a bookbinder in Little Bartholomew's Well-yard. Many copies were exported to America, while others were either lent on a twopenny security or given away

by the author, first at the Black Swan, Moorgate, and afterwards in Cripplegate and Newington Causeway.

His publications comprised: 1. 'A Counterpoyson, or Soverain Antidote against all Griefe . . . together with the Victory of Patience,' London, 1637, 8vo; a second edition, much enlarged, and recommended by Thomas Westfield [q. v.] and Daniel Featley [q. v.], appeared in 1641; a 'fourth edition' was included in No. 4. 2. 'Philarguromastix, or the Arraignment of Covetousnesse and Ambition in our great and greedy Cormorants. . . . By Junius Florilegus,' London, 1653, 8vo. He frequently signed himself 'Richard Young, of Roxwell, *Florilegus*.' 3. 'The Blemish of Government, Shame of Religion, Disgrace of Mankinde, or a Charge drawn up against Drunkards, and presented to his Highness the Lord Protector in the name of all the Sober partie in the three Nations,' London, 1655, 8vo. 4. 'A Christian Library, or a Pleasant and Plentiful Paradise of Practical Divinity,' London, 1665, 8vo. This bulky volume is stated to contain ten treatises, 'like ten small Cornfields now laid together (as it were) within one hedge,' prefaced by letters to the 'Worthy Authour' and 'Ingenuous Reader' by Richard Vines and Richard Baxter. With the original ten are bound up in the British Museum copy eleven additional treatises by Young, all of them apparently being remainder copies of penny tracts by Young in various editions. At the end of a tract called 'Apples of Gold' (1654) the printer gives a list of thirty-three separately printed discourses by Young. 5. 'The Peoples Impartial and Compassionate Monitor, about hearing of Sermons,' 1657; an attack upon preaching for rhetorical effect merely, dedicated to Sir Nathanael Basile. 6. 'The Impartial Monitor: about Following the Fashions . . . in a rare Example of one that Cured his Wife of her Costlinesse. Imprimatur, Edmund Calamie,' London, 1656. 7. 'The Hearts-Index, or Self-Knowledge,' 1659. 8. 'A Hopefull Way to Cure that horrid Sinne of Swearing,' 1660. 9. 'Mens great losse of Happinesse for not paying the small quit-rent of Thankfulnesse,' 1661. 10. 'A Spark of Divine Light to kindle piety in a frozen Soul . . . printed for Peter Parker in Popes-head Alley,' 1671. This little piece, which he calls his 'little Benjamin,' was apparently the last of Young's exhortatories. In a postscript he announces 'Upon Newington Causeway this Book is freely given to all, but beware of sending for it out of wantonness; for sacrilege is a parching and a blasting sin.' The British Museum Library has nearly thirty of Young's admonitory tracts and other works; but it is hard to differentiate them, owing to the variations of title in successive editions.

[Younge's Works; Hazlitt's Bibl. Collections and Notes; Yeowell's Biogr. Collections in Brit. Mus.; Halkett and Laing's Dict. of Anon. and Pseudon. Lit.] T. S.

YOUNGER, ELIZABETH (1699?–1762), actress, called indifferently on the stage at the outset Miss and Mrs. Younger, was the daughter of James and Margaret Younger, and the sister of M— Bicknell [q. v.] Her mother was a Keith, a near relative of the earls Marischal, and her father rode in the 3rd troop of guards and served seven years in Flanders under King William. She appeared on the stage with the combined companies of Drury Lane and Dorset Garden, and played for Mrs. Knight's benefit on 27 March 1706 the Princess Elizabeth in Banks's 'Virtue Betrayed, or Anna Bullen,' and spoke a new epilogue. She is next traced at Drury Lane with the combined Drury Lane and Haymarket companies on 29 Jan. 1711 as Lightning in the 'Rehearsal.' Page in the 'Orphan' followed, as did Rose in the 'Recruiting Officer,' and Miss Prue in 'Love for Love;' and on 29 Jan. 1713 she was the original Clara, disguised as a footman, in Charles Shadwell's 'Humours of the Army.' She was at this time regularly engaged, which suggests that she was older than was given out. On 2 May 1714, for her sister's benefit, Mrs. Younger danced, 'who never danced on the stage before.' She played Mrs. Betty in 'Sir Solomon Single,' Cydaria in 'Indian Emperor,' Mary in the 'Puritan, or the Widow of Watling Street,' Peggy in 'London Cuckolds,' Philadelphia in the 'Amorous Widow,' and was on 23 Feb. 1715 the original Joyce in Gay's 'What d'ye call it?' She then appeared as Mrs. Dainty Fidget in the 'Country Wife,' Flora in 'She would and she would not,' Queen in 'Don Carlos,' Inis in 'A Wife well managed' (an original part) in 1715, Miss Notable in 'Lady's Last Stake,' Valeria in the 'Rover,' Dol Mavis in the 'Silent Woman,' Lucy Weldon in 'Oroonoko,' Amie in 'Jovial Crew,' Sylvius (originally) in Mrs. Manley's 'Lucius, the First Christian King of Britain,' on 11 May 1717, Celia in 'Volpone,' Dorinda in Dryden's 'Tempest,' Angelica in 'Constant Couple,' Victoria in 'Fatal Marriage,' Violante in 'Sir Courtly Nice,' and Floretta in 'Greenwich Park.' More important parts assigned her were first Constantia in the 'Chances,' Melisinda in 'Aurenge-Zebe,' Lady Wouldbe in 'Vol-

pone,' and Fidelia in the 'Plain Dealer.' In Mrs. Centlivre's 'Artifice' she was the first Louisa on 2 Oct. 1722, and in Steele's 'Conscious Lovers' the first Phillis on 7 Nov. She also played Hoyden in the 'Relapse,' Edging in the 'Careless Husband,' Sylvia in the 'Recruiting Officer,' Frances in 'Ram Alley,' and other parts.

During the season of 1724–5 she disappears. On 4 Oct. 1725, as the Country Wife, she made her entry on the stage of Lincoln's Inn Fields, at which house for the next seven seasons she remained. In her first year she played Charlot Weldon in 'Oroonoko,' Desdemona, Euphronia in 'Æsop,' Lady Fanciful in 'Provoked Wife,' Flippanta in the 'Confederacy,' Dorinda in the 'Beaux' Stratagem,' Belinda, Gatty in 'She would if she could,' and Juletta in 'Pilgrim.' She was also the first Graciana in 'Capricious Lovers,' Scuttle in 'Female Fortune-teller,' and Mariana in Southerne's 'Money the Mistress.' Subsequently she was the original Miss Severne, disguised as Sir Harry Truelove, in Welsted's 'Dissembled Wanton' on 14 Dec. 1726, and Olympias in 'Philip of Macedon,' and played Miranda in 'Woman's a Riddle,' Cordelia, Leonora in the 'Mistake,' Angelica in the 'Gamester,' Selima in 'Tamerlane,' Miranda in 'Busybody,' Schoolboy, Kitty Carrot in 'What d'ye call it?' Lucia in Cato,' Fair Quaker, Lady Lurewell in 'Constant Couple,' Lady Townly, Hippolita in 'She would and she would not,' Mrs. Ford, Estifania in 'Rule a Wife and have a Wife,' and Mrs. Conquest in 'Lady's Last Stake.' Her original parts comprise: Ariaspe in Sturmy's 'Sesostris' on 17 Jan. 1728, Artesia in Barford's 'Virgin Queen' on 7 Dec., Isabella in the 'Rape' on 25 Nov. 1729, Myrtilla in an alteration by Gay of his 'Wife of Bath' on 19 Jan. 1730, Hilaret in Fielding's 'Coffee House Politician' on 4 Dec. (in this piece, probably given previously at the Haymarket, she spoke a not too decent epilogue); Hermione in Theobald's 'Orestes' on 3 April 1731, and Violetta in Kelly's Married Philosopher,' 25 March 1732, a translation apparently of 'Le Philosophe Marié of Destouches. On the opening performance at the new theatre in Covent Garden she played Millamant in the 'Man of the World,' and was seen during the season as Bellaria in 'Tunbridge Walks,' Olivia in the 'Plain Dealer,' and Eudosia in 'Siege of Damascus.' She was on 9 Jan. 1734 the original Betty in Popple's 'Lady's Revenge,' played Lady Betty Modish in the 'Careless Husband,' and had an original part, probably Lady Willit, in Gay's 'Distressed Wife' on 5 March 1734.

The last part to which Mrs. Younger's name appears is Victoria in 'Fatal Marriage' on 4 May, though a day or two later she probably played in the 'Busybody.' She retired at the close of the season 1733–4, and about the same date she married the Hon. John Finch, fourth son of Daniel, earl of Nottingham; he died on 12 Feb. 1763. Twenty years before his marriage to her Finch was stabbed all but fatally in a quarrel by the famous Sally Salisbury, *alias* Pridden (Walpole, *Corresp.* ed. Cunningham, ii. 79*n.*; see also Smith's *Cat.* Nos. 1216, 1217); he was member of parliament for Higham Ferrers (1734–44). She had by him a daughter Elizabeth, who married, on 2 June 1757, John Mason, of Greenwich. Mrs. Younger, otherwise Mrs. Finch, died on 24 Nov. 1762. She was a pleasing actress, and, when she retired from the stage, left behind her a good reputation, artistic and social. From the parts of sprightly chambermaid, she rose to play the leading characters in comedy. Her essays in tragedy did little for her reputation. Her most popular parts were Belinda in the 'Old Bachelor,' Miranda in the 'Busybody,' and the Country Wife.

[Genest's Account of the English Stage; Hist. of the English Stage (attributed to Betterton); Davies's Dramatic Miscellanies; Walpole's Correspondence, ed. Cunningham; Doran's Stage Annals, ed. Lowe; Gent. Mag. 1763; Collins's Peerage, ed. 1812, iii. 403; Notes and Queries, 9th ser. iii. 69, 153.] J. K.

YOUNGER, JOHN (1785–1860), of St. Boswells, writer on angling, shoemaker, and poet, the youngest of the six children of William Younger, a border shoemaker, by his wife, Jean Henderson, was born at Longnewton in the parish of Ancrum, Roxburghshire, on 5 July 1785. His grandfather, John Younger, had put by 900*l.* as a gardener in England, but lost it all by an unlucky speculation. He himself was put to the last when barely nine. The countryside was a poor one, even before the black famine of the closing years of the eighteenth century, and while the quartern loaf stood at 2*s.* John had some sharp straits to live through, the details of which supply some truly pathetic passages in his 'Autobiography.' He soon surpassed any poacher of the day in his knowledge of fur and feather, but, above all, he became an unrivalled angler. When things began to mend he married (9 Aug. 1811) Agnes Riddle, and settled at St. Boswells, some three miles from Longnewton, as the village shoemaker. Having bought a copy of Burns for sixpence at St. Boswells fair, John began to feel that he too was a poet, but it was not until 1834 that he published

a little volume (in the metre of 'Don Juan'), entitled 'Thoughts as they Rise' (Glasgow, 12mo). The title is a good one, suggesting, as it does, the lack of metrical finish conspicuous in work by no means devoid of inspiration. After 'sweethearting' and love lyrics, he held the next best thing in the world to be fly-fishing, and he turned his intimate knowledge of this last subject to good account when he dated from St. Boswells Green in September 1839 his 'River Angling for Salmon and Trout, more particularly as practised in the Tweed and its Tributaries' (Edinburgh, 1840, 16mo, two editions; revised, Kelso, 1860, 16mo, and 1864, 8vo; it was highly praised in the 'Field' for its 'practical' value, and good copies of the first edition are still at a premium). He was as keen an observer of men as of fish, and he became courted alike as the most proficient Scots angler and as the 'Tweedside Gnostic.' He laughed at the chartist movement as chimerical, but poverty was to him almost a religion; he both hated and despised the rich, nor was he at any pains to conceal his views. Of a duke to whom it was once suggested he might appeal, he said roughly, 'We have no natural sympathies, save eating, that is, when a poor man has to eat.' A typical cobbler in many respects, he thought deeply but rather crossly. His perception of lyrical poetry and natural beauty was exquisite, but he had a disgust, partly envious, for 'the classics,' and he looked on the Waverley novels as 'old piper stories,' 'dwarf and witch tales,' and monstrous caricatures of Scottish manners. The 'baronial hall' was his abhorrence. In 1847, being then sixty-two, he won a prize for an essay on 'The Temporal Advantage of the Sabbath . . . in relation to the Working Classes' (published as 'The Light of the Week,' London, 1849, 12mo, 1851 and 1853, 8vo), an admirable example of the sententious essay, lit up by vivid illustrations such as a practised speaker or preacher might envy. He went up to London to receive his prize of 15*l.* at the hands of the Earl of Shaftesbury, and on his return was banqueted by the neighbourhood, in which he was extremely popular. About 1849 he was appointed village postmaster, but the routine work proved beyond his patience, and in January 1856 he threw up the post and returned to cobbling. He died very poor, but honest and industrious to the last, on 18 June 1860, and was buried beside his 'Nannie' (often celebrated in his writings; she died in 1856) in St. Boswells kirkyard. He left some rich materials for a 'memoir' of himself, to which he had given the title 'Obscurities in Private Life developed; or Robinson Crusoe untravelled.' These were recast into an 'Autobiography of John Younger,' and published at Kelso in 1881. His best thoughts are contained in this and in two bulky volumes of correspondence which remain unpublished. Good engraved portraits of Younger are prefixed both to the 'Autobiography' and to 'River Angling.'

[Younger's Autobiography (bringing his life down to about 1820), and Biographical Sketch prefixed to River Angling, 1860; Henderson's My Life as an Angler, 1879; Westwood and Satchell's Bibliotheca Piscatoria, 1883, p. 244; Scotsman, 20 June 1860; Sunderland Times, 22 June 1860; Winks's Illustrious Shoemakers, 1883, pp. 319–21; Hindes Groome's Gazetteer of Scotland, s.v. 'St. Boswells;' Allibone's Dict. of Engl. Lit.; Book Prices Current, 1899; Brit. Mus. Cat.] T. S.

YPRES, WILLIAM OF, erroneously styled EARL OF KENT (*d.* 1165?). [See WILLIAM.]

YULE, SIR HENRY (1820–1889), geographer, born 1 May 1820 at Inveresk, near Edinburgh, was youngest son of Major William Yule (1764–1839) of the East India Company's service and of his wife Eliza, daughter of Paterson of Braehead in Ayrshire. The family was settled for several generations as tenant-farmers at Dirleton in East Lothian. The name is Scandinavian. Major Yule, Sir Henry's father, was versed in oriental literature. He retired from India in 1806 with a valuable collection of Persian and Arabic MSS. which was presented by his sons to the British Museum. He issued privately in 1832 a lithographed edition of the 'Apothegms of Ali, the son of Abu Talib' in the Arabic with an old Persian version and an English translation by himself.

Henry Yule was educated at the high school in Edinburgh, and was afterwards a pupil, first with Henry Parr Hamilton [q. v.], and then with James Challis [q. v.], subsequently Plumian professor at Cambridge. His fellow-pupils included John Mason Neale [q. v.] and Harvey Goodwin the mathematician, afterwards bishop of Carlisle, who has described Yule's intellectual development as extraordinary for his years. He had, the bishop adds, 'considerable geometrical ingenuity,' but 'showed much more liking for Greek plays and for German than for mathematics.' Having acquired a competent acquaintance with the classics, he went to Addiscombe in 1837, and, passing out head of the college in 1839, went for a year to Chatham. In 1840 he was appointed to the Bengal Engineers. His first appointment in India was among the Kásias, a primitive Mongo-

loid people on the north-east borders of Bengal, who greatly interested him, and his account of their quaint manners and customs, of the character of the country, and of its megalithic monuments, showed the bent of his studies.

In 1843 he came home on leave to marry his cousin Anna Maria (*d.* 1875), daughter of General Martin White of the Bengal army. From 1843 to 1849 he served with a group of officers, who all afterwards attained distinction (among them Napier, Durand, Baird Smith, Cautley, W. E. Baker, W. W. Greathed, and R. Strachey), in the restoration and development of the irrigation system of the Moguls in the North-West Provinces. His labours were interrupted by the Sikh wars of 1845–6 and 1848–9, in both of which he took part. He was at home on furlough from 1849 to 1851, and during that period lectured at the Scottish Military Academy. While thus engaged, he wrote a volume on 'Fortification.' Professionally it may still be read with profit, while its interesting biographical notices and portraits of famous engineers completely differentiate it from the ordinary technical treatises. A French translation appeared in Paris in 1858. His warm regard for Henry Dundas Trotter [q. v.], then recently returned from his expedition to the Niger, led Yule to take an interest in the slave-trade controversy, and his able pamphlet, 'The African Squadron Vindicated' (London, 1850), passed through more than one edition.

Having early gained the confidence and regard of Lord Dalhousie, the governor-general of India, he was in 1855 appointed under-secretary to the newly formed public works department. Besides irrigation, this department was entrusted with the direction of the great scheme for railways which Lord Dalhousie was urging forward. The railway scheme entailed from its novelty much labour and anxiety. From this work Yule was temporarily detached as secretary to Colonel (afterwards Sir Arthur) Phayre's friendly embassy to Burmah, and to act as its chronicler. His report to government, afterwards recast, and published in 1858 as 'A Narrative of the Mission to Ava in 1855,' was his first publication to attract wide attention. It is mainly illustrated by his own pencil. The confidence in Yule shown by Lord Dalhousie was continued to him in very full measure by the succeeding governor-general, Lord Canning. Yule retired from the service in 1862, and was created C.B. in the following year.

Partly on account of his wife's health, partly to investigate the histories of old Italian missionaries and travellers in Central Asia, he took up his residence at Palermo. In 1863 he brought out for the Hakluyt Society 'Mirabilia descripta. The Wonders of the East,' by Jordanus, and in 1866 'Cathay and the Way thither' (2 vols.), containing, besides biographical notices of old travellers and many of their curious letters and reports, a fund of information on mediæval Asia, with a full and well-digested account of the intercourse from early times between China and the west. Yule's famous edition of 'Marco Polo' appeared in 1871 and earned him the gold medal of the Geographical Society of Italy, and later the founder's medal of the Royal Geographical Society. The book is a storehouse of curious and profound research, and placed the editor by common consent in the first rank of geographers. A remarkable feature in Yule's work is the skill with which he unravels the most confused narratives of uncritical and credulous mediæval writers, and the satisfaction he feels in rehabilitating, when possible, their character for accuracy. An enlarged edition appeared in 1875. A new edition of Yule's 'Marco Polo,' prepared by Professor Cordier of Paris, was published in 1903, with memoir of Sir Henry Yule and a bibliography, by his daughter A. F. Yule.

Yule returned to England after his first wife's death in 1875, and was placed on the Indian council, from which he retired shortly before his death in 1889. His presence there was much valued, not only for his literary services, but from his habit of viewing all questions on their own merits, rather than by the light of expediency or of precedent.

He married secondly, in 1877, Mary Wilhelmina (*d.* 26 April 1881), second daughter of Fulwar Skipwith, of the Bengal civil service, but she died four years afterwards. At this time his own health was beginning to break, but his industry hardly diminished. Two important works date from these years, 'Hobson Jobson, a Glossary of Anglo-Indian Colloquial Words and Phrases' (1886, new edit. 1903), the terms dealt with being culled not only from books but from diaries and East India Company's court letters of the seventeenth and eighteenth centuries, and copiously illustrated by a quaint medley of references. It is dedicated in graceful Latin to his brother, Sir George. His last work for the Hakluyt Society was the 'Diary of Sir William Hedges' (1887), full of curious details of the inner working of the old and new East India companies, comprising incidentally the strange history of Governor Pitt, of Pitt diamond celebrity [see PITT, THOMAS, 1653–1726]. The 'Encyclopædia Britannica'

also contains many important geographical and biographical papers, and the various Asiatic and geographical journals for many years had valuable articles from his pen. For a new edition of John Wood's 'Journey to the Oxus' (1872), Yule wrote an introduction which is a brilliant essay on the topography of the Upper Oxus regions, with, incidentally, an exposure—a remarkable piece of geographical intuition—of the curious literary frauds of the great Russian geographer Klaproth. Yule also contributed introductions to Nikolai Mikhailovitch Przheval'sky's 'Mongolia' (1876), and for Captain William John Gill's 'River of Golden Sand' (1880) he prepared a learned and highly interesting study of the river systems of Eastern Tibet and Burmah. A long series of biographical notices, chiefly in the 'Royal Engineers' Journal,' of distinguished engineers, are models of what such compositions ought to be. He gave, besides, a vast amount of friendly help, in suggestions and criticism, to the works of others, and notably to writers for the Hakluyt Society, of which he was president until the end of 1889.

The widely awakened interest of late years in the geography as well as in the mediæval history and archæology of Central Asia is largely due to Yule's labours. His erudition and sympathy have inspired alike explorer and student. Baron F. von Richthofen, a scientific traveller and geographer of the first rank, and endowed with wide philosophic observation, speaks of Yule's unique position as an historical geographer, and attributes to his mode of treating his subject (viz. by combining 'wissenschaftliche Gründlichkeit mit anmutender Form') a wide influence, not only on English but on continental scholars. He was a many-sided man. His efforts in verse, serious and humorous, and sometimes in good Scots, were very happy, and he was interested to the last in art, politics, discovery, and social and philanthropic movements. A keen and delightful sense of humour was never far from the surface in his conversation or in his writings.

He received the honorary degree of LL.D. from Edinburgh in 1884, and was created K.C.S.I. in 1889. He died at his residence in London on 30 Dec. 1889, having within eight hours of his death dictated in Latin the following message to the Institute of France, which had just made him a corresponding member: 'Reddo gratias, illustrissimi domini, ob honores tanto nimios quanto immeritos. Mihi robora deficiunt, vita collabitur, accipiatis voluntatem pro facto. Cum corde pleno et gratissimo moriturus vos, illustrissimi domini, saluto. Yule.'

His portrait, painted by Mr. T. B. Wirgman, is in the Royal Engineers' Mess-house at Chatham.

Yule had two brothers. The elder, Sir George Udny Yule (1813–1886), was a distinguished Indian civilian and a famous *shikari*. During the mutiny, with a corps of mounted European volunteers, he maintained order throughout the division of Bhágalpur, driving out large bodies of the mutineers and keeping open the navigation of the Ganges, while preventing communication between the rebels in East and West Bahar. He subsequently served as chief commissioner of Oudh, as resident at Hyderabad, and finally on the governor-general's council, from which he retired in 1869.

The other brother, Robert Yule (1817–1857), published an excellent treatise 'On Cavalry Movements' (1856) as well as some fugitive writings in prose and verse. After much active service in Persia and Afghanistan he fell while leading his regiment, the 9th lancers, in a gallant action before Delhi.

[Miss A. F. Yule's Memoir in Marco Polo, 3rd edit. 1903; Journals of the Royal Engineers and Royal Asiatic Soc. for 1890; Proc. of the Royal Soc. of Edinburgh, 1891, and the Royal Geographical Soc. 1890; Scottish Geographical Mag. (see for bibliography), 1890; Baron F. von Richthofen in Verhandlungen der Gesellschaft für Erdkunde zu Berlin, xvii. 2; Professor Giglioli in Bollettino della Società Geografica Italiana, March 1890; M. Henri Cordier in Journal Asiatique, 1890, xv. 2; personal knowledge.] C. T.

Z

ZADKIEL (pseudonym). [See MORRISON, RICHARD JAMES, 1795–1874.]

ZAEHNSDORF, JOSEPH (1816–1886), bookbinder, son of Gottlieb Zaehnsdorf, of Pesth in Austria-Hungary, was born in that city on 27 Feb. 1816, and received his education in the gymnasium there. At the age of fifteen he was apprenticed to Herr Knipe, a bookbinder of Stuttgart, with whom he remained five years, afterwards proceeding to Vienna, where he worked in the shop of Herr Stephan, a bookbinder in a large way of business. He left Vienna about 1836, and successively visited Zürich, Freiburg, Baden-Baden, and Paris. In 1837 he came to London, and obtained employment in the establishment of Messrs. Wesley & Co., Friar Street, Doctors' Commons, for whom he worked three years. He afterwards entered the shop of Mr. Mackenzie, a binder of considerable eminence, and there he remained until 1842, when he commenced business on his own account at 90 Drury Lane, removing in 1845 to 30 Bridges Street, Covent Garden, afterwards called 36 Catherine Street. Zaehnsdorf became a naturalised British subject in 1855, and died at 14 York Street, Covent Garden, on 7 Dec. 1886. In July 1849 he married Ann, daughter of John Mahoney, by whom he had an only child, Mr. Joseph William Zaehnsdorf, his successor in business and author of 'The Art of Bookbinding.'

Zaehnsdorf was an excellent craftsman, and his work may be ranked with that of Bedford and Riviere. The forwarding and finishing of his bindings are equally good, and much artistic taste is also displayed in their decoration. Fine examples of his workmanship are to be found in the libraries of all the great English collectors of the day. He exhibited at the London International Exhibition of 1862, where he received honourable mention. He also obtained medals at the Anglo-French Working Class Exhibition, held at the Crystal Palace in 1865, at the Dublin Exhibition of 1865, at Paris in 1867, at Vienna in 1873, and at South Kensington in 1874.

Zaehnsdorf was acquainted with the German, French, and Italian languages, and also with several of the Sclavonic tongues.

[The British Bookmaker, iv. 8; Journal of the Soc. of Arts, xxxv. 38; British and Colonial Printer and Stationer, 22 Dec. 1886; information supplied by the family.] W. Y. F.

ZEEMAN, ENOCH (1694–1744), portrait painter. [See SEEMAN.]

ZERFFI, GEORGE GUSTAVUS (1821–1892), writer on history and art, was born in Hungary in 1821. He edited at Pesth the 'Ungar' newspaper, and in 1848 served as a captain in the 2nd corps of the revolutionary army. On the failure of the revolution in 1849 he came to England and was naturalised. Some years later he obtained employment in the department of art at South Kensington, and in 1868 was appointed a lecturer. He devoted much attention to the subject of decoration, and published in the 'Building News' in 1872–6 'Historical Art Studies,' being his lectures in a revised form. In 1876 he issued a more comprehensive work, entitled 'A Manual of the Historical Development of Art . . . with special reference to Architecture, Sculpture, Painting, and Ornament.' It went through three editions. Prefixed to the preface is a chart illustrating the development of art from the earliest times, and a bibliography is appended to the work. Throughout his life Zerffi also gave much attention to history, which he maintained should be studied as a whole on philosophical principles. In 1879 he published 'The Science of History,' a work written for Japanese scholars in accordance with instructions prepared by K. Surgematz of Japan. He planned a general work on somewhat similar principles, entitled 'Studies in the Science of General History,' two volumes of which, dealing with ancient and mediæval history respectively, were issued in 1887 and 1889. They were in great part a revision of lectures which he delivered and issued in monthly parts. Zerffi died at Chiswick on 28 Jan. 1892.

Zerffi was for many years a member of the council of the Royal Historical Society, and at one time its chairman, and was also a fellow of the Royal Society of Literature. He was a man of extensive knowledge and some critical ability. As a lecturer he was popular and effective. He published the following lectures delivered before the Sunday Lecture Society: 1. 'Natural Phenomena and their Influence on different Religious Systems,' 1873. 2. 'Dogma and Science,' and 'The Spontaneous Dissolution of Ancient Creeds,' 1876. 3. 'Jesuitism and

the Priest in Absolution,' 1878. 4. 'Long and Short Chronologists, or Egypt from a religious, social, and historical point of view,' 1878. 5. 'The Eastern Question from a religious and social point of view,' 1879. 6. 'The Irish Question in History,' 1886. In 1884 he also issued 'Evolution in History, Language, and Science;' four Addresses delivered in 1884–5 for the Crystal Palace Company's School of Art, Science, and Literature. Zerffi published an English version of Goethe's 'Faust,' with critical and explanatory notes, 1859, 8vo, reissued in 1862; 'Spiritualism and Animal Magnetism,' 1871, 3rd edit. 1876 (an attempt to explain spiritualistic phenomena on the principles of Schopenhauer by the theory of animal magnetism); and 'Immanuel Kant in his relation to Modern History' (a paper read before the Royal Historical Society), 1875, 8vo.

[Zerffi's works; Times, 30 Jan. 1892; Athenæum, 6 Feb. 1892; Report of Council of Royal Hist. Soc. sess. 1890–1; Building News, 5 Feb. 1892.] G. Le G. N.

ZINCKE, CHRISTIAN FRIEDRICH (1684?–1767), enamel-painter, was born in Dresden about 1684, and was the son of a goldsmith there. He came to England in 1706, when he became a pupil of Charles Boit [q. v.] the enameller. His small portraits in enamel became very popular, and he was extensively patronised by royalty and fashionable people. Frederick, prince of Wales, appointed him his cabinet-painter, and he was also employed by George II and Queen Caroline. He painted several enamels for Sir Robert Walpole, chiefly members of the family; a good enamel of Sir Robert Walpole from Strawberry Hill is at Knowsley, and one of Horace Walpole was purchased by the Earl of Waldegrave. So great was the vogue of Zincke that he was able to raise his price for a small enamel to thirty guineas.

The enamel portraits by Zincke are very carefully and minutely finished, but lack both in colouring and arrangement the grace and tenderness of Petitot. They have, however, been justly admired, and are to be met with in many private collections. Several appear to be copied from portraits by Sir Godfrey Kneller or Michael Dahl. Zincke lived in Covent Garden, but about 1746 he retired from his profession and settled in South Lambeth, where he died on 24 March 1767. After he had retired he was specially commissioned by Mme. de Pompadour to execute a portrait of Louis XV from a picture sent over from France for that purpose. Young the poet, in his 'Love of Fame' (sat. 6), says:

You here in miniature your picture see,
Nor hope from Zincke more justice than from me.

Zincke was twice married. He was painted, with his first wife, by H. Huyssing, a picture engraved in mezzotint by J. Faber. By her he had one son and a daughter. The second wife, Elizabeth, survived him at Lambeth. The grandson, Paul Francis Zincke, practised in London as a copyist, forged various portraits of Shakespeare, Milton, and other celebrities, and died miserably in Windmill Street, London, in 1830. Paul Christian Zincke, younger brother of the above, came with him to London, but afterwards removed to Vienna, and later to Leipzig, where he settled, founded a drawing-school, and died blind in 1770.

[Walpole's Anecdotes of Painting, ed. Wornum; Graves and Armstrong's Dict. of Painters and Engravers; Rouquet's State of the Arts in Great Britain; Foster's British Miniature Painters.] L. C.

ZINCKE, FOSTER BARHAM (1817–1893), antiquary, born on 5 Jan. 1817 at Eardley, a sugar estate in Jamaica, was the third son of Frederick Burt Zincke, of Jamaica, by his wife, Miss Lawrence, a descendant of Henry Lawrence [q. v.], president of Cromwell's council. He was fourth in descent from Christian Friedrich Zincke [q. v.], the miniature and enamel painter. He entered Bedford Grammar School in 1828 and matriculated from Wadham College, Oxford, on 5 March 1835, graduating B.A. on 18 May 1839. He rowed in the Oxford boat at Henley in the same year. In 1840 he was ordained by Charles Richard Sumner [q. v.], bishop of Winchester, to the curacy of Andover, and in 1841 he became curate of Wherstead and Freston, near Ipswich. In 1847, on the death of the vicar, George Capper, he was appointed vicar of Wherstead on the presentation of the crown. Soon afterwards he began to contribute to 'Fraser's Magazine' and the 'Quarterly Review,' and in 1852 published 'Some Thoughts about the School of the Future' (London, 8vo), in which he criticised with some severity the system of education pursued in the universities and public schools. Shortly afterwards he was appointed one of the queen's chaplains.

Zincke was a lover of travel. Immediately after leaving Oxford he visited France, and traversed a large part of Switzerland on foot. In September 1853 he went to Ireland, and convinced himself that the distressed state of the country was largely owing to past

misrule. He spent the greater part of 1867 and 1868 in the United States of America, travelled eight thousand miles, and recorded his impressions and observations in 'Last Winter in the United States, being Table Talk collected during a Tour through the late Southern Confederation' (London, 1868, 8vo). In 1871 he visited Egypt, and published 'The Egypt of the Pharaohs and of the Khedive' (London, 8vo), which reached a second edition in 1873.

On 30 May 1865 Zincke was married at St. Mary's, Bryanston Square, London, to Caroline Octavia, lady Stevenson, daughter of Joseph Seymour Biscoe, and widow of Sir William Stevenson, K.C.B. (*d.* 1863), governor of Mauritius. When in 1885 his stepson, Mr. Francis Seymour Stevenson, became liberal candidate for the Eye division of Suffolk (for which he sat till 1906), Zincke, who took a keen interest in politics, assisted in his victory. From that time until his death he continued to take an active part in local politics, and wrote a large number of pamphlets and addresses in support of his opinions, which were those of an advanced radical. He died at Wherstead on 23 Aug. 1893, and was buried in the churchyard on 26 Aug. He left no children. Besides the works already mentioned Zincke was author of: 1. 'The Duty and Discipline of Extempore Preaching,' London, 1866, 8vo; 2nd ed. 1866; American edition, New York, 1867, 8vo. 2. 'A Month in Switzerland,' London, 1873, 8vo. 3. 'The Swiss Allmends . . . being a second Month in Switzerland,' London, 1874, 8vo. 4. 'A Walk in the Grisons, being a third Month in Switzerland,' London, 1875, 8vo. 5. 'The Plough and the Dollar, or the Englishry of a Century hence,' London, 1883, 8vo. 6. 'Materials for the History of Wherstead,' Ipswich, 1887, 8vo; 2nd enlarged edit. London, 1893, 8vo; originally published in the 'Suffolk Chronicle.' 7. 'The Days of my Years,' an autobiography, London, 1891, 8vo.

[Zincke's Autobiography (with portrait); Suffolk Chronicle, 26 Aug., 2 Sept. 1893; Times, 25 Aug. 1893; Allibone's Dict. of Eng. Lit.; Foster's Alumni Oxon. 1715–1886.] E. I. C.

ZOEST, GERARD (1637?–1681), painter. [See SOEST.]

ZOFFANY, ZOFFANJI, or ZAFFANII, JOHN or JOHANN (1733–1810), painter, was born at Ratisbon in 1733. His real name seems to have been Zauffely. His father, who came of a Bohemian family, was architect to the Prince of Tours and Taxis. At thirteen, after some instruction under Solimena's pupil Speer, Zoffany ran away to study painting, and succeeded in getting to Rome. Here he was befriended by one of the cardinals, to whom his father obtained him a recommendation, and by whom (says Redgrave) he was placed under the care of the convent of the Buon' Fratelli. After a twelve years' residence in Italy, during which period he visited many Italian cities, he went back to Germany, married unhappily, and in 1758 migrated to England, where at first he seems to have been reduced to great straits. He was starving in a garret in Drury Lane when, by the instrumentality of an Italian named Bellodi, he was made known to Stephen Rimbault, the clock-maker, of Great St. Andrew Street, Seven Dials, at that time noted for his twelve-tuned Dutch clocks. Rimbault gave young Zoffany immediate employment upon his clock-faces, which it was his practice to ornament with landscapes and moving figures. From Rimbault Zoffany passed into the service of Benjamin Wilson [q. v.], as drapery painter and assistant, at 40*l.* a year. Bryan affirms that he first attracted attention by a portrait of the Earl of Barrymore; Redgrave, that a picture of Garrick in character obtained him the notice of Lord Bute, by whom he was introduced to the royal family. A third story is that Garrick detected a second hand in Wilson's picture of himself and Miss Bellamy as Romeo and Juliet, and hunted out Wilson's anonymous assistant. However this may be, Zoffany had become a member of the Society of Artists of Great Britain by May 1762, when he exhibited 'A Gentleman's Head' and 'Mr. Garrick in the character of the Farmer returned from London' (a subject of which Hogarth also made a sketch). 'The Farmer's Return' was perhaps the identical work which attracted the prime minister. Zoffany followed this by many other dramatic 'conversation pieces' of the 'Great Roscius,' e.g. as Abel Drugger (with Burton and John Palmer) in the 'Alchemist;' as Jaffier (with Mrs. Cibber) in 'Venice Preserved,' a companion to the 'Farmer's Return;' as Macbeth (with Mrs. Pritchard); as Sir John Brute in the 'Provoked Wife;' as the Poet (with Thomas King) in 'Lethe;' and as Lord Chalkstone in the later version of the same farce. He also painted Samuel Foote (with Thomas Weston) as the President in the 'Devil upon two Sticks,' and as Major Sturgeon (with Hayes) in the 'Mayor of Garratt.' Shuter, too, came under his brush (with Beard and Dunstall) in Bickerstaffe's 'Love in a Village,' and Parsons in the 'Kaiser;' while at the Garrick Club, in addition to a head of Garrick and the above-mentioned

scene from 'Venice Preserved,' are pictures of King as Touchstone, Weston as Billy Button, Mrs. Pritchard as Lady Macbeth, and King again (with Mrs. Baddeley) in the 'Clandestine Marriage.' Besides these and other pictures in character, e.g. Moody as Foigard and King once more as Puff in the 'Critic,' Zoffany executed two groups of the Garrick family, and two views of the villa and grounds at Hampton, which were sold in the Garrick sale of June 1823.

Little seems to have been preserved as to Zoffany's mode of life at this date. When he came to London he had joined the St. Martin's Lane Academy in Peter's Court, and was no doubt an habitué of Old Slaughter's Coffeehouse. At one time he lived at No. 9 Denmark Street, St. Giles's, and when he was painting Foote as Major Sturgeon his studio was in the Piazza auction-rooms, afterwards George Robins's, in Covent Garden. In 1769 he was nominated a member of the Royal Academy, shortly after which (1770) he exhibited (from Frith Street, Soho) a portrait group of George III, his queen, and family, which was engraved by Earlom in the same year. He was subsequently engaged to accompany Mr. (afterwards Sir Joseph) Banks in Cook's second voyage; but, like Banks, he withdrew on account of the inadequate accommodation. In after years he painted a 'Death of Captain Cook,' which is at Greenwich Hospital. He had thrown up many commissions to go with the expedition, and his affairs at this juncture became embarrassed. He accordingly set out once more for Italy. He left England in 1772, assisted by a present of 300*l.* and an introduction from the king to the grand duke of Tuscany. At Florence he painted the 'Interior of the Florentine Gallery,' which is now at Buckingham Palace, and was exhibited at the Royal Academy in 1779. In 1778 he went to Vienna to present to the Empress Maria Theresa a picture, which he had painted for her on commission, of the royal family of Tuscany. He was made in return a baron of the Austrian empire. On his way home from Vienna he painted the court chapel at Coblentz. Distinctions of different kinds came to him in Italy, and he was elected a member of the academies of Bologna, Tuscany, and Parma.

He had been seven years in Italy when he reached England again in 1779. For some time he worked assiduously at his profession. Then in 1783 from unrest or cupidity he suddenly determined to start for India. Here he received many lucrative commissions, one of which, a large family group executed at Calcutta in 1784, belongs to Mr. Dashwood of Bryanston Square. At Lucknow, where for some years he resided, he painted 'Colonel Mordaunt's Cock-match' (1786), a 'Tiger Hunt in the East Indies' (1788), and the 'Embassy of Hyder Beck to Calcutta' (1788), all of which were afterwards engraved by Earlom. He returned to England once more in 1790, a richer man, but with sadly impaired powers, though he continued to paint. During the later years of his life he had a house at Strand-on-the-Green, where he died on 11 Nov. 1810. In the neighbouring church of Old Brentford (St. George's) is an altar-piece which he gave to it, representing the 'Last Supper,' and which contains, in its St. Peter, a portrait of himself. The remaining apostles are said to be Brentford or Strand-on-the-Green fishermen. Zoffany is buried in Kew churchyard.

He was married twice, his first wife being the niece of a priest at Coblentz. By his second wife, Mary, who survived him, he had four daughters. It was this lady whom Nollekens, nearing eighty, wished to marry, and to whom he subsequently left 300*l.* in his will (Smith, *Nollekens*, 1828, ii. 19, 41). A large number of Zoffany's portraits of royal and noble personages were exhibited at South Kensington in May 1867, and there are examples of his work in the Diploma Gallery at Burlington House. In the College of Physicians is a picture by him of William Hunter delivering a lecture on anatomy in the life school of the Royal Academy; in the Royal Collection, in addition to the 'Florentine Gallery' and separate portraits of George III and Queen Charlotte, is the Royal Academy in 1778. Zoffany also left portraits of Gainsborough, Cæsar H. Hawkins, Macklin, C. J. Fox, Sir Richard Jebb, Wilkes and his daughter, and George Steevens, the Shakespeare commentator (the last afterwards engraved for Boydell's 'Shakespeare'). At the National Portrait Gallery is his own portrait, painted by himself in 1761, together with portraits of Sir Elijah Impey and Lord Sandwich. Zoffany's skill lay chiefly in dramatic scenes and conversation pieces, which, besides being full of life and character, are cleverly varied and agreeably finished. The backgrounds were sometimes executed by other artists, e.g. by Richard Wilson; but those by Zoffany himself have great merit and ingenuity. He has been admirably engraved by V. Green, McArdell, Finlayson, Dixon, J. G. Haid, Earlom, and others.

[Redgrave; Bryan; Seguier; Smith's Nollekens; Wheatley and Cunningham's London; Thorne's Environs of London; Academy and Grosvenor Gallery Catalogues.] A. D.

ZOON, JAN FRANZ VAN (1658–1718?), painter. [See Van Son.]

ZOONE, WILLIAM (*fl.* 1540–1575), jurist and cartographer. [See Soone.]

ZOUCH. [See also Zouche.]

ZOUCH, HENRY (1725?–1795), antiquary and social reformer, was the eldest surviving son of Charles Zouch (*d.* 1754), vicar of Sandal Magna, near Wakefield, and elder brother of Thomas Zouch [q.v.] He was educated at Wakefield school under the Rev. Benjamin Wilson, and was admitted pensioner at Trinity College, Cambridge, on 9 April 1743. He graduated B.A. in 1746 and M.A. in 1750. The set of English verses contributed by him to the Cambridge collection on the peace of 1748 is included in the 'Works of Thomas Zouch' (i. 362–5). He translated into Greek a number of the odes of Horace. As a scholar he was much praised by Dr. Parr.

Zouch was vicar of his native parish of Sandal Magna from 1754 to 1789. Towards the close of his life the first stone of a new church at Wakefield was laid by him (*Beauties of England*, Yorkshire, p. 803), and from 8 June 1758 to 31 Dec. 1764 he was governor of Wakefield school. In 1788 he succeeded his brother-in-law, Sir William Lowther, in the rectory of Swillington, which he held until his death. He was also rector of Tankersley in Yorkshire, and chaplain to the Marchioness of Rockingham. Long letters of the marquis to him are in the thirteenth report of the historical manuscripts commission (pt. vii. pp. 136–9). As a magistrate of the West Riding his zeal never flagged, but he was of an odd nature. He died on 17 June 1795, and on 21 June 'was buried in his own garden' (*Notes and Queries*, 8th ser. iii. 125, 198). He married Elizabeth, daughter and heiress of William Spinke of Wakefield; she died in the spring of 1796, leaving no issue (Hunter, *Familiæ*, Harl. Soc. ii. 750, 783).

Zouch was author of: 1. 'Remarks upon the late Resolution of the House of Commons respecting the proposed Change of the Poor Laws' [1776]. 2. 'English Freeholder's Address to his Countrymen' (anon.), 1780. 3. 'A few Words in Behalf of the Poor, being Remarks upon a Plan of Mr. Gilbert for improving the Police,' 1782. 4. 'Account of the present Daring Practices of Night-hunters and Poachers,' 1783. 5. 'Hints on the Public Police,' 1786. 6. 'Remarks on a Bill of Sir William Young for preventing Vexatious Removals,' 1789. Lord Loughborough's 'Observations on the State of English Prisons and the Means of improving them' (1793) were communicated to and revised by Zouch.

Walpole's letters to Zouch (3 Aug. 1758 to 13 March 1787) were, through the favour of Lord Lonsdale (Zouch's kinsman and executor), added to the 'Letters to the Earl of Hertford,' edited by Croker in 1825. They are included in Cunningham's edition of Walpole's 'Letters' from vol. iii. p. 146.

[Whitaker's Loidis, i. 260; Gent. Mag. 1795 i. 534, ii. 700, 1796 i. 356; Peacock's Wakefield School, pp. 102, 211; Hist. MSS. Comm. 13th Rep. App. vii. 133–4, 151; information from Dr. Aldis Wright, Trinity College, Cambridge.] W. P. C.

ZOUCH, THOMAS (1737–1815), divine and antiquary, who thought himself allied to the noble family of Zouche, was younger son of Charles Zouch, vicar of Sandal Magna, near Wakefield (*d.* 27 July 1754), who married, on 14 July 1719, Dorothy, daughter of Gervase Norton of Wakefield; she died on 17 March 1760, aged 64.

Thomas was born at Sandal Magna on 12 Sept. 1737, and, after receiving the rudiments of a classical education from his father, was sent to the free grammar school of Wakefield, under John Clarke (1706–1761) [q. v.] He was admitted pensioner at Trinity College, Cambridge, on 8 July 1756, under the tutorship of Stephen Whisson, and became scholar of his college on 6 May 1757. He won a Craven scholarship in 1760, and graduated B.A. in 1761. His name is printed as third in the list of wranglers for that year, but he himself claimed the second position. Possibly one of the two graduates above him had received, as was not uncommon at that date, an honorary degree. Zouch proceeded M.A. in 1764, and D.D. in 1805.

Zouch remained at Cambridge until 1770. He was ordained deacon in 1761, and for two years gained the members' prize for a Latin essay—in 1762 as a middle bachelor, and in 1763 as a senior bachelor. In 1762 he was elected minor fellow of his college, and became major fellow in 1764, sub-lector primus 1765–6, and lector linguæ Latinæ 1768. He was also appointed assistant tutor, at an annual salary of 60*l.*, to Thomas Postlethwaite [q. v.], and in addition took private pupils, among whom was Pepper Arden, baron Alvanley. On 8 Feb. 1768 he delivered in the college chapel a funeral oration in Latin on the death of Robert Smith, the master. The official verses on the accession of George III contained a Latin poem by him; to those on that king's marriage he contributed a Greek poem, and he supplied English verses for the sets on

the birth of the Prince of Wales and the peace of Paris, which are quoted with praise in the 'Monthly Review' (xxviii. 27–9, xxix. 43). The Greek verses in four of the university sets which bear the name of Michael Lort [q. v.] are said to have been composed by Zouch. He won the Seatonian prize in 1765 with a poem on the 'Crucifixion.' It was printed in that year, and included in the collections of 'Musæ Seatonianæ' (1772 pp. 223–41, 1787 pp. 223–41, 1808 i. 183–98).

Under the pressure of hard work Zouch's health broke down, and on 12 July 1770 he was instituted, on the presentation of his university, to the rectory of Wycliffe, on the southern bank of the Tees and in the North Riding of Yorkshire. The patronage was vested in the Roman catholic family of Constable, and, as they resisted his nomination, it cost him much trouble and expense to establish his right to the living. The church and parsonage are delightfully situated, and the interest of this small parish was heightened in his eyes by its reputed connection with John Wycliffe (Whitaker, *Richmondshire*, i. 197–200). In this pleasant position Zouch remained until 1793, and for the first ten years (from 1770 to 1780) took private pupils, three at a time. His sister Anne (*d.* 3 April 1759, aged 35) had married Sir William Lowther, rector of Swillington (*d.* 15 June 1788, aged 81), and the list of the youths with him included his two nephews (William Lowther, created Earl of Lonsdale in 1807, and John Lowther) and Sir Levett Hanson. Here he found much time for study on his own account, and he acquired a full knowledge of French, Italian, Hebrew, as well as 'a certain portion of Chaldee and Arabic learning.' He thoroughly explored this district of Yorkshire for rare botanical specimens, and became so well known for his zeal in the pursuit that on 15 May 1788, within two months of its first meeting, he was elected a fellow of the Linnean Society. Marmaduke Tunstall (*d.* 1790), a distinguished antiquary and naturalist, was the squire of the parish. Zouch's character of him is in Whitaker's 'Richmondshire' (ii. 37) and Nichols's 'Literary Illustrations' (v. 512*–13).

On the appointment of Richard Pepper Arden as master of the rolls, in 1788, Zouch became his chaplain, and in 1791 he obtained the position of deputy-commissary of the archdeaconry of Richmond. Pitt, who was under great obligation to the family of Lowther, wrote to Sir William Lowther in January 1791 that he hoped to procure the living of Catterick for Zouch. In this he did not succeed; but he bestowed on him in 1793 the valuable rectory of Scrayingham in the East Riding of Yorkshire, whereupon the benefice of Wycliffe became vacant. By the death of his elder brother, Henry, in 1795, an estate at Sandal Magna came to Zouch, and from the date of the widow's death in 1796 he resided there. Pitt thought of him for the mastership of Trinity College in 1798; but Mansel had superior claims for a post which then required a man of exceptional firmness of character. In April 1805 Zouch obtained through Pitt the second prebendal stall in the cathedral of Durham. When Vernon (afterwards Vernon-Harcourt) was translated at the close of 1807 from Carlisle to the archbishopric of York, the vacant see was offered by the Duke of Portland to Zouch. He is said to have accepted the offer, but one day later to have withdrawn his acceptance. In early life he was attacked with deafness, which grew on him with increasing years, and he was now in bad health. Moreover, the change would have brought little, if any, pecuniary advantage (*Notes and Queries*, 3rd ser. vi. 279; *Hist. MSS. Comm.* 13th Rep. vii. 232–3).

Zouch died at Sandal Magna on 17 Dec. 1815, and was buried there on 23 Dec., the Rev. James Tate drawing up a Latin inscription for him. He married at Winston, Durham, on 9 July 1772, Isabella, daughter of John Emerson, rector of that parish. She died on 18 Oct. 1803. His second wife, whom he married at Sandal Magna on 25 Aug. 1808, was Margaret (1743–1833), second daughter of Dr. William Brooke of Field Head, Dodworth, Yorkshire, and sister of J. C. Brooke, Somerset herald; she was buried with her husband at Sandal (July 1833). Zouch was a governor of Wakefield school from 14 June 1799 to 13 May 1805, and he founded the endowed school at Sandal. Zouch was best known as a student of the works and life of Izaak Walton. He edited in 1795, with notes, and a preface and a dedication to his brother Henry Zouch, a thin quarto entitled 'Love and Truth in two modest and peaceable letters . . . from a quiet and conformable citizen of London to two busie and factious shopkeepers in Coventry,' a reprint of a rare tract dated 1680 in Emmanuel College Library, Cambridge, and ascribed to Walton (cf. Walton, *Compleat Angler*, ed. Nicolas, vol. i. pp. c–cii). His edition of Walton's 'Lives of Donne, Wotton, Hooker, Herbert, and Sanderson, with Notes and Life of the author,' which was first issued at York in 1796, was reissued in this country in 1807 and (with inclusion of 'Love and Truth') in 1817, and was pub-

lished at New York in 1846 and 1848, and at Boston in 1860. He was attacked for some of his comments in the 'Monthly Magazine' (May 1803, pp. 299–300), and defended himself in the 'Gentleman's Magazine' (1803, ii. 1016). Zouch's 'Life of Izaak Walton,' with notices of his contemporaries, was separately published with illustrations in 1823, and was reissued in 1825. 'The fruits of his researches' were embodied in the life of Walton which was prefixed to the 1808 issue by Samuel Bagster of Sir John Hawkins's edition of 'The Compleat Angler.' Zouch's biography of Walton was superseded by that of Sir N. H. Nicolas.

The other works of Zouch included, in addition to sermons: 1. 'An Inquiry into the Prophetic Character of the Romans, as described in Daniel viii. 23–5,' 1792. 2. 'An attempt to illustrate some of the Prophecies of the Old and New Testament' [1800]. 3. 'A Letter to Bishop Horsley on his Opinion concerning Antichrist. By a Country Clergyman [i.e. Zouch],' 1801. 4. 'Memoir of John Sudbury, Dean of Durham' (anon.), 1808. 5. 'Memoirs of Sir Philip Sidney,' 1808; 2nd ed. 1809; a 'meagre book,' says Southey (*Letters*, ed. Warter, ii. 97, 123; *Life*, ed. C. C. Southey, iii. 224). He assisted in drawing up 'The Life and Character of John, Lord Viscount Lonsdale,' printed for private distribution in 1808, and prefixed to the 'Memoirs of James II,' 1808. Zouch's works were edited by Francis Wrangham at York in 1820, both in a private impression of four copies only, and also for sale (2 vols. 8vo).

[Memoir by Wrangham prefixed to Works (1820) and issued separately; Nichols's Literary Anecdotes, vii. 720; Notes and Queries, 8th ser. iii. 125, 198, 334; Lupton's Wakefield Worthies, pp. 191–6; Peacock's Wakefield School, pp. 103, 214; Whitaker's Loidis, i. 255, 291–2, 360; Lonsdale MSS. (Hist. MSS. Comm. 13th Rep. pt. vii.) 135, 146, 150–4, 232–4, including several of Zouch's letters; Hunter's Familiæ (Harl. Soc.), ii. 766, 783; information from Dr. Aldis Wright, Trin. Coll. Cambridge.] W. P. C.

ZOUCHE, Baron. [See Curzon, Robert, 1810–1873.]

ZOUCHE or ZOUCH, ALAN la or de la, Baron Zouche (*d.* 1270), was the son of Roger de la Zouch and the grandson of Alan de la Zouch. This elder Alan, the first of the family to be established in England, was a younger son of 'Galfridus vicecomes,' that is, in all probability of Geoffrey, viscount of Porhoet in Brittany (*d.* 1141); his elder brother, Eudes de Porhoet, was for a few years count of Brittany, but with a disputed title, and his uncle, also named Alan, was founder of the viscounty of Rohan (cf. (A. de la Borderie, *Géographie féodale de la Bretagne*, p. 29). Under Henry II Alan de Porhoet, or de la Zouch, established himself in England, and married Adeliza or Alice de Belmeis, sole heiress of the house of Belmeis [cf. Belmeis, Richard de], her inheritance including Tong Castle in Shropshire, Ashby (afterwards called Ashby de la Zouch) in Leicestershire, North Molton in Devonshire, and other lands in Cambridgeshire and elsewhere. As her husband, Alan de la Zouch became an important personage at Henry II's court. Their sons, William de la Zouch (*d.* 1199) and Roger de la Zouch (*d.* 1238?), succeeded in turn to these estates. Roger's Breton connection was almost fatal to him in 1204 (*Rotuli Normanniæ*, pp. 130, 139), but he managed to regain John's favour, and devoted himself to that king to the last. In the first year of Henry III's reign he was rewarded by receiving grants of the forfeited estates of his kinsmen, the viscounts of Rohan (*Rot. Lit. Claus.* i. 366, 385, 423). He died before 3 Nov. 1238 (*Excerpta e Rot. Fin.* i. 315).

On 15 June 1242 Alan was summoned to attend the king with horses and arms in Gascony (*Rôles Gascons*, ed. Michel, i. 25, 29). He was at La Sauve in October (*ib.* i. 78), at Bordeaux in March and April 1243 (*ib.* i. 119–26), and at La Réole in November (*ib.* i. 221). Before 6 Aug. 1250 (*Cal. Doc. Ireland*, 1171–1251, p. 458) Zouch was appointed justice of Chester and of the four cantreds in North Wales. Matthew Paris says that he got this office by outbidding his predecessor, John de Grey. He offered to pay a ferm of twelve hundred marks instead of five hundred (*Hist. Major*, v. 227; see, however, Grey, Sir John de, *d.* 1266). Zouch boasted that Wales was nearly all reduced to obedience to the English laws (*ib.* v. 288), but his high-handed acts provoked royal interference and censure (cf. *Rôles Gascons*, i. 454; *Abbreviatio Placitorum*, pp. 142–3). He continued in office as the lord Edward's deputy after the king's grant of Chester and Wales to his eldest son.

Ireland had been among the lands which Edward had received from Henry III in 1254. In the spring of 1256 Zouch was sent to that country 'on the service of the lord Edward' (*Cal. Doc. Ireland*, 1252–84, p. 81), and soon afterwards he was appointed justice of Ireland under Edward, his first official mandate being dated 27 June 1256 (cf. Chron. in *Cart. St. Mary's, Dublin*, ii. 316, which dates his appointment 1255;

GILBERT, *Viceroys of Ireland*, pp. 103–4). In 1257 he was still in Ireland (*Cal. Doc. Ireland*, 1252–84, p. 89). On 28 June 1258 he received a mandate from the king, now under the control of the barons, not to admit any justice or other officer appointed by Edward to Ireland unless the appointment had the consent of the king and the barons (*Fœdera*, i. 373). However, he ceased to hold office soon after this, Stephen Longespee being found acting as justice on 21 Oct. 1258.

During the barons' wars Zouch steadily adhered to the king. He was on 9 July 1261 appointed sheriff of Northamptonshire, receiving in October a letter from the king urging him to keep his office despite any baronial interlopers (*List of Sheriffs*, p. 92; SHIRLEY, *Royal Letters*, ii. 193). He remained sheriff until 1264, and sometimes ignored the provisions of Magna Carta by acting as justice itinerant in his own shire and also in Buckinghamshire and Hampshire. In 1261 he was also made justice of the forests south of Trent (*Cal. Rot. Pat.* p. 32), and in 1263 king's seneschal (*ib.* p. 34). In April 1262 he held forest pleas at Worcester (*Ann. Mon.* iv. 447). On 12 Dec. 1263 he was one of the royalist barons who agreed to submit all points of dispute to the arbitration of St. Louis (*Royal Letters*, ii. 252). According to some accounts he was taken prisoner early in the battle of Lewes by John Giffard [q.v.] He escaped almost immediately and took refuge in Lewes priory, where he was found after the fight disguised as a monk (ROBERT OF GLOUCESTER, ii. 753–4; 'Ann. London' in *Chron. Edward I and Edward II*, i. 65, however, makes his brother William Zouch Giffard's captive; see BLAAUW, *Barons' War*, p. 201). In the summer of 1266 he was one of the committee of twelve arbitrators appointed to arrange the terms of the surrender of Kenilworth (*Ann. Waverley*, p. 372). On 23 June 1267, after the peace between Henry III and Gilbert de Clare, eighth earl of Gloucester [q.v.], he was appointed warden of London and constable of the Tower (*Liber de Antiquis Legibus*, p. 92; cf., however, *Ann. Lond.* p. 76, and *Cal. Rot. Pat.* p. 40, which says 25 June). He continued in office until Michaelmas, whereupon his tenure was prolonged until Easter 1268 (*Lib. de Ant. Leg.* p. 225). In 1270 Zouch had a suit against Earl Warenne with regard to a certain estate. On 19 June the trial was proceeding before the justices *in banco* at Westminster Hall, and Zouch seemed likely to win the case. Thereupon he was murderously attacked by Earl Warenne and his followers [for details see WARENNE, JOHN DE, 1231?–1304]. Roger, his son, was wounded and driven from the hall; Alan himself was seriously injured and left on the spot. He was still surviving when, on 4 Aug., Warenne made his peace with the crown and agreed to pay a substantial compensation to the injured Zouches (*Fœdera*, i. 485). He died on 10 Aug., and on 20 Oct. his son Roger received seisin of his estate (*Excerpta e Rot. Fin.* ii. 525).

Zouch was a benefactor of the Knights Templars, to whom he gave lands at Sibford, and to the Belmeis family foundation of Buildwas, after having carried on protracted lawsuits with that house (EYTON, ii. 220). Zouch married Elena (*d.* 1296), one of the daughters and coheirs of Roger de Quincy, earl of Winchester [see under QUINCY, SAER DE], and in 1267 succeeded to her share of the Quincy estates. Their eldest son, Roger de la Zouch, married Ela, daughter of Emelina, countess of Ulster, was summoned to parliament, and died in 1285, being succeeded by his son Alan, then aged 18, who died in 1314, being also summoned to parliament between 1297 and his death. He left three daughters as his coheirs. The youngest, Elizabeth, was a nun. The elder ones were Eleanor, who married (1) Nicholas Seymour, and (2) Alan de Charlton; and Maud, who married Robert de Holland. Between the descendants of these two ladies the estates were divided. A younger son of the elder Alan and Elena de Quincy was Eudes or Ivo, the alleged ancestor of the Zouches of Harringworth [see ZOUCHE, EDWARD LA].

[Rymer's Fœdera, vol. i., Cal. Rot. Pat., Cal. Rot. Cart., Rot. Lit. Claus., Abbreviatio Placitorum, Excerpta e Rot. Finium, vols. i. and ii., and Cal. Inq. post mortem, vol. i. (all in the Record Comm.); Cal. Doc. Ireland, 1171–1251, 1252–84; Trivet (Engl. Hist. Soc.); Liber de Antiquis Legibus (Camd. Soc.); Rôles Gascons, vol. i. in Documents inédits; Matt. Paris's Hist. Majora, vol. v., Stubbs's Chron. Edward I and Edward II, Annales Monastici, Rishanger, Flores Hist., Shirley's Royal Letters, vol. ii., Cartularies of St. Mary's, Dublin, vol. ii., Robert of Gloucester, vol. ii. (all in Rolls Ser.); Memoirs and Genealogies of the Zouches are in Foss's Judges of England, ii. 527–9, and Biographia Juridica, pp. 790–1; Eyton's Shropshire, ii. 208–24, Nichols's Leicestershire, iii. 563, 635, and in Dugdale's Baronage, i. 688–9. For the Zouch descent the Swavesey Charters in Dugdale's Monasticon, vi. 1001, 1002, cannot be relied upon; see rather Monasticon, vi. 263, Eyton, ii. 210, and G. E. C[okayne]'s Complete Peerage, viii. 222, corrected in viii. 529; Nicolas's Historic Peerage, ed. Courthope, p. 524.]

T. F. T.

ZOUCHE, EDWARD LA, eleventh BARON ZOUCHE OF HARRINGWORTH (1556?–1625), born about 1556, was only son of

George la Zouche, tenth baron (*d.* 1569), and his wife Margaret, daughter and coheir of William Welby of Molton, Lincolnshire. The family claimed descent from Eudes la Zouche, a younger son of Alan la Zouche, baron Zouche [q.v.] His son William, first baron Zouche of Harringworth, was summoned to parliament from 13 Jan. 1308 to 14 Feb. 1348, and died in 1352. William, the fifth baron (1402?–1463), married Alice *de jure* baroness St. Maur, daughter of Sir Thomas St. Maur, baron St. Maur, and the sixth and succeeding barons Zouche are now considered to have been also *de jure* barons St. Maur. John, the seventh baron (1460–1526), was attainted in 1485 as an adherent of Richard III, but was restored in blood and dignity in 1495.

Edward succeeded as eleventh Baron Zouche on the death of his father, George, on 30 June 1569. As a 'ward of state' he came under the care of Sir William Cecil, who entrusted his education to Whitgift, then master of Trinity College, Cambridge. On 19 Aug. 1570 Whitgift wrote to Cecil, 'My Lord Zouche is in good health . . . and shall not lack my carefulness and diligence. . . . He continueth in his well-doing,' but apparently did not take a degree (Whitgift, *Works*, iii. 599). He received his first summons to parliament on 2 April 1571, but being a minor did not take his seat for some years. Subsequently he lamented his 'fond spending of his time in youth;' 'I passed my youth,' he wrote, 'in little searching for knowledge, and in that time spent my patrimony' (*Cal. State Papers*, Dom. 1591–4, p. 91; *Cal. Hatfield MSS.* vi. 195). In 1575 he quarrelled with Roger North, second baron North [q.v.], and on 12 Feb. 1575–6 both peers were summoned before the privy council and bound over to keep the peace. In 1586 Zouche was one of the peers who tried Mary queen of Scots, and in the following year he went to live on the continent, partly to qualify himself for public service and partly, as he said, 'to live cheaply.' He went by sea to Hamburg in March 1587, and thence to Heidelberg and Frankfort. In April 1588 he was at Basle, and in 1590 he met at Altdorf (Sir) Henry Wotton [q. v.], with whom he corresponded much in after years. Wotton's letters to Zouche were published separately in 1685 (London, 8vo), and were also appended to the edition of the 'Reliquiæ Wottonianæ' which appeared in that year. In August 1591 Zouche was living at Vienna; thence he proceeded to Verona, but in 1593 he was back in England.

On 22 Dec. of that year he was sent as envoy extraordinary to James VI of Scotland to protest against his leniency towards Huntly, Errol, and Angus, who were known to be in league with Spain, and to inform him that Elizabeth would resist the landing of any Spanish troops in Scotland (instructions dated 20 Dec. in *Cotton MS.* Caligula D. ii. ff. 151, 155; cf. *Cal. State Papers*, Spanish, 1587–1603, p. 613). He had audience of James VI on 15 Jan. 1593–4, but his 'zeal caused him to exceed his authority,' and he returned in the following April (Thorpe, *Cal. Scottish State Papers*, ii. 642–677; *Cotton MS.* Calig. D. ii. f. 169). In June 1598 he was sent on a commercial mission to Denmark, (Sir) Christopher Perkins [q.v.], who had already been several times as envoy to the Danish court, being selected to accompany him (*Cotton MS.* Nero B. iv. ff. 195, 204, 211). These missions did nothing to restore Zouche's private fortunes, and in 1600 he retired for the sake of economy to Guernsey, where for a few months he was persuaded to act as deputy-governor. He returned to England in 1601, when Chamberlain anticipated his appointment as ambassador to Scotland. The report was unfounded, but in June 1602 Zouche was appointed president of Wales (*Harl. MS.* 7020, art. 26), and four months later Chamberlain wrote, 'Lord Zouche plays *rex* in Wales with both council and justices, and with the poor Welshmen' (*Cal. State Papers*, Dom. 1601–3, pp. 45, 201, 249).

Zouche was continued in this office by James I, who further gratified him by making him grants of land worth 80*l.* a year in 1604, and others in subsequent years (*ib.* 1603–10, pp. 137, 142, 214, 220). After Salisbury's death in 1612 he was one of the commissioners to whom the treasury was entrusted (*Court and Times of James I*, i. 173). He was now able to indulge in colonial ventures; in 1609 he was member of the council of the Virginia Company, and in 1617 he invested a hundred pounds in Lord De la Warr's expedition [see West, Thomas, 1577–1618]. In 1619 he sent his pinnace, the Silver Falcon, to Virginia, and on 3 Nov. 1620 was appointed one of the first members of the New England council.

Meanwhile, in spite of complaints that his treatment brought disgrace upon the office he held, Zouche remained president of Wales until 13 July 1615, when he was given the important and dignified office of lord warden of the Cinque Ports (Gardiner, ii. 327); his official correspondence in this capacity fills no small portion of the 'Domestic State Papers.' His political importance was slight, but what influence he possessed he seems to have exerted in the anti-Spanish interest,

and he was the last of the council to take the oath to observe the articles of the Spanish marriage treaty—if indeed he took the oath at all (*ib.* v. 69). He held the wardenship of the Cinque Ports until 17 July 1624, when ill-health and Buckingham's persuasions, reinforced by a grant of 1,000*l.* and a pension of 500*l.*, induced him to resign the office, which was bestowed on the duke.

Zouche died in 1625, and was buried in the family vault in Hackney. The fact that this vault communicated with Zouche's wine-cellar provoked from his friend Ben Jonson the lines:

> Wherever I die, oh, here may I lie
> Along by my good Lord Zouche,
> That when I am dry, to the tap I may hie,
> And so back again to my couch.

Jonson was not Zouche's only literary friend; his cousin, Richard Zouche [q. v.], dedicated to him his 'Dove, or Passages of Cosmography,' in 1613; the first part of William Browne's 'Britannia's Pastorals,' published in 1613, was also dedicated to him, as was the English and French dictionary published in 1593 by Claude Holyband, a French teacher settled in London, while Thomas Randolph's father was Zouche's steward. The loss of his patrimony is said to have been largely due to his passion for horticulture. He cultivated a 'physic-garden' in Hackney, and formed a friendship with John Gerard (1545–1612) [q.v.], the herbalist. The celebrated botanist L'Obel superintended this garden, accompanied Zouche on his embassy to Denmark, and dedicated to him the 1605 edition of his 'Animadversiones' (Pulteney, *English Botany*, 1790, i. 98; Sir Hugh Platt, *Garden of Eden*, 1653, p. 145). Manningham describes him as 'a very learned and wise nobleman,' and his secretary (Sir) Edward Nicholas [q. v.] pronounced him 'a grave and wise counsellor.' His portrait, from an anonymous engraving (cf. Bromley, *Cat. Engr. Portr.* p. 463) is reproduced in Brown's 'Genesis of the United States.' His will was proved on 30 Sept. 1625 by his cousin, Sir Edward Zouche, 'a roystering courtier,' who had been made knight-marshal of the household in 1618, and a member of the New England council in 1620.

Zouche married, first, about 1578, his cousin Eleanor, daughter of Sir John Zouche of Condor, and, secondly, Sarah (*d.* 1629), daughter of Sir James Harington of Exton by his wife Lucy, daughter of Sir William Sidney [see under Sidney, Sir Henry]; she had already been twice married, first to Francis, lord Hastings (eldest son of George Hastings, fourth earl of Huntingdon), secondly to Sir William Kingsmill, and after Zouche's death she married as her fourth husband Sir Thomas Edmondes [q. v.] By neither wife had Zouche any male issue, and his baronies fell into abeyance between the heirs of his daughters by his first wife: (1) Eleanor, who married, in 1597, Sir William Tate, father of Zouch Tate [see under Tate, Francis], and (2) Mary, who married, first, Charles Leighton, and, secondly, William Connard. The abeyance was terminated in 1815 in favour of Sir Cecil Bisshopp, who became twelfth baron Zouche, and whose daughter Harriet Anne Curzon (1787–1870), thirteenth baroness Zouche, was mother of Robert Curzon, fourteenth baron Zouche [q. v.]

[Cal. State Papers, Dom. 1581–1625, Amer. and West Indies, 1574–1660; Cal. Hatfield MSS. vols. ii.–vii.; Harl. MSS. 806, 807, 1233, 1411, 1529, 6601; Lansd. MSS. 259, 269, and 863; Addit. MSS. 5705, 12496–7, 12504, and 12507; Egerton MSS. 2541, 2552, and 2584; Hist. MSS. Comm. 5th Rep. App. passim; Davy's Suffolk Collections in Addit. MS. 19156, ff. 335 sqq.; Hunter's Chorus Vatum in Addit. MS. 24489, ff. 89, 189; Acts of the Privy Council, ed. Dasent, 1575–1590; Manningham's Diary and Chamberlain's Letters (Camden Soc.); Birch's Mem. of Elizabeth; Court and Times of James I, passim; Gardiner's Hist. of England; Alexander Brown's Genesis of the United States; Ward's Sir Henry Wotton, 1898, pp. 22–3 sqq.; Robinson's Hackney, pp. 131–2; Granger's Biogr. Hist. ii. 40; Bridges's Northamptonshire, ii. 320; Burke's and G. E. C[okayne]'s Complete Peerages.] A. F. P.

ZOUCHE, RICHARD (1590–1661), civilian, son of Francis Zouche, lord of the manor of Ansty, Wiltshire, and sometime M.P., who was son of Sir John Zouche, a younger son of John, eighth baron Zouche of Harringworth, was born at Ansty in 1590. His mother is said to have been Philippa, sixth daughter of George Ludlow of Hill Deverel, Wiltshire. He was elected scholar of Winchester in 1601, scholar of New College, Oxford, in 1607, fellow in 1609. He graduated as B.C.L. in 1614, and D.C.L. in 1619, having been admitted in 1617 an advocate of Doctors' Commons. In 1620 he succeeded John Budden [q.v.] (who had been first the deputy and then the successor of Alberico Gentili [q.v.]) as regius professor of civil law at Oxford. It was apparently in 1622 that he married Sarah, daughter of John Harte of the family of that name, settled at Brill in Oxfordshire, a proctor in Doctors' Commons, and, having thus vacated his fellowship, entered himself in 1623 as a fellow commoner at Wadham College, and continued to occupy that position till in 1625

he was appointed principal of St. Alban Hall. In 1621 and 1624, through the influence of his cousin Edward, eleventh baron Zouche [q. v.], he had been elected M.P. for Hythe.

Henceforth Zouche seems to have divided his attention between his academical engagements and his practice in London. He took a leading part in the Laudian codification of the statutes of the university (1629–1633). He acted for many years as 'assessor' of the vice-chancellor's court, and in 1632 became chancellor of the diocese. At the same time he was making for himself such a position at Doctors' Commons as resulted in his appointment, on the death of Sir Henry Marten in 1641, to be judge of the high court of admiralty. In the civil war the sympathies of Zouche were on the side of the king. His departure for Oxford in 1643, without payment of a parliamentary assessment, was followed by the levy of a distress upon the furniture in his London chambers. In 1646 he was one of those who negotiated, on behalf of the royalist forces in Oxford, the articles for the surrender of the city to Fairfax, signed 22 June, under which he and the other malignants there were permitted within six months to compound for their estates, without taking the covenant, and to go to London for that purpose. He petitioned accordingly, and in November of the same year was allowed to compound for interests in land at Harvill, near Uxbridge, at Ascott in Oxfordshire, and in Knightrider Street and Doctors' Commons in the city of London, at one tenth of their value, viz. 333*l.* In 1647 he was busy in drafting, together with Dr. Robert Sanderson [q. v.], the 'Reasons' of the university of Oxford for disagreeing with the solemn league and covenant and the negative oath; but in the following year he seems to have in some sort submitted to the parliamentary visitors for the reformation of the university (though his name does not occur in their register), so as not only to have retained his academical preferments as long as he lived, but also to have induced the visitors to restore his son Richard to a demyship of which they had deprived him. Zouche was, however, not allowed to retain the judgeship of the admiralty, which was in 1649 conferred upon Dr. Exton, but was sufficiently in favour with Cromwell to be placed by him upon the special commission of oyer and terminer, consisting of three judges, three civilians, and three laymen, for the trial of Don Pantaleone Sa, the brother of the Portuguese ambassador, for murder committed in a brawl at the Exchange. Sa was condemned on 4 July 1654, and executed, and Zouche some years later wrote a book to defend the judgment in which he had taken part. In opposition to the now accepted view, he holds that the diplomatic privilege allowed to an ambassador does not extend to a member of his suite.

Zouche seems to have passed the remainder of the commonwealth time chiefly at Oxford, and to have been looked upon with some suspicion by both political parties. On the one hand, he was defeated in 1657 for the keepership of the archives by Dr. John Wallis (1616–1703) [q. v.], who had gone about saying of him 'that he was a malignant and talked against Oliver.' On the other hand, as having submitted to the visitors of 1648, he was an unacceptable member of the new commission which was sent down in 1660 to undo the work of its predecessors, by restoring the deprived professors and fellows to their former positions. No attention was, however, paid to complaints on this score, and Zouche and his colleagues completed in ten weeks the work which had been entrusted to them. On 4 Feb. 1661 Zouche was replaced in the judgeship of the admiralty, but enjoyed the post for less than a month. He died at his house in Doctors' Commons on 1 March 1661, and was buried at Fulham, near the grave of his daughter, Catherine Powell. Sarah Zouche long survived her husband, and dying in 1683, at the lodgings of her son-in-law, the provost of Oriel, was buried under a memorial tablet in the church of St. Peter's in the East at Oxford.

Richard and Sarah Zouche had six children—two sons and four daughters—of whom Anne married Robert Say, provost of Oriel, and, dying in 1687, was honoured by a monument at St. Mary's; and Sarah married Dr. Lydall, warden of Merton, and, dying in 1712, was buried with an inscription in the college chapel. She alone of all Zouche's children left issue. One of her daughters, Frances Lydall, married Dr. W. Walker, fellow of Oriel, whose descendant, the Rev. R. Zouche Walker, late fellow of Magdalen College, is the owner of a beautiful portrait of Zouche by Cornelius Jansen, representing him as a man of about thirty-five, in ruff and doublet, with refined features and pointed beard. An etching of this picture is prefixed to the reprint of 'The Dove.'

Zouche made a very favourable impression upon his contemporaries. Bishop Sanderson said to a friend: 'The learned civilian, Doctor Zouche (who lately died), had writ "Elementa Jurisprudentiæ," which was a book he could also say without book; and that no wise man could read it too often, or com-

mend it too much.' Anthony Wood says that Zouche was 'an exact artist, a subtile logician, expert historian, and for the knowledge in, and practice of, the civil law, the chief person of his time; as his works, much esteemed beyond the seas (where several of them are reprinted), partly testify. He was so well vers'd also in the statutes of the university, and controversies between the members thereof and the city, that none after Twyne's death went beyond him. As his birth was noble, so was his behaviour and discourse, and as personable and handsome, so naturally sweet, pleasing, and affable. The truth is there was nothing wanting but a froward spirit for his advancement; but the interruption of the times, which silenc'd his profession, would have given a stop to his rise had he been of another disposition.' Zouche was, in fact, a good specimen of the sort of civil lawyer who was produced at Oxford, while the thorough drill of the old system of legal training, as revived by the impulse given to it by the Italian refugee, Alberico Gentili, still lasted on. Zouche and his junior contemporary, Arthur Duck [q. v.], both pupils of Budden, the successor of Gentili in the regius professorship, are the last of the old race of Oxford civilians whose writings still enjoy a European reputation.

The literary activity of Zouche, taking into account his labours in other directions, was as surprising in amount as it was varied in character. His first, and somewhat juvenile, publication (No. 1 in the list which follows) was a poem, descriptive of Europe, Asia, and Africa, after the manner of the 'Periegesis' of Dionysius. In a euphuistic preface the author apologises for his poetical venture, having known some 'whose credit hath challenged respect, exceeding strong in prejudice against the composing and reading such trifles.' In maturer years Zouche attempted a play (No. 6), if it be rightly ascribed to him, intended to be performed before an academical audience, fitted indeed for no other, since the *dramatis personæ* are such bloodless abstractions as 'Fallacy,' 'Proposition,' and 'Ambiguity.' Quite late in life he produced a little book of logical, rhetorical, and ethical maxims (No. 14). Most of Zouche's writings were, however, of a professional character. Of these several were handbooks for disputations at the university (Nos. 11, 12, 15), and two were of a polemical cast (Nos. 13, 16). But his most important achievement was the mapping out of the whole field of law, and the subsequent examination in detail of its various departments. The 'Elementa Jurisprudentiæ' (No. 2), although in terminology wholly, and in substance mainly, a setting forth of Roman law, is intended to supply a generally applicable scheme of legal science, distributed under the two main heads of 'Jus' and 'Judicium' (or 'Rights' and 'Remedies'). In accordance with the method which he had thus prescribed to himself, Zouche afterwards dealt, in a series of monographs, with the several topics of 'feudal,' 'sacred,' 'maritime,' 'military,' and 'fecial' law (Nos. 3, 4, 5, 7, 8, 9, 10). His was essentially a logical mind, and the scheme is consistently and persistently carried out. The treatise on *Jus feciale* is deserving of especial mention as the first work which exhibits the law of nations as a well-ordered system, in which the 'Jus belli' is relegated to a duly subordinate position ('Ist als das erste Lehrbuch des gesammten Völkerrechts anzusehen,' Von Ompteda, *Litteratur des Völkerrechts*, 1785; 'Das erste eigentliche Lehrbuch des Völkerrechts,' von Kaltenborn, *Kritik des Völkerrechts*, 1847). It must also be remembered that it was the second title of this work, *Jus inter gentes*, which suggested to Bentham the happily coined phrase 'international law.'

The following is a list of the works written by or attributed to Zouche: 1. 'The Dove, or Passages of Cosmography,' London, 1613, 8vo, dedicated to Edward lord Zouche by his kinsman, the author; reprinted, with notes and a memoir of the author, by his descendant, Richard Walker, B.D., 1839, 8vo. 2. 'Elementa Jurisprudentiæ, definitionibus, regulis et sententiis selectioribus Juris Civilis illustrata,' Oxford, 1629, 8vo; Leyden, 1653, 12mo, together with Nos. 4 and 5; Oxford, 1636, 4to, together with Nos. 7, 8, and 9; Leyden and Amsterdam, 1652, 12mo; and The Hague, 1665. 3. 'Descriptio Juris et Judicii feudalis, secundum consuetudines Mediolani et Normanniæ, pro introductione ad Jurisprudentiam Anglicanam,' Oxford, 1634, 12mo. 4. 'Descriptio Juris et Judicii temporalis, secundum consuetudines feudales et Normannicas,' with Nos. 2 and 5, Oxford, 1636, 4to. 5. 'Descriptio Juris et Judicii ecclesiastici, secundum canones et constitutiones Anglicanas,' together with Nos. 2 and 4, Oxford, 1636, 4to. Nos. 4 and 5 were reprinted with R. Mocket's 'Tractatus de politia ecclesiæ Anglicanæ,' London, 1683, 8vo. 6. 'The Sophister, a comedy,' London, 1639, 4to, anon., but ascribed by an old manuscript note in the Bodleian copy to Zouche; so also by most authorities on the drama, though not by G. Langbaine. 7. 'Descriptio Juris et Judicii sacri, ad quam leges quæ religionem et piam

causam respiciunt referuntur,' with Nos. 2, 8 and 9, Oxford, 1640, 4to, and Leyden and Amsterdam, 1652, 12mo. 8. 'Descriptio Juris et Judicii militaris, ad quam leges quæ rem militarem et ordinem personarum respiciunt referuntur,' with Nos. 2, 8, and 9, Oxford, 1640, 4to, and Leyden and Amsterdam, 1652, 12mo. (Part ii. of this work is on nobility.) 9. 'Descriptio Juris et Judicii maritimi, ad quam quæ navigationem et negotiationem maritimam respiciunt referuntur,' with Nos. 2, 8, and 9, Oxford, 1640, 4to, and Leyden and Amsterdam, 1652, 12mo. 10. 'Juris et Judicii fecialis, sive Juris inter gentes, et quæstionum de eodem explicatio,' Oxford, 1650, 4to; Leyden, 1651; The Hague, 1659, 12mo; Mayence, 1661; translated by Gottfried Vogel as Allgemeines Völkerrecht, wie auch allgemeines Urtheil und Ansprüche aller Völker, Frankf. 1666, 12mo. 11. 'Cases and Questions resolved in the Civil Law,' Oxford, 1652, 12mo (intended later 'to be published in the proper language of the civil law for the use of students in their profession.' Part i. relates to rights, part ii. to procedure). 12. 'Specimen quæstionum Juris Civilis,' Oxford, 1653, anon., but certainly by Zouche; see No. 15. 13. 'Solutio quæstionis veteris et novæ, sive de Legati delinquentis judice competente dissertatio,' Oxford, 1657, 12mo; Cologne, 1662, 12mo; cum notis Hennelii, Berlin, 1669, 12mo; translated by J. J. Lehmann as 'Eines vornehmen englischen Jureconsulti Gedanken von dem Traktement eines Ministers,' Jena, 1717, 8vo; also by D. J., gent., as 'A dissertation concerning the punishment of ambassadors, with the addition of a preface concerning the occasion of writing this treatise,' London, 1717, 8vo (published with reference to the affair of the Swedish ambassador, Gyllenburg). 14. 'Eruditionis ingenuæ specimen, scilicet Artium Logicæ, Dialecticæ et Rhetoricæ, necnon moralis Philosophiæ, M. T. Ciceronis definitionibus, præceptis et sententiis illustratæ,' Oxford, 1657, 12mo, anon., but dated from St. Alban's Hall, and attributed to Zouche by an old manuscript note on the Bodleian copy. 15. 'Quæstionum Juris Civilis centuria, in decem classes distributa,' Oxford, 1660; London, 1682, 12mo. In the preface, dated 1659, Zouche alludes to his publication of the 'Specimen' six years previously. He dedicates these 'senectutis molimina' to the 'jurisprudentiæ studiosis, præsertim B. Wicchami alumnis,' having himself been 'humanioribus literis et juris studio institutus' in the two Wiccamical colleges. 16. 'The Jurisdiction of the Admiralty of England asserted against Sir Edward Coke's "Articuli Admiralitatis" in chap. xxii. of his "Jurisdiction of Courts,"' London, 1663, 8vo. (In a preface, dated from Doctors' Commons, Dr. Baldwyn attests that this treatise was delivered into his hands by the author himself to be printed); reprinted in the edition of the 'Consuetudo vel lex mercatoria' of Gerard Malynes [q.v.], published in London, 1686, fol.

With a view to his candidature for the keepership of the archives Zouche compiled in manuscript 'Privileges of the University of Oxford, collected into a body.' A transcript of this manuscript is preserved at St. John's College.

[Banks's Dormant and Extinct Baronage; Nichols's Hist. of Leicestershire; Hoare's Hist. of Wiltshire; Kirby's Winchester Scholars; Gardiner's Wadham College; Wood's Athenæ, his Colleges and Halls and his Life, by Clark; [Coote's] English Civilians; Le Neve's Monumenta; Burrows's Visitation of 1648; the Royalist Composition Papers in the Record Office; the Registers of New College, of the Diocese of Oxford, and of the High Court of Admiralty; and private information.]

T. E. H.

ZOUCHE or ZOUCH, WILLIAM LA or DE LA (*d.* 1352), archbishop of York, seems from his close connections with Northamptonshire to have belonged to the Harringworth branch of the Zouche family, and he is generally said to have been a younger son of William la Zouche, first Baron Zouche (1276?–1352) of Harringworth (RAINE, *Fasti Eboracenses*, p. 437); he alludes to his parents as alive in 1349. He graduated M.A. and B.C.L. at some university (*Cal. Papal Letters*, ii. 520). At the beginning of Edward III's reign he appears as one of the king's clerks or chaplains (*Fœdera*, iii. 210). Perhaps he was the William la Zouche who, with other clerks, was accused before January 1328 of breaking into the house and stealing the sheep of the prior of Charley, Leicestershire (*Cal. Pat. Rolls*, 1327–30, p. 275). On 14 May 1329 he received protection on going abroad with the king (*ib.* p. 390). On 16 Sept. 1330 he was appointed clerk and purveyor of the great wardrobe (*ib.* 1330–4, p. 5). A little later he is called keeper of the wardrobe (*ib.* p. 53). His successor in that office was appointed on 15 July 1334 (*ib.* p. 569). In 1335 he was keeper of the privy seal (*Cal. Papal Letters*, ii. 524). On 24 March 1337 he was appointed treasurer of the exchequer during pleasure (*ib.* 1334–1338, p. 409), and on 21 Aug. of the same year was joined with William la Zouche of Harringworth, possibly his father, to lay before the shires of Northampton and Rut-

land the decision of king and council as to the defences of the realm (*ib.* p. 503). On 10 March 1338 he was succeeded by Robert de Wodehouse [q. v.] as treasurer of the exchequer (*ib.* 1338–40, p. 195), but on 16 Dec. he was appointed treasurer of England (*ib.* p. 195). In July 1339 he was sent beyond Trent to bear news to the north of the dangers besetting the realm, and then or a little later he was summoned to follow the king to Brabant, so that he had to discharge the office of treasurer by deputy (*ib.* pp. 271, 387). On 19 Jan. 1340 he was back in England and a commissioner for opening parliament (*ib.* p. 347). In April, however, a deputy treasurer was again appointed, and on 2 May 1340 he was definitely relieved of his office.

Ecclesiastical preferments had been pouring thickly on William. On 6 Jan. 1328 he was presented by the king to the rectory of Titchmarsh, near Thrapston, Northamptonshire (*Cal. Pat. Rolls*, 1327–30, p. 343), and 29 Aug. in the same year also received from the crown the living of Chesterton, near Warwick (*ib.* p. 318). Before this he was also rector of Clipsham, Rutland (*Cal. Papal Letters*, ii. 276). On 4 July 1328 John XXII, at the king's request, appointed him by provision to a canonry at Exeter on condition of his resigning Clipsham (*ib.* ii. 276). In Exeter he was also collated to the archdeaconry of Barnstaple on 10 Dec. 1329 (Le Neve, *Fasti Eccl. Angl.* ed. Hardy, i. 406), which he resigned before 17 Dec. 1330. Between 12 July 1330 and 10 June 1331 he was archdeacon of Exeter (*ib.* i. 393). Before 1333 he was also rector of Yaxley, Huntingdonshire (*Cal. Papal Letters*, ii. 376). In that year Benedict XII, at the king's request, gave him a canonry of Southwell by provision, renewed on 31 May 1335 (*ib.* pp. 375, 520). On 30 Nov. of the same year Benedict provided him to the prebend of Laughton en le Morthen in York Cathedral. On 12 Nov. 1336 he was admitted dean of York (Le Neve, iii. 123). On 9 April 1340 he was collated to the prebend of Ufton in Lichfield Cathedral (*ib.* i. 633). He also held a canonry at Ripon (*Cal. Papal Petitions*, i. 2).

On 2 May 1340, the day on which he resigned the treasury, Zouche was elected by twelve votes to five archbishop of York in succession to William de Melton [q. v.] His rival, William de Kildesby, was a royal chaplain, and was now king's secretary and keeper of the privy seal. Edward wished for Kildesby's election, though ecclesiastical opinion was unfavourable to him (*Cal. Pat. Rolls*, 1338–40, pp. 463, 519). A fierce contest broke out between the two competitors. Zouche got himself installed on the day of election, and both parties appealed to Avignon. Efforts were made to prevent Zouche from going to the pope to urge his claims in person, but on 13 Aug. Benedict XII ordered the archbishop of Canterbury to excommunicate all who sought to detain him in England (*Cal. Papal Letters*, ii. 549). At last Zouche started. He seems to have travelled to Avignon by way of the Low Countries and Germany, avoiding French territory because of the war. He got safely as far as Geneva, and had just crossed the bridge over the Arve beyond the town, when he was set upon by a band of brigands headed by three Vaudois knights and two citizens of Geneva. He and his followers were overpowered, their possessions were seized, and they themselves were dragged to a lonely place in the diocese of Lausanne, north of the lake of Geneva. They were kept in confinement for some time. At last they were released on payment of two hundred florins ransom and on taking an oath not to reveal the names of the brigands. It seems to have been another organised attempt to prevent Zouch getting to Avignon to lay his claims before the pope (*ib.* ii. 547, 579, cf. p. 549). However, Benedict showed vigour in defending Zouche against the marauders. On 25 Nov. he released him from his involuntary oath, and ordered the bishop of Geneva to seek out and punish the offenders. Early in March 1341 the brigands were compelled by excommunication to submit and undergo a humiliating penance at the scene of their crime (*ib.* p. 550).

A long delay ensued after Zouche's arrival at the curia. Edward III wrote urgently in March 1341 urging Kildesby's claims (*Fœdera*, ii. 1118). Benedict XII hesitated to decide between the nominee of the chapter and the favourite of the king, and kept the rival claimants waiting in suspense at Avignon (Murimuth, p. 121). He died on 25 April 1342, nearly two years after the election, leaving everything undecided. The new pope, Clement VI, was elected on 7 May, and crowned on 19 May. Zouche now prudently resigned all right by election, though Kildesby was less complacent. However, the cardinal of Santa Prisca pronounced his election invalid, whereupon on 26 June Clement appointed Zouche archbishop by papal provision (*Cal. Papal Letters*, iii. 52; Murimuth, p. 124, whose dates here are unusually exact). On 7 July he was consecrated bishop by Clement VI at Avignon (T. Stubbs in Raine, *Historians of Church of York*, ii. 417; cf., however, *Cal. Papal*

Letters, iii. 85, which suggests Gaucelin, cardinal-bishop of Albano, as the consecrator). Having taken the oath of fealty to the pope, he was permitted on 12 July to wear the pallium. In consideration of the great expenses incurred by him while waiting, he was allowed to hold his prebend of Laughton for a year after his consecration (*ib.* iii. 52). He petitioned later for license to hold benefices worth 100*l.* to help defray the same expenses (*Cal. Papal Petitions*, i. 53).

On 8 Sept. Zouche received from Edward III letters of safe-conduct to return home, and on 19 Sept. his temporalities were restored. He was enthroned at York on 8 Dec. The question of the succession to the deanery of York involved Zouche in some difficulties both with the pope and Edward III. Clement rejected Thomas Sampson, whom the canons had chosen to succeed Zouche in that office, and on 18 March 1343 appointed Talleyrand de Périgord, cardinal of St. Peter ad Vincula, and afterwards bishop of Albano, by papal provision, while Edward III nominated John de Ufford [q. v.], whom the pope got rid of by making dean of Lincoln. However, Edward persisted in upholding his right, and in 1347 appointed Philip de Weston his chaplain, whom Zouche ordered the chapter to admit on 26 Aug. (Le Neve, iii. 123). The pope still persisted in pressing the claims of Cardinal Talleyrand, and on 30 June 1349 excommunicated and deposed Weston (*Cal. Papal Letters*, iii. 337). As Zouche and the canons had upheld him, they were on 15 June summoned to appear within three months at Avignon. Zouche not appearing was pronounced excommunicate. Talleyrand remained dean until his death. On 20 April 1352 the formal excommunication of Zouch was suspended with Talleyrand's consent (*ib.* iii. 434).

Zouche resided almost entirely in the north, and busied himself with the affairs of his diocese. Being generally on cordial terms with Edward, he was also able to give the king constant help in his dealings with the Scots. Early in 1346 he was appointed warden of the Scottish march, in which capacity he took a prominent part in repelling the Scots invasions. On 2 July he was sent to the marches, and on 20 Aug. he was made, with Henry Percy and Ralph Neville, commissioner of array for the northern army. When King David crossed the border in October, these three mustered an army to withstand him. They advanced from Richmond to Auckland, where they passed the night of 16 Oct., the archbishop commanding one of the three divisions into which the host was divided. On 17 Oct. the archbishop took a prominent part in the victory of Neville's Cross, near Durham. Before the fight he blessed the whole army. His action in the war was warmly praised by the king, and the northern clergy, who had largely followed him to the battle, regarded him as a hero. They thought that an archbishop could do no more christian work than protect his flock from the Scots invaders (Lanercost, pp. 347–8).

During the 'black death' in 1349 Zouche showed great activity in consecrating new cemeteries and ordering prayers and processions to avert the divine wrath (*Historians of the Church of York*, iii. 268–71). He obtained from Avignon permission to ordain clergy at other than the canonical seasons, and large indulgences to admit illegitimate children and persons under the canonical age to orders, that the dearth of priests caused by the ravages of the pestilence might be averted (*Cal. Papal Letters*, iii. 332; *Cal. Papal Petitions*, i. 178).

For many years Zouche suffered from a serious disease. On 28 June 1349 he drew up his will at Ripon. His main anxiety in making it was to secure the erection of a chantry chapel and burial-place for himself to be served by two chaplains in the cathedral. In the will he set aside three hundred marks for this purpose, and directed his executors, one of whom was his brother, Sir Roger la Zouche, to divide the residue of his property among his kinsfolk, servants, and friends according to their merits (*Historians of the Church of York*, ii. 271–3; *Testamenta Eboracensia*, i. 55–6). On 4 July 1352 he obtained a license from the chapter to build his chantry chapel, after the actual work of it had already begun. It was situated on the south side of the choir, and permission was given to pierce through the external wall of the cathedral to connect it with the fabric. Soon after, on 19 July, Zouche died at Cawood.

The executors and kinsfolk set at naught Zouche's last commands. He was buried, not in his unfinished chapel, but before the altar of St. Edward, and no monument was erected over him. Thomas Stubbs [q. v.], the historian of the archbishop, speaks very strongly about the meanness and negligence of the family which had derived so many benefits from him. The chantry chapel, if completed, was swept away when Archbishop Thoresby a few years later rebuilt the choir on the existing lines. The present office of the chapter-clerk, where the chapter records are now deposited, is supposed to mark the site of the chantry (Raine, *Fasti Eboracenses*, p.

448). The archbishop had already in 1337 established chantries, jointly with his brother Roger, in the churches of Lubbesthorpe, Leicestershire, and Clipsham, Rutland (*Cal. Pat. Rolls*, 1334–8, p. 406).

[Calendar of Papal Letters, vols. ii. and iii.; Calendar of Papal Petitions, vol. i.; Calendars of Close and Patent Rolls, Edward III; Raine's Historians of the Church of York (Rolls Ser.); Rymer's Fœdera, vol. ii.; Walsingham, Murimuth (both in Rolls Ser.); G. le Baker, ed. Thompson; Chron. de Lanercost (Bannatyne Club). The earliest life is in T. Stubbs's Actus Pontiff. Ebor. in Raine's Historians, ii. 417–19; the latest and fullest is in Raine's Fasti Eboracenses, pp. 437–49; Le Neve's Fasti Eccl. Angl. ed. Hardy, i. 393, 406, 633, iii. 106–7, 123; Godwin, De Præsulibus Angliæ, 1743, p. 686.] T. F. T.

ZUCCARELLI or ZUCCHERELLI, FRANCESCO (1702–1788), landscape-painter, was born at Pitigliano in Tuscany in 1702. He studied first under Paolo Anesi at Florence, and then under Giovanni and Pietro Nelli at Rome. He began as an historical painter, but afterwards confined himself to decorative landscape with figures in a pretty but insipid style, which became popular throughout Europe. On the recommendation of Joseph Smith (1682–1770) [q. v.], the British consul at Venice, he visited England. After staying five years in London, during which he was employed as scene-painter at the Opera House and painted some views on the Thames and some subjects from Shakespeare, he returned to Venice. He came to England again in 1752. He belonged to the Incorporated Society of British Artists, and was one of the foundation members of the Royal Academy. He was patronised by the royal family and the nobility. Frederick, prince of Wales, bought a great many of his works, which now fill a room at Windsor Castle. Many of his pictures were engraved by Vivares, Byrne, Woollett, Bartolozzi, and others. Five of his pictures are in the Glasgow Gallery, one in that of Edinburgh, and there is a tempera drawing by him in the South Kensington Museum. Other works by him are to be found in the Louvre, the Hermitage at St. Petersburg, the Brera at Milan, and other public galleries throughout Europe. He was a friend of Canaletti, who sometimes painted the buildings in his landscapes. He discovered the genius of Richard Wilson [q.v.] for landscape-painting, and persuaded him to leave portrait-painting for that branch of art. He returned to Italy in 1773, and was ruined by the suppression of a monastery in which he had invested his savings. He died at Florence in 1788. In the early part of his life he made some etchings after the designs of Andrea del Sarto and others.

[Redgraves' Century; Redgrave's Dict.; Edwards's Anecdotes; Nollekens and his Times; Bryan's Dict. ed. Armstrong.] C. M.

ZUCCARO, ZUCHARO, or ZUCCHERO, FEDERIGO (1542?–1609), painter, born at St. Angelo in Vado in Tuscany in 1542 or 1543, was son of Ottaviano Zuccaro, a painter of little merit, and younger brother by thirteen years of Taddeo Zuccaro, who obtained great repute as an historical painter. The family name seems to have been spelt Zuccaro, though Federigo, in such letters of his as have been preserved, usually signed himself 'Zucharo.' The spelling Zucchero is only found in England, or derived therefrom. Federigo when seven years of age became a pupil and assistant to his brother Taddeo, who was engaged on important works at Rome, and for several years he continued to work with his brother on paintings in the Belvedere at the Vatican for Pius IV and in the Villa Farnese at Caprarola. His own success gained him a summons to Florence by the grand duke of Tuscany to complete the paintings in the cupola of the cathedral, which had been commenced by Giorgio Vasari. He was also employed on important decorative paintings at Venice. After the death of his brother Taddeo in 1566 Zuccaro was recalled to Rome by the new pope, Gregory XIII, to paint the vault of the Cappella Paolina in the Vatican. While engaged on this work Zuccaro quarrelled with some of the papal officers, and revenged himself by painting a scurrilous picture, which he exhibited to the public at the festival of St. Luke. For this insult he had to fly from Rome and took refuge in France, where he was employed by the cardinal of Lorraine. From France he went to Antwerp and Amsterdam, and in 1574 came to try his fortune in England.

The name of Zuccaro has been attached in reckless profusion to numberless portraits of this period, especially those of Queen Elizabeth herself. The painter remained in England for only four years, and, had he met with the patronage with which he has been credited by posterity, it is hardly likely that, considering the dearth of native painters in England, he would have set forth to seek his fortunes again. It is certain that Zuccaro did paint Elizabeth, and probably Leicester, and two drawings in the print-room at the British Museum can safely be attributed to his hand. Elizabeth was forty years old when Zuccaro came to England, so that he could not have painted her in youth or old

age. Perhaps the so-called 'Rainbow' portrait of the queen at Hatfield was the work of Zuccaro, and the fine portrait recently discovered and now in the Gallery of Fine Arts at Siena, although this last portrait would appear to be taken from an earlier portrait of the queen, now at Holyrood Palace. Burghley and Walsingham may very well have sat to Zuccaro, but Mary Queen of Scots, whose portrait has been frequently ascribed to him, was in close confinement at Sheffield, and it is not likely that an Italian painter would have been allowed access to her. There is no record of Zuccaro's being attached to the court as painter-in-ordinary, and he probably obtained but scanty employment, the Italian style not being so much in vogue as later; for after four years he returned to Italy, and was for a time employed at Venice, where he was rewarded by the honour of knighthood. It was on the strength of this, it may be supposed, that Zuccaro was allowed to return to Rome, and complete his paintings in the Cappella Paolina. About 1586 he was sent for by Philip II to Madrid to execute some paintings in the Escorial. After that he returned to Rome, where Sixtus V was now pope, and founded the Accademia S. Luca, of which he was the first president. Zuccaro built himself a house in Rome by the steps of the Monte di Trinità, which he adorned with frescoes by himself. After other visits to the north of Italy, Zuccaro died at Ancona in 1609. In 1607 he wrote 'L'Idea di Scultori, Pittori ed Architetti,' an attempt at a biographical dictionary of artists, in rivalry with the celebrated work by Vasari.

Zuccaro was a moderate painter of historical and decorative subjects at the beginning of the decadence of Italian painting. He was not a portrait-painter by profession. Many of the countless 'costume' portraits of Queen Elizabeth and her contemporaries so recklessly attributed to Zuccaro are in all probability the work of Netherlandish artists. According to a good tradition Zuccaro, when in England, made copies of the famous paintings by Holbein in the Steelyard at London. Of the copies attributed to him one, 'The Triumph of Poverty,' is in the British Museum; the other, 'The Triumph of Riches,' belongs to Mr. Harry Quilter.

[Vasari's Vite dei Pittori, &c. (ed. Milanesi); Walpole's Anecdotes of Painting, ed. Wornum; Bryan's Dict. of Artists, ed. Graves and Armstrong; Gaye's Carteggio degli Artisti; Lanzi's History of Painting.] L. C.

ZUCCHI, ANTONIO PIETRO (1726–1795), painter, and a member of a family of artists, was born at Venice in 1726. He studied under his father Francesco, who was an engraver, his uncle Carlo Zucchi, a scene painter, Francesco Fontebasso, and Jacopo Amiconi. His earliest works were historical pictures in oils, and the church of San Jacopo at Venice possesses an altar-piece by him, but he subsequently devoted himself chiefly to landscape and decorative work. In 1754 he accompanied Robert Adam [q.v.] and Charles Louis Clérisseau [q.v.] in their travels through Italy and Dalmatia, sketching architectural remains, and some of his drawings were engraved in Adam's 'Ruins of the Palace of Diocletian at Spalatro,' 1764. In 1766 Zucchi was invited to England by Adam, who employed him on the interior decorations of many of the great mansions erected or altered by him, including Luton House, Syon House, Osterley, and Caen Wood; also some of the houses in the Adelphi, London. His works of this class are agreeable in colour but poor and mannered in design; he was assisted in many of them by Angelica Kauffmann [q. v.] and her father. Zucchi was elected an associate of the Royal Academy in 1770, in which year and also in 1771, 1778, and 1779, he exhibited pictures of classical subjects. In July 1781 he married Angelica Kauffmann, and with her returned to Italy, where the remainder of his life was spent. He died at Rome on 25 Dec. 1795, and was buried in the church of Sant' Andrea delle Fratte, where there is a monument to his memory and that of his celebrated wife. Zucchi's 'Death of St. Julian in the Convent of La Trappe' and 'Meeting of the Sisters at Reculver' (from Keate's 'Sketches from Nature') were engraved by F. Haward, and his 'Homer inspired by Calliope' by A. Kauffmann and G. Zucchi. He designed the emblematical frontispiece to Adam's 'Works in Architecture,' engraved by Bartolozzi. Alessandro Longhi drew and engraved a portrait of Zucchi for his 'Compendio delle Vite de' Pittori Veneziani Istorici,' 1762.

Giuseppe Zucchi (*fl.* 1770), younger brother of Antonio, accompanied him to England, where he practised line engraving for some years. He was employed upon Adam's 'Works in Architecture,' and finished with the burin many of Angelica Kauffmann's etchings.

[Nagler's Künstler-Lexicon; Redgrave's Dict. of Artists; Sandby's Hist. of the Royal Academy; Gerard's Life of Angelica Kauffmann, 1892.] F. M. O'D.

ZUKERTORT, JOHN HERMANN (1842–1888), chess master, was born in the province of Riga on 7 Sept. 1842, his father, a converted Jew, having been a protestant pastor of very humble means in the town

and district of Lublin, Russian Poland. In 1855 he entered the gymnasium at Breslau in Silesia, and in 1861 was transferred to the university, whence he graduated after a full course in medicine in 1866. He served with the medical corps of the German army in the campaign of that year and in 1870–1. He learned chess at Breslau in 1861, entering for a handicap tourney in that year, and losing every game that he played, although he received the odds of the queen. He now purchased Bilguer's 'Handbook' and studied the game. Before the close of 1862 he encountered Anderssen, receiving the odds of the knight, and won a number of games. Henceforth, as Anderssen's most talented pupil, he began to meet first-class players on equal terms. By 1867 he was known as one of the strongest players in North Germany, and assumed the editorship (at first in conjunction with Anderssen and afterwards alone) of the 'Neue Berliner Schachzeitung,' which had been founded by Neumann and Suhle after the retirement of Ph. Hirschfeld from the editorship of the Leipzig 'Schachzeitung.' In this he published a number of brilliant games and new variations of the openings, representing the strategic school of that period. During the previous two years he had been honoured by association with Jean Dufresne in editing the invaluable 'Grosses Schach-Handbuch' (see *Van der Linde, Geschichte und Litt. des Schachspiels*, Berlin, 1874, ii. 23–4). This was followed by his 'Leitfaden des Schachspiels' (Berlin, 8vo; *ib.* ii. 25), a collection of problems, studies, and endings, with a short synopsis of the openings. In 1871 he defeated Anderssen in a set match, and at the close of the same year the 'Neue Berliner Schachzeitung' collapsed. Early in 1872 he came over to England by invitation of the St. George's Chess Club, and in the tourney of that year he won the third prize (Steinitz taking the first). He intimated that he intended thenceforth to make England his home, took out letters of naturalisation, and was hereafter regarded as an English representative in all contests abroad. The rapid strides which he made as an exponent of the game between 1872 and 1878 were attributed by him to the advantage derived from his 'assimilation of English characteristics.'

From 1873 to 1876 Zukertort contributed largely to the 'Westminster Papers' (the official organ of the St. George's Club). In 1878 he won the first prize at the Paris Exhibition tournament, after a tie-match with Winawer. In September 1879, in conjunction with Mr. L. Hoffer, he founded and co-edited the 'Chess Monthly,' which continued for seventeen years to be the leading chess magazine. In March 1881 he captained the 'City of London' in its match with the rival 'St. George's' Club, and later in the year was second to Mr. J. H. Blackburne in the Berlin tournament. He defeated Blackburne (1881) and the brilliant Paris master Rosenthal (1880) in two matches, annotating the games with an elaboration hitherto unknown in chess periodicals. In 1882 he was fifth in the Vienna tournament, Steinitz and Winawer taking the first and second prizes after a tie (*Chess Monthly*, July 1882).

In 1883 Zukertort achieved one of the great objects of his ambition by triumphing over Steinitz, and winning the first prize of 300*l.* in the London international chess tournament, Steinitz being second and Blackburne third. This tournament, which was the first important gathering of the kind held in London since 1862, took place at the Victoria Hall in the Criterion between 26 April and 21 June 1883, and the liberal scale of prizes attracted practically all the acknowledged masters in Europe and America (the only important exception being Louis Paulsen). During the first six weeks of the tournament Zukertort achieved a record in first-class chess by winning twenty-two games to one defeat, showing in the performance a combination of brilliance, energy, and accuracy, unequalled by any great master hitherto. His games against Winawer (of Warsaw) and Rosenthal (of Paris) were of the very highest order, while that against Blackburne, played on 5 May, was, in Steinitz's opinion, 'one of the most brilliant games on record' (for Blackburne's analysis of this game see BLACKBURNE, *Games*, 1899). But the master's nervous energy had been maintained only by recourse to the most powerful drugs, and on 7 June took place the threatened breakdown which his friends had long feared. On that day he made an elementary blunder in his game with Mackenzie, and on the two following days he was successively defeated by the weakest players in the tournament. Fortunately this collapse was deferred until his position as first prizeman had already been assured. Zukertort never fully recovered the extraordinary mental vigour which he had exhibited during the early part of the London tournament. Contrary to the advice of his friends and the verdict of medical men to the effect that repose was essential after his supreme effort, he persisted in accepting the challenge of Steinitz to an 'international match,' the conditions of which were highly unfavourable to a man of his nervous temperament. Seven

games were to be played at New York, seven at St. Louis, and seven at New Orleans. The British Chess Club entertained Zukertort in London in November 1885, previously to his departure. He won four out of the first five games, but was utterly crushed in the concluding portion of the match, which terminated at New Orleans on 29 March 1886 (see *Chess Monthly*, February and March). He returned from the States a broken-down man. His nerves seemed overstrained, an impediment in his speech was noticeable, and he had not the energy to rouse himself from a kind of mental torpor. He lost a short match with Blackburne (1887), and it was doubted whether he would venture to play in an international contest projected at Bradford for the autumn of 1888. In the summer handicap of the British Chess Club (1888) he headed the list, and the auguries became more hopeful; but on 19 June 1888, while playing at Simpson's chess divan, he was suddenly attacked by apoplexy; he was removed at the instance of Dr. Cassidy to Charing Cross Hospital, and he died there, aged 46, on 20 June. He was buried at Brompton cemetery on 26 June, when most of the prominent British chess players were represented at his graveside. From 1878 to 1883, said the 'Times' justly, in an obituary notice, 'Dr. Zukertort was considered by many to have attained a degree of excellence in chess that has never been exceeded.'

Zukertort was a clever conversationist and linguist (speaking English like a native), with a marvellous memory, and a large store of general information. His memory, it was said, only failed him when he had to answer a letter or keep an appointment. At the chess-board one could not gather from his countenance whether he was winning or losing, for he presented in either case the picture of abject misery. At New York in 1886 he was described as illustrating nerves, while Steinitz illustrated solidity. As a blindfold player he was not surpassed even by Blackburne, and as an analyst he probably had no equal. His annotations upon the Morphy-Anderssen match in the pages of the 'Chess Monthly' were a revelation, entirely superseding the previous analysis by Lowenthal. His knowledge of the openings was exhaustive, and his analyses of the Evans, Muzio, and Allgaier gambits completely altered long-established opinions as to their value. Very few English players have equalled Zukertort in devotion and service to the game of which he was such a brilliant exponent. 'Altogether he was a chess genius of the highest order' (*Illustr. London News*, 30 June 1888). The majority of his more important games are to be found either in the 'Chess Monthly' or in the books of the various tournaments in which he was engaged; seventeen are printed in 'Mr. Blackburne's Games at Chess,' 1899.

Photographic portraits appeared in the 'Illustrated London News' (30 June 1888), 'Chess Monthly' (July 1888), and elsewhere. The only one which conveys any true idea of his gaunt, haggard, and 'corrugated' appearance is the pen-and-ink caricature in the 'Westminster Papers,' 1 June 1876, with the legend 'The Chess Apostle.'

[Chess Monthly, 1879–88; preface to International Chess Tournament of 1883 (Thirty-two games by Zukertort); Steinitz's International Chess Mag. March and April 1886; Mr. Blackburne's Games at Chess, 1899; Fortnightly Rev. (art. by Hoffer), December 1886; Field, 23 June 1888 (the best memoir), by Mr. Hoffer, who has kindly revised this notice; Times, 21 June 1888; Macdonnell's Chess Life Pictures, and Knights and Kings of Chess, pp. 15–26 (portrait); Bird's Hist. of Chess; Bilguer's Handbuch, 1891, p. 67; Schallop's Der Schachwettkampf zwischen Wilh. Steinitz und J. H. Zukertort, 1886; Schweigger's Zukertort's Blindlings Schachspiel, Berlin, 1873.] T. S.

ZUYLESTEIN or ZULESTEIN, WILLIAM HENRY, first Earl of Rochford (1645–1709), born at the Schloss of Zuylenstein or Zuylestein, about a mile from the city of Utrecht, in May 1645, was the eldest son of Frederick Nassau de Zuylestein, who married, as his first wife, in 1644, Mary, eldest daughter of Sir William Killigrew, bart., and first cousin of Charles II's daughter, the Countess of Yarmouth. This Mary Killigrew went over to Holland, aged barely seventeen, as a maid of honour to Mary, princess royal of England and princess of Orange, in February 1644.

William Henry's father, Frederick Nassau de Zuylestein (1608–1672), was a natural son, by the daughter of a burgomaster of Emmerich, of Henry Frederick, prince of Orange. He was a faithful henchman to his half-brother, William II, until that prince's sudden death in 1650, and a few years later it was agreed between the Princess Mary and the Princess Dowager Amalia that he should act as governor to his 'nephew' (afterwards William III). In 1659, against the young prince's own inclination, Zuylestein was supplanted in this influential position by Johan van Ghent, a partisan of the grand pensionary John de Witt (Pontalis, *De Witt*, i. 476). He nevertheless accompanied William to England in the winter of 1670. Burnet relates that Charles spoke to the

prince in private of the factious character inherent in a protestant people. 'The prince told all this to his natural uncle (and to no one else until after Charles's death), and they were both amazed' at such a frank expression of religious opinion. John Evelyn supped with him during his stay in England on 15 Dec. 1670. Zuylestein was appointed a general of foot in the Dutch army in February 1672, and shared with his nephew the prince and Count Horn in the attack on Woerden, a town in South Holland, held by one of Louis XIV's garrisons. Zuylestein repulsed an attack by a relieving force, and the town sent a message with a view to capitulation, but on that same night, 12 Oct. 1672, Zuylestein was slain in an attack upon his quarters led in person by the French general Luxembourg. He was wounded in eighteen places, and his body was almost hacked to pieces, a circumstance which Le Clerc regarded as a just retribution for the prominent part that Zuylestein had taken in planning, if not in executing, the cruel murder of the De Witts (*Hist. des Provinces-Unies*, 1738, iii. 312).

William Henry entered the Dutch cavalry in 1672, but as a young man appears to have been best known at The Hague for his gallantry and his good looks, and as a companion of the prince's pleasures. He was greatly trusted by William, and acquitted himself so well on a mission of observation to England in August 1687, the nominal purpose being to condole with the queen-consort upon the death of her mother, the Dowager Duchess Laura of Modena, that he was named envoy upon a much more important occasion in the summer of the following year. His avowed purpose was now to felicitate Mary Beatrice upon the birth of a prince, his real object to inform himself of the temper of the nation and to gauge the probability of James's summoning a parliament and adopting a more rational and conciliatory policy. For this purpose it was thought that an envoy with the frank and martial exterior of a cavalry colonel, such as Zuylestein, would be able to operate with much greater freedom than a recognised diplomat of such known astuteness as Dykvelt. But beneath the brave carriage of the dragoon there lurked in Zuylestein no ordinary power of dissimulation. He was received by the queen at St. James's on 28 June 1688 (*London Gazette*, 30 June), and the cordiality of his messages inspired Mary Beatrice to write a letter of playful affection to her 'dear lemon' (the Princess of Orange); but he wrote at once an account of the sceptical manner in which the birth was received in London, and intrigued expeditiously and effectively with all the prominent malcontents. Clarendon records a number of his movements during July. He returned with Sidney to The Hague early in August, taking with him letters to William from Nottingham, Churchill, Herbert, Bishop Compton, Sunderland, and others. On his return he was promoted a major-general in the Dutch army. On 16 Oct. he embarked on the same ship with William at Helvoetsluys. On 15 Dec. he was sent by William from Windsor with a message urging James to stay at Rochester and not on any account return to London. He found on his arrival that James had already returned to Whitehall, whither Zulestein promptly followed him (*Hatton Corresp.* ii. 127; *London Gazette*, No. 2410). In response to William's blunt message, James expressed a hope that the prince might be induced to meet him at Whitehall. Zuylestein was ready with an uncompromising answer to the effect that the prince would not enter London while any royal troops remained in it. This had the desired effect of scaring James from the palace.

Zuylestein was naturalised in England on 11 May 1689, and was appointed master of the robes to the king on 23 May, holding the post down to 1695. His regiment was retained for service in the north of England; in May 1691 it was at Durham (*Cal. State Papers*, Dom. 1690–1, p. 265). He accompanied William to Ireland, but in August 1690 left the campaign there on a mission to Whitehall, where his tanned face 'frighted' the queen, though she regarded him as the harbinger of her husband's return (*ib.* Dom. 1690, p. 97). On 12 Sept. 1690 he was promoted a lieutenant-general in the English army. In a list of this date (*Commons' Journals*, xii. 635) he is mentioned as an English subject with the rank of lieutenant-general and pay of 1,460*l.* per annum. In January 1691 he accompanied William to Holland, and had a perilous adventure in a small boat in a premature attempt to land (Luttrell, ii. 165). In July 1693, in the sanguinary battle of Neerwinden, after distinguishing himself and, it is said, rescuing William from a position of great danger, Zuylestein was slightly wounded and taken to Namur; he was exchanged and returned to the camp on 8 Aug. In November 1693 his regiment was again ordered to Flanders.

On 10 May 1695 Zuylestein was created Baron Enfield, Viscount Tunbridge, and Earl of Rochford, and received a grant of part of the Marquis of Powis's estates (*Rawlinson MS.* A 289); he took his seat on

20 Feb. 1696 (*Lords' Journ.* xv. 675). On 25 Dec. 1695 he received a pension of 1,000*l.* per annum (*Rawlinson MS.* A 241). In the report presented to parliament in 1699 it was shown that he had received grants of land in Ireland amounting to 30,512 acres (Rapin, iii. 399). His later years were passed in comparative seclusion for the most part in Holland, where William visited him in 1697, and he died at his estate of Zuylenstein in the province of Utrecht in January 1708–9. He had married, on 25 Jan. 1681, Jane, daughter of Sir Henry Wroth of Durrants, Enfield, and of Loughton House in Essex [see under Wroth, Sir Robert]. She went over as maid of honour to Mary, princess of Orange (afterwards Mary II). Zuylestein seduced her, and then refused the promised marriage, being strongly encouraged in this course of conduct by William. Ken, however, at Mary's instance, wrought upon the count to marry the lady, and performed the ceremony secretly in Mary's chapel while the prince was absent hunting. William was excessively angry, and Ken had temporarily to withdraw from The Hague (cf. Spence, *Anecdotes*, ed. Singer, p. 329; Newman, *Tracts for the Times*, No. 75).

The eldest son, William Nassau de Zuylestein or Zulestein, second Earl of Rochford (1681–1710), was born in 1681, and after 1695 was styled Viscount Tunbridge. He was returned to the Irish parliament for Kilkenny in 1705. In the meantime he had gone out to the seat of war in Flanders, and was appointed one of Marlborough's aides-de-camp early in 1704. Marlborough wrote of him to his father on 1 Sept. 1704 as a young seigneur who promised well, and he was selected for the honour of bearing the despatch of the victory of Blenheim from the generalissimo to the queen. The 'M. Lulestein' mentioned in the same letter (as printed by Murray) is evidently a misprint for Zulestein, and probably refers to Tunbridge's second brother, Maurice. Tunbridge arrived in London with his despatches on 15 Aug. In January 1706 he was promoted lieutenant-colonel of the 32nd regiment of foot, and on 1 Feb. 1707 colonel of the 3rd dragoons. On 3 May 1708 he entered the English parliament in the dominant whig interest for Steyning borough, Sussex. Next year (having succeeded as second Earl of Rochford in January 1708–1709) he was sent out with his regiment under the command of General Wills to Spain, arriving off Lisbon in October 1709. On New Year's day 1710 he was promoted brigadier-general. At the battle of Almenara (not Almanza, as stated by Collins and Burke) he fought with the utmost gallantry at the head of his dragoons on the extreme left, under Stanhope and Carpenter. His regiment bore the brunt of the fighting, and he was killed by a sword-cut in the hour of victory, 27 July 1710. Stanhope speaks of him as a young officer of much promise (*History*, 1870, p. 433). Being unmarried, he was succeeded in the earldom by his brother,

Frederick Nassau de Zuylestein, third Earl of Rochford (1682–1738), who had been brought up in Holland as a noble of the province of Utrecht. He joined the powerful whig opposition (1710–14) in the House of Lords, and took part in the protest against the stifling of the Assiento inquiry in 1713 (Rogers, *Protests of the Lords*, i. 224). He died on 14 June 1738 at his house in Great Queen Street, Lincoln's Inn Fields, and was buried at Easton in Suffolk, where his younger brother, Henry (*d.* 1741), who had been a lieutenant-colonel in a dragoon regiment, was seated. His own country residence was St. Osyth Priory, the fine old Essex mansion (partly renovated about 1715) which came to him through his marriage in 1701 to Bessy (*d.* 23 June 1746), illegitimate daughter by Elizabeth Culleton of Richard Savage, fourth earl Rivers [q. v.] By her he was father of William Henry Nassau de Zuylestein, fourth earl of Rochford [q.v.], and Richard Savage Nassau de Zuylestein (1723–1780), M.P. for Colchester (1747–54) and for Malden (1774–80), and one of the clerks of the board of green cloth. This Richard Savage married, on 24 Dec. 1751, Elizabeth, daughter and heiress of Edward Spencer of Rendlesham, Suffolk, and the widow of James Douglas, fifth duke of Hamilton; by her (she died on 9 March 1771) he was father of William Henry, fifth and last earl of Rochford.

Of the first earl's daughters, Anne died unmarried and was buried in St. Nicholas's Chapel, Westminster Abbey, on 15 Feb. 1701 (Chester, *Reg.* p. 248); Mary married the Heer Harvelt or Harrevel, one of the chief nobles of the province of Guelderland and second son of Godert de Ginkel, first earl of Athlone [q. v.]; and Henrietta married Frederick Christian Ginkel, second earl of Athlone (1668–1719), the elder brother of Mary's husband [see under Ginkel, Godert de].

[Collins's Peerage, 1812, iii. 721; G. E. C[okayne]'s Complete Peerage; Burke's Extinct Peerage, s.v. 'Nassau;' Huebner's Genealogische Tabellen, iv. 1272; Zedler's Universal Lexicon, 1750, lxiv. 956–8; Essex Arch. Soc. Trans. 1873, v. 45; Playfair's Family Antiquity,

1809, i. 363–5; Luttrell's Brief Hist. Relation, i. 488, ii. 165, 199, 230, 318, 369, iii. 146, 150, 157, 225, 467, iv. 20, 305, 320, v. 455; Burnet's Own Time, 1857, i. 185, 479, 506; Boyer's William III, 1703, pp. 22, 130, 159, 161, 200, 408, 415; Boyer's Queen Anne, 1735, pp. 200, 394, 450, 461; Mulgrave's Account of the Revolution; Evelyn's Diary, ii. 57; Rapin and Tindal's Hist. of England, xvii. 286; Dalrymple's Memoirs of Great Britain, 1790, bk. v. and appendix containing packet of letters from Mary of Modena, Mordaunt, Danby, Halifax, Compton, and others to William, prince of Orange, in which reference is made to Zuylestein as the prince's emissary; Corresp. of Henry Hyde, earl of Clarendon, 1828, i. 165, ii. 178–182, 226, 229; Clarke's James II, 1816, ii. 262, 266; Despatches of Marlborough, ed. Murray, i. 392, 445; Dalton's English Army Lists, iv. 217; Coxe's Marlborough, iii. 153; Wolseley's Life of Marlborough, i. 383; Parnell's War in Spain, pp. 270, 276–7; Mackintosh's Hist. of the Revolution, 1834, pp. 392, 411, 415, 544; Macaulay's History, 1883, i. 455, 508, 611, 667, ii. 240; Mazure's Hist. de la Révolution, 1825, iii. 263; Ralph's Hist. of England, pp. 999, 1066; Ranke's Hist. of England, iv. 398; Wilson's James II and Duke of Berwick, pp. 71–2; Noble's Contin. of Granger, iii. 442; Plumptre's Life of Ken, 1888, i. 55, 136, 144, 145, ii. 21, 23, 270; Strickland's Queens of England, vi. 199, 200, 226, 229, 285, vii. 73–4, 185, 302–3, 331; Klopp's Fall des Hauses Stuart, 1870, iii. 379, iv. 64, 67, 71; Foxcroft's Life of Halifax, 1898, i. 484, ii. 38–42; Hist. MSS. Comm. 5th Rep. App. p. 316, 8th Rep. App. pp. 17, 36–7, 11th Rep. App. iv. 64, 67, 71; Official Return of Members of Parliament, Index, s.v. 'Yulestein.'] T. S.

ZUYLESTEIN or ZULESTEIN, WILLIAM HENRY [NASSAU DE], fourth EARL OF ROCHFORD (1717–1781), eldest son of Frederick Nassau de Zuylestein, third earl, by Bessy Savage, was born at St. Osyth Priory, Essex, on 17 Sept. 1717. His mother, who was the illegitimate daughter and heiress of Richard Savage, fourth earl Rivers [q. v.], by Elizabeth Colleton or Culleton, died on 23 June 1746, being then the widow of the Rev. Philip Carter (*Gent. Mag.* 1746, pp. 328; NOBLE, *Continuation of Granger*, iii. 442). After education at Westminster school he was appointed a lord of the bedchamber in 1738 with a salary of 1,000*l.* a year. In 1741 he inherited property from his uncle, Henry de Zuylestein, who died, unmarried, at Easton in the April of this year. Inheriting also strong whig views, he moved in the most influential society in London, and was in 1749 elected a member of White's. In 1748 he was nominated vice-admiral of Essex, and in the following year was sent as envoy extraordinary and plenipotentiary to the king of Sardinia. While at Turin he made the Italian tour, 'observed the disposition of the several Italian courts,' and spent some time at Rome in the spring of 1753. Next year he obtained permission to return to England and landed at Dover on 26 April. On 5 Sept. 1754 he embarked again at Harwich on his return, but a few months later, upon the Earl of Albemarle dying suddenly in Paris, Rochford was recalled, and accomplished the journey from Turin to Berkeley Square in what was thought the quick time of fifteen days (February 1755). On 2 March, upon his presenting himself at court, he was appointed groom of the stole and first lord of the bedchamber. As groom of the stole at the time of George II's death, he was entitled to the furniture of the room in which the king died, and a bed-quilt of which he became possessed in this manner long did duty as an altar-cloth in St. Osyth's church.

On 11 March 1755 he was sworn of the privy council, and on 26 April he was one of the lords justices upon the occasion of the king's visit to Hanover. On 15 Aug. in this year Walpole mentions that he dined with Grafton and Rochford at Garrick's. He was constituted lord lieutenant of Essex on 6 April 1756, and on George III's accession was continued in that post and on the list of privy councillors, and granted, upon his resignation of his bedchamber appointment, an Irish pension of 2,000*l.* a year (December 1760). On 8 June 1763 he was named ambassador-extraordinary to the court of Spain, and held that appointment for three years. At Madrid he witnessed the changes that ensued upon the fall of Richard Wall [q.v.], and he soon arrived at a thorough understanding of Spanish politics. The removal of a man so difficult to replace was strongly deprecated by Grenville and others. His personal extravagance was very great, and it was said that in order to get away from Madrid he had to pawn his plate and jewels for 6,000*l.* (*Morning Herald*, 6 Oct. 1781) One of his extravagances was a superb china dinner service, with his coat of arms in the centre. His motto was 'Spes durat avorum,' but the painter wrote 'Spes durat amorum,' and the substitution was held to be more than justified by the earl's peculiarities. On 1 July 1766 he was appointed British ambassador at Paris. It was rumoured that he had received instructions of a secret character from Shelburne as to the line he was to take in regard to the French designs upon Corsica, and that he suffered a good deal owing to the vacillation of the English cabinet on this subject.

Another account attributed the failure of his remonstrance against French aggression in Corsica to the indiscretion of Lord Mansfield, who at the table of a minister in Paris was said to have declared that the English cabinet was too weak and the nation too wise to enter upon a war for the sake of Corsica (Stanhope, v. 199; cf. Walpole, *Mems. of George III*, ed. Barker, iii. 154). In retribution Rochford plied the ministers with alarming tales of deep-laid designs for a French *coup de main* upon Gibraltar. On 21 Oct. 1768 Rochford was appointed secretary of state for the northern department in place of Lord Weymouth, who replaced Shelburne in the southern; Shelburne withdrew from the administration upon the retirement of Chatham. Rochford owed his nomination to the new prime minister, the Duke of Grafton. The new secretary vindicated his independence, if not his judgment, upon a momentous occasion. On 1 May 1769 at a cabinet meeting Grafton proposed to his colleagues that they should altogether repeal the obnoxious American duties. To avoid an appearance of timidity, North urged that the tea-duties should be excepted from the repeal. On a division the proposal of Grafton was rejected by the casting vote of one—Lord Rochford. But for this unhappy event, wrote Grafton afterwards, 'I still think that the separation from America might have been avoided.' In December 1770 Rochford, though still nominally under Weymouth's direction, showed his accustomed skill in dealing with the politicians of Madrid, Spain conceding everything that England asked, though not until the English minister had left the Spanish capital and had proceeded twenty leagues on his homeward journey. The committal of Spanish interests to the care of Rochford, who still retained the northern department, was apparently a concession to the criticism of Junius, who had written (Letter i. 21 Jan. 1769; cf. Letter xlix.): 'Lord Rochford was acquainted with the affairs and temper of the southern courts—Lord Weymouth was equally qualified for either department. By what unaccountable caprice has it happened that the latter, who pretends to no experience whatsoever, is removed to the most important of the two departments, and the former by preference placed in an office where his experience can be of no use to him?' [see Thynne, Thomas, third Viscount Weymouth and first Marquis of Bath]. Fear of giving offence to Choiseul was openly stated in the commons to have been the ministerial motive in excluding Rochford from any share in our diplomatic relations with the Bourbons (Cavendish, *Debates*, 1843, ii. 184). He was, however, moved to the southern department on 19 Dec. 1770, the promotion being effected by means of an exchange with Weymouth, who did not 'choose to be dipped in the Spanish business' (*ib.* iv. 171). Numerous references to his activity as secretary, especially in reference to Irish affairs, are contained in the second volume of the 'Dartmouth Papers.' In connection with the 'Convention with Spain' of 1771, the 'London Museum' presented its readers with a portrait of Rochford, engraved by J. Lodge, with the legend from Gay, 'Man may escape from Rope and Gun, but Infamy he ne'er can shun' (April 1771).

In October 1775, in view of the American difficulties, Grafton and Rochford resigned. The latter was spoken of next year as lord-lieutenant of Ireland, but eventually received, as a consolation for the loss of his secretaryship, a pension of 2,500*l.* a year (*Letters of George III to Lord North*, i. 286–92); this was almost immediately increased, and on 11 Jan. 1776 a grant passed the great seal for an annuity of 3,320*l.* payable quarterly (*Gent. Mag.* 1776, p. 44). A good deal of annoyance was caused to the government at the time of his retirement by his maladroitness in drawing up a warrant for the arrest of Stephen Sayer or Sayre, a banker in the Oxford Road, London, who published a pamphlet in remonstrance and in vindication of the liberty of the subject. Sayre eventually brought an action against the secretary before the court of common pleas on 27 June 1776, and Rochford was cast in damages to the amount of 1,000*l.* (*Report of Trial*, 1776, fol.) The incident, however, was soon forgotten; Rochford was made master of the Trinity House, and in 1776 paid a visit to his estates in Holland. In April 1778 he made some overtures to Chatham, which came to nothing (Stanhope). He was elected a K.G. on 3 June 1778. He died at St. Osyth priory on 28 Sept. 1781, aged 64, and was buried at St. Osyth, the property which had come to him from his mother's family (see Wright, *Essex*, ii. 775).

Rochford married, in May 1740, Lucy, daughter of Edward Young of Durnford, Wiltshire, sometime Bath king-of-arms. She had been maid of honour to Queen Caroline when Princess of Wales, and she died without issue on 9 Jan. 1773, aged 50, and was buried at St. Osyth (*Lloyd's Evening Post*, 1 Oct. 1781). Rochford at his death had to dispose of a landed property of 2,000*l.* a year, which by his will he gave as follows: 'To Mrs. Johnstone, a woman who lived with

him and by whom he had two children, 800*l.* a year, and his house at St. Osyth with his furniture, plate, and horses. To those two children and to another natural child 300*l.* a year each, and 300*l.* a year to his nephew (his successor in the earldom); but his lordship has entered a caveat to the will and thrown it into chancery' (*Gent. Mag.* 1781, p. 493; DELANY, *Corresp.* vi. 56). The priory and the bulk of the estates appear to have passed nevertheless to the bastard son, Frederic Nassau, who died 'aged 75' on 2 July 1845. He married Catherine Rose, baronne de Brackell, who had a room at the priory fitted up in her native Swiss style with panels in oil-colours representing Swiss scenery; she died on 4 Nov. 1857. By her granddaughters a few years later the estate at St. Osyth was sold (*Gent. Mag.* 1858, i. 114; *Essex Archæol. Soc. Trans.* 1873, v. 45 *sq.*) The peerage passed to William Henry [Nassau de] Zulestein, fifth earl of Rochford, born at Rendlesham on 28 June 1754, being the eldest son and heir of Richard Savage Nassau de Zulestein (*d.* 1780), M.P. for Colchester June 1747–April 1754, for Maldon October 1774–1780, and clerk of the board of green cloth. He died, unmarried, at the White House, Easton, Suffolk, on 3 Sept. 1830, when the peerage became extinct (cf. *Gent. Mag.* 1823, ii. 178–80, 1830, ii. 273; *Essex Archæological Society's Transactions*, v. 48).

Rochford was one of the few men of note mentioned by Junius with commendation. If we may believe the statements of an anonymous writer in the 'Gentleman's Magazine' (cf. *ib.* v. 47), Rochford was privy to the authorship of the Junius letters. The writer states that an intimate friend of his was kept waiting by him one evening, and that when Rochford came in he apologised for his lateness, saying that it had been occasioned by an affair of the utmost importance; and he added that henceforth no further communication need be expected from Junius. The writer gives no date, but states that after that day no more letters appeared.

The fourth earl of Rochford is referred to in terms of undue disparagement in Walpole's 'Memoirs of the Reign of George III' —nor does the character there given of the secretary seem to agree particularly well with the facts of his career. Walpole speaks in his 'Letters' of Rochford's foppery in 1746, when he appeared in a set of birthday clothes with the Duke of Cumberland's head upon every large plate button; later he admits 'his person is good and he will figure well enough as an ambassador.' In connection with his embassy at Turin he credits him, upon insufficient authority, with having been the first to introduce Lombardy poplars on any scale into this country. It is true, however, that several of these poplars planted about 1768 are still standing in the park at St. Osyth's.

There are two fine mezzotint portraits of Rochford, one engraved by R. Houston after Domenico Dupra, the other by Val Green after Jean Baptiste Perronneau (both described in CHALONER SMITH, *Catalogue*, pp. 582, 684; cf. EVANS, *Cat. of Engraved Portraits*, Nos. 8959–60), and there is a woodcut after Dupra in Doyle's 'Official Baronage' (iii. 164). The print-room (Brit. Mus.) has an attractive mezzotint likeness of 'Bessey Countess of Rochford,' engraved by J. Smith after Char. D'Agar (1723). George III twice visited St. Osyth, on his way to inspect the camp at Colchester, as the guest of the fourth Earl of Rochford. On one occasion the king presented the earl with two very fine portraits of himself and Queen Charlotte by Allan Ramsay; these are still preserved at the priory.

[Collins's Peerage, iii. 375; G. E. C[okayne]'s Complete Peerage; Burke's Extinct Peerage, s.v. 'Nassau;' Walpole's Corresp. ed. Cunningham, ii. 63, 152, 380, 418, 421, 428, 457, iii. 278, 356, 368, iv. 345, 494, 500, v. 62–3, 131, 269, 272, 350, 411, vi. 275, 277, vii. 87; Stanhope's Hist. of England, 1854, v. 198, 203, 242, 282, 318, vi. 71, 224; Lecky's Hist. of England, iv. 402, 404, 457; Political Memoirs of Francis, fifth Duke of Leeds (Camd. Soc.), 1884, pp. 25, 34, 48; Grenville Papers, iii. 236, 240; Woodfall's Junius, 1812, iii. 177; Fitzmaurice's Life of Shelburne, 1876, ii. 3, 130, 316; Coxe's Memoirs of the House of Bourbon, iii. 298; Armstrong's Elisabeth Farnese, p. 395; Memoirs of Augustus Henry, third Duke of Grafton, ed. Anson, 1898, pp. 204, 226, 263 sq.; London Museum, Nov. 1770, pp. 371–2; Malmesbury Corresp. i. 76; Essex Archæological Society Transactions, 1st ser. v.; Davy's Suffolk Collections, xx. 287, apud Addit. MS. 19096 (for the Nassau family at Easton); Hist. MSS. Comm. 5th Rep. App. pp. 232, 254, 8th Rep. App. p. 286, 10th Rep. pt. vi., 11th Rep. pts. v. and vii., 14th Rep. App. x. passim, 15th Rep. App. i. 229; Addit. MSS. 32828–35 (correspondence with Holdernesse), 32724–33071 (correspondence with the Duke of Newcastle, 1751–68), 33056, f. 243; Egerton MS. 2638, ff. 20–21 (correspondence with Sir William Hamilton); Egerton MSS. 2697–2700 (corresp. with R. Gunning at Copenhagen, 1768–1771).] **T. S.**

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